





fundació **catalunya** voluntària



**PEACEBAG**  
**FOR EUROMED YOUTH**  
<<ENGLISH>>



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**This toolkit would not have been possible without the generous and valuable contribution of many organisations and individuals from around the world.**

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Lebanon	Development Sans Frontieres
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Spain	Fundació Catalunya Voluntària
Tunisia	AJMEC - Association des jeunes mediterannees pour les echanges culturels
Turkey	TOG - Toplum Gönüllüleri- Community Volunteers

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## FOREWORD

I take the pleasure of congratulating the Foundation Catalunya Voluntària and the Peace Bag partnership on the launch of this 'Peace Bag for EuroMed Youth' publication in my position as the Executive Director of the Anna Lindh Foundation, and more importantly on a personal note as well, as I had the chance to interact personally with some of the young authors. In July 2010, during the preparatory workshop for the toolkit, I followed with great interest the discussions of the highly motivated youth, who proved to be the real actors of change, dialogue and peace in the Euro-Med region. It was an unforgettable meeting, very much useful for me for understanding better and sooner what was happening in the minds and hearts of many Euro-Mediterranean Youth.

Since its establishment, the Anna Lindh Foundation has been promoting a culture of peace and good neighbourhood in the region within difficult contexts by focusing on youth. The Foundation supported international training initiatives on conflict resolution with youth leaders, such as the training 'Cultural Conflict Resolution and Project Development for Youth Workers and Teachers'. Among the granted projects it is also worth highlighting the 'Anatomy of Peace Training' aiming to the creation of a Euro-Mediterranean knowledge-based community, where coaches and young leaders learn and exchange expertise on how to incorporate peace building,



tolerance and conflict resolution skills, by means of sports training and youth work. Other new pedagogical products were also produced through the granted initiatives, including the 'Adventures of Joha in the Mediterranean' story-telling book circulated in secondary schools in Morocco, France, Italy and Algeria, the 'Youth for Change' Guidebook adapted to Mediterranean realities and published in Arabic and the toolkit 'Conflict Resolution and Cultural Cooperation' with good practices for trainers and educators.

The 'Peace Bag for Euro-Med Youth', reflects not only the Foundation's goal to promote a real culture of peace, but also its aim to support cross country partnership. 18 different Euro-Med organisations across 14 countries partnered successfully to put this initiative together offering practical tools to raise awareness on the culture of peace, emphasizing the importance of mobility and participation of youth in developing initiatives through long-term partnership.

The Foundation is happy to know that some of its partners are planning for next phases of the project and others have agreed to start implementing the toolkit as a Peace Bag program in their own countries and organisations. Furthermore, partners are planning to create an informal network of the Peace Bag to be registered and recognised by the European Commission, enabling access to network funding, etc. in the near future. Good luck for all these initiatives and thank you very much for providing the Anna Lindh Foundation with such an innovative resource for promoting dialogue among youth.

**Andreu Claret**

**Executive Director of the Anna Lindh Foundation**



**"Peace is something related to how we live everyday - in the way we treat others and ourselves."**



## PART 1 INTRODUCTION

A new way of thinking about peace is important today. The power of our own understanding and our views on peace both as a condition and a value cannot be underestimated, because it is through these perspectives that our feelings and actions are shaped, and impact how we live and relate with others.<sup>1</sup>

Today, in order to understand the global problems we face, and find sustainable ways to address them, we need to be equipped with the necessary knowledge, skills and attitudes that will guide us and empower us (and others!) to become agents of peace in our own ways. Those of us who have reached an understanding of how peace can be applied in our daily lives (through our interactions with our environment and our communities) are needed to inspire yet more people within our spheres of influence.

### **Peace lies in our hands.**

For many people, peace may seem an elusive and distant goal that is hard to imagine, and even harder to achieve. When we talk about peace we tend to think of it as something that may exist in a future world, that has little to do with our day-to-day realities.

The young people who developed this Peace Bag agree that peace is a process as well as an objective that can be integrated into our daily lives, regardless of cultural context or background. Peace is not something to be achieved by future generations, it is something that begins in our personal lives and the interactions we have with others.

***"Peace is a process that can be integrated into our daily lives."***

## How can we translate peace in our work as young people (with other young people)?

Peace education is a crucial aspect in changing our perceptions, attitudes and behaviours. It uses a holistic learning process that addresses the cognitive (being aware), affective (being concerned) and active (taking practical action) dimensions of the learner.<sup>2</sup> It seeks to transform the present human condition by changing social structures, eliminating social injustice, and rejecting violence.<sup>3</sup>

Through non-formal education initiatives, we can think of a wide range of opportunities to integrate peace education activities aimed at garnering the interest of young people. The most basic form of this is allowing young people to relate peace within their fields of interests –for example, how peace is related to human rights, gender or sustainable development. Another practical example is by exploring the role of conflict in youth work, and the different alternatives we have in addressing them. This will enable youth participants to realise that they have a role in building peace within their communities, whether it is through transforming their conflicts creatively, continuing their work with refugees and migrants, or simply by being responsible consumers.

## ...how about intercultural dialogue?

Diversity is another important aspect to consider when talking about peace. Differences (between people and cultures) have often been used as an excuse for our own failure to co-exist peacefully with one another. At other times, it is used as an excuse for the escalation of conflict, to the extent of justifying violence and war. In fact, many of the primary reasons behind violent conflicts of the past have had to do with failing to find alternative ways to address our differences. Killing, bombing, and wars were considered an “easy way out,” but in fact they only foster deep hatred that lasts for generations. For some people, the effects of these wars are still felt – making it difficult to reconcile diversity in society even today.

To avoid further deterioration of our relationships due to our failure to understand differences between one another, intercultural dialogue is necessary. Openness in dialogue plays a crucial role in increasing mutual understanding, and eliminating our prejudices toward others. Experiential learning through non-formal education has become a useful tool in helping us to experience different realities aside from our own – and therefore allow us to put ourselves in the shoes of others. The fact that youth work is participative and inclusive already gives us space to engage in dialogue. Some ideas for integrating intercultural dialogue into youth work include: celebrating an ‘intercultural night’ to allow participants to share and learn from each others’ cultures; organising an ‘intercultural café’ session to allow participants to discuss relevant issues related to culture according to their own interests; or by conducting simulation activities with intercultural relevance (you will find some practical activities in Part 5 of this toolkit!)

Young people are not just the FUTURE but the PRESENT, and they have a role in building a better future for all. They are crucial participants in building a Culture of Peace as they are powerful agents of change. Nowadays, youth movements and institutions around the world face the ever-growing complexity and diversity of youth work. There is a need to consolidate and synchronize youth action in order to address the different intercultural and socio-cultural issues that the EuroMed region faces. Youth mobility and increased youth participation lead to better learning opportunities for peace and intercultural education.

Strengthening the peace and intercultural dimensions in youth initiatives is one way of establishing a long term platform of co-operation within the dynamic network of young people engaged in peace building in the EuroMed region – both on the local and global level.

## Mainstreaming – what is this?

Mainstreaming peacebuilding is about moving beyond the notion that it is necessary only in areas of conflict and violence/war. It is about recognizing that preventing violent conflict, respecting human rights and building peace is the business of everyone – not just the UN, our governments, or NGOs alone. Mainstreaming peace education in youth work is a strategic first step, helping to build and harness the collective energies of young people towards peace and everything related to it – human rights, gender equality, diversity, conflict transformation, and more.

Mainstreaming intercultural dialogue is about integrating dialogue beyond the participation of only leaders coming from different cultural backgrounds. It is about valuing diversity as a resource and allowing us to understand our similarities and differences. Since this is something we all face, dialogue should be promoted to all - adults, young people and children alike.

Mainstreaming is about reaching and teaching everyone. It also means integrating these themes in different aspects of our work with young people!

## Why PeaceBag?

**A bag is a container you can carry around, add things to and take things from. This is exactly what this toolkit is all about! It is a handy tool that contains the necessary training materials you will need.**

**adapt it and apply it in your local context!**



## ABOUT THE PEACEBAG PROJECT, PARTNERSHIP, PUBLICATION

### Project

Peace Bag for EuroMed Youth is a long-term project partnership of 18 organisations from 14 countries in the EuroMed region. It is coordinated by the Fundació Catalunya Voluntària, and co-financed by the 18 organisations of the partnership and the Anna Lindh Foundation for the Dialogue between Cultures.

The Peace Bag project is a process of both theory and practice, divided into three phases. First was a training phase on peace and intercultural dialogue, and the first writing workshop where the main contents of this toolkit were born. The second phase was a 4-month local and international implementation of some of the contents of this toolkit, which also continued for another 4 months after the evaluation phase. Lastly, the third phase was the network meeting and evaluation of the project – where we also evaluated the developments of this toolkit. The result of these 3 phases is this publication – the Peace Bag for EuroMed Youth toolkit!

### Partnership

The partnership consists of youth-led and youth-serving organisations. We are a diverse group of organisations, dealing with different issues and fields of work related to young people. We have come together to pursue a common vision of peace and intercultural understanding in the EuroMed

region through our day-to-day work with young people. Our members come from different cultures and religions, and our local experiences are invaluable as we began to explore ideas on how to work for a culture of peace in the EuroMed.

### Publication

This toolkit is the product of our collective dialogue that created shared understandings of concepts such as peace, conflict, intercultural dialogue, nonviolence and diversity. This is the foundation for the co-operative work, which has created a strong partnership between 18 organisations involved in this project. With this toolkit, we hope to support and encourage long-term co-operation among young people working to further the culture of peace in the EuroMed.

As you go through the toolkit, you will meet all partners of the project, get to know their work, hear their success stories and learn about their experiences in peace education and intercultural dialogue, including the tools and methods they use in their own contexts.

## Background

The idea of this toolkit was born in 2009, after a 'Peace Bag' training course held in Ukraine, where the idea of coming up with a toolkit dedicated to help organisations "mainstream" peace education was developed. The goal was to create a manual on how youth organisations can conduct peace education activities and build a network of peace-builders who "walk their talk".

## A Participatory Process

Writing this toolkit was a process of theory and practice – it addresses various interrelated abstract concepts that can be applied to a variety of local situations. It is innovative because it brings together organisations working in different fields, allowing it to become a platform for intercultural dialogue built by stakeholders who believe that their specific work complements their shared vision of peace.

## A Process of Local and International Implementation

This is also the product of a series of local and international implementation, done by partner organisations within an 8-month period. Contents of this book have been implemented and re-implemented by partners in their communities, through their local projects and activities. They have also been evaluated based on their effectiveness, impact, utility and adaptability. It is safe to say that much of the contents of this toolkit have been experienced by at least one of the partner organisations. What you will find here are contributions from the partnership – sharing about their work related to peace education, intercultural dialogue, and tools and models used.

## How to use this toolkit

**Part 1**, which you are reading now, introduces you to the Peace Bag – the project, the partnership and the publication itself.

**Part 2** will introduce you to the EuroMed, the context where this toolkit was implemented. It gives you a background about the EuroMed partnership and its history, including youth demographics and youth policies in the region.

**Part 3** features all 18 participating organisations with some case studies about their feature projects and good practices related to peace education and intercultural dialogue. You will see for yourself how our organisations are working on the themes of the project in their own unique ways. This section also provides you with a short background of each participating country – their culture and the current situation of their young people.

**Part 4** is a collection of basic concepts, working models and tools necessary to further understand the themes of the publication. You will find similarities and differences as you go along, which shows you how adaptable the tools can be to a specific context. After learning about the basic





concepts, you may be left with some questions about how to use the toolkit in your own community. The follow-up section addresses how you can implement a project through a partnership, and how you can advocate and campaign for peace and intercultural dialogue in your community.

[Part 5](#) is a compilation of interesting and fun activities that will help you put the lessons into practical learning sessions.

At the end of the toolkit you will find a list of references and other resources.

We hope that the Peace Bag will be useful in a wide range of settings. It contains relevant materials that can be used by youth workers, community leaders, teachers, trainers, or any group of young people who wish to come together to work for peace and intercultural dialogue through non-formal education. The activities you will find in this toolkit require little material or resources and can be used anywhere the youth are engaged in. They are tailored to be simple and practical. We encourage you to use the resources here and to adapt them to your needs!

## Learning by experience!

Peace education is transformative. When done in non-formal education settings, this transformative aspect is reinforced through the experience of young people themselves. In this process, young people reflect on their own experience of the activities, and then have the opportunity to translate their learning into simple but effective actions.

Young people love to share and listen to each others' real life experiences. Their openness is crucial in this process. They learn best from activities where there is an obvious link between the subject matter and a real problem, and where they are then able to implement what they have learned. They react against learning that seems distant from reality (learning that is "all theory and general principles"), and prefer learning that is action based.

In a learning process, it is always best to start from people's knowledge, opinions and experiences. Building on these, we can encourage young people to search for new ideas, discoveries and experiences together— participating while contributing to discussions.

Knowing about concepts such as peace education, intercultural dialogue and other concepts you will find in this book is important, but it is not sufficient. For example those with no direct experience of discrimination may think that the issue is of no concern to them. Through experiential learning, young people are given a far deeper understanding about prejudice and discrimination, by allowing them to put themselves into the shoes of others (through a simulation exercise, for example).

**It's not just what you  
do, but the way that  
you do it.**

**COMPASS, Council of Europe**

# EXPERIENTIAL LEARNING

Peace education uses a methodology of experiential learning based on a learning cycle with five phases:

## Phase 1 - Experiencing

activity, "doing"

## Phase 2 - Reporting

sharing reactions and observations about what happened

## Phase 3 - Reflecting

discussing patterns and dynamics in order to gain insights into the experience

## Phase 4 - Generalising

discussing patterns and how what people have learnt relates to the "real world"

## Phase 5 - Applying

using what they have learnt, changing old behaviours



Source: COMPASS. Manual on Human Rights Education with Young People (page 40). Council of Europe.

In the final phase people explore practical actions that might address the issue in question. It is crucial that people find real opportunities for involvement. This is not only a logical outcome of the learning process, but a significant means of reinforcing new knowledge, skills and attitudes which form the basis for the next round of the cycle. <sup>4</sup>

**Peace Bag Modules as tools for experiential learning:** The modules in Part 5 of this toolkit require active participation and involvement of young people so that they gain an experience through which they can learn. Although these games are usually "fun", do not forget their learning purpose!

After doing an activity, it is essential to follow through with a debriefing and evaluation to enable people to reflect on what happened during the exercise



(phase 2), to evaluate their experience (phases 3 & 4) and to go on to decide what to do next (phase 5). In this way they come back to phase 1 of the next cycle in the learning process.

The activities encourage cohesiveness and a sense of group identity and solidarity. They offer a framework and structure to group experiences which will allow you to work within your own and the young peoples' experience and competencies. When carefully facilitated, activities are an effective method of learning.

**Facilitation:** A facilitator is someone who guides young people to discover their knowledge and learn from the experience of the activity. A facilitator assists young people in the process of exploring their own learning potential. The activities in this toolkit require facilitators to be conscientious of the different inter-related topics related to the activities.

**Tips for Facilitators:** Try to bring new experiences into an activity. Make games, role-plays and teambuilding activities challenging enough to get young people to get out of the box, and engaging in a more active way.

Allow young people to think critically over an activity – to review and reflect on what has happened and what they have learned.

Try to make learning easy by organising things in a model or theory. Most of the time, things are understood better when they are explained coherently and with structure. Make the ideas interesting enough to be understood.

**Remember:** The greatest resource of peace and intercultural dialogue are the people themselves, for it is through them that peaceful relationships and structures are created. Educating people about peace and intercultural dialogue is an effective way of preventing violence, between and within people and cultures, and a significant strategy in achieving peaceful co-existence.

This toolkit is your guide toward mainstreaming peace education and intercultural dialogue in the work that you do. We hope that it will give you many opportunities to impart the ideas in this publication, and give you practical ideas for action that will help you engage other young people toward this cause.

Most of all, we hope that this compilation of tools from our intercultural team will inspire you in further promoting diversity in youth work.

## Enjoy reading!

## PART 2 THE EUROMED

The Peace Bag partnership consists of partners from all across the EuroMed region. The term EuroMed is often used to refer to the countries that surround the Mediterranean Sea. However more concretely, it can refer to the Euro-Mediterranean Partnership, formerly known as the Barcelona Process, re-launched in 2008 as the Union for the Mediterranean. In 1995, a framework was created to manage both bilateral and regional relations. It was an innovative alliance based on the principles of joint ownership; dialogue; and co-operation to the goal of creating a Mediterranean region of peace, security and shared prosperity.<sup>5</sup>

The countries involved in the Euro-Mediterranean partnership consist of all 27 member states of the European Union together with: Albania, Algeria, Bosnia and Herzegovina, Croatia, Egypt, Israel, Jordan, Lebanon, Libya (observer status), Mauritania, Monaco, Montenegro, Morocco, Palestine, Syria, Tunisia and Turkey.

The government of the Union is achieved through a co-presidency between one Mediterranean country and one EU country, with the administrative centre in Barcelona, Spain. The total area of the Union for the Mediterranean is 12,358,770 km<sup>2</sup>. The total number of inhabitants is approximately 800 million.

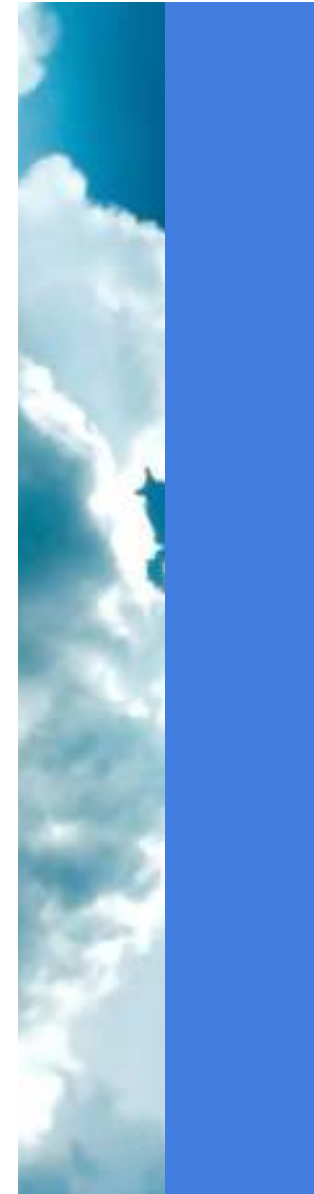
FACTS

## History

As a meeting point between Asia, Africa and Europe, the Mediterranean has a history of interaction between cultures that goes back thousands of years. It is the only region in the world to have seen many different successive civilisations in a relatively small area, and has been a cradle for some of the world's most important philosophical and scientific discoveries.

There are many rich cultural, religious and ethnic influences within the Euro-Mediterranean, ranging from Christianity, Islam and Judaism to philosophies dating back to the Roman and Greek empires. The diversity in the EuroMed makes this region a "melting pot" of cultures and traditions. In fact, while certain cultural influences have been dominant in recent years in parts of the region (for example, secularism in Europe), there has been cross-pollination of influences throughout the region (for example, the legacy of Spain's Islamic history).

The wide range of influences has also instigated the emergence of an 'us versus them' culture between communities from culturally different parts of the region. A recent example of this is the apparent division between Islamic and secular societies, and the different ways this is both represented and stereotyped by the media in different parts of the region.<sup>6</sup> Similarly, it has caused most of the countries in the region to suffer from different forms of violence, conflicts and wars during much of the 20th century.





## THE EUROMED TODAY

An important organisation in the EuroMed is the Anna Lindh Foundation, which is a foundation shared and resourced by over forty three Euro-Mediterranean countries. History has taught us that mutual respect for rights, beliefs and traditions is indispensable for people to live in harmony and establish tolerance. Many factors played immediate role in the cross-cultural process within regions; namely globalization, open communication, migration, urbanization and rising human rights movements. Nevertheless, understanding different approaches to religious values and practices is still currently one of the major challenges to deal with in the region, according to the Anna Lindh Report 2010, 'the religious fabric of societies continues to be a crucial factor in the relations and perceptions between people in the Euro-Mediterranean region – as it is much more valued in southern Mediterranean countries than in many European countries.'

Migration in its different forms has resulted in cultural and ethnical diversity within regions and countries. In particular, cities and urban spaces throughout the region have attracted numerous migrants and have become, to varying degrees, 'a laboratory for cross cultural fertilisation',<sup>8</sup> where different cultural and ethnic groups interact and learn from each other.

Globalisation and open communication have facilitated the interaction between people to the same extent that it has increased points of friction between cultures, giving rise to identity-linked tensions, withdrawals and claims, particularly of religious or economic nature which have become potential sources of dispute.

Cultural activities across the Euro-Mediterranean space have increased significantly since the launching of the Barcelona Process. Achievements in the third domain on "Social, Cultural and Human" aspect of the partnership have been modest - with initiatives in areas such as education, culture, youth and civil society cooperation.<sup>9</sup> Support for educational and vocational training in the southern Mediterranean countries have substantially increased, including scholarships for university studies in Europe with a percentage of grants reserved for women.<sup>10</sup>

Despite the presence of the EuroMed Union, there is still a wide variation in the realities of life for people between the northern and southern countries within the Euro-Mediterranean partnership. For instance, citizens of the countries of the European Union (EU) enjoy freedom of movement while young people from the southern Mediterranean countries continue to face mobility challenges related not just to visa requirements for travelling to Europe, but most pressingly travel restrictions to their neighbouring countries. European migration and visa policies need to be adapted to bring down the barriers that prevent true cultural dynamism from taking place within and among Euro-Mediterranean societies.<sup>11</sup> Similarly, there are more specific issues that differ between northern and southern Mediterranean countries. Female citizens in some parts of the region enjoy greater personal freedom than their peers in other areas.

The post-colonial influence of foreign powers can still be felt in some parts of the region through the existence of undemocratic or corrupt political systems. Limitations on freedom and poor governance have played a role in sparking popular uprisings in the southern Mediterranean region in 2011 (such as the revolutions in Tunisia and Egypt). Young people in the region have recognised their role in addressing the failures of their governments and have taken action to seek a better future for themselves and their countries. Egypt is one such example of where a new political and social landscape has begun to take shape.

Despite local differences, there are many common values shared by communities and individuals throughout the EuroMed region. Values such as family solidarity and caring for the well-being of children and the next generation are shared across the region<sup>12</sup> and can help us to bridge the gap between communities and cultures, and provide a base on which we can build future cooperation and mutual understanding.



## THE ANNA LINDH

### Euro-Mediterranean Foundation for the Dialogue between Cultures

A prominent organisation in the EuroMed is the Anna Lindh Foundation, the first common institution<sup>13</sup> jointly shared and resourced by forty-three governments of the Euro-Mediterranean partnership. It is a network of civil society organisations dedicated to promoting intercultural dialogue and respect for diversity in the region. In fulfilling this objective, the Foundation mobilises its network in common initiatives, organises regional programmes in the EuroMed area and supports local activities carried out by civil society organisations that advocate better understanding between people of different nationalities, ethnicities and beliefs, and champion human rights and democracy.<sup>14</sup>

The Anna Lindh Foundation is a central component of the Euro-Mediterranean Partnership, and a facilitator of the participation of civil society in the Union for the Mediterranean. It also works as a centre for information, and as an observer of intercultural dialogue in the region. Moreover, it coordinates a Euro-Mediterranean Network, gathering hundreds of social and institutional bodies, NGOs, universities, public institutions and groups that share the foundation's values.<sup>15</sup>

The foundation's programmes are focused on different fields of action essential for human and social dialogue. They include: Education and Youth; Culture and Arts; Peace and Coexistence; Values, Religion and Spirituality; Cities and Migration; and Media among others.

### Who was Anna Lindh?

Anna Lindh was a Swedish Minister for Foreign Affairs who served as a public servant from 1998 until her assassination in 2003. Her political career was marked by a strong commitment to international affairs. She negotiated an agreement in the Kosovo/Macedonian crisis, and advocated for greater respect for international law and human rights in the Israeli—Palestinian conflict, calling on both parties to stop the atrocities and initiate dialogue. The Anna Lindh Foundation was set up by the European Union and its partner countries in the southern Mediterranean region, the Euro-Mediterranean Foundation for Dialogue between Cultures, and named in her honour.





## Youth and the Mediterranean: Challenges and Opportunities

Sharing a common geographical and cultural space does not mean that the issues and realities affecting young people are similar. The demographical reality of youth is often totally different between the EU and Mediterranean countries, notwithstanding disparities among each of them, and so are the challenges that they face in their path to autonomy, self-fulfilment and citizenship.<sup>16</sup> One concrete example of this is how the definition of youth in the region varies from country to country, as well as within countries.<sup>17</sup>

The United Nations defines youth as composed of individuals between the ages of 15 and 24.<sup>18</sup> However, there is no clear definition of the term youth since it is considered as a phase of transition from childhood to adulthood, or when young people are in transition between a world of rather secure development to a world of choice and risk.<sup>19</sup> While age is a useful indicator, it is insufficient in terms of characterising the person's transition to adulthood – and it is because of this that finding a common definition of youth is not an easy task.<sup>20</sup>

According to the publication Youth in Europe, a Statistical Portrait, the European Union has identified around 96 million young people between the ages of 15 and 29 in 2007, accounting for less than 20 % of the population in the 27 EU states. This age range was used in the aforementioned publication for the following reasons: the lack of an agreed definition of youth and civic participation, voting age, age to run for elections, financial self-sufficiency and participation in higher education in the context of Europe.<sup>21</sup>

As the percentage of youth in world populations is dropping (including within the European Union) the Arab world is witnessing the opposite: where around 54% of the population is below the age of 25.<sup>22</sup> The number of children and youth is at an all-time high in the region; with a total of 192 million. The increase in the proportion of 15 to 24 year olds in the total population, referred to as the “youth bulge,” combined with the rapid growth in the overall population, has resulted in a rapid increase in the number of young people in the region's modern history.

This poses challenges to governments, and places an immense strain on the entire infrastructure of the state, especially on educational services, which are

**The youth programme exists to motivate young people to become key players in the development of their society while creating links with countries in the region and with European counterparts.**

**- Euro-Med Youth Programme -**

already poor and declining in quality in some areas. This has led to greater dissatisfaction among the most volatile elements of society.<sup>23</sup> This demographic bulge is one of the reasons for the growing migration from Arab countries to European Union countries and the United States of America. It should also be taken into account that Europe is an attractive place for people coming from outside Europe and a large proportion of migrants are young people.<sup>24</sup> Migration from Mediterranean countries is particularly significant to the European Union countries and will probably remain so in the future. Studies show that the Arab Region is a source of millions of migrants. After declining in the 1990s, emigration from the Arab Region increased during the following decade, with Moroccans, Algerians and Tunisians having the largest number of migrants; and France, Italy and Spain, as the major recipient countries for these migrants.<sup>25</sup>

With this development, a significant and growing international attention is being paid to developing youth policies. As a result of the 'Year of Youth' initiative, actors in national youth policy strategies realised they could learn from each other to help create more cohesive and inclusive societies based on the active citizenship and participation of young people.

The European Union (EU) started its youth policy co-operation in 2001, complementing the youth programme that had been supporting youth projects for many years. The EU has adopted a new 'Youth in the World' strategy, which aims to encourage active citizenship and cooperation. It enables young people to exchange ideas with policy makers and involves them in shaping the future of the EU. Between 2010 and 2018, the Member States and the European Commission aim to work co-operatively in the youth field across different sectors and policy areas that affect young people in Europe.<sup>26</sup>

Youth policies in the EuroMed region once meant a dichotomy of European (synonym of developed and rich youth policy) versus inexistent, poor or deficient youth policy (the image of Middle Eastern countries). While this stereotypical view carries elements of truth, the reality is much more complex and complicated within each region and country. Exploring on each other's realities is important in pursuing intercultural dialogue, an element that is of paramount importance in Euro-Mediterranean cooperation.<sup>27</sup> In this light, the League of Arab States and the youth partnership between the European Commission and the Council of Europe have been paying particular attention to youth policy co-operation in the broader Euro-Mediterranean context since 2005.<sup>28</sup> Both Euro-Mediterranean and Euro-Arab youth policy cooperation in the region are important in mainstreaming intercultural dialogue in youth policy, increasing the awareness of the benefits and needs of intercultural dialogue in the field of youth.<sup>29</sup>

As this process moves forward, challenges and opportunities arise. Young people in the Euro-Mediterranean region face common global problems that require multiple factors to be considered in attempts at their solution.<sup>30</sup> The young generation will have to be better equipped to face the economic, political and social challenges of their time. They continue to look for fresh ways to impart peace in their communities.



## KEY ACTORS OF YOUTH COOPERATION IN THE EUROMED



### Euro-Med Youth Programme

Proposed as a 'permanent dialogue between young people from the 37 Euro-Mediterranean partners,' the Euro-Med Youth Programme aims to foster mutual understanding among young people, integrate young people into social and professional life, and to contribute to the process of democratization of civil society.<sup>31</sup>



It is a regional programme set up within the framework of the third chapter of the Barcelona Process, entitled "Partnership in Social, Cultural and Human affairs." It aims to increase co-operation between national agencies and Euro-Med youth units, with the goal of bringing actions as close as possible to the beneficiaries – young people – while adapting it to the diversity of national systems and situations in the field of youth. The programme's geographical scope comprises 36 countries: the 27 EU Member

States (Austria, Belgium, Bulgaria, Cyprus, Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Ireland, Italy, Latvia, Lithuania, Luxembourg, Malta, Netherlands, Poland, Portugal, Romania, Slovak Republic, Slovenia, Spain, Sweden, United Kingdom) and the 8 Mediterranean partner countries who are signatories of the Barcelona Declaration (Algeria, Egypt, Israel, Jordan, Lebanon, Morocco, Palestinian Authority, Tunisia and Israel).<sup>32</sup>

It promotes the mobility of young people and understanding between peoples through three types of activity: youth exchanges, voluntary service and support measures (job-shadowing, contact-making seminars, study visits, training courses and seminars). The programme focuses on mobility, non-formal education and intercultural dialogue, and Phase IV (2010—2013) has a budget of 5 million Euros.<sup>33</sup>

It can be said that the Euro-Med Youth Programme fills a funding gap in the southern Mediterranean partner countries that generally have financial constraints and fewer opportunities for support from international donors, particularly in the context of youth exchanges and volunteering activities.<sup>34</sup>



### The Youth Partnership

The European Commission – Council of Europe Youth Partnership, commonly referred to as the Youth Partnership is brought about by a series of agreements to co-operate in developing a coherent strategy in the field of youth training, research and policy. Its main objectives are 1) to promote social inclusion of young people, especially those with fewer opportunities; 2) to promote human rights, democratic citizenship and youth participation;

and 3) to promote intercultural dialogue and youth work in multicultural contexts – supporting peace-building and conflict transformation between young people.<sup>35</sup>

The partnership's Euro-Mediterranean cooperation aims to explore new areas of collaboration in the region. The Council of Europe believes that the promotion of peace, cooperation and human rights within Europe cannot be disconnected from the situation in neighbouring countries, including those in the Mediterranean area.<sup>36</sup>

The primary difference between the EuroMed Youth Programme and the EU-CoE Youth Partnership is that the latter seeks to explore new areas of cooperation beyond what is covered by the EuroMed Youth Programme. One such area includes youth policy, where the partnership has played a pioneering role since 2005. It seeks to ensure quality development and support to youth work in the region – increasing and improving the quality and quantity of intercultural youth projects, as well as fostering cooperation and synergies to enhance its impact to youth related policies and activities.

Another added value of the Partnership is to bring in a pan-European dimension to youth issues, as well as to take into account experiences in Euro-Mediterranean youth work. It is strengthened by working with other institutions and organisations active in the region, such as the SALTO Euro-Med Resource Centre, the Euro-Med Youth Platform, the European Youth Forum, League of Arab States, and the Anna Lindh Foundation.<sup>37</sup>



### The SALTO EuroMed Resource Centre

SALTO stands for Support and Advanced Learning and Training Opportunities within the Youth in Action Programme of the European Commission. It is a network of 8 Resource Centres working on European priority areas within the youth field.

The SALTO EuroMed Resource Centre supports the Euro-Mediterranean Youth cooperation by organising international training courses and events, producing educational materials and tools, as well as disseminating good practices in youth work in the region.<sup>38</sup>



### The League of Arab States

The League of Arab States and the Partnership between the European Commission and the Council of Europe in the field of youth have been paying particular attention to youth policy co-operation in the broader Euro-Mediterranean context since 2005. This co-operation has brought the main stakeholders of youth policies to a series of meetings. As this process moves forward, challenges and opportunities have been identified, and demands have been made to further institutionalise the co-operation in order to ensure it becomes increasingly relevant to young people in the region.





### The Euro-Mediterranean Youth Platform

Officially launched in 2003, the EuroMed Youth Platform aims to contribute to the implementation of the Youth in Action Programme of the European Commission. It hopes to achieve this by bringing NGOs from European and Mediterranean regions together through an open platform that promotes networking among organisations where young people can search for project partners, access tools and information, and get together in forums and discussions. The platform is a space that facilitates the creation of networks of youth groups with similar objectives.

### The UN Alliance of Civilizations



Established in 2005, the United Nations Alliance of Civilizations is an initiative of the UN Secretary General aiming to improve understanding and cooperation between states and peoples of different cultures and religions. In this process, the UNAOC hopes to counter the forces that contribute to extremism and polarisation by encour-

aging dialogue, understanding and respect among people from diverse cultural and religious backgrounds.

The Youth Program of the UNAOC seeks to advance the recognition that youth are key actors and stakeholders in efforts to foster cross-cultural understanding. We aim to achieve this vision by: 1) Raising Awareness: Raise the decision-makers' awareness regarding the importance of young people's contribution to fostering understanding between people of various cultural and religious backgrounds. 2) Strengthening Capacity: Contribute to further enhance the capacity of youth to effectively implement initiatives advancing cross-cultural understanding. 3) Sharing Information: Develop mechanisms and networks to facilitate partnership building and the exchange of information regarding the impact and challenges of youth's work and contribution to cross-cultural understanding. In order to reach these objectives, we implement several initiatives in partnership with a multitude of organisations. These initiatives include the Youth Solidarity Fund, the Global Youth Movement for the Alliance of Civilizations, PLURAL +, Summer Schools, a Youth Website. For more information about these initiatives, see [www.unaocyouth.org](http://www.unaocyouth.org).



### The Anna Lindh Foundation

The Anna Lindh Foundation and the Partnership between the European Commission and the Council of Europe in the field of youth have engaged in cooperation activities in the field of youth and intercultural dialogue. This cooperation is rooted in the common commitment to provide opportunities for young people to be part of intercultural dialogue, in the shared need to develop synergies and complementarities between each other's activities in the Euro-Mediterranean context.

The Foundation's youth projects include, among others: Dialogue Café with Alliance of Civilisation; Plural with the Alliance of Civilisation; a Cultural leadership programme in collaboration with the British Council; a Bloggers' project; and others currently being defined.

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In 2010, the Anna Lindh Foundation and the EU-CoE Youth Partnership jointly organised a common seminar on 'Euromed Youth Policies in Intercultural Dialogue', which enabled both organisations to take stock of what is already being done in this field and it served as a preparatory meeting for the Anna Lindh Forum 2010. This seminar gave insight into youth policies in the region and the status of cooperation and coordination between the different actors in the Euro-Mediterranean space.

The Peace Bag partnership was represented along with 25 other youth leaders and youth workers from the Anna Lindh Foundation Networks, including policy makers and researchers, who have contributed to the formulation of concrete recommendations for action and guidelines for future actions of the Anna Lindh Foundation.

Putting all these institutions together, most significant among their achievements is the further development of youth and youth organisations in the construction to the Euro-Mediterranean space – with relevant local and regional cooperation in the field of youth. Initiatives should continue to empower young people in finding successful and sustainable solutions to present day challenges and give them the means to interact, share experiences and learn about our important role in society and the gift of diversity.

Our response to this challenge is the opportunity we have been given to make this publication. In the next chapter (Part 3), we share the different initiatives we have as a partnership, the different contexts we face within our own local realities, and the hopes for the future we have as peacebuilders.

**“Mutual understanding cannot be pursued without a strong emphasis on human rights and intercultural learning. It can also not be pursued without the involvement of young people themselves.”**

**Euromed Youth Policies in  
Intercultural Dialogue (background paper)**







**"As we discover different realities faced by youth in the EuroMed, we realise how important it is to value and embrace our diversity - not just as cultures but most importantly, as people."**

**Meg Villanueva**  
**Peace Bag Project Coordinator**



28-29

## **PART 3 THE PEACE BAG PARTNERS, PROJECTS AND PEACEBUILDERS!**

**...KNOW ABOUT THE 18 ORGANISATIONS AND THEIR PROJECTS  
AND INITIATIVES, MEET 18 PEACE BUILDERS, AND LEARN ABOUT  
14 COUNTRIES IN THE EUROMED**

For further understanding of the diversity of cultures in the EuroMed, this section gives a brief presentation of the partners who have actively contributed to this toolkit. You will get to know their experience in peace education and intercultural dialogue with young people, and find out what inspires and motivates them in youth work! The projects collected in this booklet show the numerous creative ways young people can express their commitment to global causes, particularly in relation to peace education and intercultural understanding. You will also learn about their countries and the background of their contexts.

These examples are meant to give you a taste of the variety of opportunities available in order to encourage and support active involvement of young people in the EuroMed region.







**Association Etoile Culturelle d'Akbou** is a local organisation focusing on youth needs through different cultural activities. Since 2003 they have been involved with the Young Citizen School, intended for young people without access to education or with limited education opportunities. Its main objective has been educating students to be responsible, independent, and integrated members of society, by teaching the universal values of human rights, tolerance and acceptance.

During the last two years, the organisation has integrated a network programme about “conflict management” with other community organisations. They have organised training courses for youth workers, teachers, volunteers and other professional animators designed to give the participants effective communication tools that will help them to teach young people how to deal with conflicts and transmit the values of peace and tolerance, and learn about our important role in society and the gift of diversity.

### **Young Citizen School** *Education, Social Inclusion, Nonviolence*

Imagine a school set up for young people with no access to education...

Each year, the number of young girls and boys who are excluded from schools reaches 500.000. They often face life without any goal, qualification, diploma, or job, are in danger of becoming victims of delinquency, drug addiction, prostitution, violence and suicide.

Our association set up the YOUNG CITIZEN SCHOOL project in 2003, to give youngsters an opportunity to be integrated (or re-integrated) in educational and social life. We engage them in citizenship learning activities that show how to become active, responsible citizens, be autonomous and thus able to play a useful role in society. This project continues to give young Algerians some basic educational opportunities until today.

**Activities:** The students come every day and study fulltime – taking formal education in the morning, and informal education in the afternoon. Their morning classes are given by qualified teachers in all subjects, including sports and informatics. Just like a regular school, they also have to take exams to evaluate their learning. The classes are held in the youth club of the city, and students also do class outings to factories and town halls.

Informal education is used in teaching ‘citizenship activities’ such as human rights, health and environment education, which are taught by professionals like jurists, environment and health professionals. We also educate them about non-violence in families and schools, providing them with some important values - good behaviour, tolerance, and how to recognise and protect against all forms of violence.

**Results:** An important percentage of youth pass the final exams (baccalaureate) and are integrated into society with their improved social situations. On the other hand, those who fail the exams are transferred to public training schools that fit their profiles, while some private schools also give us



free slots for the further education of these young people. By giving them suitable training for a certain job, the project improves their chances in professional life. The project reduced delinquency and violence in our area. Young people became aware of different social realities around them, and were also equipped with the knowledge and skills needed to face these challenges.

**L'Association AGIR pour le Développement & l'Epanouissement de la Jeunesse (ADEJ)** - Ath Mansour (Bouira) is an innovative regional youth non-profit organisation, that equips young people with the knowledge and skills which enable them to directly involve themselves in improving their communities. AGIR employs a 'leveraged impact' model, believing that youth have the ability to be effective in bringing positive changes in their communities. Their work involves training and supporting youth so that they are empowered to initiate positive community development projects.



AGIR works to promote democracy, active citizenship, social entrepreneurship, understanding and cooperation between young people, especially in the Mediterranean region, in a spirit of respect for human rights. AGIR is run by young people, for young people by following a model for democratic governance. Members work mainly on a voluntary basis. There are no age restrictions to participate in their activities. It is young people who decide about the activities of the organisation, define the strategies, implement the action plans, coordinate and evaluate all aspects of its programs. It is important to note that most young people in AGIR are actively involved in other aspects of civil society, frequently establishing links between member and other organisations at the local, regional and even national institutions, in addition to other organisations.

### **School for Active Youth Citizenship** *Active citizenship, environment, education*

Through this project AGIR aims to empower children and young people from 12 to 30, about the positive changes they can bring to society. The main purpose of the project is to help youth build and reinforce their skills and knowledge on topics related to active citizenship, environment, education and leadership by giving them training and tools for action.

Set to be implemented within 12 months time, the project's scope includes the whole of Algeria, with prevision to include partner countries in the future.

Methodologies: The project uses participatory and non-formal learning methods such as workshops and training sessions to introduce the different concepts. Another feature of the project are field trips for youth – allowing them to get in touch with real situations and develop their own ideas on how to solve problems. These field trips allow them to put their training into practical action.

Results: Young people taking part in the project have gradually improved their ability to deal with the situations they face in their communities. The project has given them practical tools to confront different situations requiring change.



Salam! I am Salah from Algeria. I had many experiences on peace and conflict management but the last one greatly influenced me. Everything started with an email from Fundació Catalunya Voluntaria, an organisation with whom I have already shared projects with. The email consisted of a call for participation in a project called PEACE BAG. I very much liked the idea and I actively participated online by involving more partners. We shared many emails with the new volunteer, Meghan. Later, she informed us that the project idea was chosen as one of the top ten by Anna Lindh Foundation.



After that, an active preparation for phase one started. The Training Course (TC) in Vilanova was a great opportunity to learn and improve my knowledge in peace and conflict. I also had the chance to share my experiences with new partners. After the TC I attended workshops about intercultural dialogue in the Anna Lindh Forum. I returned back home with my bag full of information and since then, I became a peacebuilder.

## ALGERIA

Algeria is in the South-West of the EuroMed region. Its 34 million people, predominantly Sunni Muslim, are descendants of Arab-Berbers.

There is a will to open the country to increased cultural exchange, and in some areas there are positive examples of youth organisations actively involved in Euro-Mediterranean cooperation initiatives, such as the Anna Lindh Foundation's 'Actions for Dialogue' campaign.<sup>39</sup>

Peace education is a major concern in Algerian society, as friction between its citizens is rooted in their diversity of identities, beliefs, and thoughts on policy. The state, NGOs, and human rights leagues have set up programs to promote peace and the resolution of conflicts through non-violent means. Since legalising NGOs in 1990, civil society has become more aware and actively involved in projects focusing on three core areas: culture and identity, freedom of speech, and the education system.





**United Nations Association of Bulgaria** is an NGO that works to promote the high ideals and goals of the United Nations. Peace education for students has become one of their main priorities, together with the principles of Human Rights, tolerance, mutual understanding and intercultural dialogue. Volunteers conduct workshops on peace related topics using non-formal education processes, trying to increase active participation among youth. Topics like peace-building/keeping and coexistence are consistently present in all of their activities and campaigns. They also organise open lectures, round tables and conferences in partnership with other NGOs and universities.

Since 2007, UNA of Bulgaria has sent 7 Youth Delegates to the United Nations, under the world programme Youth Delegate to the UN. Young people between 18 and 30 years old are motivated to become Youth Delegates, and to represent Bulgarian youth in the General Assembly of the UN annual fall session. The Youth Delegate programme is a great chance for young people to express the interests and the needs of youth, and to be its voice in the decision-making process at the UN level.

The annual celebration of September 21 (International Day of Peace), informational campaigns, street performances, outdoor concerts, sports tournaments and conferences - are used to create awareness in Bulgarian society of the importance of peace education and peace related issues. The UNA of Bulgaria is also a member of the World Federation of United Nations Associations (WFUNA); and the Bulgarian Network of the Anna Lindh Foundation.



### **Model United Nations** *Peacebuilding, diplomacy*

The globally popular "Model UN" is one of the traditional activities of UNA Bulgaria. In the simulation, participants play the role of official diplomats, tasked with finding information about the UN, the country they represent, and the theme of the simulation - then drafting an appropriate position based on facts and resources collected. Young people develop skills in researching and organizing information, critical thinking, and gain an ability to present information and defend a position. Topics are usually related to peace and conflict management, with a goal of performing duties in a spirit of cooperation to achieve peaceful solutions. Some of the issues discussed in recent Model UN simulations include: the Iranian nuclear program, rebuilding postwar Iraq, and the conflict in Kosovo. One successful example is "In the Name of Justice and Law: Supreme Administrative Court Mode", a simulation on refugee and human rights issues. Held at the UN school club in Satovcha, Bulgaria, students and teachers organised a supreme administrative court model responsible for making decisions about refugee status. In preparation for the simulation, the students observed a real administrative Supreme Court in Sofia. The students learned more about the refugee problems in Bulgaria and around the world. The simulation was supported by the United Nations High Commissioner for Human Rights (UNHCR) Office in Sofia, as part of its 50th Anniversary celebration. UNA of Bulgaria published a Model Kit with information about the legal procedures in Bulgaria regarding refugee status. The book, which includes various educational materials on refugee issues, was distributed to all UN school clubs, who were encouraged to enact the models within their clubs.



Me, Mila, a peacebuilder? The people I need to thank for pushing me into this are actually my younger siblings. They “forced” me to develop skills in negotiation at a very early age! The mastery of sharing limited “resources” and finding solutions to the most complicated situations in order not to be punished developed my skills for dealing with conflicts in a very creative way. The small situations at home are actually serious case studies. In my case, I am able to analyse the behaviour of more than one party in a conflict situation! Every time I am successful in finding a solution on something, it gives me a sense of fulfilment. What's funny is that when I “solve” something, I am looking for another “problem” to work on, as if I am “addicted” to searching for different options and combinations to an issue. I mean, who wouldn't want a peaceful environment? It's more satisfying to see smiling faces than wasting time on nonsensical fights.



Even now, peacebuilding still brings me a lot of excitement and pleasure. I couldn't (and still can't) accept that people prefer to lose “the situation”, closing their eyes to solutions lying in front of them. The main principle in peacebuilding should be — we will all win! Choosing peace is choosing to win — and I believe that this should be the motivation of everyone! Our aim is to show and convince people that peace is true and tangible and I hope this toolkit will be our voice in order to achieve that goal!

## BULGARIA

Bulgaria has a rich and ancient history. The first civilisation of what is now Bulgaria was established 3000 years ago and Bulgaria twice ruled a powerful kingdom that covered most of the Balkan Peninsula. Since the end of the communist regime in 1989, the country has undergone a slow developmental transition: fighting against the growing issues of unemployment, inflation, illicit drugs, and related crimes of corruption.

Bulgarian youth have few opportunities to engage in being productive members of society, which has negatively affected the motivation of youth and their confidence that they are capable of shaping their own future, and contributing to the development of society. After accession to the EU, it has become easier for young people to travel across Europe and neighbouring countries, discovering different cultures, traditions and beliefs. Inspired by these experiences, young people have engaged themselves in working with different NGOs, in the name of education and promoting mutual understanding and cooperation.

*The people speak Bulgarian – a Slav language that uses the Cyrillic alphabet. They love yoghurt and Bulgarian cheese. BUT be careful! If you go to Bulgaria and are offered some yoghurt – nodding your head could mean “no” and shaking your head could mean “yes”!*



**DNB - Development NO Borders** is a youth organisation working to develop youth and society, mainly through volunteer work. The organisation encourages working on development through creativity, focusing on implementing charity work. They have a number of community activities based on volunteerism, such as visiting orphanages, helping poorer families, preparing charity fairs for people in need, and protecting the environment. DNB believes that through cultural dialogue, they promote peace in the world by enabling youth to share their knowledge and experiences, and increasing their awareness of values such as tolerance, understanding, constructive dialogue, and active citizenship. Through charity work, young people promote peaceful relations between the rich and the poor; and through skills development, they promote peace among individuals.

### **Ambassador of Egypt Training Course** *Intercultural Dialogue, Volunteerism*

The training course prepares young people to deal with different cultures, allowing them to remain open-minded while maintaining the uniqueness of our identity, as they represent Egypt at home and abroad. It also seeks to reinforce and define the role of young people in civil society, and the significance of volunteerism. Activities: The sessions include training in presentation skills; a culture night concept; a history of Egypt; the Arab-Israeli conflict; religions in Egypt (Islam and Christianity); modern Egypt; political and intercultural life; and the Youth in Action program. The training runs for a total of 27 hours of workshop sessions, participated in by young people.



Hi, I'm Maha, a young peacebuilder and volunteer in DNB. I've been wondering why life is full of conflicts, fights and violence – a world that lacks peace. Day by day my dream yearned more for a world of peace. It started a few years ago when I decided to make a change. I wanted to spread love and happiness among those surrounding me and among the whole world. Inspired by leaders of DNB who gave me real motivation at the beginning and then inspired by the Peace Bag participants where the whole team was amazing, I became increasingly enthusiastic in regard to the idea. The main challenges I'm meeting everyday are: old-fashioned people who are content with living in the past and don't really care about contributing to a better world; and linking with people who are enthusiastic about peace programmes and drives.

The Peace Bag phase-III meeting was like an enlightening moment. It pushed me to be involved in peacebuilding. Being surrounded with all the participants from different parts of the world, who share the same passion, was igniting, motivating and impressive. Thanks to all who gave me the chance to participate in the peace-making process in hope of a better future. Maha, a peacebuilder and dreamer working in turning her dream into reality.





## EGYPT

Like many other EuroMed countries in the South-East, youth represent a significant proportion of the population, and finding work after completing studies is a common concern. Coupled with youth-led uprising in other parts of the region, the concerns of the Egyptian youth manifested in a series of protests, and from January to February 2011 mass demonstrations filled Egypt's streets, calling for democracy and change. The 18-day uprising of young and old extended from the capital city of Cairo, into a nationwide revolt. Young people were at the forefront of the revolution, and mobilised through social networking sites and blogs. Following these strong protests, President Mubarak stepped down after 30 years in office, changing the political landscape and creating an opportunity for transformation.

Egypt works with International partners in youth activities, and it was the first country to call for proposals of EuroMed Youth Programme IV (2011-2013) of the European Commission.

*Egypt enjoys a remarkable regional diversity in terms of lifestyle, customs and artistic forms. Egyptian contemporary novelists and poets were among the first to experiment with modern styles of Arabic-language literature, and the forms they developed have been widely imitated. The first modern Egyptian novel Zaynab by Muhammad Husayn Haykal was published in 1913 in the Egyptian vernacular. Egyptian novelist Naguib Mahfouz was the first Arabic-language writer to win the Nobel Prize in Literature.<sup>40</sup>*





**HAI – (Hellenic Association of Informatics)** is an NGO founded in 1992. The main objective of HAI, is expanding awareness among young people, and society in general. The principle method has been the use of information technology, and tools of the digital age to enhance participation. Believing in the power of information, HAI uses ICT tools to support social, cultural and environmental activities, including lifelong learning and adult education.

Promoting the ideals of social participation and involvement, through the use of modern information technologies, they encourage young people to get involved in events, seminars and exchanges, either organised by HAI, or in co-operation with other groups and NGOs across Europe. By understanding the ever-growing importance of technology, HAI is able to reach young people at a time when youth are faced with many challenges in society, by providing unlimited possibilities of participation, information and expression of opinions at a low cost and easy access for all.

### **PEACEBag** *Intercultural dialogue, peace*

From 23-30 March 2011, a EuroMed training seminar called PEACEbag was organised by HAI in Athens, Greece. The main aim of the project was to follow up on the work of the Peace Bag project in Barcelona, by bringing together partner organisations to further reach a broader constituency in the Euro-Mediterranean region. Through the project, youth workers examined current real-life issues and stories that are related to intercultural problems. The objective was to analyse different possible alternatives to deal with these issues, using intercultural understanding tools.

Through participative, intercultural, and non-formal methodologies, the project aimed to foster intercultural understanding and mutual respect through dialogue - while at the same time building capacities and skills for peace work among the youth participants.

Results: Through the training, a network of contacts between European and South Mediterranean countries was built – adding to its already existing Peace Bag for EuroMed Youth database. Youth workers also had an increased understanding and appreciation of Euro-Mediterranean culture. Most importantly, participants developed their abilities: to engage themselves and their organisations in Euro-Mediterranean cooperation, and to integrate the learned intercultural perspectives in their work. Through this project, cooperation initiatives related to peace and conflict transformation were built - putting into action the important lessons and tools learned from this Peace Bag toolkit.





## GREECE

Greece has been hit especially hard by the economic crisis in 2009. The youth are particularly vulnerable, facing a growing absence of ordinary life choices, and daily challenges associated with high unemployment, wage cuts, and concern over the cost and provision of basic security needs such as accommodation and health treatment. With growing unrest, it is not surprising that youths are participating in mass protests, demonstrations and strikes.<sup>41</sup>

The issue of immigration, coupled with austerity measures, has also increased racial tensions. Greece had become a site for refugees from a number of former communist countries in Eastern Europe and was underprepared, contributing to divisive and racist tensions, especially toward Albanians.

*The historical and cultural heritage of Greece resonates throughout the EuroMed region - in literature, art, philosophy and politics. Democracy actually began in Greece and the word itself comes from the Greek 'demos', which means people and 'kratos', which means power.*<sup>42</sup>



εἰρήνη! I am Stefanos. Fifteen years ago, I met a young guy who was born blind. The energy of this person is so amazing! He speaks four languages, which he taught himself, and finished university; and also travels around the world. And it surprises me because he says "I don't visit and see this city." After this meeting I started to think that it's not an excuse for someone to not try to be a better person and be active in the society. With this inspiration, I started working in the Youth Sector.



**CESIE - Centro Studi ed Iniziative Europeo** is an NGO, established in 2001 with the inspiration of leading Italian sociologist, Danilo Dolci. CESIE promotes cultural, formative, scientific, and economic development at both local and international levels, with a special focus on the Euro-Mediterranean region.

Some of the peace related aims of the organisation are:

- Apply reciprocal communication methods in order to consolidate peace and democracy
- Abolish all forms of discrimination thus favouring social inclusion and equal opportunity
- Promote responsible global awareness through the application of human rights
- Contribute towards the cultural, social, and economic development of society
- Favour the socio-economic integration of Europe, the Mediterranean and Latin America.



CESIE has considerable experience with mobility projects and intercultural dialogue, having worked in these fields since it started. Most of the activities that the organisation carries out target immigrants and young people with fewer opportunities.

CESIE works at the local level (maintaining an international and intercultural perspective) within a context characterised by diverse problems. For example, the large proportion of people with fewer opportunities (Italian and immigrants) due to living in varied places of the city.

### **Inventing the Future** *Conflict transformation, intercultural dialogue, and nonviolent communication*

This is an international project that works locally with youth on nonviolent conflict transformation through the RMA (reciprocal maieutic approach). It seeks to promote youth participation, and raise awareness about the need to build relationships based on communication and mutual respect.

**Who:** The project involves youth from seven different countries in Europe, East Europe and the Middle East - Italy, Spain, France, Bulgaria, Moldova, Palestine and Israel. All partners met to participate in maieutic workshops, learning about RMA so that they could organise similar workshops with youth groups as part of their local activities. Countries were paired up to develop local activities. These activities would consist of local meetings with the youth group (each half coming from different parts of the conflict), helping to develop an awareness of the conflict; analyse the causes and consequences of the conflict on youth and the community in general; breakdown stereotypes and prejudices perpetuating the conflict; build channels of communication inside the community by involving it in youth activities; and develop active citizenship among youth.

**Method:** RECIPROCAL MAIEUTIC APPROACH – based on emphatic and reciprocal communication, with its main emphasis on involving all people in participating.

RMA<sup>43</sup> is strategy of group communication that permits all individuals of the group to give their ideas and opinions, contributing to the development of a final common idea.<sup>44</sup> The group is guided by a coordinator that can change inside the same group. This methodology is very “democratic”, providing everybody with the space to talk.

**The RMA methodology is strongly connected to nonviolent communication.**

Rosenberg, 2001

The following features are essential to the process:

Are characteristics of RMA:		Is necessary to the RMA process:	
Respect, Communication Play, Co-operation Nonviolent conflict resolution	Sharing power Common interest Reciprocity Empathy, Change, Creativity	To be able to see each other Flexible end time, Equality Openness, Active participation	Trust An outcome/result A “common language” Intercultural understanding



**Associazione Culturale Il Monastero** is a civil society organisation that provides coaching and mentoring services to existing non-profit organisations and informal youth groups, to empower them to carry out their work more effectively at both local and international level. By providing international mobility opportunities, coordinating and supporting local actions, and by providing educational support to young people in defining their roles in society and within their organisations. The organisation is coaching three informal youth groups in disadvantaged areas where young people risk to be dragged into criminal activities, two informal groups of disabled youngsters, and facilitating the process of networking between seven youth oriented civil society organisations active at the national level in order to improve local youth policies. Il Monastero is also one of the founding members of the international network youthNET, which aims at establishing international co-operation between the EU and the neighbouring regions in order to strengthen the local social and youth policies.



### **Peace!** *Peace, intercultural dialogue, active citizenship*

Is a long-term Europe for Citizens project. It started in February 2011 with a ten-day training course for Peace Education Multipliers, where youth leaders learned about mediation and negotiation processes, how conflicts escalate and what youth workers can do about it. It involved youth from Italy, Bulgaria, Greece, Romania and Austria, coming from different youth-oriented civil society organisations from disadvantaged backgrounds. The second stage of the project involved the implementation of local public actions over a weekend in order to promote social peace, tolerance and understanding towards people of other nationalities and cultural minorities. A delegation of each of the above countries travelled to Rome, Sofia, Vienna, Galati, Thessaloniki in order to implement these actions in celebration of the 9th of May - European Citizenship Day.

The group who went to Rome was active in Ostia Nuova, a district characterised by poor living conditions, concentration of unemployment and crime, highly disadvantaged social groups, a dense presence of migrants as well as right wing groups. The first action involved participants carrying an EU flag to conduct a survey among the public in the main square, asking how many nationalities live in this district, and what they know about those countries. Those who completed the survey were invited to the 'Intercultural Evening' and participants cooked typical food from their countries. They also presented the social conflicts that exist in their areas, and a projection of the World War I film 'Joyeux Noel.' Then the group gathered by the train station and tried to convince as many youngsters to join a 'free hugs' raid in the market, reminding everybody that it is Europe's birthday, and informing people about what European Citizenship stands for.



I'm Jorge, from Spain and I'm working with CESIE in Palermo (Italy). Some time ago I decided to make a change in my life and started to work in something that connected my job with a better society's building process. Since then I've been gaining awareness of how civil society works, and I've been learning about the different cultures, like when we first met during this project in Vilanova i la Geltrú (Spain). Personal contact with individuals has made me more willing to know and to understand people, their beliefs, their way of life and thus their problems. The world is growing and the borders are opening, but not everyone seems ready to embrace it. We have to be aware that all of this means an increasing participation from everyone in the world in our daily lives, and this doesn't obligatorily mean a direct benefit for all. Sometimes we can take, grow and learn; but sometimes we have to give, support and teach too. I don't know, if I am a peace-builder, it would be so pretentious to state it. I just try to have a big comprehension of the complex conflicts that occur around me and try to give a hand in solving them if possible. I think that this is one of the ways, either in life or at work, through which we can all contribute to be reciprocally helpful to each other and, as a result, to build a better society. It is always very difficult to make a definition of the word "Peace" and even more to achieve it, but I think that practicing solidarity among one-another and being as caring as possible could be one of the paths to take. Hope these words can contribute to "build peace" somehow.







## ITALY

Young Italians are finding it a challenge to involve themselves in the different issues of the country, especially the tensions between the recent influx of immigrants. Greater education credentials have not resulted in better pay, or more stable or full-time work.

The government is taking action, introducing an apprenticeship program that provides young people with the opportunity to experience working world situations. Despite this, there is little improvement in the attention paid to young people. Several youth organisations have conducted campaigns, seeking reform that will engage young people in youth related economic activities, and socio-political affairs. In the absence of more significant government attention, NGOs and private institutions are filling in the gaps to address the needs of young people.

*Italy's huge archaeological, cultural and literary heritage has enriched the EuroMed region and is home to the greatest number of UNESCO World Heritage Sites.<sup>45</sup> Contemporary Italian artists, writers, filmmakers, architects, composers, and designers contribute significantly to EuroMed culture and well-known to film-goers are directors and producers such as Sergio Leone, Roberto Rossellini, Federico Fellini, Bernardo Bertolucci, Gillo Pontecorvo and Vittorio De Sica.<sup>46</sup>*





**Jordan Youth Innovation Forum** is an NGO that focuses on working with local youth, by involving them in the local community without any economic, social, or medical discrimination. The focus of the forum is to start with youth themselves; giving them a sense of responsibility and accountability while addressing local and international issues.

Among many of the events and activities held by JYIF is the local monthly hike by all members to Wadi Ma'een. The purpose of the hike is to focus on building leadership skills and initiating activities requiring team work - a vital quality when working with youth.

To JYIF, peace starts with the individual and then spreads by understanding and accepting one another. Activities and projects the organisation focuses on work at local and international levels, giving local youth the chance to explore more about the effects of geographical differences, and living with these differences. The organisation strives to prepare them to be strong and tolerant global leaders.

### **Peace Garden** *Community service, peace education*

Over 4 days in June 2010, the project worked with kids that were raised in refugee camps to redefine "peace" to the children, by contrasting it with "violence", and forming two separate definitions. Another main objective for "Peace Garden" was to allow the children to find comfort in opening up and talking about their own problems.

Arts, crafts, lots of games and role plays were part of the project, which were exciting as well as educational for the kids. Role play was the most emotionally-moving activity: the children got to act out bits of their own lives and reflect, then they were able to observe and analyse. These children, whose age does not exceed thirteen, within four days were able to learn new concepts of peace and violence.



As challenging as it was we observed a huge difference between the first and the last day. A major part of the project was making an actual "peace garden", where the children made a mosaic of their own rendition of peace. The project started with negativity, denial and lots of loud noise; it ended with hugs, tears, laughter and endless memories.



**NACC - Nationwide Academic Cultural Center** was established in 2003, with a mission to strengthen and expand capacities, knowledge and skills through culture, education and training to enable citizens to productively contribute to their local communities.

With 70% of its population composed of young people, The Hashemite Kingdom of Jordan holds an exceptional traditional background that calls for sustained cultural center-points working on projects and activities that are ready to be implemented within the national, regional, and global networks.

NACC works in the field of training for youth, women, and community development: through empowerment, culture and education. NACC's programs and projects in education development and training are geared towards children, youth, women, and people from marginalised local areas. With the present financial crisis and mobility issues in Jordan, NACC offers positive and enriching alternatives designed to foster creativity, life skills, and opportunities for participation.



Salam. I am Nadin Jallad. When I first came back from Barcelona, my enthusiasm could be compared to that of a five-year-old in Disney World. I was so excited to share the new ideas, concepts, and activities I learned from the training course in Vilanova that I expected everyone else to be as passionate about it as I was. However, as fate would have it, their reactions pushed me and my eagerness away. Eventually it turned out that I had a lot more to do than I had in mind to start with. But what scared me the most is the fact that it would now be my responsibility to change this.

Nonetheless, I decided to stick to what I promised my colleagues. So, I organised my first project with 15 underprivileged children with the help of the Ministry of Education in Jordan. In the first few minutes; the moment I mentioned the word Peace, they all popped up from their chairs and started talking about war and the Palestinian/Israeli issue. I took it word by word, listened to them, and nodded my head accordingly to their opinions. When they finished I made them promise not to mention the word "war" for the next two days. One kid however shouted saying: "but that makes no sense, we're talking about peace, how do you expect us not to talk about war?"

They loved the activities and 'Peace' to them started to become clearer. What really made me see the change was the day we discussed conflicts. We started off with an activity called 'Conflict Play', where each group acted out a common conflict they face at school, between friends or at home. That day I had kids come up to me after and during, wanting to discuss certain problems and suggesting ways of solving it.

One kid made a remarkable change throughout the four-day program. He started off refusing the idea of participating in such 'silliness'. When I sat him down to discuss his attitude, he told me about the violence he faced at home and I asked him; well, don't you think you're doing the same as your big brother? And he shook his head and started crying. I told him that the program was a chance to discuss these matters and being a part of it was a start to his commitment that violence isn't a solution.

The success of my project never compared to half the rejections I got before it. This project is nothing but the start, and I cannot wait to expand the toolkit further. I do believe in Peace, in its existence, and the fact that someday, it can be visible to all. With this belief, I know I will never fail. I have said it before and I'll never stop saying it: "Have no Fear, Peace Bag is Here".



## JORDAN

Jordan's society is one of the youngest in the world. Those under 30 constitute 74% of the population, with those aging from 15 to 24 years comprising about 23%, or 1.5 million of the country's 6.2 million population.<sup>47</sup>

Jordan has a comparatively high number of educated youths, yet it has an unemployment rate among youth reaching 30%. This has brought about discontent, and recently led to a series of protests demanding reforms in Jordan's economic and political policies.<sup>48</sup>

Jordan is also active in initiating projects that involve cultural dialogue and exchange with other countries.<sup>49</sup> Its young people play an important role in leading the country in national development.<sup>50</sup>

*Jordan is a strong advocate of regional peace, and is one of two Arab nations to have made peace with Israel.*

**Development Sans Frontières (DSF)** is a new organisation founded by a group of committed young people to support local and national development initiatives with a special focus on environmental concern. It also promotes youth participation by showcasing their contributions toward achieving a sustainable society.



DSF considers natural protection and environmental sustainability a cornerstone in preventing conflict and promoting peace. DSF aspires to “promote sustainable development through empowering youth citizenship and participation in the society and engagement in nature”. Accordingly, DSF intends to empower their capacities and connect them to regional and global network of youth.

More recently, DSF conducted the “Civic Advocacy Initiative in Northern Lebanon” project, in which groups of young people from both Akkar and Minieh/ Dannieh areas are trained on team building, conflict resolution, lobbying techniques and advocacy planning. In addition, DSF got involved, in partnership with Dannieh Municipalities’ Union, in a project aimed at conserving forest ecosystem and promoting eco-tourism. Phase one of the project revolves around lobbying and building a case toward putting the forest area under study on the list of potential “Natural Protected Areas”, aiming at declaring it legally.

## **Civic Advocacy: Fostering a Dialogue between Youth and Local Authorities**

*Youth participation, Advocacy, Lobbying in youth affairs*

Youth Participation in the public arena is limited in Lebanon, despite high levels of engagement at the non-governmental level. The issue is aggravated the more we move out of the Central Beirut. The experience in the last 4 to 5 years clearly showed that Beirut can mobilise young people from all over Lebanon for a National cause! The challenge then is to build local capabilities to monitor and follow up on needs and advocate for rights, nurturing a constructive relationship between youth and local authorities so that they practice their democratic right rationally and consciously.

It is well documented in the various UN and MoSA (Lebanese Government’s Ministry of Social Affairs) publications and research that the North and Akkar of Lebanon exhibits some unique socio-economic and demographic features: the highest youth demographic fabric; the least developed and highly underserved regions (Akkar, Dannieh, Minieh and inner Tripoli); the highest rate of drop-outs; very low in women participation in the local public domain; way below average in terms of infrastructure (roads, water and wastewater systems and electricity); and the highest level of public servants, particularly in the Army. Despite all these facts (some attribute to historic neglect), young people feel alienated from the public discourse.

Given all the challenges, DSF recognises the potential in the region; and understands the socio-economic and political backgrounds; and initiated a Civic Advocacy Program to bridge the gap, and create a dialogue among the key stakeholders. Its objectives are empowering youth participation at themunicipal level; creating core groups of young advocates in the North and Akkar; facilitating forums to collectively raise civic rights; and showcasing public





demand, following it up with concerned parties. The project brought in six groups of 15 young males and females in two phases; a training and coaching phase, followed by an outreach phase in which they conduct and run dialogues and meeting with decision-makers.



## LEBANON

Lebanon has emerged from a series of political instabilities, armed conflicts and wars. The last decade has witnessed the withdrawal of the Israeli army from South Lebanon after 20 years of occupation; and the departure of the Syrian army from the North and East Lebanon. Lebanese youth played a vital role in the withdrawals, aiding reconstruction efforts, and driving the reconciliation initiatives.

Young adults constitute 40% of Lebanon's population, and they are actively engaged in civil society, including: direct interventions, campaigning, and advocacy initiatives for health, environmental, social and political rights and issues. They worked for the organisation of a youth parliament for young people of different communities, as a venue and opportunity for open discussion of common issues.<sup>51</sup>

*First established in the 1920s as the Grand Lebanon, Lebanon became the first independent Arab State. It has been a meeting place of cultures, religions and trade since ancient times. Its main city ports in Byblos, Tyr, Sidon and Tripoli hosted and influenced many of the Mediterranean civilizations.*



composed of independent organisations working together in an action-based campaign and other activities to fulfil its mission. The network is non-hierarchical. Member organisations are not branches or representatives of UNOY Peacebuilders. They preserve their own identity, goals and strategies to deal with their local and regional challenges.

## Youth Advocacy Team on the Culture of Peace

### *Peace Advocacy and Campaigning at the United Nations*

In 2005 and 2006, the United Network of Young Peacebuilders organised Youth Advocacy Teams with a focus on the Culture of Peace and youth participation in decision-making.

The YAT 2005, in cooperation with Fundación Cultura de Paz, successfully lobbied for the number of signatories of the Culture of Peace Resolution to increase from 66 in 2004 to 105 in 2005. They also drafted an amendment to the resolution that was passed by the General Assembly, commending civil society and young people for their activities in further promoting the international decade for a Culture of Peace and Non-Violence.

In 2006, the Youth Advocacy Team met with the representatives of 67 permanent missions, in many cases the ambassadors themselves, as well as representatives from several organs of the UN. They managed to move the UN closer to a culture of peace by including an amendment to the 2006 Resolution on the Culture of Peace.

The amendment includes the culture of peace in the mandate of the Peacebuilding Commission. The YAT also managed to increase the number of co-sponsors to the 2006 resolution from 105 to 114. They gained recognition for the efforts of the youth to mobilise a change by the Ambassador of Bangladesh, and were recognised in the UN news agency Media Alert and several other official UN press releases.





Finally, the Global Youth Report on the Culture of Peace was included in the high-level report of Alliance of Civilizations, and as a “decisive contribution to the Culture of Peace”, the creation of a Global Youth Leadership Fund that was eventually launched in 2008.

The YAT delivered the World Civil Society Mid Decade Report which was compiled by Fundación Cultura de Paz to give UNOY Peacebuilders more publicity. UNOY Peacebuilders were explicitly recognised in the speeches of the Representative of the European Union: "The European Union pays particular tribute to the United Network of Young Peacebuilders. Their work is an example to us all and evidence of the role that civil society can play in advancing a culture of peace." Adam Thomson, rep. of EU, at the UN General Assembly, 20 October 2005.

Since then, UNOY Peacebuilders and partners have done local follow-up meetings and projects. In 2010, UNOY Peacebuilders was part of the youth team that compiled the End of Decade Report for a Culture of Peace.

Methods used: Lobbying and advocacy work.

**Culture Clash4U** is a foundation for young people, engaged in projects aimed at promoting interculturalism and youth participation in the Netherlands. Their aim is to create an environment in which different cultures respect and interact with each other, living together in peace. Members have different cultural backgrounds, including 12 nationalities spanning 4 continents!



CC4U has operated for over 4 years, and in that short time has organised and successfully completed over fifty projects, including: debates, events, movies, music performances and plays; in collaboration with Den Haag Marketing (Peace Hague in 2009), The Hague OCW (Pangea Festival, Street Life, Summer Clash), and Culturalis (Comedy Club, open stage). In addition, CC4U has also completed three development projects – in India, Nepal, and Kenya.<sup>52</sup>

### **STREETLIFE: the intercultural talent show**

*Culture and arts, intercultural dialogue*

The project STREETLIFE gathered young people from 15-30 years of age from different cultures, races and backgrounds, and created an artistic talent show in the Netherlands.

The aim of the project was to promote intercultural dialogue through talent, and to raise awareness of youth issues, while providing young people with the opportunity to collaborate.



**Activities:** Young people signed themselves up for a talent show with the theme of “Cooperation and Collaboration.” In their performance they were able to show their opinions, express their thoughts, and deliver a message on the topic through dancing, singing, rapping, stand-up comedy, or showcasing any other talent.

The contest was divided into categories, with a jury deciding on the finalists. At the end of the project, one final show was organised in the theatre. Here, the public was able to see the talents of the young people in their area, and to start the dialogue on cooperation and collaboration.  
Method used: Talent show.

**Results:** The project gave young people a platform to express themselves and show their talents. It also made them think about the topic of “Cooperation and Collaboration”, and its importance in peace education and conflict resolution.



Vrede! – My name is Roosmarijn. Being born in the Netherlands, a wealthy Western-European country with a liberal character, peace is the norm and violence, the exception. However, when I grew older I soon learned that the peace I consider to be normal is actually quite extraordinary. In many parts of the world violence is the order of the day. This knowledge inspired me to learn more about peace. I chose to study conflict studies, because I thought that to know peace, you must know conflict. This is true to a

certain extent, by learning about the origins of conflict I also learned about their prevention and solution, but this is too limited a view. Because peace is so much more than the opposite of war. It is tolerance, respect and inclusiveness. Peace to me means being open-minded towards everything you hear, towards everything you read and towards everyone you meet. Something which I think young people are especially good at. Above all, peace is accepting differences and treating everyone equally in all our diversity.





## THE NETHERLANDS

There are issues in Dutch society that prevent a culture of peace. There is an increasing problem of 'discrimination' as allochtoons (immigrants and their descendants) feel alienated in integrating themselves between two cultures, while autochtoons (ethnic Dutch) feel their traditional values are being threatened. The Dutch government is mapping out a way of solving these issues, including spatial problems.

Hosting the peace capital of the world in the Hague, the Netherlands has a number of institutions and organisations working on the culture of peace with young people. The government is also working on tackling youth unemployment and apathy. Yet even with these challenges, young people are still actively involved with current issues. If and when significant socio-political issues arise, young people organise themselves whether in networks, organisational (political) parties, groups, and councils to have their voices heard.

*People of 200 different nationalities live in Amsterdam, and the Netherlands has the highest number of part-time workers in the European Union (four in ten people).<sup>53</sup>*





**Holy Land Trust** is a regional organisation working on the empowerment of the Palestinian community and its engagement with a respectful, egalitarian and peaceful co-existence. It works in strengthening the internal Palestinian society through non-violent ways of resisting, through workshops about non-violence to youth in the community. In addition, it works on uplifting the community toward a better future based on non-violence education, tolerance, equality and freedom.



### Summer Academy 2010 *Nonviolence*

Summer Academy 2010 was a 4-week project for children aged 9-14, giving them the opportunity to do something meaningful during the summer.

The main goal was teaching children about negative effects of violence, and the effectiveness of resolving conflicts through peace.

Methods used: activities were based on Drama & Theatre, one of the easiest ways to let children distinguish between good and bad, while allowing them space to be creative. Results: The children came from their different backgrounds (cities, villages, and refugee camps), and the project brought out their creativity, and

demonstrated their capacity for harmonious interaction.

Salam! I am Said Zarzar, 22. I graduated in 2010 from Bethlehem University holding a BA degree in Arabic Literature and Translation. I've also been a drama, theatre and folk dance trainer for the last five years. For me, I believe that Arts is the best tool of non-violence resistance, since it's peaceful and it reflects the truth. There was an event which affected me deeply; it was after my best friend's family was shot in their car by mistake, by the Israeli forces. All her family, including herself, were injured; and she lost her 12 year-old sister. But, after that terrible accident they became more faithful and more peaceful. Her mother says: "Christine is now an angel, and angels are God's tool for peace; she would be very sad, if any of us committed to violent behaviour."

This accident was the turning point for me, on how some cannot hate but can forgive. And that is what motivates me; knowing that my society needs peacebuilders. I started out as a peacebuilder four years ago, with the inspiration from St. Francisco of Assisi. Personally, I think he is the best example of peace. He believed that "God [can] use me as a tool for... peace."

One of the main challenges in my society is the behaviour and responses of young people towards violence, and convincing them that things can be settled through non-violent means. My friend Elias Deis is a good example of this. His calm persona and charisma allows him to get whatever he wants. Moreover, he believes in his job as a non-violence activist.







## PALESTINE

The on-going conflict in Palestine has brought the country's standard of living to a decline. Palestinian youth in occupied lands are marginalised, and suffer injustice and fear with the blockade impinging social rights.<sup>54</sup> Palestine's education system has been a growing concern, with a number of schools closed and some children having no access to education at all. Reports also indicate children are exploited and used as cheap labour.

Palestinian NGOs and international organisations (such as the Anna Lindh Foundation and the UN) have actively promoted youth targeted cultural and social projects, with the aim of bringing Muslim and Christian communities together; improving intercultural exchange between Palestinians and Europeans; strengthening unity among Palestinians themselves; and encouraging mutual comprehension and recognition between Israelis and Palestinians.<sup>55</sup>

*On March 15, 2011, a youth movement protest calling for reconciliation between the two political parties governing the Palestinian Territory, Fatah and Hamas, took place. This was born out of the growing need, as the youth sees it, "to rehabilitate the scattered Palestinian national body by holding Palestinian National Council elections that include all Palestinians, regardless of geographic location and circumstance. Its ultimate goal is to reconstruct a Palestinian national programme based upon a comprehensive resistance platform".<sup>56</sup>*



**The Polish Robert Schuman Foundation** is an NGO promoting active participation, democratic values and intercultural dialogue through activities empowering European integration and educational processes. The Foundation develops programs teaching young people to actively participate in civil society, and informing them about opportunities granted by the EU and other European programmes.

Since the social, political and economic transformation that took place in Central and Eastern Europe in the 1990s, the Foundation has organised actions to inform people about different aspects of Poland opening up to international relations. It develops projects that focus on enhancing active participation and civic responsibility, especially among young people.

Multiple seminars and conferences regarding the socio-economic situation have been held and attended by students, enabling them to discuss the Polish situation in comparison to other European countries with politicians and experts in different fields.

Currently, the Foundation runs a network of European School Clubs; organises simulations, internet and interaction games; conducts informational campaigns; carries out a number of voluntary work projects; provides training; and organises international school exchanges and youth meetings. The Foundation offers young people an opportunity to get to know their community better, to learn how different institutions function, how they can benefit from them, and also how they can contribute to make them function better. Meetings are held to give young people a chance to meet their peers from other countries, and learn about their culture, life and beliefs. By exchanging experiences, young people become more open to cultural differences, thereby gaining knowledge they can build on for years to come.

### **International Meetings of European Clubs** *Active participation, intercultural dialogue*

The first European Clubs (non-formal structures of students and teachers interested in European matters, EU institutions and integration) appeared in Poland's schools in the mid-1990s.

The Polish Robert Schuman Foundation and Office for European Integration created a database of such clubs, and by the time of the Polish accession to the EU more than 1500 clubs were registered. Their activities were focused on discovering other European countries and getting to know more about the EU and its institutions. The club members would organise local actions to popularise such knowledge, spread information and with time seek contacts for common actions with their peers in other European countries. In response to this, the Foundation started





organising international meetings of European Clubs, and each year it invites 90 participants (30 teams comprised of one teacher and two students) from various countries.

The meetings present an opportunity for cooperation between the European Clubs and schools at the international level – a platform that enables students and teachers from different countries to exchange experiences and information, compare activities and look for possibilities to carry out common actions. The aim is to motivate young people to be more involved in current events, and participate more actively in social actions at the local, national and international level. Moreover, they enhance tolerance and understanding by promoting cultural diversity.

Each year's meeting revolves around a different "hot" topic, connected with the current events that are interesting to young people. To make the meetings as interactive as possible, we limit lectures and focus on workshops. In five-day meetings, students and teachers participate in workshops on intercultural learning; prepare exhibitions about their work; or present results of research in their local community. Simulation games enable students to put themselves in the roles of politicians or refugees, and city games help them discover a different side of the city they meet in.

Of course, there are spaces for debates, interviews and cultural exchange. Participants learn to respect other points of view and honour cultural, religious and linguistic diversity. New follow-up projects have resulted from the meetings (including ideas for school exchanges and study visits), and students stay in touch, and bring this experience to their peers. The European Clubs organise similar activities in their schools and local communities, spread their findings and share impressions. In 2010 the idea for the main topic of the international meeting, as well as its course, was prepared by teachers and students, who consulted with former participants.



Cześć! I am Maja. What is a Peacebuilder in the first place? When I first heard this term, I was slightly confused. Oddly enough my association was Peace Corps and the so-called military "peace missions", which confused me even more. The more I thought about it, the more convinced I became that it is up to me really. I can make it whatever I want it to be: that working for Peace starts in me, thereafter forwarding it to people around me, and consequently, the universe. Constantly working on myself, i.e., accepting myself, improving, learning, trying to do better, to be open-minded, appreciate things and beings around me, show it with my behaviour and share it with others. All these contribute to creating an environment where people live together, communicate with each other and respect one another. Realising that it is a slow and never-ending story is something I get reminded of every day. I guess that is why I ended up working in the social field – because by creating learning possibilities for people, you get to see enormous changes taking place pretty often. Does my way of living and what I do make me a Peacebuilder? I would like to believe that it does.



## POLAND

Poland faces the challenging issue of asylum seekers, refugees and illegal migrants from Eastern Europe, Caucasus and Asia. As a traditionalist and mainly homogenous society, Poles are struggling to work out new approaches based on developing and implementing more effective and wide-spread inclusion mechanisms.

NGOs promote peace education and intercultural dialogue-related projects throughout the country through non-formal education within a wide scope of actions, such as the protection of minorities' rights, fighting xenophobia, homophobia and cultural encounters. Most educational programs dedicated to youth focus on: trans-border international intercultural dialogue; non-violent communication; prevention and combating racism and xenophobia; minorities (Roma people) and refugees (usually in the regions where refugee camps are located); and inter-religious dialogue.

Debates, seminars, workshops, youth exchanges, and informational campaigns are conducted by NGOs, and are usually financed by state authorities, European Union official bodies or programs.

*The Polish state is over one thousand years old. It is the second country in the world, but the first one in Europe that had its own constitution. In the 1980s Poland took the lead in overcoming a totalitarian system and became the world's best example of a peaceful transition to democracy.*



**AREAS - The Regional Association for Adult Education** - Suceava, founded in September 2004 works in promoting good practices in vocational training, adult education and professional development whilst contributing to the sustainable development of communities throughout Northern and North-Eastern Romania. Among its objectives are the development of local community resources by promoting lifelong and intercultural learning; providing access to learning opportunities for adults in rural areas; organising training courses for qualification; specialisation and career improvement regardless of social class, ethnicity and other social categories; facilitating cross-border dialogue and cooperation in adult education, and the development of programs and projects to support young people in placement centers in particular, and those in the Suceava county in general.

AREAS also work in the development of specific activities for socio-professional re-integration of persons with mental disabilities through occupational therapy activities in day care centers or clubs.

### **Silent Red** *Social therapy, creativity and arts*

Since December 2010 until September 2011, AREAS implemented the "Silent Red" project, in the field of social and art therapy. Implemented in the city of Suceava, the overall objective of the project is to offer cultural and integrative support to target niche groups, demonstrating the therapeutic effect of art on children and youth with psycho-motricial disabilities. It promotes the idea of strong partnership between the local community and disadvantaged groups through creative art workshops that involve 15 young people with disabilities from the city of Suceava.

The project also aimed to reduce the negative impact on socio-professional integration of young children with disabilities and facilitate access to professional training and artistic activities for these children.



The target group consists of children and youth with psycho-motricial disabilities aged between 7 and 15 years from the city of Suceava. After the opening of the art-therapy workshop, 15 children with disabilities gather together twice a week and work with their art-therapist (volunteer teacher) on beautiful hand-made objects (they paint, make collages, plaster modeling, pottery etc. All these objects will be put on sale on the online charity platform of the project and have already been exhibited in public places and local fairs. All the money is to be used for buying materials for the workshop and for giving the project the proper sustainability. The project was funded by MOL Romania and the Foundation for Partnership, and was greatly supported by the Social Assistance and Child Welfare and Protection from Suceava, volunteers from the Faculty of Social Assistance (University of Suceava).



Pace! I am Nicu. About a few months ago, during a month-long youth exchange about social inclusion of people with disabilities, I started to reflect on how these people are treated and why they don't feel integrated in the society. To further understand this type of conflict, I joined a TC about Peace. The information I gained from this was more than I expected. It covered a lot of fields that answered a lot of questions.

I'm not saying "please join the club" but just think of some of the things that don't seem important as they may have a big impact upon many problems you deal with.



## ROMANIA

Romania recognises the importance of the role of youth in its further development. The country has a national platform that encourages youth participation in the political, social, economic and cultural scene. The Youth Council of Romania's national youth policy links different NGOs in the country as its official members, supporting common interests at different levels: local, national and international.

Though its programs are not directly named as peace education, the different themes that it promotes such as capacity building, civic education and citizenship, encourage the culture of peace to its young people. Some of its projects include peace building and constructive transformation of conflicts; national and international volunteering activities; combating intolerance, racism and any other kind of discrimination; understanding between people and the development of civil society.

*Romanians who live in the small towns and villages are always eager to share stories of their village with travellers passing-by, and sometimes invite you into their home to taste their home-cooked traditional meal.<sup>57</sup>*







**Fundació Catalunya Voluntària** is a youth-led foundation working in promoting solidarity, volunteering and intercultural learning through the organisation of youth exchanges, training courses and networking seminars. The organisation believes that it is through giving personal time, effort, and energy that one can create better living conditions for those people in need, as well as grow into a mature and responsible individual. It was founded in October 2007, though its origins can be rooted in the formation of Barcelona Voluntaria, a youth non-profit organisation established in 1999, which manages volunteers and promotes solidarity and intercultural projects at an international level.

Clam per la Pau, which stands for Voices for Peace, is the peace and human rights program of the Fundació Catalunya Voluntària, whose main objective is to educate the public and promote social consciousness and awareness about the Culture of Peace. This is being done by creating new spaces for collaboration among young people, NGOs and schools in order to carry activities related to peace-building. More specifically, the programme works in three lines of action – campaign and awareness raising; capacity building and training; and local and international networking.

The Foundation aims to enhance the participation of youth in voluntary, social and intercultural activities that serve as instruments for non-formal education. It is involved in different projects that provide cultural understanding among youth. Furthermore, it focuses its work in administering and implementing projects in the Euro-Mediterranean area.

### **Clam per la pau (Voices for Peace)** *Peace Advocacy and awareness campaign*

Clam, the Catalan word for 'shout' or 'loud voice,' is the foundation's mainstay and annual campaign for peace. The project contributes to Catalonia as a reference point in building global peace, and recognises the value of youth volunteering as an essential element for creating and promoting it.

Every year, the campaign takes place within the week of 21 September (in celebration of International Day of Peace), including the 24th of September, which is the annual festival of Barcelona called the Festa de la Mercè.



Young volunteers gather in a white tent in the grounds of the Castle of Montjuic, giving the public an opportunity to share their "messages for peace" by drawing, writing, or coloring paper doves. These paper doves are exhibited in the tent for the duration of the activity. People, young and old, personalise their paper doves with messages for peace. Simultaneous discussions are held with kids and parents, and promotion of different peace initiatives are shared with the public. Posters and other information materials about the culture of peace are spread around the tent to raise awareness of the concepts related to peace, and the definition of a culture of peace according to UNESCO.

Volunteers engage the kids to share what peace means to them. "The sight of children drawing their peace messages together, sharing coloring materials, and communicating with each other – has shown me an example of solidarity - how people also share the vision of peace", said one of our youth volunteers. We gather volunteers one week before the campaign to give them a basic orientation about peace, human rights, and intercultural dialogue, and also to enjoy some 'getting to know each other' activities.

We invite institutions and organisations to help us implement the campaign in their own communities, and hope to launch an online campaign so people from all over the world can express their messages for peace!

The 'clams' or messages are stored both physically and digitally. The campaign gives the public the possibility to spread their messages for peace around the world: as their artworks are included in a virtual exhibition on our website. Collected "clams" are featured in a gallery, accompanied by some of the children themselves making their messages. We also feature these messages through laser projection at night.

The campaign is for everyone! Children, students, youth, parents, teachers and even politicians have come to our tent to make their peace messages. It is very participative and inclusive – as peace should be! Another feature of the campaign is its mobility. We have brought it to 4 different events in 2010 – all we need are copies of blank paper doves, coloring materials, and volunteers who are willing to devote their time to the cause. It has reached local libraries and schools in Barcelona, and can be adapted by different organisations in different countries as part of their activities!

We continue doing the campaign in September every year. We are also compiling them for exhibitions in Catalonia and other parts of the world.

In 1981, the General Assembly of the United Nations established the International Day of Peace (IDP) through a resolution. This resolution was amended by the United Nations in 2011, setting September 21 as the official date. The intent of the resolution is to get worldwide respect for "ceasefire and nonviolence." The potential impact is enormous because it is expected that people, communities and countries in conflict to stop arms and share a full day dedicated to global peace.

The Festa de la Mercè in Barcelona is the festival of festivals, where hundreds of activities are lined up in its 3-day celebration - including street arts, acrobatic exhibitions, circus for kids, traditional dances, music and never ending concerts. The festival is centered on celebrating Mediterranean culture, and became popular because of the participation of organisations from all over Barcelona.







Paz. I'm Angela and I am 27. During the time I've been working in the Peacebuilding field I've had the chance to meet a lot of people working for peace in very different contexts and, sometimes, in very hard and complex situations; And their stories reached me inside. I've met men from Congo and Burundi advocating for gender as a step toward peace, in a patriarchal society such as theirs. And I've met youth from Palestine helping children to deal with their anger in a non-violent way, with no other tool but themselves. When hearing about their first-person stories, their experiences get into your heart, almost without realising it. They become a small but strong voice deep down; the voice that inspires you. You learn peace is both huge and small, and that it just begins within oneself. You learn everyone anywhere can do more or less and it is still worthwhile. You just keep your hope and your faith.

## SPAIN

Spain's biggest challenge is employment: the youth of Spain have been severely affected by the economic crisis, with youth unemployment reportedly reaching as high as forty percent, resulting in social distress being experienced by young people, especially for youth from disadvantaged backgrounds. The 'Ni Ni', a Spanish abbreviation for *Ni estudia, Ni trabaja* (meaning 'not in education nor employed') are the most vulnerable section of youth.<sup>58, 59, 60.</sup>

The evolution of peace education in Spain can be traced from 1933, when a congress stressed the need for education on disarmament. In time, peace education materialised as a law, which aims for the integral development of students through a holistic approach in education such as environment, health, morality, civics, and equality.

The Kingdom of Spain is divided into 17 autonomous communities, established in accordance with the Spanish Constitution of 1978, which recognises self-autonomy of the regions. Barcelona is the capital of Catalonia, a region with 7.2 million inhabitants, with Catalan as a co-official language, and, as every region in Spain, with its own Parliament, Government, Constitution (named 'Estatut'), culture and traditions. Located in the Mediterranean coastline - it has a cultural influence of the Mediterranean, as well as an active civil society - with more than 10 thousand civil society organisations supporting vulnerable groups.

*Sports and football are well considered part of the Spanish culture and leisure, with famous sports icons such as Rafael Nadal (tennis), Fernando Alonso (F1), Pau Gasol (basketball), and the Catalan sport club FC Barcelona, European champion in football, handball, basketball and roller hockey.*



**AJMEC - Association des jeunes mediterranees pour les echanges culture** is a youth association created to improve cultural exchange between young people all over the world. Peace education has always been an objective of all the activities that AJMEC organises or participates in. In this context, AJMEC has recently organised a local youth exchange, which dealt with the problem of community racism in Tunisia - "regionalism". The participants from different regions of Tunisia came together to discuss this problem and brainstorm solutions to it through interactive workshops, communication skills sessions, intellectual games and energizers. In the near future they plan to organise an international meeting to celebrate the "International Year for the Youth". The topic of this meeting will be the "Exclusion of Violence: Mainstreaming the Culture of Peace Among the Youth".

### **Exclusion of Violence: Mainstreaming the Culture of Peace,** *Nonviolence, culture of peace, youth participation*

The project Exclusion of Violence is organised in celebration of the United Nations International Year of Youth: Dialogue and Mutual Understanding, at the youth house of Kalaa Kèbira, Cité Nouvelle (20-21 November 2010). The first forum participants were from the United States, France, Romania, Spain, Morocco, Algeria, Palestine, Portugal and Tunisia.

At the end of the international forum, a general charter was presented by the participants. The charter insists on avoiding all sorts of exclusion, despair, and try to stop the spread of the phenomenon of violence among the youth as well as protecting the youth from all forms of extremism, delinquency, and fanaticism, and send instead of them all a space where the youth can communicate in an atmosphere of love, mutual respect and understanding and entente. The charter also called for strengthening the position of youth, as the youth are a basic component of society able to make the difference and build a better future.





Salam. I'm Mouna Hamrita, a youth worker and leader in AJMEC. My story with peace can be traced back to when I joined AJMEC. Getting involved in the organisation gave me exposure

to peace and tolerance. Later, I joined the Peace Bag project, where I had another opportunity to expand my knowledge on the global context of peace and conflict issues. The new skills I learned from Vilanova, Spain, where the first phase of the Peace Bag was held, gave me insights into how to implement it in a localised setting and beyond.

The first relevant project completed after Vilanova was a local youth exchange, which dealt with exclusion of regionalism and promoting tolerance among youth of Tunisia. The second one, which will be held on 20-21 November 2010, will be an international meeting about exclusion of violence: mainstreaming the culture of peace among the youth of the world. The second phase of the Peace Bag has reinforced my story on peacebuilding. During sessions and discussions, I felt all of us in the room came from one place despite our differences. At that time, I asked myself: Is it possible for us to be triggered in this way that will lead us to live in peace? Can we make our differences a linking point rather than a separate entity?

These were some of the questions that led me to concretise all the theories that seemed intangible. The Peace Bag experience enlightened me upon a number of issues I used to think of. I am hoping that one day, the youth in the world will come together to celebrate peace. Honestly, it is easy to live in peace. All we need is an open mind and heart during dialogues, because at the end of the day, we are all the same.

## TUNISIA

Tunisia is a progressive westernised Muslim country. Its population is young, with a mean age below 30 and well-educated, yet unemployment soars and college graduates fail to find appropriate jobs. Censorship dominates the media and the internet.<sup>61</sup>

In Tunis, most young people grew up in a society of fear and repression, frustrated about job shortages and low wages, and infuriated by the corruption, human rights violations, and unchecked abuse of power by the government. Within this landscape, young Tunisians of all backgrounds said they felt part of a lost generation of Arab youth.<sup>62</sup>

The uprising that led to the overthrowing of President Ben Ali on 14 January 2011<sup>63</sup> has brought hope to young Tunisians, who enjoy their new-found freedoms, and a new sense of political consciousness and responsibility.<sup>64</sup>

Every five years, the "Dialogue with the Youth" takes place - a consultation involving thousands of young people, aimed at identifying youth views, aspirations and expectations. Tunisia contributed to the UN initiative for 2010's "International Year of Youth," organising meetings on peace, and hosting workshops on youth concerns. The National Youth Strategy (2009 – 2014) was launched, jointly involving civil society and the private sector.<sup>65</sup>

*Tunisia embraces a culture that is a mix of secular and Islamic features – both new and old. For example, there is the old tradition of hearing the muezzin calling for prayer five times a day and the restriction of alcohol and in contrast there is also a more liberal granting of equal rights to women as well as more independence and freedom as compared to the other Muslim countries. Traditional values are gradually changing especially among the younger generations.<sup>66</sup>*



**Toplum Gönüllüleri Vakfı TOG – Community Volunteers Foundation**, one of Turkey's widespread youth non-governmental organisation with over 20000 project volunteers every year, works to motivate young people between 17 and 25 years old to implement projects under the umbrella of organisations founded by young people, mostly in the universities of Turkey as student clubs.

TOG's vision is the realisation of social peace and solidarity through the participation and leadership of young people. Its mission is to transform the energy of young people toward social benefit by encouraging them to develop projects and contribute to the formation of youth with social awareness and self-esteem. It also aims to enhance democratic participation of young people. TOG values the big potential of youth in creating a civic milieu through volunteerism. It supports youth projects and organises peer to peer trainings - making it possible for young people to realise their own social responsibility projects according to the local needs. It promotes mobilization within and outside the country. Young community volunteers implement three kinds of projects: social service, social awareness and social advocacy. TOG supports these projects; partly funds or help raise funds for them; communicates with public and press, and empowers the young people with trainings, grants, and mentorship. TOG's priorities also include: respect to differences during all activities (no segregation on religious, ideological, political views or ethnicity); transparency and accountability; youth participation; teamwork; social entrepreneurship; peer to peer training aimed to increase the quality of non-formal education and life-long learning.

## Changing the Lives of Young People living in Armenia and Turkey - Peace Building Projects

### *Nonviolence, overcoming prejudice and discrimination, identity*

TOG has held international youth mobilization projects with NGOs from Armenia, to break down the hatreds and the prejudices of young people living in the two countries. In 2008, an International TOG ATAK (a social sensitivity gathering of young people from different ethnicities, backgrounds, and lifestyles for the promotion of tolerance and dialogue) was held in partnership with Kars TOG Youth Organisation, and the Armenian Young Women Association (AYWA). 50 youths from Turkey and 20 youths from Armenia participated in renovating a primary school in Arpaçay, Kars, and organised workshops on intercultural dialogue.

In 2009, TOG was the partner of the "Bridge of Benevolence – Tolerance through Cultural and Educational Dialogue" project with Future is Yours (FTR) Armenia. It aimed at developing mutual understanding and dialogue among youth in both countries. 30 youth from Turkey and Armenia participated in the two exchange projects, in Istanbul and Yerevan.

The project had three stages: 1.) Formation of the groups and preparation of mutual visits 2.) Field visits to Yerevan and Istanbul 3.) Evaluation of the project and publication of the summarised guide-book.

Training courses on principles of democracy, tolerance, the history of cultures of Armenia and Turkey and their interrelation were organised. Visits between Turkey and Armenia took place including trainings, discussions, events, and meetings. The groups visited historical and cultural sites and museums which gave an opportunity to promote intercultural dialogue among the group.

As a result of mutual respect; listening to one another's opinions and concerns; and showing a deep sense of responsibility, the young people succeeded in creating a real bridge of tolerance and benevolence.





These international youth mobilization projects changed the lives of young people, and helped build peace between the two countries. TOG continues its peace building projects with NGOs from Armenia, and for 2011 is collaborating with Eurasia Partnership Armenia on Youth Bank.



Merhaba! My name is Zekeriya Dünder and I am a community volunteer for social peace, solidarity and change. While we describe peace we use words like absence of war, no fights as they stand an opposition to peace. A true peace consist of dignity, tolerance, love and inclusive diversity. Like Benedict de Spinoza says: "Peace is not an absence of war, it is a virtue, a state of mind, a disposition for benevolence, confidence justice." Personally I perceive peace as individual. First step is bringing it into mind. After it becomes a part of our consciousness then we can take an action for that. Since it is sensitive, it needs care and apprehension. However, it is eternal and unique it needs protection. Determination is the way to sustain it. Standing against violence, discrimination and any kind of conflicts provides peace. Peace is a quality life while living together with the soul of brotherhood and dignity. As it is freedom of life, it is limited only with respect and clemency.

## TURKEY

Turkey has always been a melting pot of different cultures, and has exported its cultural influence throughout the EuroMed region. It has been a destination for many migrant communities that have contributed new styles and flavours in its rich cultural environment.<sup>67</sup> Young people aged between 15-24 account for 18% of Turkey's population (approximately 12.5 million youths!). Engaging in cultural and artistic activities, the large youth population seeks a more important role in decisions affecting youth employment, education, and the promotion of national and regional unity.<sup>68</sup>

*The Republic of Turkey's position is geo-strategically important, as it is the epicentre of business trade between Europe and Asia. Turkey is a land of vast ethnic, linguistic, and religious diversity – being the home to Turks, Kurds and Armenians, Alevis, Yazidis, Assyrians, Laz, Caferis, Roma, Rum (Greek Orthodox), Caucasians and Jews. A centuries-old mix of languages, cultures, and traditions are practiced within its borders.*





## PART 4 KEY CONCEPTS, MODELS, AND TOOLS

The goal of the Peace Bag toolkit is to help you mainstream peace education and intercultural dialogue in your work. To be able to do this, it is important that we have a shared understanding of certain concepts before getting into the activities in Part 5.

This section provides you with the basic knowledge on different concepts and discusses key themes in peace education. They discuss about skills, values, attitudes and perspectives needed in educating towards a culture of peace. These definitions and explanations can then best be introduced to young people through the practical activities you will find in Part 5. We believe that a shared understanding of key concepts is the foundation for any successful intercultural dialogue that works towards lasting peace.

The definitions you will find may be familiar, or completely new ways of thinking about peace and other concepts related to it. Most of these concepts are taken from the training materials that were used during the Peace Bag training courses. They come from a wide range of training workbooks, and are based from theoretical inputs used by the trainers and participants in their work. They have been used in a number of trainings, including the Peace Bag, and have been revised and summarised according to the needs of the readers of this toolkit.

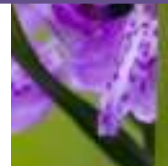
**PEACE, HUMAN RIGHTS, INTER-CULTURAL DIALOGUE, CONFLICT, VIOLENCE, GENDER MAINSTREAMING, DIVERSITY - WHY DO WE NEED TO UNDERSTAND THESE CONCEPTS?**

A shared understanding of these concepts is needed for us to be able to grasp the meaning and reasons behind the situations we face, analyse them, and find better alternatives and responses to resolve them.. For example, to have a holistic understanding that violence is not just physical, but also structural, economic, political, socio-cultural and ecological – will put us in a better position to analyse how we continue to live within a violent reality. Another example is that by understanding conflict, we realise that it is something that cannot be avoided, but rather faced and transformed into opportunities, through a wide range of alternatives.

Deeper knowledge of these concepts will help us put positive values into day to day practice.

**Humankind needs to take lessons from its past in order to build a new and better future. One lesson learned is that, to prevent our violence-ridden history repeating itself, the values of peace, non-violence, tolerance, human rights and democracy will have to be inculcated in every woman and man – young and old, children and adults alike.**

Ambassador Anwarul K. Chowdhury  
Former Under-Secretary General and High Representative of the UN



## How is youth work related to peace education and intercultural dialogue?

As mentioned in Part I, mainstreaming peace education and intercultural dialogue is about moving beyond the notion that they are necessary only in areas where there is conflict or cultural clashes. It is about recognising that preventing violent conflict, respecting human rights, promoting diversity, and opening a dialogue is the business of everyone – parents, teachers, governments, religious and cultural leaders, and most importantly young people.

Youth work opens up many spaces and opportunities for us to conduct activities that integrate peace education and intercultural dialogue. Youth work revolves around a wide range of themes relevant to young people; from migration to active citizenship, human rights and sustainable development, interfaith understanding and gender equality, anti-racism and social inclusion, as well peace building and nonviolence. All these themes are, in one way or another, related to the topic of peace, and all of them have an intercultural dimension that should not be taken for granted. As youth workers engaging in different fields of action, this makes us powerful peace educators. The challenge of mainstreaming peace education – and the larger goal of ensuring sustainable peace among the youth – lies very much in our hands.

By beginning to understand different concepts and key themes, we hope that you will become more aware about how the issue of peace is related to the specific issues that your organisation is working on.

## Peace

People have different interpretations of the term peace. It is a word that is uttered almost as frequently as “truth”, “beauty” or “love.” It is sometimes equated to “harmony” and “tranquillity” – a state where there is no chaos. Yet for some people, the word peace has been over-used to the extent that it no longer has meaning. While some of these descriptions are appropriate, they are still limited in describing both the nature of peace and the role of the peacemaker. Any attempt to articulate the nature of peace must address the conditions related to it – conditions such as freedom, human rights, nonviolence, and disarmament, among others. Also included are proactive strategies such as conflict transformation, nonviolence, and community building.

Early secular writings indicate that peace was defined merely as the absence of war or direct violence. The simplest and most widespread understanding of peace was that it was the absence of death and destruction as result of war or direct violence.<sup>69</sup>

In the late 1960s, however, attention started to shift from direct to indirect or structural violence, i.e. violence through social, political and economic systems,<sup>70</sup> giving an alternative view to the definition of peace. It was realised that it was not only war that caused death, but also conditions such as discrimination, starvation, extreme poverty,

**Peace is about everyone getting  
his or her right to live as a hu-  
man being, when race, religion  
and colour become one. Peace is  
a mutual respect.**

*Elias, Palestine*



violations of human rights, and avoidable diseases, among others. It was further realised that a world with the conditions of structural violence breeds anger and generates tension that leads to armed conflict and war.<sup>71</sup> Peace workers have increasingly challenged the conventional view of peace and declared that “peace is not simply the lack of war or direct violence, but also the eradication of all facets of injustice.”<sup>72</sup>

## Toward a holistic definition of peace

Some scholars have divided peace into two separate categories: ‘negative peace,’ which refers to the absence of war and other forms of physical or direct violence; and ‘positive peace,’ which refers to the presence of positive social and political phenomena such as justice, human rights, equality and well-being.

It is suggested that positive peace provides the essential conditions for negative peace, by creating the systems and structures that help prevent war, armed conflict and political violence. To give a more concrete idea, Johan Galtung describes positive peace as “more than the absence of violence; it is the presence of social justice through equal opportunity, a fair distribution of power and resources, equal protection and impartial enforcement of law.” Similarly, Ian Harris states, ‘Positive peace is a condition where non-violence, ecological sustainability and social justice remove the causes of violence.’<sup>73</sup>

## Peace as an aspiration and a way to that aspiration

We believe that peace is a goal we all seek and also often hear people say peace may never be achieved in our lifetime. Yet while we see it as a goal, it is also the process to that goal – the road towards that objective. We cannot reach sustainable peace by violence. Contrary to the traditional (perhaps widespread) belief, war is not necessary to reach peace. The long lasting effects of wars around the world bear evidence to that.

## Peace as action

For many people who are dedicated to peace-building, peace implies activity, not passivity. It is a commitment that is put into practice every day, in all of our interactions. Peace is reflected in the way we live – the way we treat ourselves and others, and the way we address our conflicts. Respect for human dignity, fundamental freedoms, democratic participation, economic equity, and the fulfilment of basic needs are just some of these actions. Rejecting physical violence and being responsible consumers are more concrete examples.

## Peace as a relationship to be built

Peace also exists in various levels of relationships, as you will see in the diagram on the next page. Understanding, acceptance and respect of others who are ‘different’ from us contribute to building peaceful relationships, which then allows us to coexist with each other.

## There is no way to peace, peace is the way. – A.J. Muste

Figure 1 (below) summarises the discussion on a comprehensive concept of peace and it also describes the types of violence that corresponds with the ideas of “negative” and “positive” peace.<sup>74</sup>

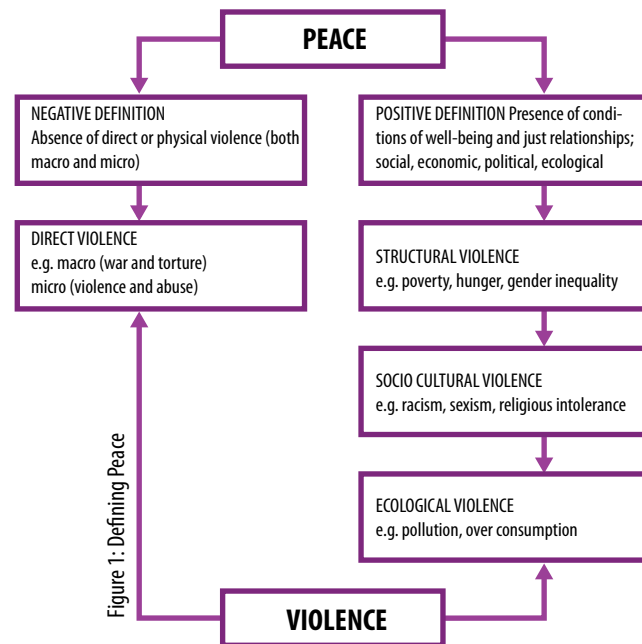
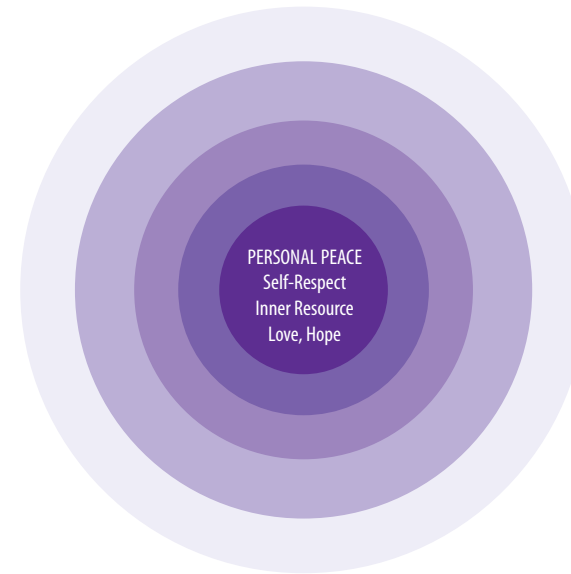


Figure 2 (right) represents the different levels of peace, beginning with personal peace. It demonstrates how peace is expressed within us, and in our relationships with other people and our environment.



**INTERPERSONAL PEACE** Respect for their persons, justice, tolerance, cooperation



**INTERGROUP/NATIONAL/SOCIAL PEACE** Respect for other groups within nation, justice, tolerance, cooperation



**GLOBAL PEACE** Respect for other nations, Concern for human community



**PEACE BETWEEN HUMANS AND EARTH AND BEYOND** Respect for the environment, Sustainable living, Simple lifestyle





## Peace Symbols

In many countries around the world, the symbols of peace are used to invoke themes of friendship and kindness. They have become widespread and are associated with noble goals. Such symbols have historical and political significance, and today have become a sign of justice and non-violence in the world.



### The Dove

The image of the white dove has become an international sign, signifying a messenger of peace and love. It originates from the biblical story of Noah and the Ark. When the rains of the flood ceased, a dove was released by Noah to see if any signs of land were in existence. The white dove returned clutching an olive branch, indicating the presence of land and calm after the storm.



### The Rainbow Flag

Another common sign of peace is the rainbow flag, first used in Italy in 1961 during a peace march. The flag was inspired by similar multi-coloured flags used in the demonstrations against nuclear weapons. The flag in its current shape appeared as early as September 24, 1961, with the word PACE (Peace in Italian, derived from the Latin word, pax) printed prominently across the middle.

Its use spread to other countries too, and the Italian Pace was replaced with the corresponding translation in the local languages. The flag especially gained popularity as a peace symbol when it was used in 2003, for the 'pace da tutti i balconi' / peace from every balcony campaign against the Iraq war. This campaign was an effort to get people to show their opposition to the Iraq war in general, and specifically to the Italian participation in the US military campaign in Iraq.

The seven-color peace flag is not to be confused with the similar six-colour symbol for "gay pride" which has the red color at the top instead of the bottom, and does not have the colour turquoise.

### The Peace Sign

Gerald Herbert Holtom, a professional designer and a member of the Direct Action Committee Against Nuclear War (DAC) first designed the peace sign on February 21, 1958.<sup>75</sup> It was first used in a march on April 4 that was held from Trafalgar Square to the Atomic Weapons Research Establishment, in response to the atrocities of WWII. It later became a symbol for the Campaign for Nuclear Disarmament (CND). The



**Peace is finding the will to understand and work with others without having the urge to reach a higher status. It's being able to talk and to listen, to get and to share, to write and to read, to watch and to accept.**

Nadine, Jordan

sign included the combination of the semaphore signals for the words nuclear - two flags held in an upside down V and the word disarmament - one flag pointing straight up and another one down in a straight line. It became a prominent symbol of the peace movements of the 1960s and 1970s. This anti-nuclear emblem, or the peace sign, is one of the most widely known symbols in the world.<sup>76</sup>



## The Crane

In Asia, more specifically in Japan, the crane was originally a sign of prosperity and friendship. A thousand paper cranes are known to bring good luck, and they are often folded around New Year as a sign of prosperity.<sup>77</sup>

After the bombings of Hiroshima and Nagasaki, it took a greater significance in society as a peace symbol. The peace crane was made even more meaningful by Sadako Sasaki, an 11 year old girl who was diagnosed with leukemia in 1955, brought about by the exposure to nuclear radiation. She heard that if she folded a thousand paper cranes, she would be granted a wish, so she began folding one paper crane after another, dedicated to her wish of being healed from her sickness, and for a world without wars. Within the same year, she died without finishing the thousand paper cranes, but her story spread throughout Japan, and it was said that her friends and schoolmates continued making the paper cranes on her behalf. Her story went out to the people of the world, and her legacy lives on in a memorial in her honour. After the earthquake and subsequent tsunami that struck Japan in March 2011, students and children folded paper cranes as a sign of hope and good blessings.



## The V sign or the VICTORY SIGN

A hand gesture where the index and middle fingers are raised and parted (like a letter V), while the other fingers are clenched. It is most commonly used to represent the letter V as in "victory", and as a symbol of peace (usually with palm outward).

It is the American sign language for the letter V,<sup>78</sup> and has various other meanings, depending on the cultural context and how it is presented. For example, it is an offensive or insulting gesture when done with the palm facing inward, or a hand signal mostly used by Asians, specifically Japanese and Koreans, while smiling for a photo to be taken.

## Peace in different languages

In many languages the word for peace is also used as a greeting or a farewell, for example the Hawaiian Word 'aloha', the Arabic 'sala'am', and the Hebrew word 'shalom,' which also means reconciliation, love and prosperity. In Arabic, 'sala'am' is a salutation used as an offering of peace between people to acknowledge universal bond. It means, "I come in peace." The Greek word 'irene' defines the characteristic of a peaceful person as being whole, a soul in a state of calm. In Chinese, the word 'ping' implies unity in diversity, which is said to have come from the ancient concept of the yin and yang – where opposite elements are integrated into one.<sup>79</sup>



## Peace Education

Peace Education is a multi-disciplinary approach to teaching about peace, and for peace. It aims to help students acquire a critical awareness of nonviolent conflict resolution, and the skills and commitment to be actively engaged in the pursuit of peace.<sup>80</sup>

As defined by UNICEF, it is the process of promoting the knowledge, skills, attitudes and values needed to bring about a change in behaviour that will enable children, youth and adults to prevent violence, both direct and structural; to transform conflicts peacefully; and to create conditions conducive to peace, from an interpersonal, inter-group, national or global level.<sup>81</sup>

## Culture of Peace

In discussions on peace, one often hears the concept: Culture of Peace. But what does it mean?

As defined by the United Nations, the Culture of Peace is a set of values, attitudes, modes of behaviour, and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations (UN Resolutions A/RES/52/13).<sup>82</sup>

United Nations proclaimed the "International Decade for a Culture of Peace and Non-violence for the Children of the World" (2001-2010), with a view of eliciting public awareness and promoting actions towards a culture of peace, harmonic co-existence and respect for human rights, with special emphasis on girls, boys and youths who suffer the brunt of violence, intolerance, and discrimination. During this decade, NGOs, including youth organisations, implemented a wide range of activities aimed at creating a culture of peace. More about this can be found in the mid-term and end-of decade report from the civil society.

**"Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed."**

Preamble of the UNESCO Constitution, 1945

**The term culture of peace was inspired by an educational initiative called Cultura de paz developed in Peru (1986), and by the Seville Statement on Violence (1986) adopted by scientists from around the world, which stated that violence is not inherent in human nature, and that war is not determined by genes, violent brains, or instincts, but is rather a social invention!**

Therefore, 'the same species that invented war is capable of inventing peace'.

## **Eight action areas to promote the Culture of Peace**

Following the proposal made by UNESCO, the UN General Assembly in 1999 came up with the Declaration and Programme of Action on a Culture of Peace (resolution A/53/243) that called for everyone – governments, civil society, the media, parents, teachers, politicians, scientists, artists, NGOs and the entire United Nations system – to assume responsibility in this respect. It stated 8 action areas to be carried out at the national, regional and international levels:

### **Fostering a culture of peace through education**

Revising the educational curricula to promote qualitative values, attitudes, and behaviours of a culture of peace, including peaceful conflict-resolution, dialogue, consensus-building and active non-violence.

### **Promoting sustainable economic and social development**

Reducing economic and social inequalities by eradicating poverty, and by assuring sustainable food security, social justice, durable solutions to debt problems, empowerment of women, special measures for groups with special needs, and environmental sustainability.

### **Promoting respect for all human rights**

Human rights and a culture of peace are complementary: whenever war and violence dominate, there is no possibility to ensure human rights; at the same time, without human rights, in all their dimensions, there can be no culture of peace.

### **Ensuring equality between women and men**

Through full participation of women in economic, social and political decision-making, elimination of all forms of discrimination and violence against women, support and assistance to women in need.

### **Fostering democratic participation**

Indispensable foundations for the achievement and maintenance of peace and security are democratic principles, practices and participation in all sectors of society, a transparent and accountable governance and administration, and the combat against terrorism, organised crime, corruption, illicit drugs and money laundering. . .

### **Advancing understanding, tolerance and solidarity**

To abolish war and violent conflicts we need to transcend and overcome enemy images with understanding, tolerance and solidarity among all peoples and cultures. Learning from our differences, through dialogue and the exchange of information, is an enriching process. . .



## Supporting participatory communication

Freedom of information and communication and the sharing of information and knowledge are indispensable for a culture of peace. However, measures need to be taken to address the issue of violence in the media, including new information and communication technologies. . .

## Promoting international peace and security

The gains in human security and disarmament in recent years, including nuclear weapons treaties and the treaty banning land mines, should encourage us to increase our efforts in negotiation of peaceful settlements, elimination of production and traffic of arms and weapons, humanitarian solutions in conflict situations, post-conflict initiatives. . .

### HOW TO CREATE PEACE

Want to make a difference, but don't know where to start?

Tips and advice from young peace-builders

#### TRY:

- Starting from within ourselves: acting on a personal level, then extending it to others
- Engaging in inter-cultural dialogues
- Understanding each other and accepting people's differences
- Listening, learning, speaking out, and acting on socio-political and civic issues
- Strengthening young people's desire to volunteer

### WHAT ARE THE QUALITIES OF A PEACE-BUILDER?

- Good diplomatic and communication skills (both listening and talking)
- Open-minded, and willing to work in a team
- Optimistic and Energetic
- Realistic and Responsible
- A desire to affect change - to be passionate about peace!

## Violence

When thinking about violence, it is easy to fall into the error of thinking just about physical violence (killing) or sexual violence (rape), which are its most visible and intense manifestations. That is because violence is too regularly conceived as reduced to the classical idea of inflicting physical damage to other people or their properties. However, violence occurs in many forms - some are easy to identify, others are less obvious, but all can inflict pain and damage.

'Violence consists of actions, words, attitudes, structures or systems that cause physical, psychological, social, or environmental damage, and/or prevent people from reaching their full human potential.'<sup>83</sup>



**The three forms of violence**

**Direct violence** is physical, making it the easiest to see. It is the kind of behaviour that is carried out with the clear intention to harm someone.  
Examples: torture, war, rape, or wife-battering.

**Structural violence** is the indirect violence caused by an unjust structure. Generated by the system itself, it shows up as “unequal power and consequently as unequal life chances”.<sup>84</sup> It prevents you from accessing resources (land and water) or services (education and healthcare).  
Examples: poverty, hunger, and death by avoidable reasons such as malnutrition, discrimination, and lack of access to education, employment or healthcare.

**Cultural violence** is related to people’s attitudes, feelings and values. Attitudes of hostility and feelings of hatred, fear or mistrust, play a crucial role in legitimising and justifying violence, both direct and structural. Cultural assumptions may generate social discrimination on the basis of gender, race, religion, or ideology, leading to intolerance, motivating one to direct and/or structural violence, and even becoming the source of violence itself. As it is a mental process, it is a less visible way of violence, and perhaps the most difficult to address.  
**Examples:** racial discrimination and religious intolerance.  
Ethnic cleansing is an example of all three: a violent behaviour, allowed by the system, and justified by people’s attitudes and their dehumanisation of “the others”. It is an example which shows why it is so important to be aware that there are other forms of violence besides the direct one, and that they are intimately related to each other. In order to prevent and overcome violence, all violent dimensions need to be addressed in an appropriate way.

**FORMS OF VIOLENCE** (Adapted from the matrices formulated by Toh Swee-hin and Virginia Cawagas)<sup>85</sup>

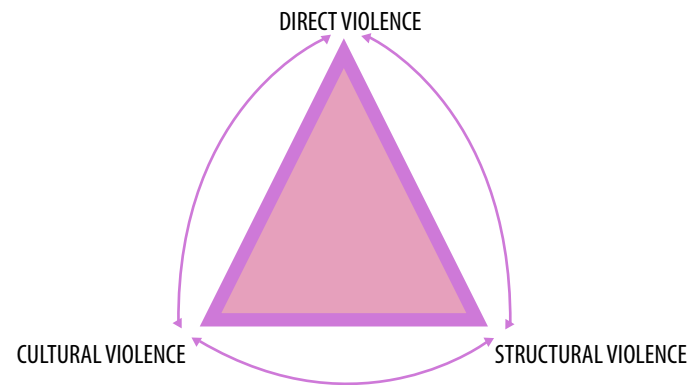
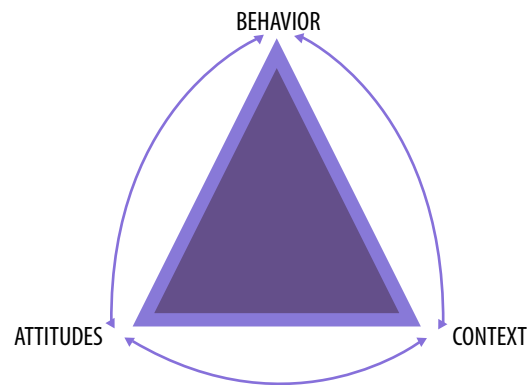
LEVEL	PERSONAL	INTERPERSONAL	NATIONAL/REGIONAL	GLOBAL
FORM OF VIOLENCE				
Direct / Physical	Suicide	Domestic violence, Violent crimes	Civil war, violent crimes, Physical human rights abuses	War, Genocide, Physical human rights abuses
Structural / Economic / Political	Powerlessness	Local inequality, poverty, hunger	National inequalities, poverty, hunger	Global inequalities, poverty, hunger
Socio Cultural/Psychological	Alientation, Low self-esteem, anxiety	Prejudice and Discrimination (racism, religious intolerance)	Prejudice and Discrimination, enemy images	Discrimination, enemy images,
Ecological	Over-consumption	Over-consumption, pollution	Over-consumption, pollution, nuclear power radiation	Over-consumption, pollution, chemical or bio- warfare



### The Three Structural Elements of Conflict

Johan Galtung elaborated an innovative way of thinking about conflicts, violence and peace, by looking deeper into the structural and cultural roots of both conflict and violence. According to him, a conflict can be identified as a dynamic process with three structural elements: context, attitudes, and behaviours, which are constantly changing and influencing one another (see the illustration below).

The distinction between the three dimensions of violence - direct, structural and cultural violence, just like the three structural elements of conflict, can be illustrated through a triangle, showing that they are also immersed in a very complex relationship in which they influence, and are influenced by each other.<sup>86</sup>



**“Non-violence means avoiding not only external physical violence but also internal violence of spirit. You not only refuse to shoot a man, but you refuse to hate.”**

Martin Luther King Jr.

### Nonviolence

The most common reaction to violence is more violence. Human history is full of wars and conquests, yet there are many different ways to respond to violence. The most conventional is by counter violence (an eye for an eye), but there is growing recognition of the value of nonviolence.

This fundamental human aspiration, developed as a comprehensive theory by Mahatma Gandhi, can be identified in examples throughout history. Nonviolence is a philosophy and a way of life that rejects the use of the different kinds of violence. Nonviolence has proven to be a way to bring about change, and as a counter-violence strategy, in modern times, it has proven to be a powerful tool for protest and social change. It is a strong but unarmed fight against injustice. Nonviolent strategies include protests, demonstrations, labour or industrial strikes, boycotts, and protest activities - like marches, prayers, sports, education, theatre and

music. These activities can be very powerful as they may not directly alter the situation, but they can alter public opinion. It can help expose violent systems, and express the power and dignity of people, both to themselves and to the international community. In recent years, young people have also started using new technology (especially social networks) to mobilise for non-violent action.

### Did you know that Non-violence and Nonviolence are different?

Non-violence means the absence of violent action.

Nonviolence, has an active meaning - to live consciously focused on truth and love. Mahatma Gandhi practiced 'principled nonviolent' living. It is a proactive moral philosophy that places human relationships at the centre of life, based on truth and love. Through principled nonviolence, individuals use inner moral courage (a state of mind) in action, to rise above physical force. It is a living philosophy that sees the common unity between individuals.<sup>87</sup>

## Conflict

Conflict occurs when people's interests or different points of view clash. They may both want the same thing (such as the same tree that happened to be in the middle of their backyard), or they may want to do mutually incompatible things (two people want to stay together during a trip, but one wants to go to museums while the other wants to go to the beach).

Our working definition of conflict is a situation in which two or more parties (however structured or defined) have, or think they have, incompatible goals;<sup>88</sup> that is, goals which, apparently, cannot be simultaneously achieved.

Conflict can happen at any level. It can be between two people, families and communities; or at regional, national and international levels.<sup>89</sup>

People have many preconceptions about conflict, most of which are negative. Although conflict can have negative manifestations, conflict in itself is not negative. Conflicts are a natural and necessary part of life. No one goes through life without them. The challenge is how to manage or transform them.

In Chinese, the word conflict is a combination of two words:

WEI (crisis) 危  
CHI (opportunity) 機

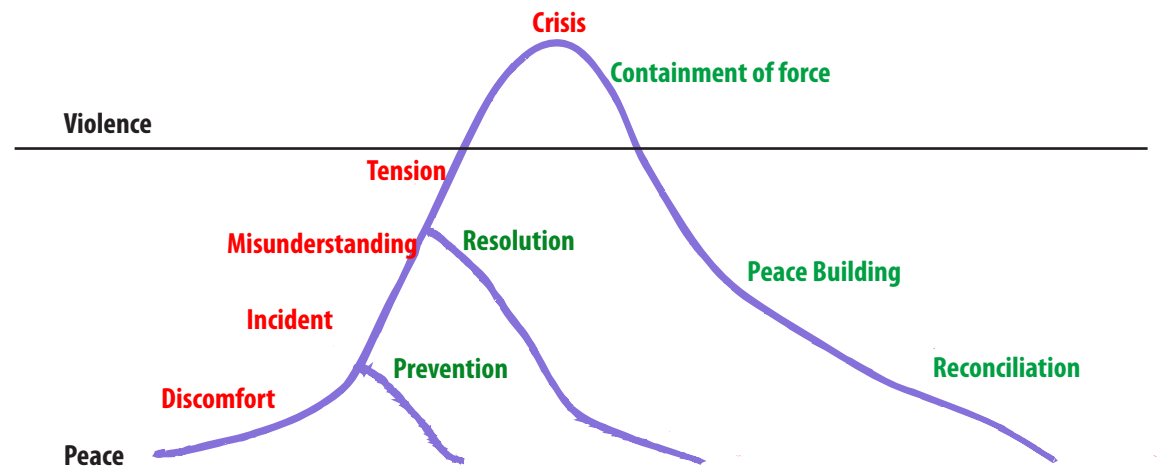


Some seem to think that the best way to deal with conflict is to simply avoid it. A conflict is often seen to have a wide range of negative effects on the individuals involved, their relationship and their society in general. However, **conflict does not necessarily have to be negative. In fact, conflicts can also mean opportunities for change and understanding.** If conflicts are handled constructively, they can result in positive change, new possibilities and increased understanding and development. The analysis, prevention, management or resolution of conflicts does not aim at the elimination of conflict, and even less, at the elimination of opposing interests. The aim is to search for different forms of addressing conflict in a non-violent way, and to an extent that will be accepted by all parties involved.<sup>90</sup>

It is the goal of this toolkit to provide methods and practical ways of dealing with conflict, in a way that can bring about positive changes.

### Conflict Stages

Conflict and peace are dynamic. They are connected processes that change and evolve over time. When supposedly competing goals emerge they lead to levels of conflict that will vary in the degree of co-operation and opposition. These levels of interaction can be arranged along a continuum of growth and decline. In the practical field, this means that awareness of its various developmental stages is a prerequisite in handling conflicts successfully. It is required to identify, not just the conflict issue, but how far it has developed, so it can possibly be solved before becoming worse. The diagram below, shows the most commonly used stages for describing a conflict:



### Pre-Conflict:

This is the period when there is an incompatibility of goals between two or more parties, which could lead to open conflict. The conflict is hidden from general view, although one or more parties are likely to be aware of the potential for confrontation. There may be tension in relationships between the parties and/or a desire to avoid contact with each other at this stage.<sup>91</sup>

### Confrontation:

At this stage the conflict has become more open. One or both parties start to feel that a confrontation will occur. At this point, each party may be gathering its resources, and perhaps finding allies, with the expectation of increasing confrontation and violence. Relationships between them become very strained, leading to a polarization between the supporters of each side.

### Crisis:

This is the peak of the conflict, when the tension and/or violence is most intense. In a large-scale conflict, this is the period of war, when people on all sides are being killed. Normal communication has largely ceased. Public statements tend to be in the form of accusations made against the other.

### Outcome:

One way or another, the crisis will lead to an outcome. One side may defeat the other(s), or perhaps call a ceasefire (if it is a war). One party might surrender, giving in to the demands of the other party. The parties may agree to negotiations, either with or without the help of a mediator. An authority or other more powerful third party might impose an end to the fighting. In any case, the levels of tension, confrontation and violence decrease with the possibility of settlement.<sup>92</sup>

### Post-Conflict:

Finally, the situation is resolved in a way that leads to an ending of any violent confrontation, to a decrease in tensions and to a more normal relationship between the parties. However, if the underlying causes of the conflict have not been adequately addressed, the conflict may just be “settled”, and so risk eventually cycling back into another pre-conflict situation. . .



## Dealing with Conflict

There are many ways to deal with conflict.

Learning about the alternative means of handling conflict gives us a wider choice of actions to take, and makes us better able to adapt our responses to the situation.

It is said that in any given conflict situation, our way of response is based on two important aspects of how we see the conflict: the goal or the issue which the conflict is about; and the relationship that we have with the person or group we are in conflict with. The way we approach conflict depends on the level of importance we put into these two factors. Based on the chart below, we will see that our response reflects how much we value our goal or relationship.

### What are the different ways we deal with conflict?

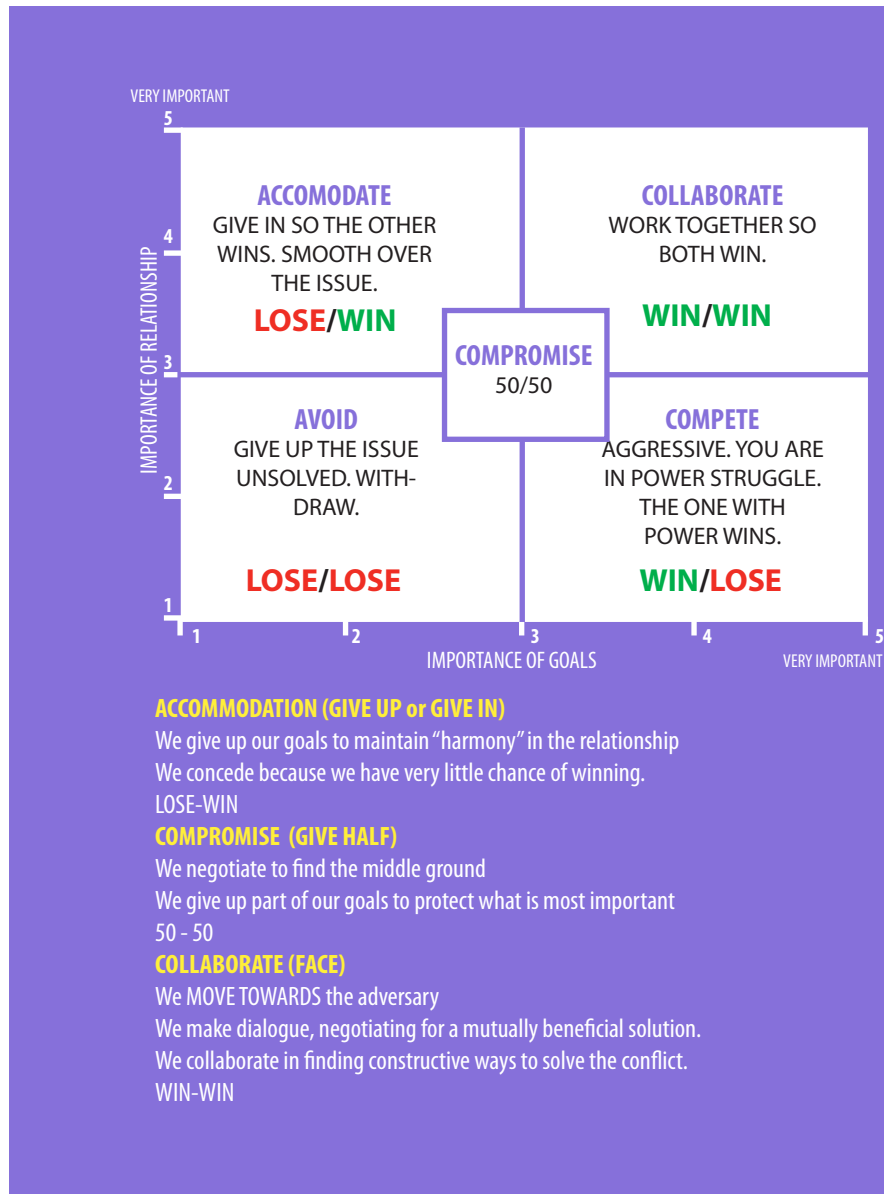
#### AVOIDANCE (FLIGHT)

We MOVE AWAY or withdraw from the situation of conflict  
We allow the other party to get away with his/her behaviour  
We hope that the conflict will disappear.  
WIN-LOSE

#### AGGRESSION (FIGHT)

We MOVE AGAINST our opponent, escalating the conflict  
We want to do things our way, using force to overpower others  
We view winning as a sign of strength, losing as a weakness  
WIN-LOSE or LOSE-LOSE





## Conflict Analysis

Those who find themselves in a conflict find that it is helpful to analyse the conflict, in order to gain a better understanding of the dynamics, relationships and issues that make up the situation. Knowing the different aspects of a conflict situation can assist us in carrying out actions and strategies in a more constructive manner.

WHAT IS CONFLICT ANALYSIS?	WHY DO WE NEED IT?
A practical process of examining and understanding the reality of a conflict.	To understand the background and history of the situation as well as its current events.
A way to find out what is occurring within a conflict.	To identify all the relevant problems and groups involved, not only the main or obvious ones.
A way to identify different components and factors in the conflict.	To identify factors and trends that underpin conflict. To understand the perspectives of all the groups and to know more about how they relate to each other. <sup>93</sup>
A way to find solutions to the situation.	To learn from failures as well as successes.
A way to assess and plan action.	To predict the future development and escalations of the process.

Conflict analysis is not a one-time exercise, with rigid tools, or a one-size-fits-all process. It is an on-going process, and should be permanently adapted to the ever changing circumstances that are being analysed.

Conflict analysis applies to all levels of conflict, from interpersonal through to international, and all stages of conflict, escalation and decline.

### Tools for Conflict Analysis

The purpose of conflict analysis is to understand a conflict situation; figure out what can be done; uncover the appropriate timing; and learn how to prevent it from happening again. It is important to be impartial and unbiased.

To do this, there are different tools for analysing a conflict. Some are familiar techniques that we use in our daily lives, while others may present a completely unexpected way of looking at a conflict. All of these tools have been tested in conflict circumstances, and have been adapted to a variety of contexts. The tools can be used on their own or in different combinations, but they are most effective when used to compliment one another.

MODELS	SHORT DESCRIPTION?
The Iceberg	To analyse the invisible aspects of a conflict – and its relationship with the visible aspects.
Conflict Tree	To distinguish between the core problem, causes, and effects of a conflict.
The Onion (or The Donut)	To differentiate and to explain each conflict actor's positions, interests and needs; how they differ and are perceived by those engaged in the conflict.
Conflict Triangle	To analyse the basic elements of a conflict (attitudes, behaviour, and context) for each of the major parties involved, and how they influence and are influenced by each other.
Conflict Timeline	To review and sort out key historical events in chronological order, and to identify different phases/stages in a conflict.
Conflict Mapping/Tracking	To track the key actors involved and their relationships in a particular time.
The Pyramids	To allocate key factors into different levels (top, middle, and grass-roots) according to their level of influence and activity in the conflict.
The Pillars	To identify the key issues and factors causing a conflict situation. To sort out which of these issues should be addressed first.



For the purpose of this toolkit, we will concentrate on the first 4 conflict analysis tools. We believe that these tools are the more relevant ones that will help address the issues and problems related to youth work.

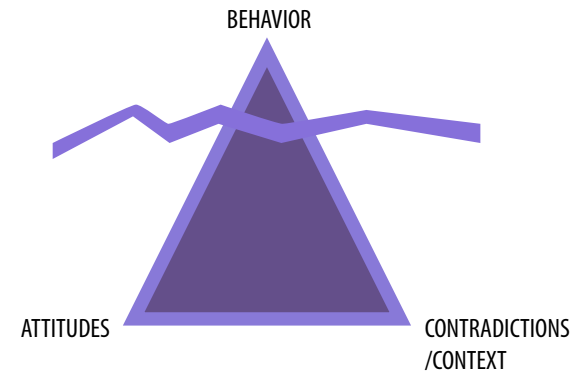
## The Iceberg

A graphic tool which help us look at conflict in the form of an iceberg – where behaviours can be seen above the water (visible), while the attitudes and contradictions lay deep underneath.

In certain types of conflict situations, the behaviours of the people in conflicting parties are manifested through actions (such as killing, hitting, or shouting). What we do not see are the attitudes and feelings behind these actions (feelings of hurt, powerlessness, or insecurity), as well as the context (for example, parties may be experiencing gender inequality or racial discrimination). Being aware of the 'invisible' aspects of a conflict will help us better understand why the conflicting parties have such behaviours, allowing us to find alternative ways to find a resolution.

### When to use it?

The iceberg tool can be used in analysing conflicts where elements of behaviour are obvious. It can be used in conflicts that revolve around visible actions / behaviours of the conflicting parties. For example, a young boy discriminates against his disabled classmate by not allowing him/her to join them in the games during break. In this conflict, we only see the behaviour of the boy towards the disabled classmate. Using the iceberg model, we can dig deeper and find the attitude, context or contradiction behind the conflict.



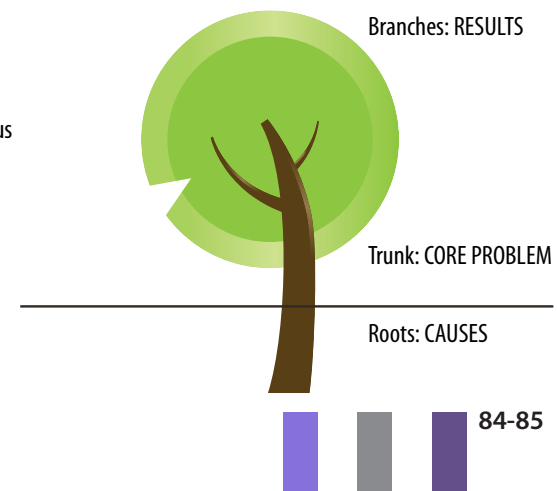
## The Conflict Tree

A graphic tool, which helps us to identify and sort key conflict issues using the image of a tree. Based on the classical 'problem tree' method, it was adapted to be used in conflict analysis in a way that will allow us to separate key conflict issues into three different categories:

**CAUSES:** Including emotions and ultimate causes.

**CORE PROBLEMS**

**EFFECTS:** They should be the end result of a conflict; from the slightest (a broken leg or hurt feelings) to more extreme results (loss of friendship, death, or war) also including the effects of the conflict being resolved.



It is an exercise to do collectively rather than individually, as it will enable us to discuss questions such as:

What is the core problem? What are the root causes?

What are the effects that have resulted from that problem?

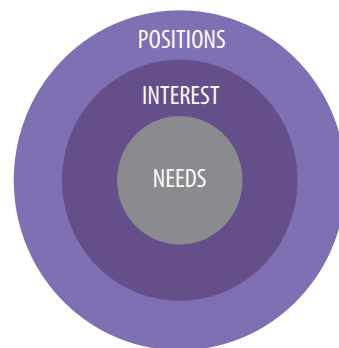
When using this form of analysis, you may find that a recurring issue can be identified as both a cause and an effect of a particular conflict. An example of this is the scarcity of natural resources, which can be a source of conflict, but also an effect of prolonged violence. The conflict tree can also illustrate the cycle of violence, and the ways that communities can become trapped by the causes and effects in a perpetual cycle of conflict.

### When to use it?

The conflict tree is often used as an entry point for joint analysis and planning. It is a way to get a basic understanding of the nature of the conflict, and also as a tool to identify the core problem and to find out the right strategy to address it. The central idea is to ensure that the core problem is correctly identified, as distinguished from the effects of a problem. It can also be useful to relate causes and effects to each other, and to the focus of your organisation. This way, it will be easier for your organisation to decide which conflict issues you should try to address first.<sup>94</sup>

## The Onion (or Donut)

The onion model is based upon the idea that the layers of a conflict are much like that of an onion: there are many dynamics to be considered, but only those on the surface are visible, until we start to peel off the layers to see what lies at the core. It allows a better understanding of the conflicting parties' positions, and their real interests and needs. It helps us to distinguish between what the different parties say they want, and what they really want and need.



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

The outer layer of the onion represents the positions we allow everyone to see and hear (what we say we want). Underlying these are our interests (what we want), which represent what we wish to achieve in a conflict situation. At the core of the onion are our needs (what we must have), which must be fulfilled in

order for the conflicting parties to be truly satisfied with the outcome. While interests can often be negotiated, needs are non-negotiable. Although it may be difficult to set other dynamics aside, it is critical that conflicting parties understand their own and each other's core needs, so that constructive and satisfying outcomes can be achieved.



It is important to be aware about the distinction between positions and interests: **Positions** are what people say they want in a conflict. **Interests** refer to what people really want, and what motivates them.

### When to use it?

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

### When analysing interests we should bear in mind that:

- All parties have interests and needs that are important and valid to them.
- A solution to the problem should meet the maximum number of interests of the maximum number of parties possible.
- There is always more than one acceptable solution to a problem.
- Any conflict involves compatible interests, as well as conflicting ones.
- Therefore, 'the same species that invented war is capable of inventing peace'.

It can be helpful for those engaged in dialogue, as in order to have a successful negotiation, it is essential to make sure that the needs of each party are fully understood. It is also useful before entering into a negotiation, as a means to better understand the other(s) interests, positions and needs, but also to clarify our own ones and keep them in mind throughout the process. The idea is to carry out the onion analysis for each of the parties involved, including your own.

The Onion model can also bring insight into prolonged conflicts; even raising new hopes for them, as these kinds of conflicts are often seen to result from hiding or distorting actual needs, making the conflict intractable. These needs can be identified by further peeling off the layers of conflict!

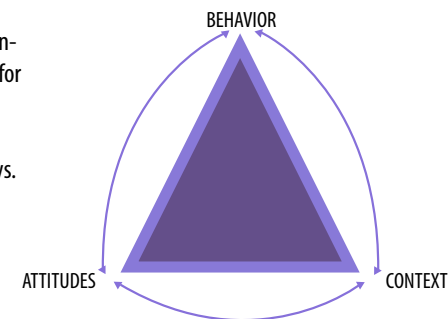
### Conflict Triangle (Attitudes, Behaviours, Context)

It analyses the basic elements of a conflict situation by placing them in a triangular relationship, where each element influences and is influenced by the others. It is a simplified model of Johan Galtung's thinking on the relationship between conflict, violence and peace - helping us analyse factors related to attitude, behaviour and context for each of the major parties involved.

According to Galtung, conflicts have three structural components, intimately related to each other in complex ways. These components are:

- 1.The attitudes and perceptions held by conflicting parties
- 2.The behaviour of those involved in the conflict
- 3.The conflict situation, or context

A conflict, therefore, can be viewed as a triangle with attitudes (A), behaviour (B) and context (C), at its vertices:





Attitudes refer to the psychological states of people involved in a conflict situation. They include the parties' perceptions and misperceptions of each other and of themselves, which are more likely to be negative, as opposing parties tend to develop negative stereotypes of the others. They include feelings and beliefs, and are often influenced by emotions such as fear, distrust, apathy, anger or hatred. Sometimes, attitudes can be regarded as the source of the conflict, or as an exacerbating factor for both conflict situations and conflict behaviour. Fear, prejudice, or assumption can bring about violence or any other conflict behaviour as a reaction.

Behaviours refer to the actual behaviour of the opposing parties resulting from their (real or perceived) mutually incompatible goals, and from their attempts to achieve those goals. They are the actions undertaken by one party aimed at affecting the opposing party, with the intention of making that opponent abandon or modify their goals.<sup>95</sup> This could come in two primary forms: the violent, such as physical damage, threats, coercion and destruction; or the non-violent, such as discussion or persuasion. Context refers to the underlying conflict situation, including the real or perceived "incompatibility of goals" between the conflicting sides. This may come from the "contradiction" defined by the parties, their interests, or directly from the structure of the society itself, - political, economic or societal mechanisms, processes and institutions. Galtung's original Conflict Triangle can be modified into different versions where Contradictions or Structure substitute Context, according to a specific situation.

#### **When to use it?**

Early in the process, to gain greater insights into what motivates the different parties.

Later, to identify what factors might be addressed by an intervention.

At any time, to reveal how a change in one aspect might affect another.

The Conflict Triangle can be used as a tool to analyse a conflict as a dynamic process in which structures/context, attitudes and behaviour constantly change and influence each other. Furthermore, since the Conflict Triangle focuses on each party's perceptions separately, it is a highly recommended tool to analyse multiparty conflicts.

### **Conflict Management, Resolution, and Transformation**

There are different ways of studying and dealing with conflict. In the academic world, there has been a lot of debate on what studies regarding conflict should be labelled. Conflict Management and Conflict Resolution are the two most common terms, however these terms are perceived by some to inadequately capture the true goals of dealing with conflict. Conflict Transformation is a new term gaining popularity, as it addresses the shortcomings found within Conflict Management and Resolution.<sup>96</sup>

Conflict Management refers to actions and activities undertaken to control and handle a conflict with the aim of: limiting its negative effects, preventing the escalation of existing violence, and bringing it to an end - which is why it applies to actions on all levels and tracks.

Conflict Resolution refers to the short and medium term activities, particularly aimed at overcoming the deep-rooted causes of the conflict. It focuses above all on the relationships between the parties. A classical idea in conflict resolution is to distinguish between the positions held by the parties, and their underlying interests and needs. It is thought that, as long as the conflict is translated into the language of positions, interests and needs, an outcome that satisfies both sides' needs can be found.



Conflict Transformation is a more comprehensive term, referring to all those actions and processes that seek to alter the multiplying characteristics and dynamics of a conflict - concentrating on the root causes, over the long-term.<sup>97</sup> It seeks to transform a destructive conflict into a more constructive one, integrating conflict resolution processes, and going beyond the mere management of conflicts.

	Conflict Resolution Perspective	Conflict Transformation Perspective
The key question	How do we end something not desired?	How to end something destructive and build something desired?
The focus	It is content-centred.	It is relationship-centred.
The purpose	To achieve an agreement and solution to the presenting problem creating the crisis.	To promote constructive change processes, inclusive of - but not limited to - immediate solutions.
The development of the process	It is embedded and built around the immediacy of the relationship where the presenting problems appear.	It is concerned with responding to symptoms and engaging the systems within which relationships are embedded.
Time frame	The horizon is short-term.	The horizon is mid to long-range.
View of conflict	It envisions the need to de-escalate conflict processes.	It envisions conflict as a dynamic of ebb (conflict de-escalation to pursue constructive change) and flow (conflict escalation to pursue constructive change). <sup>98</sup>

## Conflict Transformation

Conflict is a natural part of life that can present us with opportunities for creative solutions. When approached openly, it can actually motivate us to change, grow, and deepen our relationships with others.

Yet many of us have been taught that conflict is bad, and that we should either retreat, concede or fight until we win. We usually get stuck in a single approach to conflicts, which inhibits our ability to effectively solve problems. As a result of our past experiences with conflict, many of us are very anxious about interpersonal differences. There are different ways of reacting to a conflict, and one of the most effective ones is to try to transform it.

Conflict Transformation, as described by the peace researcher and practitioner John Paul Lederach, does not suggest that we simply eliminate or control conflict, but rather that we recognise and work with its "dialectic nature." Social conflict is naturally created by humans who are involved in relationships, yet once it occurs, it changes (i.e., transforms) those people, relationships, and events that created the initial conflict. The cause-and-effect relationship goes both ways -- from the people and the relationships, to the conflict, and then back to the people and relationships. In this sense, "Conflict Transformation" is a term that describes a natural occurrence. Conflicts change relationships in predictable ways, altering communication patterns and patterns of social organisation, altering images of the self and of others.

### What is it?

The art of Conflict Transformation is about shifting our way of thinking - developing an attitude of curiosity and openness, which enables us to create win-win solutions.

### What is the goal?

- to move conflict away from destructive processes, and towards constructive ones
- to build constructive change out of the energy created by conflict
- to generate creative platforms that can change underlying social structures and relationship patterns
- to increase comfort in dealing with conflict
- to learn an effective method for responding to conflict
- to increase trust and communication in relationships



### The lens as a transformational tool

According to Lederach, "Conflict Transformation is more than a set of specific techniques. It is about a way of looking and seeing, and it provides a set of lenses through which we make sense of social conflict. These lenses draw our attention to certain aspects of conflict, and help us to bring the overall meaning of the conflict into sharper focus."<sup>99</sup>

He uses the lens as a transformational tool. Not just a simple lens but a progressive lens – having three different types of lenses in one frame.

Lens # 1 helps bring into focus things from a great distance (very far).

Lens # 2 helps bring into focus things from a mid-range distance.

Lens # 3 helps one see small things closely (like reading a book or inserting a fish line through a hook).

All three lenses together create the whole picture. Translated into conflict situations, we need:

1.A lens to see the immediate situation.

2.A lens to see past the immediate problems and view the deeper relationship patterns that form the context of the conflict. This goes beyond finding a quick solution to the problem, and seeks to address what is happening in human relationships at a deeper level.

3.A lens that helps us envision a framework that holds these together, and creates a platform to address the content, the context, and the structure of the



relationship. From this platform, parties can begin to find creative responses and solutions.<sup>100</sup>

### **What is the framework?**

There are three components, and each of them represent a point of inquiry in the development of a response to conflict:

1. the present situation
2. the preferred future
3. the development of change processes linking the two

The movement from the present to the desired future is not a straight line, but rather a set of dynamic initiatives that create a sustained platform to pursue long-term change. Such framework emphasises the challenge of how to end something not desired, and how to build something that is desired. Remember, Conflict Transformation is a circular journey with a purpose.

## **Conflict Transformation and Change**

Conflict is related to different dimensions of human experience – personal, relational, structural and cultural. “Transformation” promotes constructive processes within each of these dimensions.

**Personal:** Minimise the destructive effects of social conflict, and maximise the potential for personal growth - at physical, emotional and spiritual levels.

**Relational:** Minimise poorly functioning communication, and maximise understanding.

**Structural:** Understand and address root causes of violent conflict; promote non-violent mechanisms; minimise violence; foster structures that meet basic human needs; and maximise public participation.

**Cultural:** Identify and understand the cultural patterns that contribute to the rise of violent expressions of conflict; identify cultural resources for constructively handling conflict.

### **Human relationships are at the heart of Conflict Transformation!**

#### **Where to start?**

- 1) Find a positive orientation toward conflict
- 2) Stimulate a willingness to engage in resolving the conflict
- 3) Make an effort to produce constructive change or growth

### What to do?

When analysing and thinking about conflict and Conflict Transformation, consider the following:

- How your history with conflict impacts your current responses
- The differences between win-lose and win-win responses to conflict
- How to check conflict-escalating assumptions
- Centring - a way to be present in the moment
- Distinguishing between positions and needs
- Enhancing your ability to listen and inquire while in conflict
- Finding common ground and achieving win-win solutions<sup>101</sup>

### Gender mainstreaming

It is important to analyse a conflict in order to create peace. However, there are not only different actors in conflict mapping, these actors also have different genders!

Gender often comes up when talking about conflict and peace. It has become an internationally recognised term, that practitioners in the fields of development and peace-building use widely. Nonetheless, it is a term that confuses people. Just like the concepts of peace and conflict, there are different interpretations of gender. We will not go into detail here, but hand you a generally accepted idea about what gender actually is, and how it can be a tool in this Peace Bag.

To be clear from the start: gender is not the same as sex, and it is not only about women. Gender in general refers to the socially constructed roles appropriate for men and women in any society at any given time, governed by power relations. These constructed roles lead to differences in behaviour, activities, needs, opportunities and available resources. These differences result out of whether you are born male or female, or whether you present yourself as male or female. Gender roles are established through socialisation processes, which mean they are not static and fixed, but changeable over time and different contexts. Gender is not a term in isolation, and it should be seen and treated as a cross cutting socio-cultural variable, intersecting with other variables such as age, class, and ethnic group.

Increasingly, the idea has grown that a developed and peaceful society cannot exist without true gender equality. Gender equality does not mean that women and men have to become the same, but that there should be no differences in the rights, responsibilities and opportunities of individuals. Gender equality implies that all individuals enjoy the same rights, regardless of whether they are male, female or from another gender identity. A tool used in the promotion and realisation of gender equality is 'gender mainstreaming'. Because gender is a cross cutting socio-cultural variable, it is intrinsically linked to the topics discussed in this toolkit: peace (building), conflict and youth. The term gender itself does not look like it fits in there but gender equality is embedded in all descriptions of peace. In fact, gender is even more pressing since

**GENDER** are socially constructed roles for men and women. **SEX** refers to the biological attributes of men and women.



women are, and have been, seriously neglected in all areas of peace-building. Unfortunately, gender is all too visible in violent conflict as well. And it is here where its most horrible face comes to the surface. In conflict, gender transforms into a symbolic battleground, next to the actual reality of conflict that people find themselves in.

Gender mainstreaming is a political and administrative technique to identify the impacts of existing structures and relations on gender, to predict and evaluate outcomes of certain actions, and to correct those perpetuating injustice. It enables peace organisations to address gender injustice in all spheres of political, social and economic work. This technique helps to consider differences in needs of women and men, girls and boys most efficiently, as the gender perspective is included into all stages of project development. Gender mainstreaming is often perceived as work that should be done by official state administrations or large international organisations. It is also often seen as a set of requirements imposed by donors, which does not really make a difference in a small youth organisation. Despite this belief, gender mainstreaming tools are easy to apply to small youth peace organisations and may significantly improve your peace-building work.

### Gender analysis frameworks in youth work

When young people work, organise, socialise and learn together, gendered dimensions of youth work are present and must be taken seriously.<sup>102</sup>

Several frameworks have been developed in order to 'gender mainstream' development projects. This may sound vague and not fitting for a small scale youth (led) project, but it entails no more than going through your whole project cycle (from the initiation to the follow-up phase) with a gender lens. It means that you have to think of the impact every step will have on men, women, boys, and girls, and if/how gender equality is taken into account. One very powerful and widely used tool in project management is to do a gender analysis. It is about analysing the different gender roles, needs, accessible opportunities, resources and activities of women and men, boys and girls. It brings you gender specific data and information about them, ensuring your project will not sustain inequality or let only one specific group benefit.

In a project cycle this means that you will have to analyse your process in relation to these gender roles,

#### "ARE YOU WEARING GENDER GLASSES?"

We can reflect on our role in gender mainstreaming by asking the following:

Who are the target groups of our activities?

Do our activities allow for equal participation of men and women? Are there any factors to be taken into account?

Do we tend to automatically assign tasks according to traditional gender roles?

Do we use inclusive language like 'he or she' when we do not know the gender of a person, instead of generalising 'he'?

Are both men and women actively involved in the decision making of the organisation?  
Do these decisions affect them differently?

How do we represent images of gender roles? Do we follow certain stereotypes?



needs, accessible opportunities and resources. The result will help you make a good assessment of the outcome your project will have on both men and women, boys and girls, ensuring they all benefit. In addition, you can avoid stereotyping or making incorrect assumptions before starting your project. A thorough gender analysis will minimise the risk of perpetuating inequality and injustice, and help you achieve the positive social change you want with your project!

### **Importance of mainstreaming gender into youth work?**

As youth organisations, we aim to increase the meaningful participation of young people in society. Gender mainstreaming is important to ensure that different gender perspectives are being represented in youth activities, projects and training. It reflects on the nature of the opportunities we provide, and is a critical part of our transformative approach.

In Part 5, you will find some practical tools that support how you can reach gender mainstreaming, balance and equality within your activities.

For more information on gender mainstreaming, consult the following resources:

Gender Matters. Council of Europe, 2007 (<http://eycb.coe.int/gendermatters/default.htm>)

Gender Journey: A Youth Empowerment Toolkit. Peace Child International, 2009

([http://api.ning.com/files/fR3a0oNh3dwhFhNV0uAUyT\\*y56hs3Z9f5y-y\\*b0cro0\\_/GenderJourneyIntroduction.pdf](http://api.ning.com/files/fR3a0oNh3dwhFhNV0uAUyT*y56hs3Z9f5y-y*b0cro0_/GenderJourneyIntroduction.pdf))

**Gender mainstreaming does not mean simply counting how many men and women you have in your group to ensure equal numbers, nor is it about having special activities for these groups, although these can be part of it.**

**The Anna Lindh Foundation is a pillar in the promotion of intercultural dialogue in the EuroMed region. It aims to bring people together, and improve mutual respect between cultures across the Mediterranean.**

[www.euromedalex.org](http://www.euromedalex.org)

## **Intercultural Dialogue**

One way of transforming conflicts is through intercultural dialogue. Intercultural dialogue is what happens when more than one culture is involved in dialogue from a position of respect. In the wider world of intercultural interaction, the term has many meanings.

The following has been adopted as the official definition by the European Union:

“Intercultural dialogue is a process that comprises an open and respectful exchange or interaction between individuals, groups and organisations with different cultural backgrounds or world views. Among its aims are: to develop a deeper understanding of diverse perspectives and practices; to increase participation and the freedom and ability to make choices; to foster equality; and to enhance creative processes.”

Why is intercultural dialogue so important? Cultural diversity is an everyday reality. Globalisation and migration have brought people together from different ethnic origins, religious backgrounds, beliefs, traditions and languages into one global community. We should not only tolerate this diversity, we should value it - for the incredible opportunities it gives us to learn from one another, and to build stronger, more dynamic societies!



A typical habit in conflict, especially in multicultural societies, is to give very high priority to defending one's own interests and defeating the interests of others - an US vs THEM point of view. If instead of considering only their own interest, the parties also attach value to the interest of each other, the concern for mutual interests can create a balance - leading to a search for accommodation and compromise.

Parties in conflict are usually inclined to see their interests as opposing each other. The possible outcomes are seen to be win-lose, or compromise (they split their difference). But there is also the possible outcome of both losing or both winning - the first one being common in violent conflicts. When parties realise that they have the possibility to lose, there comes a strong motivation to move towards other outcomes, such as compromise or win-win.

Intercultural dialogue can be used to help parties who perceive their situation as zero-sum (one wins what the other loses), to perceive it as non-zero-sum (in which both may gain or both may lose), assisting them to move in the positive direction.

For a society to become intercultural, individuals and groups must be able to live in conditions of equality, regardless of their culture, lifestyle or origin.<sup>103</sup> Intercultural education, in this sense, reinforces the basis for mutual relationships between diverse societies, including minorities. Intercultural education must take place within societies as a whole, not just with one certain cultural group or one minority group. It is education that recognises the different cultural identities existing within the community, and promotes the respect and understanding for each group, including minorities.

## Youth

Youth is the period between late childhood and early adulthood, but it is not necessarily a concept related to age only; it is also a social and cultural concept which people choose to identify with. Pablo Picasso, the famous painter, once said; "Youth has no age". 'Youth' is a fluid concept. There are no internationally agreed definitions of youth, as the concept of youth goes back to the diverse realities of the cultural environment of a specific country or region.

Inter-cultural dialogue between cultures can promote fraternity, peace and love to harmonise a society. Diversity should be looked at as an opportunity, not a challenge.  
*Massinissa, Algeria*

Inter-cultural dialogue is important because if we understand each others cultural differences, we won't have reasons to judge each other.  
*Mouna, Tunisia*

Without communication, mutual respect and understanding there will be no track to move on towards peace.  
*Hassan, Egypt*

Inter-cultural Dialogue is important because avoiding any kind of discrimination is particularly necessary when building peace, and so dialogue between different cultures becomes essential.  
*Jorge, Italy*

Inter-cultural dialogue permits a better understanding of others. We can agree with each other only if we understand each other.  
*Salah, Algeria*

Young people are an increasingly important group that cannot be ignored. For instance, youth aged between “15 – 24 constitutes the largest group among the Arab population of the Mediterranean, representing more than one third of the total inhabitants of the Arab region”.<sup>104</sup>

Why are young people so crucial to intercultural dialogue and peace? Often, one reads negative articles and stories on the role of young people in conflict and war. However, young people can play a very crucial role in intercultural dialogue and peace-building for a number of reasons. Young people have an enormous capacity for action and social change, and are often more open, more flexible, and eager to change or develop themselves and learn from their peers.

Young people need to be mobilised into positive action, and this is where the role of youth organisations come in. Where close to half of the population in the EuroMed region are young people, the role of youth organisations is very important. They provide information, education and learning opportunities on a variety of topics such as sustainability, human rights education, social integration and advocacy. Organisations like ours create opportunities for youth mobility and intercultural exchange.

#### **Future or Present?**

We often hear the phrase “the youth are the future of the world,” especially in conferences and declarations, seminars and gatherings of adults, politicians or experts. . . . But are we JUST the future?

Around the world, young people are mobilising both locally and internationally to create a better future for all. The challenges of today are also OUR challenges, and we should be included and given a voice to find solutions and recommendations from our perspectives. We should also be regarded as stakeholders in peace-building, not just beneficiaries or target groups. Our experience should be considered in the decision making process.

**We are the present – so let’s take this opportunity to transform reality!**

## **Volunteering**

Youth organisations provide important opportunities and resources for young people in the EuroMed region. Countless hours are given by young people to these organisations – supporting, setting up and sustaining initiatives aimed at serving young people. When talking about youth we see that international volunteering is an important trend.

Volunteering is based on the free will of a person and it is not compulsory. It is a personal decision: volunteers care enough to serve people in need, and they decide who they want to support. Volunteering has a social, human and economic impact everywhere it takes place – and it takes place everywhere in the world. Volunteers portray



by actions, not by words, important human values which are relevant to all cultures and religions, like solidarity, care, equality, kindness, and charity.

Volunteering is about giving time, energy, and effort without wanting anything in return. However, volunteers not only give, they also gain valuable knowledge, meet friends, have fun, and make a difference. Volunteering is also an excellent way to share your thoughts, ideas, and concerns, and to reflect on them with others. Volunteering builds bridges between different communities, groups, and individuals. In some cases, organisations are linked with a specific community and keep an ideological, religious, or political orientation. In other cases, they are genuine meeting points between different communities, working hand in hand for a shared mission of making our communities more cohesive. Volunteers need to be socially recognised and promoted!

### Youth and volunteering

One reason why young people can be positive agents for change in their societies is because the period between childhood and adulthood is conducive to volunteering. Young people have a lot of energy, motivation, and time to volunteer for causes they care about. Voluntary work is common among youth as it provides them with deep insight into the social and economic conditions that different parts of their society are facing, and thus grants them with a future experience related to a range of fields. Volunteerism can be associated with youth organisations focused on finding opportunities for youth to serve their communities through a variety of activities. Young people volunteer for a number of projects related to intercultural dialogue and peace, as seen in the organisations profiled in the beginning of this toolkit.

Youth as an age in itself is very important to build peace because if young people are brought up in an environment of equality, understanding and tolerance, peace will be very easy to reach. This comes through allowing youth everywhere in the world to meet, to discuss any topic and to know each other so that they understand that they are different, and that this difference is a source of richness rather than of racism or exclusion.

*Mouna, Tunisia*

### Why Volunteer?

At a personal level, there is a learning dimension:

- Being a volunteer is an opportunity to build character, develop skills and attitudes, gain practical experience to get a job, and enlarge personal networks and contacts.
- It offers you with new opportunities to find a better future and engage in your personal interests.

At a community level, there is a social dimension:

- Volunteers are transforming realities and improving societies, working for community progress and development when no-one else is helping them.
- Volunteering shows social responsibility, and the fact that you care about others and about your community.

At an organisational / civil society level, volunteers play the most crucial role:

- Volunteer-based organisations have the energy, hands-on competence, skills and ideas of volunteers, who believe in what they are doing, and work hard for it!
- These organisations will not survive without volunteers.

### **Peace and Volunteering**

From the holistic perspective of peace, volunteers are helping to solve social problems like lack of education, poverty, environmental awareness, and supporting people with disabilities; creating the conditions for social and human development.

Volunteering makes people more aware of their rights, creates learning opportunities (language, intercultural learning, leadership initiative, project management, building social networks, and connecting between people from different cultures and backgrounds) and makes you more aware about the problems and needs in your own society.

Volunteering itself creates a space for intercultural learning and communication. By creating new interactions, young people are working to bring societies and cultures together. It is also through volunteering that many young people get acquainted with non-formal education.

### **Non-formal Education**

In youth organisations, learning takes place. However, the learning is different to the one you might experience amongst your friends or at university.

**Formal education** is a structured, chronologically graded education system, that gives us knowledge and is usually evaluated in a final exam. It is the type of education that we receive in primary, secondary and university levels.

**Informal education**, on the other hand, is a form of learning we acquire through daily activities, sometimes without even noticing it. It is unplanned and usually happens spontaneously. In this way, the mass media, a recipe we learn from talking to our mother, or a work of art we discover when visiting a local museum, are all instances of informal education.

**Non-formal education** is any organised educational activity that takes place outside the established formal system, and usually outside established formal education practices. It is any planned learning process designed to improve the skills and competences of participants.

It is important to note that non-formal education involves the voluntary participation of learners, who are willing to learn about a certain issue, topic or theme - may it be in the personal, social, political, or emotional aspects. It is usually carried out by trained leaders and facilitators, who put the learning of the participants in the forefront, by enabling them to express their ideas and share their experiences. It is a planned process that includes aims and objectives, methodologies, and outputs.<sup>105</sup>

In this way, it is usually evaluated practically by the participants themselves, when they are satisfied with the knowledge and skills acquired, rather than by the facilitator. Evening painting classes, a training course on conflict management strategies, a volunteering period, or a Youth Exchange can be examples of non-formal education.



Why is non-formal education useful in peace education?

Non-formal education is especially useful, as it uses alternative tools to those found in formal education. Non-formal education methods focus on acquiring knowledge through experience.

For example, while formal education would aim to make students study the Universal Declaration of Human Rights and its history, non-formal education would aim to make participants actually understand the feeling of suffering from practices that violate Human Rights, like ethnic, racial, religious or gender discrimination, or deprivation of basic needs. This would enable participants to understand not just the necessity of Human Rights, but how to recognise every violation of them, even in habitual and accepted instances they would not otherwise acknowledge.

Non-formal education uses a versatile range of tools and practices, ranging from volunteering, to exchanging experiences with youth from other countries; using drama and theatre tools to engage in issues; and organising debates among youth, that challenge preconceptions. All these tools are especially important in peace education. They work on the recognition of people from different backgrounds and cultures within a same-level status - where everyone is treated equally and where hierarchies based on cultural background, age or even education level are absent and, most importantly, irrelevant.

Non-formal education tools can help to foster empathy and open-mindedness among young people. The aim of peace education is not only for participants to understand the meaning of peace, and to work for peaceful relationships, but also to be open to different perspectives and opinions as part of a learning process - one which can and must be understood through dialogue.

Most challenging of all, it is important for intercultural dialogue to help participants openly question their own beliefs, values and opinions - in the same way that they are able to question the beliefs, values and opinions of others.

Youth can be the voice of the voiceless  
when it comes to developing a culture of  
peace and non-violence.

*Mai, Jordan*

We will be able to evaluate the efficiency of our methods when young people put into practice an understanding and respect of differences, in peaceful coexistence. Through experiential learning and non-formal education, this toolkit hopes to give young people practical ideas and points of learning - acknowledging the value of diversity that we have in the Euro-Mediterranean space.

### Ideas for Action!

With a solid foundation of information, tools and methods, as well as inspiration and motivation, it is time to take action! Depending on your own preference and your organisation, there are different opportunities. You could implement a project related to peace and intercultural dialogue, or you could speak up in your community to draw attention to these issues.



### Partnership for Peace

Creating peace is not a task for one person only, and for a variety of reasons, working in a partnership can be beneficial. Working in an intercultural partnership is in itself a learning experience, and it will lead to a stronger and more diverse team. However, working in a partnership also means that more attention to these issues has to be made.<sup>106</sup>

### Peace Advocacy

In addition to implementing projects on intercultural dialogue and peace, it is important to engage in advocacy and campaigning to create awareness of these issues.<sup>107</sup> Peace advocacy not only promotes the recognition and visibility of young peace-builders, it can also result in policy change that fosters a culture of peace.

## Conclusion

Young people in the Mediterranean have strong cultural links that have developed through youth exchanges and meetings, such as the Peace Bag project. We continue to see exchanges of different cultural traditions, religious practices, opinions and values.

These increased interactions between different cultures enrich the dialogue between cultures, and help lead to a better knowledge and understanding of each other.

Mainstreaming intercultural dialogue and peace education in the Euro-Mediterranean area is vital. It is a key instrument in promoting political dialogue and mutual understanding, and it contributes to the aim of bringing peace, stability, and prosperity to the region. Young people are stakeholders in promoting the value of diversity – within their own cultural traditions, religious practices, and historic backgrounds.

### New Methods

Innovative and creative ways of thinking and doing are needed to further draw young people closer to work for peace. Their experiences are crucial, as they are the starting point of any exchange that may take place – especially as they interact with people outside their societies. That is why the contents of this toolkit have been implemented locally, and evaluated by young people themselves.

How this toolkit can help.

When a youth worker faces a challenge in peace education and intercultural dialogue training, it is useful to understand the balance of theoretical inputs with experiential games, role plays and working sessions. One key aspect in a successful training is the ability to facilitate the learning process effectively, and while it is a challenging task to do, these tools are here to guide you!

## Recommendations

You do not have to be an “expert” to be able to use this toolkit. You do not have to be a qualified teacher or trainer. However, you do need to understand the educational approach in order to get the most out of the activities and games.



Those of you who are reading this toolkit right now are welcome to use the materials and adapt them to your own contexts. Do not hesitate to innovate and make changes. Some of our methods might not be useful to you, some of them might generate new and bright ideas, and all of them can be improved!

Also, do not forget that an experience becomes meaningful when it is fun and enjoyable. Working with young people has advantages – make use of the energy, creativity, and enthusiasm to bring out the best in young people, and inspire them to be multipliers.

Be creative and imaginative. Most of the tools in this publication exist because of the imagination and creative thinking of individuals just like you.

Share the tools you have learned with others, and give us feedback on the tools you have used.

Most importantly, let these tools guide you, not just in your work, but also in your day to day life. Remember that peace is not just an aspiration – it is also the path towards this goal, and an objective that can be integrated in our daily lives, today.

**Let this peace begin with you. We hope this can be your starting point!**

## PART 5 MODULES

It is a challenge to adequately summarise complex ideas, concepts and skills about peacebuilding, conflict transformation and intercultural dialogue into one guide, readily understood by young people. Young people learn by doing - and what you have read in Parts 1 – 4 need to be put into practical activities so that young people find the meaning of these themes through their own experience.

This is why we have compiled a list of modules or activities that will help you transmit these ideas and concepts through participatory sessions that are designed to be creative, fun, and interesting. In this section, you will find a vast contribution of methods and tools from the project partnership, most of which were significantly improved and developed from their original versions. Some activities were implemented and evaluated during the Peace Bag training course itself, while others were implemented in local and international contexts. The activities submitted by our partners are either previously implemented by their organisations during training or taken from their experience themselves. It is safe to say that most of these activities have been implemented in the Euro- Mediterranean space, and within a Euromed context.

Some activities are also taken from different sources as indicated in the module itself. These activities have been carefully selected because of their relevance to the theme. Links to their original sources are also provided for further information.

This collection of activities aims to promote the main idea of this toolkit – to mainstream peace education and intercultural dialogue in youth work. It relates to the experience of young people in the Euro-Mediterranean context. We have edited it to reflect the realities, concerns and challenges of young people, themselves.

Understanding the main and basic ideas will give you the freedom to experiment and be creative. We encourage you to adapt these materials according to your own needs. We hope that this section will guide you and inspire you to further promote these values in the Euro-Med.

Enjoy!



# KNIGHTS

Main Theme  
**Creativity,  
conflict  
transformation**

Duration  
**30  
minutes**

Human Resources  
**5-20  
participants**

Methodology  
**Game**

## Aims and Objectives

To reflect on our first impressions of winning/competition  
To challenge the participant's creativity and ways of getting towards a goal  
To raise awareness about different alternatives toward reaching a goal  
To show the importance of communication

## Materials

-Materials for dressing the knight: example: broom sticks or mops or any stick (to be used as swords); umbrella, Ping-Pong racket, aluminum foil (to be used as shield); some cloth; a knight's costume would be fun! (be creative!)  
-Timer (stopwatch), bell

## Where was it used?

This activity was used during the Peace Bag for Euromed Youth Training Course. Barcelona, Spain. February 24-March 4, 2010.

## Detailed descriptions of activities and services

### Preparation:

-Divide the group into two groups.  
-Start by telling them that they are in the medieval era. Each group has to choose a "knight" to represent them. The 2 knights will meet each other in a game. Encourage participants to be creative and make their "knight" as real as possible. Tell them that it is mandatory that the "knight" has a sword and shield (they can use whatever materials are inside the room) Tell them that they have 5 minutes to make their "knight." After 5 minutes, ring the bell.

### Activity:

1. Give each group 2 minutes to present their "knight" to the other group.
2. Tell the "knights" to stay in the middle of the room, and the other participants on the side.
3. Tell everyone that the knights have a mission. In 2 minutes, they are to get the most number of points. The only way they can do this is by tapping on the shield of the other knight. Each tap equals one point. Tell the participants to help in the counting.

Get ready with the timer (stopwatch) and when ready, give the GO signal to both knights.  
After 2 minutes. Ring the bell and ask the knights to separate.

# KNIGHTS

## Debriefing:

Gather the participants in a circle and ask them about their impressions about the activity.

- What did you think was the objective of the activity?
- What is usually our impression of winning (a game, a deal, etc)?
- Did we misinterpret the goal of the activity? Why?
- Did we think about collaboration/cooperation or competition? Why?
- Why is it important to be creative, especially in conflict situations?
- Can you relate events or things in real life with the same situation?

## Point of the Game

Make it a point that you explain that the game is about cooperating to reach a common goal, and not competing. Tell them that the instruction was "to get the most number of points" without referring to any individual.



# CHOPSTICKS

Duration  
**30**  
minutes

Human Resources  
**Min. 5 pairs**  
10 participants

Methodology  
**Game**

Main Theme  
**Negotiation and  
conflict  
transformation**

## Aims and Objectives

To introduce the theme of conflict transformation  
To show the importance of creative thinking to get a “win-win” solution  
To raise awareness about the role of non-verbal communication in conflict situations

## Materials

-wooden chopsticks (1 pair of chopsticks for every participant)  
-timer, bell

## Detailed descriptions of activities and services

### Preparation:

-Using a long tape, make a long straight line in the middle of the room.  
-Ask the participants to find a partner – face each other with the line in between them.  
-Instruct the participants to put their hands in front of them (chest level) with their palms open and facing the other person.  
-Put one chopstick in between each of the participants palm – the palms facing each other should keep the chopsticks from falling. \*Both participants facing each other should be a chopsticks’ length from each other.

### Game proper:

Before starting it is important to tell them that this is a non-verbal game and that no one is allowed to speak.  
Tell them that they have 3 minutes to complete a mission – and this mission is to get to the side opposite to them, meaning to cross the line and get to the opposite side. After 3 minutes, ring the bell.

### Debriefing:

-Did you accomplish your mission? Why? How?  
-What did you think was the objective of the activity?  
-Did anyone get hurt during the activity?  
-Did we think about collaboration/cooperation or competition? Why?

### Point of the Game

Make it a point that you explain that the game is about cooperating to help each other accomplish their mission. The instruction was that they had a mission, but it was never mentioned that it was a goal OVER the other’s goal. Share with them that in conflict situations, sometimes we have the tendency to see common goals as opposing each other.

# THE EUROMED CRUISE

## Aims and Objectives

To challenge participant's stereotypes and prejudice about other people and minorities, and about the images and associations the text raises.  
To reflect on the perceptions different participants have of minorities.  
To raise self-awareness about the limits of tolerance.  
To confront the different values and stereotypes of the participants.

## Materials

Copies of the passenger profiles (below) – 1 for each participant  
Pens

## Where was it used?

Peace Education Training for Volunteers. Barcelona, Spain. October 2010  
This activity is adapted from the exercise Euro-rail "a la carte" by the Council of Europe. All Different-All Equal Education Pack.

## Detailed descriptions of activities and services

*\*To add to the feel of the activity, it is best to do this activity outdoors.*

### Instructions.

1. Introduce the activity and try to get the participants to feel that they are really going on a cruise. (You can include beach props or arrange the venue to be a departure hall).
2. Describe the scenario to them.
3. Distribute to each participant a paper with the descriptions of the people travelling on the cruise ship.
4. Ask each person individually to choose the three people they would most like to travel with and the three they would least like to travel with.
5. Once everybody has made their individual choices, ask them to form into groups of four to five and share their individual choices and the reasons for them. Also ask them to compare their choices and reasons and check where there are similarities.

# THE EUROMED CRUISE

6. (If possible, do not give them the time frame for this and allow them to discuss until the time is over) Ask them to come up with a common list by consensus (3 MOST WANTED and 3 LEAST). (45 minutes).

Gather the groups back in plenary and ask each group to present their conclusions including the reasons for their common choices. They should also say in which "cases" there was most disagreement about within the group.

## Debriefing and evaluation.

Compare the different results as a way to introduce the discussion. Make notes and drawings on the similarities and differences of the group's choices. Facilitate their participation by asking guide questions:

- How did you feel during the activity?
- What were the major reasons or factors that made you decide your decision as an individual?
- How about during the group decision? Was it difficult? Why?
- What was the most difficult part?
- What factors made you come to a consensus or prevented you from reaching one?
- Do you think these situations exist in real life?
- Has anyone in the group experienced a similar situation?
- Which stereotypes does the list of passengers evoke?
- To what extent have our own stereotypes and prejudices affected our decisions?
- Where do we get these images from? Are they usually given or do they come from our own imagination?
- How would it feel to be in a situation in which nobody would want to share a ship cabin with you?

### Duration

**1.5-2**  
hours

### Human Resources

**1-2 facilitators**  
minimum of 5 participants

### Methodology

Simulation,  
individual reflection  
and discussion.

### Main Theme

Intercultural dialogue,  
prejudice and  
discrimination.

## THE EUROMED CRUISE

### Objectives realised

Participants became more interested in knowing about the different stereotypes existing, especially in the Euromed region, and where they come from. Participants were able to deepen their own understanding about stereotypes. Participants became aware that at some point, these stereotypes lead to bigger problems and issues, especially between cultures. Participants were able to reflect that stereotypes mostly include culture, religion, and physical differences.

### More information

It is important to adapt the list of passengers according to your context and needs. Try to make it as real as possible. If needed, you may reduce the list to a maximum of 12 passengers and adapt it to the local or national situation of the group you work with. Take note that some of the passengers' descriptions correspond to minorities which are familiar to the group including "invisible" minorities such as homosexuals, people with disabilities, someone who is HIV positive etc – consider this when you make your changes.

Do not emphasise too much on making a consensus as it may lead to false consensus. It is to encourage that the groups try to listen to each other and share their views. If a group cannot reach consensus, ask why it was difficult.

It is important for everyone to respect each other's opinions and not attack people for their personal views. If some choices seem doubtful it is more relevant to discuss the reasons which lead to a particular choice rather than to question personal decisions. In fact both the participants and you, the facilitator, will be in difficult positions: it's very easy to turn this activity into a condemnation session! For this reason beware not to let the discussion develop into "who's got the least prejudice?" but rather to work on the fact that we all have prejudice.

It is also important to discuss and explore the fact that the description of the passengers is very brief, we know little about the personality or background of people. But isn't that the way we normally react to information in newspapers and television, and in conversations or when meeting people for the first time?

### THE EUROMED CRUISE

The famous EUROMED LINES has finally re-opened, after 55 long years, the EUROMED CRUISE. As a premier opening of the newly furnished cruise ship, they decided to have a promotion for a free cruise for 55 passengers. The ship accommodates approximately 500 people. For its "maiden" voyage, they have prepared a nice and exciting 12-day cruise along the Mediterranean coast. You will visit 9 countries - Morocco, Tunisia, Spain, France, Greece, Italy, Malta, Croatia, and Turkey.

# THE EUROMED CRUISE

You are one of the lucky 55 passengers who won the free cruise, and lucky enough to try on the new facilities of their cabin. Since this is a promo trip, you will be travelling in a deluxe cabin for 4 people, which means you will have to share the room with three other people. With which of the following passengers would you prefer to share the cabin with?

## EUROMED LINES

Promotion winners - passenger list.

1. A stiff French woman from Paris.
2. A government employee from Syria.
3. A Moroccan man who sells camels.
4. An old man with multiple-sclerosis.
5. A Turkish refugee living in the Netherlands.
6. A Roma (gypsy) from Moldova just released from jail.
7. A Dutch musician who is HIV positive.
8. A German with no sense of humor.
9. A Catalan nationalist woman in her late 40s.
10. An Israeli vegetarian.
11. An Italian gay working in a luxury hotel in Sharm el Sheik (Egypt).
12. An English hunter.
13. A Norwegian overly-tanned old woman.
14. An Irishman who loves to drink.
15. An Egyptian Bedouin from the Sinai region.
16. An aggressive feminist who has lived in Libya for 20 years.
17. A Serbian soldier from Bosnia.
18. An unemployed Swedish blonde girl.
29. A Spanish die-hard football fan.
20. A prostitute living in Hungary.
21. A Palestinian living in Jordan.
22. An activist from the Berber region in Algeria.
23. An atheist from Portugal

# THE WAY YOU MAKE ME FEEL

## Aims and Objectives

To raise awareness of the effect of our own behavior on others  
To develop sensitivity and understanding about people with different characteristics  
To deepen one's understanding about the effects of stereotypes, prejudice and discrimination on people  
To explore the relationships between what is expected of us and how we behave with others

## Materials

Colored sticky labels  
Bell / timer  
Pen

## Where was it used?

PeaceTech Training Course on Embracing Diversity

## Detailed descriptions of activities and services

### Instructions:

- On each label, write a certain characteristic ex: cute, lazy, dishonest, maid (domestic helper), banker, soldier, prostitute, stupid, funny, weird (or deviant – always different from others), Mama's boy, hyperactive, noisy, coward, boring, dictator, artist, bully, divorced young woman
- Stick one label on each participant's forehead. Make sure they cannot see what's written on it;
- For the next 20 minutes, give the group the task  
"You must treat each other according to the labels, without using the word on the label and without telling the other about it"
- Ring the bell after 20 minutes

### Feedback: (10 minutes)

Bring the group into a circle and do not ask them to look at the labels YET.  
Initiate a discussion by asking people if they could guess their labels.



# THE WAY YOU MAKE ME FEEL

Debriefing: (10 minutes)

Ask the participants to get out of their roles, and take off the labels on their forehead.  
Initiate the discussion by asking these guide questions:

- How did you feel during the activity?
- Was it difficult to treat people according to their labels?
- Did anyone begin to "prove" their label?
- Did you begin to act according to what you think your label is?
- What sorts of labels do we put on people in real life? How does it affect them and how does it affect the way we think about them?
- In real life, who are given some of the labels used in this activity? Do they reflect the reality or are they valid?

Objectives Realised:

Participants became aware of their biases and attitudes toward others.  
Participants reflected on how easy it is to treat other people badly when they are not your friends or family.  
Participants developed more sensitivity in understanding different people

Duration

**1**  
hour

Human Resources

**1 facilitator**  
minimum of 10 participants

Methodology

**Roleplay**

Main Theme

**Identity, prejudice  
and discrimination**

# A MOSQUE IN SLEEPYVILLE

## Aims and Objectives

To experience real conflicts that can arise in meeting needs of diverse communities.  
To explore the right to religion.  
To develop skills of debate and analysis.  
To explore all the benefits of dialogue  
To raise awareness about living in an intercultural society

## Materials

Sheets of paper for name tags  
Flip chart paper  
Watch or clock and small bell for the Mayor

## Where was it used?

Euromed Youth Policies on Intercultural Dialogue Seminar  
Organised by the Council of Europe and the Anna Lindh Foundation  
Strasbourg, France. January 2010

## Detailed descriptions of activities and services

### Preparation:

1. Photocopy the role-cards (found after this module), the description of the problem and the rules of debate (optional).
2. Prepare name-tags for the different parties / groups that will be represented at the meeting.
3. List the different roles on a flip chart so that everyone can see them.
4. Make sure you have a space for the 'Council Meeting' and separate spaces for the different groups, so that they can discuss their position beforehand or meet with others.

### Instructions:

1. Read out the description of the problem in the handout found after this module (Title: A Mosque in Sleepyville). Explain that all participants are members of Sleepyville and all are troubled by the problem of whether a new mosque should be built on a piece of derelict council land.
2. Show participants the list of different roles and ask everyone to select one for themselves. Hand out the role-cards and the

# A MOSQUE IN SLEEPYVILLE

description of the problem and indicate where people and groups can meet up beforehand, and where the 'Council Meeting' will take place later on.

3. Explain the rules of debate that will be used during the meeting.

4. Explain that there will be 30 minutes before the actual meeting so that people can meet other citizens, prepare what they want to say and decide how they want to vote! Tell them that the Town Council meeting will last 40 minutes, and that there may be very little time for actual speeches because of the number of people attending. For that reason, they should try to prepare just one or two points that they want to make.

5. Use the preparation phase to set up the space for the Council Meeting. Ideally people should sit in a semi-circle or horseshoe shape, with the Mayor at the front, in a slightly elevated position. Parties or groups should be able to sit together, and you should place their name-tags on the tables in front.

6. After 30 minutes, call the citizens for the meeting (or ask the Mayor to do so). He/she should remind people of the basic rules of debate and give a short speech to introduce the meeting.

7. At the end of the meeting, after 40 minutes, the Mayor should call for a vote. When the votes have been counted and the result declared, you should announce the end of the activity, and invite people to bring their chairs into a circle for the debriefing.

## Debriefing and Evaluation.

1. Start the feedback round by greeting everybody by their real names. This is important to allow participants to get out of the roles they have assumed during the simulation and join the discussion as themselves. Ask participants what they feel about the process they have just been through:

\* Was it easy to identify with your role? Difficult? Why?

\* Were you surprised by the result of the vote? Did it reflect the position of the person you were playing?

\* How much influence do you think your role had on the final result?

\* Did your interaction with other groups make you change your approach or attitude towards the problem?

\* Do you think that this situation could arise in real life? Can you think of any similar cases?

\* How would you react if this case arose in your town or community?

### Duration

**2-2.5**  
hours

### Human Resources

**2-3 facilitators**  
minimum 15-30 participants

### Methodology

**Simulation**

### Main Theme

**Intercultural dialogue,  
prejudice,  
religion and  
conflict transformation**

# A MOSQUE IN SLEEPYVILLE

## Tips for facilitators

It is ideally suggested to run this activity together with another trainer in order to be able to answer questions and co-ordinate each step of the activity at the same time.

The activity could benefit from having more time available, particularly during the actual meeting, in order that people have the chance to respond to comments made by others. You may also allocate the roles beforehand in order to save time during the session.

During the preparation phase, it may be useful to check that people are using the time to meet others or to plan what they are going to say during the meeting.

## Objectives realised

-Participants experienced how it was to put oneself in a another person´s shoes. It was an exercise that also allowed participants to build empathy.

-Through the simulation, participants also shared that in many of their communities, freedom of speech and expression is to a large extent related to freedom of religion.

-Through the different roles, participants became more aware that while a problem looks simple, addressing the needs of everyone involved in the problem is more complicated than how it may appear.

## Organisation contact

Source: Companion: A campaign guide about education and learning for change in Diversity, Human Rights and Participation. March 2007. Pages 19-23.

For more information, please visit the Council of Europe. [www.alldifferent-allegal.info](http://www.alldifferent-allegal.info)

## More information

Variations. Depending on the context you are working in, it may be more appropriate to build the activity around "A Church in Sleepyville" or "A Temple in Sleepyville" and to situate it, for example, in a predominantly Muslim area. You can add news reporters to the activity.

# A MOSQUE IN SLEEPYVILLE

## A MOSQUE IN SLEEPYVILLE

You live in the picturesque town of Sleepyville, a town of about 80,000 people. In the last 60 years the population has changed radically, partly because young people mostly try to move to larger cities as job opportunities there are better, but also because the region has seen the arrival of a large number of immigrant families, many from Muslim countries. Some of these families have been here for 3 generations, but they are still treated with suspicion as 'newcomers' by many people in the town. They now make up almost 15% of the total population.

The issue that is now dividing the town is the desire of Muslims in Sleepyville to have a Mosque built on a piece of derelict land belonging to the council. This land has been undeveloped and has been a source of complaints to the council for years: it is near the main shopping street and is an area where vandalism and drug-taking have been a regular problem.

So when a rich businessman offered to take the problem off the Council's hands, the Mayor thought his lucky day had come! The Council readily agreed to give up the land and to fund 20% of the construction costs for a new mosque on the site. The remaining 10% of the building costs, which the businessman could not cover, were to be found from among the Muslim community.

Construction was meant to start this week... but the Council has been flooded with complaints from angry residents who object to the project. They have called a special meeting, to which all are invited, to resolve this issue. The meetings will take 40 minutes and will be covered by the press.

## LIST OF PARTICIPANTS

The Mayor of Sleepyville

Town Council Members: 3 parties should be represented. You can have 1 or 2 people in each party

"Young Sleepies for Human Rights!": 1 or 2 representatives

"Past and Present Association": 1 or 2 representatives

"Muslim Association of Sleepyville": 1 or 2 representatives

Ordinary Citizens: as many as you need

Optional: 1 or 2 journalists who will report on the meeting

## RULES OF DEBATE

The meeting will be chaired by the Mayor, and his/her decision on all matters is final. If you wish to speak, you should raise your hand and obtain permission from the Mayor. Comments should be brief, and should not exceed 2 minutes. The meeting will close after 40 minutes, with a vote on whether or not the Mosque should be built. Anyone attending the meeting is entitled to speak in the debate and to vote at the end.

# A MOSQUE IN SLEEPYVILLE

## THE MAYOR OF SLEEPYVILLE

You are the Chair of the assembly and it will be your role, once the meeting starts, to welcome the participants and remind them of the rules of debate. During the meeting, you should try to give everyone the opportunity to speak - and should not allow anyone to speak for too long! You are very worried about the bad publicity that this case has been attracting and you plan to try, before the meeting, to speak to some of the groups to try to persuade them to soften their position.

## TOWN COUNCIL MEMBER: TRADITIONALIST PARTY (1 OR 2 PEOPLE)

You represent the Traditionalist Party on the Town Council, and you are strongly opposed to the Mosque. You do not think it is right that council land and council resources should be spent on a place of worship that does not respect the traditions of this country and this town. You feel that immigrant families are privileged to be allowed to live here and that they should not try to impose their different lifestyles on a country where they are guests. You are also worried that the Mosque could become a meeting area for recruiting terrorists.

## TOWN COUNCIL MEMBER: POPULIST PARTY (1 OR 2 PEOPLE)

You represent the Populist Party on the Town Council. You supported the original decision to have the Mosque built on the land, partly because you realise that the Muslim community has been very good for the economy of the town and you do not want to alienate them but you have been very worried by complaints from residents and do not want to create an unnecessary conflict in the community. You are also concerned about your seat in the next council elections, so you will probably support whichever option appears to be least controversial.

## TOWN COUNCIL MEMBER: DIVERSITY PARTY (1 OR 2 PEOPLE)

You represent the Diversity Party on the Town Council. You believe that the relatively large proportion of people from different parts of the world has added to the culture and interest of Sleepyville and you have felt it unfair that the town has deprived many of these people of the opportunity to practise their religion for so long. You can also see that the derelict land is causing social problems in the town and that the Council does not at the moment have the money to develop it themselves.



# A MOSQUE IN SLEEPYVILLE

## MEMBERS OF THE "PAST AND PRESENT" ASSOCIATION OF SLEEPYVILLE (2-4 PEOPLE)

You are one of the main groups opposed to this mosque. Your members are from traditional (non-Muslim) communities in Sleepyville, and you think it is very important to keep the ancient character of the town, where most of you have lived all your lives. The site that is proposed for the Mosque is very central and it would be visible from most places in the town centre. In particular, the Mosque could block out the view of the main church from the town square.

You feel that the character of your hometown is being completely changed by a community that arrived here only recently. You do not see why people who arrived in this country from somewhere else should not live by the same rules as you have here.

## MEMBERS OF THE YOUTH ACTION GROUP "YOUNG SLEEPYIES FOR HUMAN RIGHTS!" (2-4 PEOPLE)

Your group was set up to address some of the worst problems for young people today in Sleepyville. You see the building of the Mosque as a solution both to the Muslim community's need for a place of worship, and as a solution to the numerous social problems which have been a result of the land being left derelict for so long. You support the building of this Mosque but you are concerned that other social problems may be neglected by the Council if they have to contribute to the building. In particular, the youth budget over the past 5 years has been cut to a level where it cannot begin to meet the needs in the town.

## MEMBERS OF THE "MUSLIM ASSOCIATION OF SLEEPYVILLE" (2-4 PEOPLE)

You have been asking the Council for years to provide a place of worship for the Muslim community, but it has always been refused on financial grounds. You feel that it is unfair that the Muslim community is being asked to find 10% of the building costs, when economic conditions are so harsh for most people and when the Christian community has 11 different places of worship and these are used by far fewer people than the Mosque would be. You feel that the contribution that your community has made to the town is not appreciated, that people in your community are unfairly discriminated against in various aspects of their life, and that in refusing to allow this Mosque, the council is denying members of your community their fundamental right to religious worship.

## CITIZENS OF SLEEPYVILLE

You are worried about the conflict that seems to have taken over the town of Sleepyville and you want to go to the meeting of the Town Council in order to vote. At the moment, you do not know what you will vote for: you need to speak to as many different groups as you can and then you plan to make up your mind.

## 2 TRUTHS AND A LIE

**Main theme** Identity, intercultural learning

**Aims and Objectives**

To enable participants to get to know each other better  
To “break the ice” and get participants to open up with each other  
To raise awareness about other people’s stereotypes, as well as our own  
To introduce the topic of identity

**Materials**

Colored pens, colored papers, yarn, art papers, flipchart papers, other coloring materials, tapes, pins, etc.

**Where was it used?**

This game was adapted from a session of the Soliya Connect Program, as well as the Training for Trainers on Human Rights Education (TOTHRE 2010) held at the European Youth Center, Budapest 2010.  
Source: Soliya. Connect Programme Spring Curriculum. [www.soliya.net](http://www.soliya.net)

**Detailed descriptions of activities and services**

**Instructions:**

1. Gather all the art materials in the middle of the room – carton, yarn, ribbons, colored papers and markers, etc.
2. Ask participants to make use of their materials to present themselves (example, they can make a hat, ribbon, etc)
3. Ask each participant to write, on a piece of paper, 3 things about themselves (2 of them true, and one of them a lie)  
Example:
  - a. I don’t like chocolates.
  - b. I’ve never been on a boat.
  - c. I have been on a TV show.
4. Give them 20 minutes to prepare their “identities”
5. When the participants are prepared, ask them to go around and pair up with another participants. Give them 3 minutes to get to know each other, and ask each pair to guess the “LIE” of the other person.
6. Ring the bell after 3 minutes and ask participants to exchange partners.
7. The activity goes on after the participants have spoken with half, if not, all of the other participants. (depending on the time available and number of participants)

## 2 TRUTHS AND A LIE

### Debriefing: (10 minutes)

Ask the group to sit in a circle.

Initiate the discussion by asking these guide questions:

- How did you feel during the activity?
- Was it difficult for you to choose the 2 truths and 1 lie? How did you choose?
- Did other participants guess what the LIE was about you?
- Can we relate this activity in real life? Can you give some examples?

### Variation:

Depending on the topic of your training, you can make the 2 truths and 1 lie with a certain category, for example: related to culture, example:

1. I go to church every Sunday, 2. We kiss the cheek 3 times when greeting people, 3. I believe in karma

### More Information:

This game is generally best played on the first or second day of the training when participants are just in the “getting to know you” phase. This can also be a good introductory activity for topics like identity, stereotypes and intercultural learning.

#### Duration

**0.5-1**  
hour

#### Human Resources

**1 facilitator**  
minimum 10 participants

#### Methodology

**Ice breaker**

#### Main Theme

**Identity,  
intercultural learning**

# LEMON, LIME AND ORANGE

## Target group

Youth leaders, youth workers.

## Aims and Objectives

To introduce the idea of individual differences.

To provide a start up activity in introducing the theme of diversity

## Materials

Lemons, oranges and limes (minimum of 5 for each)

Note: if participants are smaller than 15 people, take out one kind of fruit.

## Objectives realised

Participants have a deeper understanding of diversity, our similarities and differences

## Detailed descriptions of activities and services

### Instructions:

1. Ask all participants to get one fruit each.
2. Tell them to look closely at their fruit, examine it for distinctive marks, feel its skin and look at its shape.
3. Encourage each person to personalise his or her fruit by giving it a name.
4. Allow five minutes to do this and then collect all the fruits and put them into one big bag. Shake the bag to mix the fruits.
5. Spread all the fruits out on the floor in front of the group.
6. Ask each young person to come forward and collect his or her fruit.
7. If there is an argument over whose it is, try to adjudicate, but if they still can't agree, place the fruit to one side as unidentified. If this happens, you should be left with two at the end to reunite, but will find that most people (amazingly!) can successfully claim their fruit.

### Feedback:

Once all the participants have been reunited with their fruits, gather them together in a circle. Get their feedback about the activity.

- How sure are you that you claimed the right fruit?
- How can you tell? Was it easy?

# LEMON, LIME AND ORANGE

Encourage them to look at the similarities between this exercise and differentiating between people in real life. Examine the stereotypes: are all lemons or oranges or limes the same colour? Are they all the same shape? While it is easier to identify lemons from oranges and limes, how difficult was it to identify an orange from another orange?

Ask participants to reflect on this and how it relates to the issue of diversity. Sometimes, it is easier to distinguish one person from another, sometimes, it is difficult to distinguish people from the same group. Ask participants to also reflect on the stereotypes that exist between people of different cultures, races and gender. What does this mean to the group?

Your evaluation of this process and the issues that emerge will help you develop further sessions around diversity.

## Duration

**30**  
minutes

## Human Resources

Ideal and min. # of participants is 15 divided into 3 groups (5 parts. per group). This is also ideal in managing and deepening small group discussions.

## Methodology

**Ice breaker**

## Main Theme

**Identity**

# DOTS

## Aims and Objectives

To introduce the idea of stereotypes, prejudice and discrimination.  
To raise awareness about our common attitudes with people “different” from us.  
To promote “thinking outside the box” or creative thinking in conflict situations.

## Materials

Dots or circles in sticker form and in different colors.  
3-4 of each color (orange, green, yellow, etc), and only ONE of a WHITE DOT.

## Objectives realised

Participants realise that in many cases, we often see our differences rather than our similarities.  
Participants can relate how sometimes we lack the creativity to think outside the box.

## Detailed descriptions of activities and services

IMPORTANT: This is a non-verbal game.

### Instructions.

1. Ask all participants to find their space in a room, then close their eyes. Tell them that they are not allowed to talk through the whole duration of the game.
2. Stick one dot each on the forehead of each participant. Make sure that only ONE participant has a white dot.
3. When you are finished putting / sticking the dots, ask the participants to open their eyes.
4. Say this phrase / instruction loudly and repeat only 3x.  
“YOUR GOAL IS TO GROUP YOURSELVES ACCORDING TO YOUR DOTS”  
Give them 10 minutes to do this.  
\*You will notice that people will start grouping themselves according to the color of the dots on their forehead.  
\*\* Observe the person with the white dot – how he or she is treated, thrown away from a group, or unwanted.
5. After 10 minutes, ask the groups to sit down, and start the discussion.

### Feedback:

How did you group yourselves?  
How did you feel not knowing what you have on your forehead?

# DOTS

More specifically, ask questions directed to the person with the white dot:  
How did you feel?

## Debriefing:

Ask participants to relate this game with reality. Tell them that the instruction was simple, that they group themselves according to the dot, BUT you did not say if it is according to shape or color. Tell them that they could have all formed one group, because they all had a DOT on their foreheads – regardless of its color.

In reality, we often look at our differences more than our similarities. Sometimes, we let our own prejudices decide how we interact with the rest of society. Encourage participants to give real life examples that can be related with the game. Ask participants to also reflect on the stereotypes that exist between people of different cultures, races and gender. What does this mean to the group?

Duration

**30**  
minutes

Human Resources

**15-20**  
participants

Methodology

**Game**

Main Theme

**Prejudice and  
discrimination**



# CULTURE ISLAND

## Target group

Young people 15-30, youth workers .

## Aims and Objectives

To deepen participants' knowledge of diversity, how it is a strength and how we can take advantage of it  
To reflect on the diversity of groups and peoples  
To show the importance of intercultural learning in today's complex world  
To show the importance of communication and dialogue in reaching solutions

## Materials

Rulers, cardboards, pencils, glue, scissors, stack of old newspapers

## Detailed descriptions of activities and services

### Instructions:

This is a simulation exercise in which three different cultures meet and have to cooperate and communicate under difficult cultural circumstances.

### The activity starts with a story:

A ship turns upside down due to an enormous storm. The passengers managed to reach a deserted island. As soon as group A gets to the island, they noticed that there were other groups arriving as well. Apparently, 2 other ships were also wrecked by the storm. The island is very mountainous and there seems to be only one spot where it is possible to live, which means that the passengers from three different cultures have to live together. Because of the island's remote location, it is difficult to say that help will arrive before the end of next month, which means that they have to survive sharing the island for at least 5 weeks. Food does not seem to be a problem. There are lots of fruits growing and all kinds of animals to hunt. The first concern is to build a shelter where people can sleep and hide in case of heavy rain. It is important to do this as soon as possible because the area is known for changing weather conditions. The 3 groups will have to do it together because there's not enough space and materials to build more than one shelter.

### Instructions:

1. Divide the group into 4 groups. The first 3 groups will represent the 3 different cultures, and will be given a role card to play. The role cards include attitudes, cultural behaviors, beliefs and codes. The 4th group will play the role of reporters, and will be observers and will take notes in the activity.
2. Prepare only ONE set of materials in the middle of the room. The materials to build the shelter include (5) cardboards, (1) pair

# CULTURE ISLAND

of scissors, (2) glues, (2) rulers, (5) pencils and a stack of old newspapers.  
3. Give them 15 minutes for preparation, and 30 minutes to do the actual shelter.

## NOTES FOR REPORTERS (group 4)

In the preparation stage, ask reporters (4th group) to focus on the following:

- How did the groups manage to get into their new culture?
- How did they "practice" their culture?
- How do you think they accept their new culture?

During the actual building process (30mins), ask the reporters to focus on the following:

- What role did the cultural difference play as they shared tasks and resources?
- How did the different cultures react towards each other?
- What common problems or conflicts did they meet in dealing with the other cultures?
- Did the cultures stick to their roles? Or were they carried away by the situation?

4. When the 30-min building time is over, ask participants to go back to their groups and discuss the following:  
(note that at this time, they are still representing their cultures)

- How did you feel during the simulation?
- Are you happy about the shelter that you built?
- What did you think about the construction/building process?
- Were there moments where you felt you were not respected?
- What do you think about the characteristics of the other cultures?

5. Debriefing – bring the participants together into a big circle and ask them to slowly get out of their roles / cultures. Explore on the following questions with them:

- Can you see a link between this simulation and reality?
- What can we learn from this simulation?

## FOR MORE INFORMATION:

Adapted from the study session held by ALLIANCE in cooperation with the directorate of Youth and Sport of the Council of Europe entitled "Exploring Methods and Concrete Activities for applying concepts of intercultural learning in daily practice through workcamps" held at the European Youth Center in Strasbourg.

### Duration

**1.5-2**  
hours

### Human Resources

**1 facilitator, 1 timekeeper**  
4 groups of a min. of 4 people/group

### Methodology

**Roleplay**

### Main Theme

**Conflict  
transformation  
and intercultural  
dialogue**

# IDENTITY CRISIS

## Aims and Objectives

To be able to reflect on how identity can often be closely linked to our values  
To know the different elements of our identity that are important to us (and to others)  
To deepen our understanding about how identity and culture are related

## Materials

Papers and pens  
Timer

## Objectives realised

Participants became more aware of their identity and how they and other people value the elements of their identities  
Participants also realised that it is difficult for us to see what is important to other people, unless we dialogue with them

## Detailed descriptions of activities and services

### Instructions.

1. Ask participants to find a partner (or divide participants into pairs)
2. Ask each participant to write 7 aspects/elements of their identity. You can explain identity as the “the most important elements that make you who you are – the elements of yourself that are MOST important to you” You can also provide more information such as “you might include things like what you like to do, your role in your family, gender, nationality, things that make you who you are.”
3. Give them 10 minutes to make this list.
4. Tell them to go ahead and show this paper to their partner.

### Round 1. (2mins)

Tell them that they now need to get rid of 2 elements of their identity that are least important to them – the part they could get rid of and still maintain their sense of self. Tell them to cross out the 2 elements. Tell them to show their paper to their partners once again.

\*They will almost certainly complain. Tell them that this is just for the purpose of the exercise and we understand that on a different day, they might give up different elements.”

### Round 2. (5mins)

Now, ask the participants to exchange papers. Without talking, ask them to get rid of 2 elements OF THEIR PARTNER’S identity. Ask them to cross out the 2 elements from their partner’s paper in their hands. After doing so, ask them to return the paper to their partners. At this point, tell them that they can discuss with their partners about why he or she got rid of a certain element.

# IDENTITY CRISIS

## Round 3. (10mins)

Ask each pair to present to each other all the 7 identity elements they chose, why they chose it and to explain why they kept the elements that they kept and what those 3 things mean to them.

*\*NOTE: you can assign observers for some pairs, to take notes of the discussion going on during the activity.*

## Debriefing:

Ask participants gather together in a large circle. Guide them through the process by asking the following questions

- How did you feel during the activity?
- How did you feel AFTER the activity?
- How was it like writing the 7 elements of your identity?
- Would you say that some elements are permanent and some are temporary?
- How did it feel to cross things out from YOUR OWN paper?
- How did it feel to "give up" parts of yourself?
- How did it feel when your partner crossed things out from your identity?
- Why did you keep or leave out a certain identity? Why?
- Did anyone include their national identity? If so, why? If not, why not?
- Did anyone include their religion, culture, etc? Why or why not?
- Can you see any patterns in terms of gender?
- Are there certain aspects of your identity that you feel proud of?

Any aspects you don't like?

Now try to relate the activity in real life.

- Have you ever experienced situations when external forces (family, media, your job, etc) have threatened part of your identity? How did you feel?
- If and when a part of your identity is threatened, are you more likely to give it up or hold on it tighter?
- Do you ever feel that you are pressured to privilege one part of your identity over another? When or why?

In reality, we often look at our differences more than our similarities. Sometimes, we let our own prejudices decide how we interact with the rest of society. Encourage participants to give real life examples that can be related with the game. Ask participants to also reflect on the stereotypes that exist between people of different cultures, races and gender. What does this mean to the group?

Duration

**1-1:45**  
hours

Main Theme

Conflict transformation  
and intercultural  
dialogue

Human Resources

**1 facilitator**  
5 Observers

Methodology

Individual and  
pair exercise

# BREAKFAST OF THE WORLD

<b>Main theme</b>	Global inequality
<b>Aims and Objectives</b>	<p>To reflect on global inequalities</p> <p>To raise awareness about what other people face in other parts of the world</p> <p>To reflect on different factors that lead to inequality</p>
<b>Materials</b>	<p>4 tables (1 large, 2 medium, 1 small) and chairs for all</p> <p>Food for breakfast. Bread, butter, cheese, water, orange juice, cereals, fruits, etc</p> <p>Eating utensils (knife, fork), plates and glasses</p> <p>Table cloth for each table</p> <p>A tag indicating the color or number of the table (for the groups)</p>
<b>Objectives realised</b>	<p>Participants discovered that inequality exists around the world, and many are affected in different ways.</p> <p>Participants also had a deeper understanding of the countries in the Global South and North, and the effects of inequality among people, especially young people and children</p> <p>Participants became aware that most of the time, we are born into a certain “breakfast” table, beyond our choice.</p>
<b>Detailed descriptions of activities and services</b>	<p>It is best to do the activity first thing in the morning, when people really take breakfast.</p> <p><b>Preparation:</b></p> <p><b>Groups:</b></p> <ol style="list-style-type: none"><li>1. Gather the group outside the room / venue of the breakfast.</li><li>2. Prepare colored post-its inside a bowl : 11-pink, 6-green, 5-yellow, 3-blue.</li><li>3. Ask the participants to close their eyes and pick one of the post its.</li><li>4. Tell them not to reveal their colors until they enter the room. Also tell them that the breakfast table is divided into colors, and they are supposed to sit on the table corresponding to the color they picked.</li></ol> <p><b>Breakfast Room:</b></p> <ol style="list-style-type: none"><li>1. Prepare the breakfast room by situating 4 tables (1 small, 2 medium and 1 large) in the middle of the room, with ample distance from each other.</li></ol>

# BREAKFAST OF THE WORLD

2. Prepare the breakfast table as follows:

PINK Table – one small table, with plain bread enough for only about 5 people. (best when it is an old bread), 3 cups of water

GREEN Table – one medium-sized table, 2 breads, butter, cheese, a pitcher of orange juice.

YELLOW TABLE – one medium sized table, 2 breads, butter, jam, cheese, a pitcher of water.

BLUE TABLE – one big sized table, 4 breads, napkins, nice plates, basket of fruits, jam and jelly, silverwares, different kinds of cheese, wine glasses, orange juice, apple juice.

**Game proper. (15minutes)**

1. Open the door of the breakfast room, tell them “GOOD MORNING, YOUR BREAKFAST IS READY!”

2. Observe the participants.

3. After 15 minutes or when the participants have finished eating their “breakfast” ask them to get out of the room and lead them to another room where you can make the debriefing (salon, living room, etc)

**Debriefing. (10minutes)**

To guide the participants, you can start with the following questions:

-How did you feel during breakfast?

-How did you feel about having too little or too much or enough?

-Did you look at what other people had?

-Did you think about sharing? Or asking from the other tables?

-Do you think this experience relates to what we experience in reality? How?

-Can you think of situations that are similar to this activity?

Duration

**0.45-1**  
hour

Human Resource

Minimum of 12 participants  
At least 2 facilitators  
Observer / note taker

Methodology

**Simulation**

Main Theme

**Global  
Inequality**

# ACTIVE LISTENING EXERCISE

<b>Target group</b>	Young people 12-30, youth workers	<b>Duration</b> <b>2</b> hours
<b>Aims and Objectives</b>	Active listening; To realise yourself as listener; To show active listening; To observe the process of listening; To find out how to improve the communication process.	<b>Methodology</b>  <b>Discussion</b>
<b>Materials</b>	Large sheet of paper; Bell; Handouts (worksheets)	<b>Main Theme</b> <b>Effective communication and empathy</b>
<b>Where was it used?</b>	Peacemaker Camp 2010 Crimea, Ukraine Submitted by Volunteers Bulgaria	<b>Human Resources</b> <b>Groups divisible by 3</b> <b>1 facilitator</b>
<b>Detailed descriptions of activities and services</b>	<b>Preparation:</b> Post a large sheet of paper with the following rotation schedule:  For the first question: #1 will be the speaker, #2 the listener, and #3 the observer.  For the second question: #1 will be the observer, #2 the speaker, and #3 the listener.  For the third question: #1 will be the listener, #2 the observer and #3 the speaker.  Select a few personal questions that are likely to stimulate participant-centered sharing on the project theme. A timer and bell to indicate when three minutes are up.	



# ACTIVE LISTENING EXERCISE

## Activity:

Divide people into 3 groups.

Explain to them that they will be given a question to discuss and each of them will get a turn at being a speaker, a listener, and an observer.

Tell participants that the speaker has 3 minutes to speak about the topic.

The listener should focus on the speaker and make small gestures or sounds of understanding. If something is not clear the listener can ask a question to clarify the meaning. Otherwise, the speaker continues uninterrupted until the bell rings.

Give the participants the first question and let them discuss it for 3 minutes. When the time is up ask them to change their roles and give a new question. Do the same for the 3rd round.

After everyone gets a chance to be a listener, speaker and observer, participants will report the experiences to each other in the same groups of 3 by answering the following guide questions :

Listener – how well did I focus on the speaker? How effectively did I listen? What barriers did I experience to actively listen?

Speaker – How does it feel to be actively listened to? How well did the listener listen? Why do I think that the listener was listening effectively?

The observer will make sure the speaker and listener observe the rules. The observer will report on the listener's attempts to be an effective listener. The observer will also note any non-verbal signs that the listener was having difficulty listening or the speaker was having difficulty being understood.

After the exercise, give participants Active Listening Review worksheet (10 min to fill out individually)

# ACTIVE LISTENING EXERCISE

## Debriefing:

After the activity, bring the group together to share about their review worksheet and the activity itself. You can start the discussion by asking guide questions:

- How was it like to have someone focus on actively listening to you?
- How was it like to concentrate on actively listening?
- What typical kinds of difficulties did observers find?
- Why is it important to actively listen?
- Can you relate this to society in general?
- What happens if groups of people feel they are not listened to in society?

# ACTIVE LISTENING EXERCISE

## ACTIVE LISTENING REVIEW WORKSHEET

A – Listener:

How would you assess your own ability to actively listen in this round?

How did you feel as you were attempting to be an effective listener?

What do you think were the major barriers to your actively listening?

B – Partner:

How do feel being actively listened to?

How well do you think you were listened to?

What did you particularly notice about the listener's attempts to be an effective listener?

C – Observer (Keep the Rules):

What did you particularly notice about the listener's attempts to be an effective listener?

What particular non-verbal cues indicated that the listener was having difficulty actively listening?

What particular non-verbal cues indicated that the partner was having difficulty with being heard?

# VISITING THE ALBATROSS CULTURE

## Aims and Objectives

This game aims at bringing the participants into a situation in which they are confronted with things, behaviour, experiences etc., new to them. It serves to bring out the fact that many things are interpreted wrongly at first sight, and points out the complexity of culture.

To explore personal approaches to conflict

To discuss the role of conflict resolution and peace building in educational settings/group settings

To promote awareness of the multiple perspectives of peace and conflict resolution

To recognise stages of conflict

## Materials

Chairs (in accordance to the number of male participants), glass with water, pieces of bread.

## Objectives realised

The participants can realise that everything in “the visible culture” cannot always be interpreted as they see it. True meanings lie beneath the surface.

## Where was it used?

During a Youth-Exchange about unemployment “It’s Up to You” (Estonia, August 2009)

### Preparation:

Ask participants to leave the room while you prepare. Organise chairs in a circle inside a room. Have a male facilitator sit on a chair, and a female facilitator kneel barefoot on the floor next to him.

-Let the participants enter the room (the only information they are given beforehand is that they are now visiting a new culture as guests).

## Detailed descriptions of activities and services

There are three ways of communicating (which are not known to the participants at the beginning of the game).

- 1) “Ssssssss!!!” = negative signal, (for incorrect behaviour)
- 2) “Mhmhmhmmmm!!!” = positive signal (for correct behaviour)
- 3) Clicking one’s tongue = an order to do something

# VISITING THE ALBATROSS CULTURE

The activity could be defined as follows (there are however no limits to being creative!)

Taking her position, the female facilitator signals to the participants to do the following:

- The female participants should kneel on the floor just like her
- The male participants should sit down on the chairs
- The female participants should take off their shoes

## Welcoming

The male facilitator welcomes the other men by standing up and signalling to one man at a time to also stand up. Then the two men rub their knees together (right knee to right knee).

The female leader welcomes the other women, by making them stand up one at a time and rubbing their legs with her hands from hip to toes.

## Drinking water

The female leader walks around and offers water by holding the glass to the mouths of the men to let them drink, with the women she passes the glass to them and they drink themselves.

## Eating bread

The female facilitator walks around feeds the men with the bread (like feeding children) and passes the bread into the hands of the women for them to eat the bread by themselves.

## Choosing a woman

Afterwards both male and female facilitators walk around and look at the feet of the individual women (they are signalled to stand up one at a time to have their feet inspected). They choose the woman with the biggest feet and signal her to take her place (kneeling) on the other side of the chair that the male leader sits on.

## Hand on head

The leader places his hands on the heads of the two women kneeling beside him and tilts their heads gently towards the floor. He motions to the other men to do the same to the women on their sides.

# VISITING THE ALBATROSS CULTURE

After the activity is over, ask the participants to go back to their seats and go back to “reality”. Guide them to evaluate the game by asking questions like:

Any observations?

Did you notice anything in particular?

What happened?

How did the men feel?

How did the women experience their roles?

## Debriefing:

Depending on the outcome of the activity, you can also ask the following questions:

-Did most of you immediately assume that the women were being discriminated against? Why did you think this way.

- Is this is often the case?

-Can you relate this to what’s happening today?

Examples:

- Pointing out hierarchies: - in Europe up = good
- in Albatross down = good
- “Do you believe that in a foreign country/culture you would feel like you felt in this game?”
- How can we try to find out what the underlying reasons for behaviour are if we are not sure of interpreting the behaviour correctly?

Duration

**1-1.5**  
hours

Human Resources

1 male/1 female facilitator  
12-15 participants. This activity is  
also meaningful for groups with  
diverse cultures and backgrounds.

Methodology

**Exercise**

Main Theme

**Conflict and  
Intercultural learning**

# VISITING THE ALBATROSS CULTURE

## MORE INFORMATION

Vorbereitungscamp 2003, Handbuch für BetreuerInnen, AFS Steiermark 2003

Intercultural Learning in The Classroom, crossing borders, Helmut Fennes and Karen Hapgood, Council of Europe & Cassell, ISBN 0-304-3265-2

SALTO Youth-Net: [http://www.salto-youth.net/find-a-tool/417.html?=&pagerCurrentOffset=9&topic\\_id\[\]=11&type\\_id\[\]=1](http://www.salto-youth.net/find-a-tool/417.html?=&pagerCurrentOffset=9&topic_id[]=11&type_id[]=1)

## ABOUT THE ALBATROSS CULTURE

In the Albatross Culture, the ground is considered holy.

In the social hierarchy the women rank above men, therefore only women are allowed to touch the holy ground barefoot. The women are considered holy, too. The men must not touch what comes from the ground, therefore the men are fed by the women, whereas the women may touch the food and the water.

The woman was chosen by the size of her foot, and the honour to kneel beside the leader was given to her as the woman with the largest feet because she has the biggest area of contact with the holy ground.

The bending of the heads was a sign of gratitude - in this way the men can be closer to the holy ground (by touching the women!).



## DO WE HAVE ALTERNATIVES?

**Aims** This is a roleplay activity that addresses issues of:  
-Interpersonal violence  
-Bullying

**Duration**  
**1.5-2**  
hours

**Human Resources**  
**2 facilitators,**  
**minimum 9 participants,**  
**maximum 24 participants**

**Objectives** The right to live in freedom and safety (security)  
The right to dignity and not to be discriminated against  
Children have the right to be protected and shielded from harmful acts and practices e.g. from physical and mental abuse  
To develop knowledge and understanding about the causes and consequences of bullying  
To explore ways of confronting the problem  
To create empathy with the victims of bullying

**Methodology**  
**Individual and group**  
**exercise; roleplay**

**Materials** Copies of the scenes to be role-played (one scene per group)  
One copy of the sheet of "bullying stories"

**Main Theme**  
**Nonviolence, conflict**  
**transformation and**  
**human rights**

### Detailed descriptions of activities and services

#### Instructions

Introduce the activity. Explain that they are going to work in small groups to make short role-plays on the theme of bullying. Ensure, with a quick brainstorm, if necessary, that everyone knows what bullying is and that it can happen in any school or college, in clubs and in the workplace.

Divide the participants into three sub-groups and assign one of the scenes to each group. Give them 15 minutes to rehearse and prepare their role-plays.

Once they are ready, ask each group, in turn, to present their scene.  
Leave any comments until all groups have presented their scenes and then come together into plenary for discussion.

# DO WE HAVE ALTERNATIVES?

## Debriefing and evaluation:

Start by reviewing the role-plays.

- Where did the groups get the material to develop their scenes? Was it from stories or films about bullying, or was it based on experience?
- Were the scenes realistic?

In scene 1,

- which things that people said were constructive and helped the situation?
- which things hindered the situation?

In relation to scene 2,

- how easy is it to talk frankly with a friend who is also a bully. In general?
- what techniques would tend to have a positive effect and
- what tactics would tend to have a negative effect?

In relation to scene 3,

- how easy is it to talk frankly with a friend who is being bullied?
- What is the best way to find solutions that are acceptable to the victim?

Now ask three participants to read out the three “real stories”. Ask for general comments about the “bullying stories” and then go on to talk about the causes of bullying and how it can be tackled.

- How do you think it feels to be bullied?
- Is the person being bullied responsible for it?
- Are bullies trying to prove something by abusing other people?

## DO WE HAVE ALTERNATIVES?

-Is bullying a form of violence?

-Is bullying about power?

-Is bullying inevitable?

-If you are friends with someone who is being bullied, should you inform an authority figure, even though your friend told you about their problem in confidence?

-What are the most common prejudices against people who are being bullied?

-Who is responsible for controlling a problem of bullying? Leave any comments until all groups have presented their scenes and then come together into plenary for discussion.

### Tips for facilitators

If you have a particularly creative group, suggest they script their own scenes and then perform them for others. Members of the group could also lead or organise a debate in their own schools or communities on the topic of bullying. Together with other friends, create a group in your own school or community to help young people who are being bullied.

Bullying may be direct or indirect. Direct bullying means behaviour such as name-calling, teasing, pushing or pulling someone about, hitting or attacking, taking bags and other possessions and throwing them around, forcing someone to hand over money or possessions, and attacking or threatening someone because of their religion, colour, disability or habit. Indirect bullying is behaviour such as spreading rumours with the intention that the victim will become socially isolated. Such behaviours are mostly initiated by one or more people against a specific victim or victims. In both direct and indirect bullying, the basic component is physical or psychological intimidation which occurs systematically over time and creates an on-going pattern of harassment and abuse.

If you are working with an outreach group or in a club, college or workplace you may want to adapt the scenes to suit your particular situation. Be aware of the young people in your group and any personal experiences of bullying. Form the groups and share the scenes accordingly.

## DO WE HAVE ALTERNATIVES?

This activity was adapted from COMPASS. Manual on Human Rights Education with Young People.  
For more information please visit [www.coe.int-youth](http://www.coe.int-youth)

### MORE INFORMATION:

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### SCENES FOR ROLE-PLAYS

#### Scene 1

A student turns to people in authority and tries to explain that one of his/her classmates is being bullied. The head teacher is authoritarian and traditional. She thinks standards are slipping and has poor opinions about the general behaviour of young people these days. The class teacher does not want to assume responsibility for the situation. Other teachers underestimate the problem and do not recognise the bullies' behaviour for what it is. The representative of the local authority care service is concerned, but has too heavy a workload to be able to intervene now.

#### Scene 2

A group of students try to talk to a friend who is bullying a younger student.

#### Scene 3

Various students are gathered together talking about a friend who is being bullied by a group of older students. They would like to help their friend and analyse all the possible solutions to help him/her.

## DO WE HAVE ALTERNATIVES?

### BULLYING STORIES

#### Story 1

"I am 12 and I hate going to school because nobody likes me. There is a group of kids who call me names every time they can. They say that I am ugly and fat and that my parents should be ashamed of me. My best friend stopped talking to me and now she has even made friends with some of the kids in this group. I hate her. I feel so lonely and I am scared that what they say about my parents is true."

*Rosanna*

#### Story 2

I started classes in a new college this year and from the first day I felt that some of the girls looked at me funny. Then I realised that they were jealous because most of the boys started being very friendly to me. Now I want to go to another college because I am receiving little notes threatening me. I also receive abusive phone calls at home. They have even stolen my books several times. Last week, I went to the toilet and three girls followed me inside. They shouted at me, threatened me with a knife and told me that I should go study elsewhere and called me a whore. I cannot stand this anymore. I am scared and angry. I tried to talk to the principal but she did not really listen to my problem. I don't know what to do."

*Lisbeth*

#### Story 3

"My best friend told me other students were bothering him at our school. Since I wanted to help him, I decided to go and talk to them but after I did this they started doing the same to me. Now we are both being bullied: they make fun of us, play dirty tricks and have threatened to beat us up. We have both decided to keep our mouths shut because we are scared things will get worse if we tell someone."

*Andrey*

### NEGOTIATION TECHNIQUES

#### Interests rather than positions

Talk about and lobby for your interest rather than for a certain position. Positions are inflexible. They are certain to lead to conflict and force you into concessions.

Interests on the other hand are flexible. They can usually be made compatible with other people's interests.

Be open for any way of action that ensures your interests.

Listen before you speak, listen carefully AND repeat the position of the other party in your own words to see whether you have fully understood it. Only in

## DO WE HAVE ALTERNATIVES?

that way will you learn about the interests of the other parties.

Continuously ask them “why?” when they come up with their position to force them into thinking in terms of interests instead of positions.

Use objective criteria, when working towards consensus on a question always use objective criteria as your argument.

Base the consensus on its effectiveness and reasonableness according to objective criteria. Not having to “give in” will make it much easier for all parties to come to an agreement.

Soft on the people – tough on the issue. Always be very polite and respectful on the personal level, no matter how much you disagree with what the other one is saying.

However, when you talk about the issue, be tough on it. Do not make concessions on the issue because you want the other party to like you. They will like you because of the way you treat them personally not because of your stance on issues.

Allow new ideas to develop during negotiations.

Let new ideas for serving everyone’s interests develop during negotiations instead of only trying to push for the conclusions you have thought of before.

You should even work towards creating new ideas in the discussion. In this way you also multiply the solution-options and thereby multiply the possibilities of your interests being served.

### Strive for win-win solutions

A solution in which everyone’s interests are served is called a win-win solution. A win-win solution is certain to be fully supported by everyone, because their interests are served in it. Win-win solutions are the only really strong and sustainable solutions.

# “THE ROLE OF YOUTH IN PEACEBUILDING” DEBATE

## Aims and objectives

To challenge participants to think about the challenges that face youth, NGOs and governments involved in peacebuilding.

## Materials

This activity does not involve any concrete materials. The timekeeper will need a watch and it might be useful to give participants paper so that they can take notes during the debates.

## Objectives realised

The debate will challenge participants to think about the difficulties that prevent peacebuilding from occurring. In this way they will also hopefully begin to think about solutions to these problems.

## Detailed descriptions of activities and services

Conduct a debate using the following four statements:

NGOs are more effective peacebuilders than governments.

Long-term funding is the determining factor of the success of youth peace initiatives.

Many young people think that violence is “cool” and peace is “boring.”

The biggest obstacle facing youth in peacebuilding is not being taken seriously by “figures of authority.”

For every statement there is a pro and con group consisting of three people each (this number can be varied according to group size). Each group has three minutes to formulate an initial argument. Each group then has two minutes to present their argument (beginning with the pro side). Following each initial presentation, both groups will have a minute to formulate a rebuttal. Again beginning with the pro side, each group will have two minutes to present their rebuttal. During the debate, audience members may walk back and forth between the two groups, standing behind the team they agree with. At the end of each debate, the number of audience members standing behind each team equals the number of points received by that team.



# "THE ROLE OF YOUTH IN PEACEBUILDING" DEBATE

## Human Resources Necessary

Timekeeper: Keeps track of the time.

Referee (one or two): Referees should be adults (e.g. supervisors, advisors, staff, etc.) and may add and/or withdraw points from teams as they see fit.

Facilitator: There should be at least one member of the team present to provide insight into each statement after it has been debated. This will give participants the opportunity to learn about the work that your organisation does and the challenges that we face.

Duration

**1.5**  
hours

Human Resources Necessary

**supervisors, advisors,  
staff, etc.**

Methodology Used

**Interactive  
group discussion**

Main Theme

**Peacebuilding,  
youth**

# THE BEST LOCAL COMMUNITY INTERACTION

## Main theme

Intercultural dialogue, interaction with the local community

## Aims and Objectives

Get to know the reality of the hosting country's people by interacting with people from different backgrounds, neighbourhoods, status, etc.

## Materials

For the evening workshop:  
-flipchart, pens  
-timer (for the role play)

## Objectives realised

The participants become really imbued with the hosting society, getting the chance to participate in their daily life.

## Detailed descriptions of activities and services

### Preparation:

The participants are divided into small groups (around 3 to 4 persons), each of which will spend the day with one of the hosting or local volunteers.

The activity is divided in two parts.

The first part is when the groups will spend some time interacting with the host – meeting the whole family, having lunch with the family, visiting their places and discovering the “indoor” reality of the culture. The lunch is seen as a form of cultural exchange.

The second part is when the volunteer, together with his/her host family (if possible), takes the group on a local tour of the city – visiting the market, the favelas, a local school, or a small community. At this time, participants can interact with people on the streets, and discover the place and how people live – from a more realistic instead of a touristic point of view.

*\*The group should take their comments about that day so later they can share it with the all the participants.*

At the end of the day, all the different groups (including their hosts) will meet together for a workshop, which is also divided into 2 parts as follows:

**Part I.** - The local hosts / volunteers will introduce themselves to the group and share about their fears and expectations about the community interaction day, followed by a short account on how it went along in practice. At this point, members of the group of the host can feel free to add or share comments about what happened.

# THE BEST LOCAL COMMUNITY INTERACTION

**Part II** - To have a “visual” image of what had happened, each group will perform a 5 minute role-play to present to the other groups about the most remarkable events and findings of the day. It can be a scene about what happened, or a summary of the over-all experience.

\*Encourage creativity and artistry, and try to create a fun and enjoyable atmosphere of the workshop!

## Debriefing and Evaluation:

After the presentations, ask the participants to evaluate and share about what they have learned during the day’s activity.

- What was the highlight of your experience? How about a low point?
- How does it feel to have a closer look into the local community?
- How different is what you have seen today with what you have seen before or with what you thought about?

## HUMAN RESOURCES NECESSARY

- an over-all coordinator of the day and assistants
- at least 4 groups of 3-4 people each
- volunteer host families from the local community (can be a mother, siblings, a young volunteer, etc)
- \*the family aspect is important to share with the participants the family dimension of the culture
- facilitator for the evening workshop
- person to document the results of the activity during the evening workshop
- \*it would be useful to also have someone (not the participants) to take videos during the day, and visit the different groups and take footages of the local activity (this can be locally organised).

### Duration

**1**  
day

### Human Resources

**at least 4 groups of 3-4  
people each**

### Methodology

**Local Interaction  
Workshop**

### Main Theme

**Intercultural dialogue,  
interaction with local  
community**

# A TRIP TO BAGRAMA – the role-playing game

## Aims and Objectives

The aim of this game is to analyse reactions which occur in contact with people of other cultures, to analyse prejudices and the effects they have on intercultural communication  
To emphasise some of the areas in which cultures differ  
To have an opportunity to check out participant's understanding for cultural differences  
To learn about prejudices and the results of cultural misunderstanding  
To gain the ability to look at other cultures from an indigenous perspective  
To compare game experience to real life situations in which such a clash of cultures may appear

## Materials

Two rooms, briefing sheets

## Objectives realised

Participants may realise the euro-centric perspective through which they interpret other cultures and also learn how to intently observe and follow other cultural ways of thinking in order to communicate successfully.

## Where was it used?

On a volunteers' meeting for EVS volunteers of Polish Robert Schuman Foundation

## Detailed descriptions of activities and services

This exercise simulates an intercultural exchange between Europeans and a fictional culture, Bagrama people. The Europeans are almost ignorant of their host culture, however they must communicate with Bagramians in an acceptable manner if they are to succeed in their quest.

One of the greatest challenges of this exercise is to learn the Bagramian cultural patterns by European group in a short period of time.

Briefing

Divide participants into groups. Each group should have 3-4 Europeans and 8-11 Bagramians.

Give the participants the copy of the appropriate briefing sheets (Bagramian or European)

# A TRIP TO BAGRAMA – the role-playing game

Separate participants into two rooms: one for Bagramians, the other for Europeans.

Allow them for 10 minutes to read information in their briefing sheet. Then take several minutes (app. 10 minutes) to acquaint the Bagramians with their culture.

Teach them the Bagramian gestures and phrases.

Before the Europeans re-enter the room, solicit questions for them. Emphasise that they must observe and adopt to the Bagramian way if they are to be successful.

The Bagramian's goal is to successfully exhibit Bagramian cultural ways, while the European's goal is to gain Bagramian's approval to take some samples of the Ba-gra mineral (the artifact in the game) for study.

Duration

**1.5**  
hours

Human Resources

**Minimum of 11 participants, 1-2 facilitators**

Methodology

**Roleplay**

Main Theme

**Intercultural  
dialogue,  
stereotypes**

# THE HUMAN PHOTO OF PEACE AND VIOLENCE

## Aims and Objectives

To gather young people's perspectives on PEACE and VIOLENCE and the different ideas, opinions, actions, visible characteristics that help define them.

To allow young people to see the "visible" and "invisible" aspects of concepts such as peace, conflict, violence, etc.

To introduce the topic about peace by first drawing from the participants themselves and their own perceptions of the ideas.

Introduce the concepts of peace and violence by using the perspectives of the participants.

Discuss the different ideas related to peace and the reason behind these associations.

Promote an understanding that peace is something that can be translated to the day to day way of living, as it can be seen through the results of the activity.

Level off on the understanding of peace.

Promote awareness of the multiple perspectives on peace and violence.

## Materials

- Bell

- Whiteboard/flipchart and markers

## More information

This activity is adapted from the game PAINT ME A PICTURE. We encourage creativity in this exercise.

## Detailed descriptions of activities and services

### Preparation:

Divide the participants into groups of 5 to 8 people [minimum 2 groups]

### Instructions:

- Each group will be given 5 minutes to meet and decide on a human photo about a specific subject that will be given to them.

- A human photo is a depiction of the said topic using the human body [showing actions, gestures, etc].

- No speaking. No sounds.

# THE HUMAN PHOTO OF PEACE AND VIOLENCE

- The human photo should stay put [freeze] for 3 minutes, during which the other participants will observe the human photo and give their inputs about what they see in the photo. [see below for facilitation guide questions]
- The subject for the first group should be PEACE and the second group, VIOLENCE. If there are more than 2 groups, the subjects can be repeated, OR, another subject [for example, CONFLICT] can be added.
- Gather the groups after 5 minutes of planning. Let the acting group stay in the middle while the rest seated on chair [or the floor] to observe.
- At the count of 3, ask the group to do their human photo [and FREEZE]
- Facilitate a discussion among the observers.

## GUIDE QUESTIONS

What do you see? [write down their answers on the board or flipchart]

What can you associate with the human photo?

What attitudes, values, and behaviours can you see?

Thank the first group and move to the next group, following #6

## Debriefing

Do a debriefing of the session. Ask participants to get out of their earlier roles and ask them what they learned from the activity and about themselves.

-How did you feel while doing the activity?

-Was it difficult to depict the topic you were given into a picture? Why?

-To the "photo members," how did it feel that you were not able to explain your own photo while the observers were giving their input.

-Did you discover something about yourself in the activity that you did not know before?

Duration

**1.5**  
hours

Human Resources

**2 facilitators**  
**Minimum 2 groups of 5**  
**participants**

Methodology

**Group**  
**exercise**

Main Theme

**Peace and**  
**conflict**

# THE PEACE [AND WAR] LIFELINE

## Main theme

Peace, Current events, Intercultural Dialogue, Globalisation

## Aims and Objectives

To gather young people's perspectives on different specific issues of current affairs, and how they see it in relation to PEACE and WAR.

To get participants' perspectives on these issues and the background from which their opinions come from.

To promote critical thinking among participants and encourage openness and understanding of each other.

To encourage dialogue in an intercultural platform, giving participants important issues to explore on from their own context and points of view.

Objectives include.

Explore on different current affairs issues and how young people relate them to Peace.

Encourage participants to share their perspectives on the topics, while at the same time, connecting them to the concepts of peace and war.

Encourage openness and active listening on different ideas behind the perspectives on the issues.

Promote awareness of other social realities by other participants.

Promote intercultural understanding.

Exercise dialogue and respect.

## Materials

- Masking tape, rope, (at least 3 meters long) to make a straight line
- Paper with the word PEACE on one end of the line, and WAR on the other
- Whiteboard/flipchart and markers

## More information

\*it is important to divide participants according to age/maturity level and adapt the questions and concepts to get the most out of the discussions.

## Detailed descriptions of activities and services

### Preparation.

Using masking tape, or a white rope, make a line on the floor, about 3 to 4 meters long. Mark one end of the line as [PEACE] and the other end [WAR].

Ask participants to gather in the middle of the PEACE lifeline.



# THE PEACE [AND WAR] LIFELINE

## Instructions

- The activity will be divided into 5 rounds (number of rounds depending on the different topics the organisers wish to explore).
  - In each round, a word will be given. There will be neither explanation nor definition of this word.
  - With this word as reference, participants will situate themselves in the lifeline, whether they feel that this word is more of [PEACE] or [WAR]. Their distance to both ends will determine the relation of the word mentioned and the 2 words in the lifeline.
- Mention word #1[see list of suggested words below] and give participants some time to think.

**Words for the activity:** Migration, Media, Security, Globalisation, Freedom of Expression, Volunteering, Development, Tolerance

After the participants have decided on where to situate themselves, the facilitator can start a short discussion [maximum 3 minutes], asking the participants

- 1) To explain about how they situate themselves
- 2) Why and how they relate the word to [PEACE] or [WAR].

\* since some words are controversial, there is a tendency that the discussion will lead far away from the topic of PEACE and WAR, be sure to bring the discussion back to the topic.

-The facilitator should encourage the participants to dialogue and speak with each other, ask questions and comments. \*Be careful to moderate the discussion that it does not lead to (verbal) violence. It is important to encourage openness and active listening.

> Don't forget to take notes during the discussion (assign someone to document the discussion for reference during the open discussion).

Proceed to word #2, #3 and so on, following the above process after each word.

At the end of the last word, thank the whole group and ask them to sit down.

## Debriefing

Ask participants what they learned from the activity, from others, and about themselves. How did you feel while doing the activity?, Was it uneasy hearing what others thought, especially those ideas different from yours? Why? , Did you learn something new/specific? , Did the exercise give you a new understanding of peace? Of war? If time allows, you can go back and refer to the earlier discussions, bringing the discussion in the direction of its relation to PEACE [and WAR]. Be careful not to allow the discussion to become a debate about what is wrong or right (this is certainly bound to happen especially with those with strong ideas).

### Duration

**1**  
hour

### Human Resources

2 facilitators, 1 volunteer to document the discussion during and after the activity minimum of 5 participants.

### Methodology

**Individual and group reflection**

### Main Theme

**Peace, current events, intercultural dialogue, globalisation.**

# THE CONFLICT TREE

## Aims and Objectives

- To stimulate discussion about the key issues in a conflict
- To identify the causes and effects of a conflict
- To help a group to agree on the core problem
- To assist a group to make decisions about priorities for addressing conflict issues.
- To relate causes and effects to each other and to the focus of the organisation.

## Materials

Blackboard, coloured pens and paper.

## Detailed descriptions of activities and services

### Preparation.

Before starting, divide participants in small groups (3-4 participants each)

Draw a picture of a tree, including its roots, trunk and branches (You can do it on a blackboard or a flipchart)

Ask participants to brainstorm within their groups and write down what they consider as the key issues in the conflict. Give them small pieces of paper (post its) where they can write those key issues, and invite them to attach their papers to the tree:

On the roots, if they think it is a cause of the conflict

On the trunk, if they think it is the core problem

On the branches, if they think it is an effect

Encourage participants to add new ideas as they think of more conflict situations!

Now it is necessary to choose someone to facilitate a discussion where the cards are placed. Try to come to an agreement on where the issues belong, especially when it comes to the core problem.

Once you reach a widespread agreement on what the causes, effects and core problems of the conflict are, the group can then begin to discuss which issues should be handled first in addressing the conflict.

# THE CONFLICT TREE

If you are working with organisations, ask them to place themselves on the tree in a way that represents which part of the conflict they are addressing through their work.

Is the organisation working mainly on the causes, the effects or the root problem of the conflict?

Debriefing.

Gather the participants to discuss about the activity with the following question.

-What did you learn from this activity?

-Did you understand the conflict better using this tool? How?

Duration

**1**  
hour

Human Resources

**4 to 16 participants**  
**1 facilitator**

Methodology

**Brainstorming,**  
**discussion**

Main Theme

**Conflict**  
**analysis**

# THE ONION/THE DONUT

Duration

**40**  
minutes

Human Resources

**Group activity + 1  
facilitator**

Methodology

**Reflection**

Main Theme

**Conflict  
analysis**

## **Aims and Objectives**

To be aware of the difference between conflicting parties' positions and interests.  
To get a better understanding of each party's positions, interests and needs (including our own).  
To find those interests which are more likely to be overlapping, compatible and shared by all the groups, and set them apart from the contradicting or competing ones.  
To establish the basis for further discussions from the interests identified as common.

## **Materials**

Paper, coloured pens.

## **Detailed descriptions of activities and services**

List all relevant actors who can, significantly influence the conflict, or are most vulnerable to it. (The list of actors should differentiate between the local, regional, and national levels, and should also take into account other groups, which are allied with the parties or which are able to influence them).

Divide participants into groups and ask each group to choose a position.

Now, ask each group to draw their own Onion model and fill it in with their own positions, interests and needs (from their perceptions).

Ask each group to show their model and share their outcomes with the others.

With the help of a facilitator, try to identify any element that might be in common between different groups, as well as any element that might be negotiable.

## **Debriefing.**

Gather the participants to discuss about the activity with the following question.

-What did you learn from this activity?

-Did you understand the conflict better using this tool? How?

## THE ONION/THE DONUT

EXAMPLE:

In the activity below find a partner and choose a position. Fill in the table with your interests and needs. Use the example below and to fill in a conflict from your daily life, from your community and then on a global scale. See if you can find a solution that will address the needs of Person A and Person B.

Example - Daily life: An open window in the library

	Position	Interest	Needs
Person A	Window to be opened	To get fresh air	Fresh air
Person B	Window to be closed	To avoid a draft	Not to get sick

# THE CONFLICT TRIANGLE

## Aims and Objectives

To analyse how these three components influence each other; how a given context can lead to certain attitudes which, in turn, can modify people's behaviour, affecting the context back.  
To identify each party's perception of the conflict through their perceptions of these three elements.  
To find out the needs and fears of each party.  
To identify a starting point for an intervention in the situation by finding the points of convergence and divergence among the parties.

## Materials

Blackboard, paper, colour pens

## Detailed descriptions of activities and services

Draw a different triangle for each of the main parties involved in the conflict  
On each triangle, write down each party's issues related to attitudes, behaviours and context. Put yourself in their place to do so! Compare the triangles and try to determine their differences and similarities. What are the differences and similarities between parties' perceptions/misperceptions? Add to each triangle what you think could be each party's main fears and needs, according to the lists made before. Now compare the triangles again and try to find out if there is a starting point for transforming the situation and where would it be.

### Debriefing:

Gather the participants to discuss about the activity with the following question.

- What did you learn from this activity?
- Did you understand the conflict better using this tool? How?

### Duration

**1**  
hour

### Human Resources Necessary

**1 facilitator**

### Methodology Used

**Brainstorming,  
discussion**

### Main Theme

**Conflict  
analysis**

# TAKE A STEP FORWARD

## Duration

**1**  
hour

## Human Resources

**2 facilitators**

## Methodology

**Group activity,  
discussion**

## Main Theme

**Gender,  
stereotypes**

### **Aims and Objectives**

To raise awareness on different gender roles in societies and how those gender roles influence peoples lives.  
To foster an understanding of possible personal consequences of belonging to a certain gender.

### **Materials**

Role cards and wide open space (can also be outside) where there is enough room to do the module

### **Detailed descriptions of activities and services**

#### **Preparation**

Create a calm atmosphere with some soft background music. Alternatively, ask the participants for silence.  
Hand out the role cards at random, one to each participant. Tell them to keep it to themselves and to not show it to anyone else.  
Invite them to sit down (preferably on the floor) and to read their role card.

Now ask them to begin to get into role. To help, read out some of the following questions, pausing after each one, to give people time to reflect and build a picture of themselves and their lives: What is your everyday life like now? Where do you socialise? What do you do in the morning, afternoon, in the evening? What sort of lifestyle do you have? How much money do you earn? What do you do in your leisure time?

Now ask people to remain absolutely silent as they line up beside each other (like in a starting line)

Tell the participants that you're going to read out a list of situations or events. Every time that they can answer "yes" to the statement, they should take a step forward. If they answer "no" to the statement, they should take a step backward.

Read out the situations one at a time. Pause for a while between each statement to allow people to step backwards or forward and to

## TAKE A STEP FORWARD

look around and to take note of their positions relative to each other.

At the end invite everyone to take note of their final positions. Then give them a couple of minutes to come out of role before debriefing in plenary.

Debriefing and evaluation

Start by asking participants about what happened and how they feel about the activity and then go on and talk about the issues raised and what they learnt:

How did people feel moving forward or backward?

Did anyone feel that there were moments when their gender role prevented them from taking part in society?

Did anyone feel that there were moments when their basic human rights were being ignored because of gender roles in society?

Can people guess each others roles?( Let people reveal their roles during this part of the discussion)

Does the exercise mirror society in some way? How?

**For more  
information**

This module is adapted from the exercise: Take a step forward, listed on page 217-221 in: 'Compass: A manual on human rights education with young people' from 2007, published by the Council of Europe. For more interesting modules and exercises, please visit: <http://eycb.coe.int/compass/>



### ANNEX 1 – ROLE CARDS

The following role cards are just to give you an impression of what roles you can use for this exercise. You can adjust them to your specific context or you can even make up entire new roles.

Sometimes it is easy to change countries according to where all your participants are from.

You are a 24 year old Afghan refugee living in the Netherlands.

You are a 28 year old man who wants to marry his boyfriend, living in a catholic village in Italy.

You are an unemployed single mother living in Belarus.

You are a transgender without a job living in Spain.

You are an Arab Muslim girl living with your parents who are devoutly religious people.

You are a 17 year old Roma (gypsy) girl living in France who has never finished primary school.

You are an illegal immigrant from Mexico living and working in the USA.

You are a 20 year old widow living in a refugee camp in Congo with a child.

You are a disabled young man living in Czech who can only move in a wheelchair.

You are a 22 year old lesbian who lives together with her girlfriend in Poland.

### ANNEX 2 – SITUATIONS / EVENTS

You don't have to read out all of the following situations or events. You can use less if you don't have much time or you could also adjust them or make up entire new ones if you think they will fit better with your 'target group'.

You have never encountered any serious financial difficulty

You feel your language, culture and religion are respected in the society where you live.

You feel that you're opinion on social and political issues matters, and your views are listened to.

You are not afraid of being stopped by the police.

You know where to turn for help and advice if you need it.

You have never felt discriminated against because of your origin or gender.

You have adequate social and medical protection for your needs.

You can invite friends for dinner at home.

You feel you can study and follow the profession of your choice.

You are not afraid of being harassed or attacked in the streets, or in the media.

You can vote in national and local elections

You are not afraid for the future of your children.

You can fall in love with the person of your choice

You feel that your competence is appreciated and respected in the society where you live.

You can celebrate the most important religious festivals with your relatives and close friends

You have decent housing,  
You can move freely in your society and any other country.

What do we really know about the Euro-Med Partnership?

## EURO-MEDITERRANEAN QUIZ

**Main theme** EuroMed

**Aims and Objectives**

To explore the group's awareness about the Euro-Mediterranean region and the Barcelona Process  
To familiarise the group about the institutional and political processes of Euro-Mediterranean co-operation  
To foster learning in a co-operative and enjoyable way  
To raise the awareness of the group about the Barcelona Process, and the similarities and differences in the Euro-Mediterranean region

**Materials**

One set of questions and answers for each team  
One set of questions and answers for the scorer  
Pencils and paper for the groups to write down their answers  
A scoreboard

**Duration**

**1**  
hour

**Human Resources Necessary**

**2 teams, 1 facilitator / scorer**

**Detailed descriptions of activities and services**

This is a fast-moving team game about the Euro-Mediterranean region.

**Preparation:**

- Make three copies of the question and answer cards and cut out the cards.
- Make sure you have enough space to run the activity: the two teams should be working in separate spaces, so that they cannot hear each other's answers.
- After each question, they will need to send a "runner" back to the base to give the team's answer and collect the next question. The base should be the same distance from both teams.
- Prepare a scoreboard on a sheet of flipchart paper. This can be divided into two columns, one for each team.

**Instructions**

- Divide the group into two teams: teams should be as diverse as possible in terms of gender and region.
- Explain that the activity is an energetic team game to find out how much participants know about the Euro-Med region. Show them the rooms or spaces where each team will work and indicate where the base will be located.
- Explain the Rules of the Game (see below); then ask the teams to go to their separate rooms or spaces, leaving one member behind to collect the first question.
- Give the team members the first question card, which they take back to their teams to discuss.
- When a team representative arrives back at the base with the answers, add up the score and put it on the score-

# EURO-MEDITERRANEAN QUIZ

What do we really know about the Euro-Med Partnership?

board. Give them the answer card to take back to the team, along with the next question card.

- When one team has completed all the cards, allow the other team time to finish.

- Add up the scores at the end and bring both teams together for debriefing and evaluation.

## Debriefing and evaluation

Begin by asking everyone how they felt about the activity.

- How well do you think your team worked as a group?

- Did you feel it was more important to get the right answers or to finish all the questions before the other team?

- Were there disagreements? How did you resolve these?

- Did you learn anything new, surprising, and useful?

- Which other sources could you draw on to find answers to questions such as these?

- Do you feel you are well informed about the Euro-Mediterranean region? Which issues do you feel you know most about, and where is your knowledge the weakest?

- Did the quiz raise other questions that you would like to explore further?

- How important are these issues for the young people you work with?

## TIPS FOR THE FACILITATOR

The base where the questions are kept can be as far or as near to the teams as you would like: it can be up four flights of stairs, or just on the other side of the room, depending on how much you want people to run around. You can also make it a rule that the whole team arrives to pick up the questions!

- It may take a few minutes to check some of the answers and give the score: the team member does not have to wait while you do this. They can take the next question card straightaway and find out their scores afterwards.

- Try to keep a spirit of friendly competition: groups or individuals should not feel inadequate if they do not have answers to all the questions. Emphasise that this is an opportunity for everyone to learn from everyone else.

- You may want to add your own questions to make the quiz longer. You can use the information in Part II of this toolkit for inspiration. You can also check out Chapter 1 of the T-Kit 11: MOSAIC of the Council of Europe.

## FOR MORE INFORMATION

This activity is taken from pages 309-314 of the publication T-Kit 11: MOSAIC – The training kit for Euro-Mediterranean youth work by the Council of Europe.

A pdf copy is available and can be downloaded from

[http://youth-partnership-eu.coe.int/youth-partnership/publications/T-kits/T\\_kits](http://youth-partnership-eu.coe.int/youth-partnership/publications/T-kits/T_kits)

Questions regarding the Anna Lindh Foundation were added to the original version of this activity.

What do we really know about the Euro-Med Partnership?

## EURO-MEDITERRANEAN QUIZ

### Rules of the Game

1. Question cards are available from the scorer, who will be at the base.
2. You can only receive one question card at a time, but (after Question 1) you must first return the previous question card with the answers filled in.
3. A different team member must be sent back to the base each time.
4. The first team to finish scores an extra 20 points.
5. You must answer all the questions!

### QUESTION CARDS

#### QUESTION 1: The Barcelona Process

Name 12 of the EU member states and eight of the Mediterranean partners involved in the partnership known as the Barcelona process. 1 point for each correct country, -2 points for incorrect country

**Bonus questions (2 points each):**

How many countries in total make up the Euro-Mediterranean partnership?

Which of the following is not in the EU?

Lithuania, Norway, Poland, Romania, United Kingdom

#### QUESTION 2: Geography

Name six European states which have no outlet to the sea.

1 point for each correct country, -3 points for incorrect country

**Bonus questions (2 points each):**

Which of the following has no border with the Mediterranean Sea?

Israel, Italy, Morocco, Portugal, Syria

Which of the following is not a Mediterranean island?

Corsica, Cyprus, Mallorca, Rhodes, the Faroes

#### QUESTION 3: Population

a) Name the three largest Euro-Mediterranean countries in terms of population.

2 points for each correct answer, -1 for incorrect answers

b) Name a country in the Euro-Mediterranean region with a population of less than 100,000.

c) Which of the following is closest to the total number of people living in the Euro-Mediterranean region?

1 billion    750 million    500 million    100 million

# EURO-MEDITERRANEAN QUIZ

What do we really know about the Euro-Med Partnership?

## QUESTION 4: Human Rights and the Council of Europe

Name five human rights listed in the European Convention on Human Rights.  
3 points for each correct right answer, –2 points for incorrect right answers

Bonus questions (2 points each)

How many member states are there in the Council of Europe?

How many member states still apply the death penalty for some crimes?

## QUESTION 5: “Meda” countries

Name three Meda countries that are members of the African Union.

2 points for each correct answer, –3 points for incorrect answers

Bonus questions (2 points each)

How many Meda countries are members of the Arab League?

How many Meda countries have not ratified the Convention on the Elimination of Discrimination against Women?

## QUESTION 6: Young people in the Euro-Med region

List 10 things young people have in common throughout the Euro-Med region.

1 point each for correct answers

–5 points for each incorrect answer!!

Bonus questions: 2 points each

b) Name one Council of Europe publication designed for young people that has been translated into more than five languages.

c) What is the Arabic (or Hebrew, Russian, Turkish . . . ) word for “young people”?

## QUESTION 7: Key actors/institutions in the Euro-Mediterranean region.

List at least 3 key actors in the EuroMed region with special focus on young people.

1 point each for correct answers, –3 points for each incorrect answer!!

Bonus questions: 2 points each

b) What is the Anna Lindh Foundation?

c) What is the Arabic (or Turkish, Polish, Dutch) word for “peace”?

## QUESTION 8: Anna Lindh Foundation

List at least 2 priority fields of action of the Anna Lindh Foundation.

1 point each for correct answers, 3 points for each incorrect answer!!

Bonus questions: 2 points each

b) What is the name of the publication by the Anna Lindh Foundation that was based on the very first public opinion poll on intercultural trends and values?

c) Where is the Anna Lindh Foundation based? (City and country)

**What do we really know about the Euro-Med Partnership?**

## EURO-MEDITERRANEAN QUIZ

**Answers to Question 1: The Barcelona Process**

EU member states: (Any 12 of the following)

Austria, Belgium, Bulgaria, Cyprus, the Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, the Republic of Ireland, Italy, Latvia, Lithuania, Luxembourg, Malta, Netherlands, Poland, Portugal, Romania, Slovakia, Slovenia, Spain, Sweden, the United Kingdom (27 countries) Mediterranean partners: (any eight of the following) Algeria, Egypt, Israel, Jordan, Lebanon, Morocco, the Palestinian Authority, Syria, Tunisia, Turkey (Libya has had observer status since 1999)

**Bonus questions (2 points each):**

How many countries in total make up the Euro-Mediterranean Partnership? 37 countries (plus one with observer status) Which of the following are not in the EU? Norway

**Answers to Question 2: Geography**

Any six of the following:

Lichtenstein, Switzerland, Austria, the Czech Republic, Slovakia, Hungary, Belarus, the former Yugoslav Republic of Macedonia, Serbia, Moldova, Andorra, Vatican City.

**Bonus questions (2 points each):**

Which of the following has no border with the Mediterranean Sea? Portugal Which of the following is not a Mediterranean island? The Faroes

**Answers to Question 3: Population**

Germany (82 million), Egypt (80 million), Turkey (71 million)

Any of the following: Vatican City (932), San Marino (29,585), Monaco (32,661), Lichtenstein (32,447), Andorra (71,776)

c) 1 billion is closest (Council of Europe member states population: 800 million; Meda partnership countries: 262 million)

**Answers to Question 4: The Council of Europe and Human Rights**

Can include: right to life, freedom from torture, right to a fair trial, freedom of expression, prohibition of slavery, right to liberty and security of person, freedom of thought, conscience and religion, right to privacy/family life, freedom of assembly/association, right to marry, freedom from discrimination. 47 None (it is still legal in Russia, but there has been a moratorium in place since 1996.)

**Answers to Question 5: Meda countries**

Algeria, Egypt, Tunisia

8 (Algeria, Egypt, Jordan, Lebanon, Morocco, Palestine, Syria, Tunisia)

None (they all have)

# EURO-MEDITERRANEAN QUIZ

What do we really know about the Euro-Med Partnership?

## Answers to Question 6: Young People in the Euro-Med region

Use your discretion!

Compass, Education Pack, Domino

"Young people":

in Arabic: (shabab)

in Hebrew: (Tze-rim)

in Russian: (Molodezh) молодежь,

in Turkish: Genclik or Genc Insanlar

## Answers to Question 7:

Key actors/institutions in the Euro-Mediterranean region.

The EuroMed Youth Programme of the European Commission

The Youth Partnership between the European Commission and Council of Europe

The EuroMed Youth Platform

The Anna Lindh Foundation

Bonus questions (2 points each):

b) The Anna Lindh Foundation is the largest and most diverse network of civil society organisations involved in the promotion of intercultural dialogue across the Mediterranean. It is a network of national networks in 43 countries of the Union for the Mediterranean.

c) in Arabic: (salam)

in Turkish: (barış)

in Polish: (pokój)

in Dutch: (vrede)

## Answers to Question 8: Anna Lindh Foundation

The Foundation's programme is focused on activities in fields which are essential for human and social dialogue. The priority fields are: (Any 2 of the following)

-Education and Youth

-Culture and Arts

-Peace and Co-existence

-Values, Religion and Spirituality

-Cities and Migration

-Media

Bonus questions (2 points each):

b) The first Anna Lindh Report, "EUROMED INTERCULTURAL TRENDS 2010" is based on the very first public opinion poll on intercultural trends and values, carried out between August and September 2009, with 13,000 people from 13 countries in Europe and the southern and eastern Mediterranean countries (Bosnia and Herzegovina, France, Egypt, Germany, Greece, Hungary, Lebanon, Morocco, Spain, Sweden, Syria, Turkey and the UK)

c) The Anna Lindh Foundation is based in Alexandria, Egypt

# TOGETHER FOR PEACE – FORUM THEATRE

## Main theme

Intercultural dialogue, conflict transformation

## Aims and Objectives

The aim of Forum Theatre is to critically analyse social interactions and conflicts between different actors/ groups in a local community and to identify solutions to the existing challenges using an inclusive community approach based on trial and error.

## Materials

Materials usually depend on the scenes of the play.

## Where was it used?

Together for Peace Training Course in Kobuleti, June 2010

## Detailed descriptions of activities and services

Forum Theatre is a form of social theatre developed by Augusto Boal. It has been an instrument and medium to critically analyse social interactions and conflicts between different actors and groups, and to identify solutions to the existing challenges using an inclusive community approach. (see more about Forum Theatre below)

Before starting your Forum Theatre session, introduce the participants to the methodology of Forum Theatre and the reason for choosing this tool. Then, explain the rules of the session carefully. For the safety of the group and the participants, it is important that one should not play him/herself in the conflict and people should not use their real names.

### The rules (see next page)

#### Instructions

Divide groups into 5-7 people and give each group 45 minutes to:

- share about the different conflicts they have experienced
- select one example from the conflicts shared and make it into a play
- rehearse the play at least once

### The procedure.

Present your sketch fully

Discussion time



# TOGETHER FOR PEACE – FORUM THEATRE

Identification of situation (conflict; analytical tools: phases, actors, relations between actors, iceberg, ABC-Triangle)

Repetition of the sketch

Intervention of spect-actors to propose a solution to the conflict

Say "STOP" to freeze the sketch and to replace one role in the sketch

Only one intervention during one repetition

Victim and perpetrator cannot be changed

After the rerun of the play, the group should analyse the process again using the conflict models. If so desired, the group could have the possibility to try another style of intervention and present the play again.

For more information:

Academy for Peace and Development ([info@apd.ge](mailto:info@apd.ge))

United Network of Young Peacebuilders ([info@unoy.org](mailto:info@unoy.org))

Theatre of the Oppressed (<http://www.theatreoftheoppressed.com/>)

Duration

**2-4**  
hours

Human Resources

**2 facilitators**

Methodology

**Roleplay**

Main Theme

**Conflict  
intervention**

# LET'S CROSS THE SEA

**Main theme** EuroMed, Diversity and minorities, Religion, Stereotypes

**Aims and Objectives**

To discuss different stereotypes of people in the Euro-Mediterranean region  
To promote greater understanding of the participants' societies and cultures  
To think about sources of information and misinformation

**Materials**

Small pieces of paper, pens, two boxes or bowls, flipchart paper

**Detailed descriptions of activities and services**

This activity involves individual reflection and group discussion on perceptions of, and fears about, migration in the Euro-Mediterranean region.

**Preparation** Label two boxes or bowls: "Moving to the North", and "Moving to the South". Make sure you have enough space for the working groups.

**Instructions** The activity is split into four stages consisting of 10, 40, 20 and 30 minutes each.

Stage 1: What concerns us? (10 minutes)

-Show the group the two boxes and ask them to imagine that they have to move home to the other side of the Mediterranean – to the South, if they live on the North side, or to the North if they live on the South side. What would worry them most about living in this new region?

-Hand out small sheets of paper and ask participants to write down their concerns – as many concerns as they wish, but each concern on a separate piece of paper. (These can be anonymous).

- When they have finished, the papers should be put into the appropriate box.

Stage 2: Discussing the concerns (40 minutes)

-Divide participants into an even number of groups, making sure that people from the Northern and Southern countries are well mixed in each group. There should not be more than five people in each group.

-Distribute the "Northern" papers among half of the groups and "Southern" concerns among the other half. Ask the groups to read aloud (within the group) the papers they receive and discuss each concern among themselves. Ask them to consider, in particular, the following issues: Do they share the concern?, How, if at all, could they reassure someone who had this concern?

Stage 3: Preparing the presentations. (20 minutes) Ask the groups to use the next 20 minutes to produce a flipchart presentation for the other groups. They should concentrate on the specific concerns they discussed and try to present what they have learnt about the different regions from other people in the group.

# LET'S CROSS THE SEA

Duration

2  
hours

Human Resources

2 facilitators

Methodology

Individual and  
group reflection

Main Theme

Euromed, diversity,  
religion and  
stereotypes

## Debriefing and evaluation

Stage 4: Each group presents their results using a flipchart (30 minutes), answering:

- What are your feelings about the discussions that have just taken place?
- Were you surprised either by other's concerns about the area you live in or by what you learnt about other regions?
- What was the basis of other's concerns? Media reports, friends or relatives' experiences, personal experiences – or what?
- Do you have fewer concerns than you had at the beginning of the activity? Do you have a different image of the other region?
- Why do you think that mistaken perceptions occur? What are the sources for most of your information relating to other cultures?
- Do you think all people who migrate into the Euro-Mediterranean region have to face those fears?
- Do you think there are more differences or more commonalities between young people in different parts of the Euro-Mediterranean region?
- What can we do to try to arrive at a more balanced picture of other parts of the Euro-Mediterranean region?
- How can we help to break down the stereotypes which are prevalent in our culture and, in particular, among young people?

## Tips for Facilitators

- Some people may wonder whether they are currently living in the North or the South! You may want to limit North and South to "North of the Mediterranean" and "South of the Mediterranean", or otherwise allow participants to decide for themselves where they feel they are currently living.
- Encourage them to be open and honest in what they write down, but remind them to be sensitive to others in the group. Explain that part of the purpose is to explore existing prejudices, so people should not be shy about expressing these.
- The activity is very effective, but can also be very controversial if you have groups representing different Euro-Mediterranean regions. You should be sure that the participants feel comfortable enough with each other to share their concerns, and also that they will be sensitive when it comes to discussing them.
- You may want to establish some ground rules at the beginning of the activity and be ready to address any possible conflicts, should these arise.
- Everyone should be encouraged to write down at least one concern.
- If the flipcharts are general in the points they try to present, some people may feel at the end that their own concerns have not been heard. In this case, you could give people the opportunity to ask the groups specifically how they addressed the issue. However, you should try to limit this in the debriefing, in order to avoid repeating discussions that some groups have already had.

## For more information:

This activity is taken from pages 325-328 of the publication T-Kit 11: MOSAIC – The training kit for Euro-Mediterranean youth work by the Council of Europe.

A pdf copy is available and can be downloaded from

[http://youth-partnership-eu.coe.int/youth-partnership/publications/T-kits/T\\_kits](http://youth-partnership-eu.coe.int/youth-partnership/publications/T-kits/T_kits)

# STREET INTERVIEWS ON PEACE!

## Aims and Objectives

To discuss with young people what peace and inter-cultural dialogue is  
To get other young people's perspectives about peace  
To engage youth in thinking about their role in building peaceful societies.

## Materials

Black board/ white board, chalk, camera, video camera, etc

## Detailed descriptions of activities and services

### Preparation

- Divide the participants into small teams of 3 or 4.
- Ask the participants to bring cameras and camcorders to record the interviews and make a short video or think of creative ways of reporting back to the group.
- Ask the teams to walk around the community asking young people what peace means to them, and how a Culture of Peace can be achieved.

### Questions:

- What does peace mean to you?
- How can we achieve a Culture of Peace
- What is the role of young people in building peace?

This activity can either be used at the start of a training course as a teambuilding exercise, or during events, campaigns and commemorative days (International Day of Youth, International Day of Peace etc).

### Duration

**1/2-1**  
day

### Human Resources

**2-6 people**

### Methodology

**Interview**

### Main Theme

**Intercultural dialogue**

# PULL

**Main theme** Conflict transformation

**Aims and Objectives**

To introduce the topic on conflict management strategies.  
To raise awareness about the different conflict management styles of the participants.

**Materials**

White tape or string to make a straight line

**Detailed descriptions of activities and services**

**Preparation**

Using a tape/string, make a long straight line in the middle of the room.

**Instructions**

- Ask participants to position themselves opposite each other in pairs (with the line in between them)
- Give them an assignment “to get the other participant to stand on their side of the line”
- Tell them they have 3 minutes to accomplish their assignment.
- Observe them
- After 3 minutes, ring the bell and ask participants to sit in a circle.

**Debriefing**

Ask participants to share about what happened, and their insights on the activity that just happened

- What did you think about accomplishing your assignment?
- Did any of you give in?
- Did you think about winning or losing?

Introduce the five Conflict Management Strategies (Cooperation – Competition – Collaboration – Avoidance – Accommodation).

**Duration**

**10-20**  
minutes

**Human Resources Necessary**

**1 facilitator and at least 5**  
pairs (10 participants)

**Methodology Used**

**Game**

**Main Theme**

**Conflict**  
transformation

# PERSONALISED EUROMED MAP

**Main theme** EuroMed, Diversity

**Aims and Objectives**

To create a visual overview of the different backgrounds of the participants  
To raise participants' awareness of diversity by exposing them to cultures and religions practiced in the Euro- Mediterranean region.  
To help participants get to know each other, their cultures and background  
To enable participants to reflect on the diversity of the group.

**Materials**

A blue cloth.  
A large map of the EuroMed (or a sketch of the EuroMed) – you can also ask the participants to do this  
Coloring and writing materials, paste, glue, post its, thumb tacks, strings  
Newspaper and travel magazines to be cut out.

**Detailed descriptions of activities and services**

**Preparation**

Make a sketch of the EuroMed map on the floor (with the Mediterranean sea in the middle of the room. Put a blue cloth as a symbol for the sea. Put a red cloth down to symbolize the venue/country of the training.

**Instructions**

-Ask participants to situate themselves on the map on the floor, by standing at a specific point corresponding to where they come from.  
-Remind participants to situate themselves in relation to other participants.  
-When the participants are in place, ask each of them to introduce themselves and share the following  
1) where they live  
2) their religion  
3) where they were born  
4) where their parents were born  
5) (one) thing many people may know about their culture/religion/country,  
6)(one) thing that they think people do not know about their culture/religion/country.

# PERSONALISED EUROMED MAP

For #2 get participants to be creative and think of something “not usually known” about where they come from.

- Write this information on the board (6 columns)

- After everyone has shared ask them to look at the board (where the information is written) and ask them to comment on the information, or ask each other about the information given.

## Debriefing

Ask participants to reflect on the activity and share what they have learned from it (if anything) and how they feel after the activity.

- Did you find anything you did not know about?

- What do you think about diversity?

- To those who practice a different religion or culture in your country, do they face difficulties of integration?

- How diverse is your country / society?

## Collage making

After the debriefing, ask the participants to gather together and create a collage of the EuroMed by mapping the countries, cultures, traditions, religion, etc. Give the participants 30 minutes to do this. Tell them that they can add to the map for the duration of the training.

Duration

**1-1.5**  
hours

Human Resources Necessary

**2 facilitators.**  
At least 5 participants from  
different countries

Methodology Used

**Group**  
**Exercise**

Main Theme

**Euromed,**  
**diversity**

# PASSAGE

## Aims and Objectives

To raise awareness about the plight of refugees  
To create a better understanding of the problems of refugees as well as to spread an understanding that refugees are not a threat to local people but are themselves threatened.  
To explain who exactly refugees are and what they have been through  
To discover the concrete problems refugees encounter  
To see what forces people to flee their homeland and understand possible trains of events that bring them into refugee situations  
To feel the psychological anguish caused by separation and flight

## Materials

copies of the scenes to be role-played and the attached cards -this can be printed directly from the website [www.unhcr.org/473dc1772.html](http://www.unhcr.org/473dc1772.html)  
Paper, colored pens, pencils, scissors, a ball of string, ribbons, blindfolds, cups chairs, tables, objects that make noise when dangling, ex. Tin cans, a stop watch, a whistle, a megaphone, a rubber stamp with an ink pad, cardboard, a folder to keep all the game documents in order.

## Objectives realised

This game encourages participants to think about possible solutions to refugee problems, especially regarding their integration within the country of asylum and repatriation to the country of origin. It helps young people to adopt a more welcoming attitude towards refugees and motivates them to undertake various actions on behalf of refugees.

## Detailed descriptions of activities and services

### Preparation

1. Divide the group into families:
  - give one envelope to each family
  - give one sheet "Family Data" to each family
  - each person should choose one role from the "Family Data" (10mins)
  - each player should act out his or her role and make a short scene.
2. The Separation.
  - blindfold, scatter and mix the different families



# PASSAGE

- explain to the team leader that each family has to look for their other members to be reunited once again.
- give each family the sheet "How did you feel when you were blindfolded?" (10mins)
- "Family Data" fill up the box "Things contained in the emergency supply case"
- give each family one "handicap card"

## 3. The Temporary Shelter

- the "Refugee leader" appears and brings the families to the temporary shelter
- the "Terrorist" appears once and a few minutes later, appears again

## 4. Crossing the Border

- the "border official" gives to each family a form to fill out

## 5. The Refugee camp

Two NGO guys:

- one makes the registration of families
- the other gives the sheet "list of available supplies" and later gives water, some biscuits and a blanket

## 6. The Interview

- give each family a sheet of paper that explains they will have an interview and that they should choose a spokesman (5-10min)
- the "immigration officer" makes an interview to each spokesman.

He could use any teacher as a translator

For more information

UNHCR developed this simulation game. A ready to print version of the activity materials can be downloaded from [www.unhcr.org/473dc1772.html](http://www.unhcr.org/473dc1772.html)

Duration

**1.5-3**  
hours

Human Resources

**15-30 participants and 4**  
game leaders

Methodology

**Roleplay**

Main Theme

**Minorities,  
Human Rights**

# LEADERSHIP STYLES EXERCISE

## Aims and Objectives

To be aware of different interaction styles and understand them  
To be aware of the influences that the environment or external conditions may have on an individual's interaction style  
To be aware of the strengths and weaknesses of the different interaction styles and the connection between them

## Materials

Pictures of the 3 animals (mandatory);  
Large sheets of paper for every different style;  
Handouts for every participant (inventory sheet)  
Markers and pens

## Where was it used?

Used during a Peacemakers camp in Crimea (Ukraine) in 2009  
Submitted by Volunteers Bulgaria

## Detailed descriptions of activities and services

### Preparation:

- Post pictures of a lion, fox and St. Bernard on three different walls.
- Beside each picture post a large sheet of paper, divided into two sections, one labelled "Good Features" and the other "Bad Features."

### Activity:

1. Ask participants to look at the pictures and then go and stand by the picture of the animal that appeals to them the most.
2. Invite each group to brainstorm and write ideas under the label "Good Features." Then have groups rotate to the other two pictures, where they will brainstorm ideas to write under "Bad Features" of that animal. Discuss what was written. (20 min)

\*Encourage some humor

Make a copy of the inventory sheet, "Interaction Styles," for each participant and have participants fill it out. (15 min)

When participants are finished responding to the statements, ask them to total columns A, B and C.

# LEADERSHIP STYLES EXERCISE

If the total in column A is highest the interaction style is represented by the St. Bernard.

If the total in column B is highest the interaction style is like a lion.

If the total in column C is highest the interaction style is like a fox.

When the participants are done with the inventory sheet, ask them to sum up their points. If the sum adds up to a different animal from the picture they were initially at, ask them to kindly move to the other picture.

## Explanation:

These three animals represent three different styles of relating with other people. Each style has its strengths and each has its weaknesses.

## Explain the characteristics of all the styles. (See below)

Reflect on how strengths become weaknesses – for example cautious, suspicious (See below)

Ask if there is someone who has a different style in the first and in the second part of the inventory. The second part is our behaviour under stress conditions (such as competition, opposition, conflict, crisis, etc)

## Debriefing:

Gather the participants in a circle and ask them to each state their interaction style, according to what they learned about themselves through this inventory.

Notice the mix of different styles in your team.

To help you move on further with the discussion, you can use the following guide questions:

What did you learn about the strengths of others with different styles?

How is our style of interaction influenced by the external conditions (stress, conflict etc)?

Why is there is a difference in style in normal situations and when in situations of conflict ?

Why is it important to be aware of the change in our style in conflict situations?

Duration

**1.5**  
hours

Human Resources

**4-30**  
participants

Methodology

**Brainstorming,  
discussion**

Main Theme

**Leadership**

# LEADERSHIP STYLES EXERCISE

## INTERACTION STYLES INVENTORY

Please put points that add up to 10 in the boxes of each numbered items A1 to B3. For example, in A1 you might distribute the points 3, 3, 4.

1A	2A	3A
A.		
1. I enjoy things most when I am ...		
<input type="text"/> helping others do what they want to do.	<input type="text"/> getting others to do what I want to do.	<input type="text"/> doing what I want to do without having to count on others.
2. I would describe myself as a person who most of the time is...		
<input type="text"/> friendly, open and who sees some good in almost in everyone.	<input type="text"/> energetic, self-confident and one who sees opportunities others miss.	<input type="text"/> cautious and fair and who stands by what I believe to be right.
3. I find those relationships most gratifying in which I can be...		
<input type="text"/> of support to a strong leader in whom I have faith.	<input type="text"/> the one who provides the leadership others want to follow.	<input type="text"/> neither a leader nor a follower but free to pursue my own independent way.
<input type="text"/> Total Column 1A	<input type="text"/> Total Column 2A	<input type="text"/> Total Column 3A

# LEADERSHIP STYLES EXERCISE

1B

2B

3B

B.

1. When I run into opposition to what I am doing, I am most apt to...

☐ give up what I am doing and put my wants be helpful.

☐ become forceful and press to one side in order to it.

☐ become doubly cautious and check my position very carefully.

2. In getting along with difficult people, I usually...

☐ find it easier to just go along with their wishes for the moment.

☐ find them as challenges to be overcome.

☐ respect their rights and insist that they respect my rights and interests.

3. If I'm not getting what I want from a relationship, I am most apt to...

☐ keep hoping and trusting that things will work themselves out in due time.

☐ become more forceful and persuasive and push harder to get what I want.

☐ abandon the relationship and look elsewhere for what it is I want.

☐ Total Column 1B

☐ Total Column 2B

☐ Total Column 3B

## ENDNOTES

- <sup>1</sup>Castro, L. Galace, J. 2010 (2nd ed). Peace Education. A Pathway to a Culture of Peace. P.17.
- <sup>2</sup>Ibid. P 28
- <sup>3</sup>Reardon B., and Cabezudo, A. (2002). Learning to abolish war: teaching toward a culture of peace. New York. Hague Appeal for Peace.
- <sup>4</sup>COMPASS. A Manual on Human Rights Education with Young People.
- <sup>5</sup>European Union External action, The Barcelona process: [http://eeas.europa.eu/euromed/barcelona\\_en.htm](http://eeas.europa.eu/euromed/barcelona_en.htm)
- <sup>6</sup>For more on this see: Euromed Intercultural Trends 2010: The Anna Lindh Report, pp 90—97, available at: <http://www.euromedalex.org/sites/default/files/AnnaLindhReport2010.pdf>
- <sup>7</sup>Ibid., p135
- <sup>8</sup>Ibid., p136
- <sup>9</sup>Haizam Amirah Fernández & Richard Youngs. (2005). The Barcelona Process: An Assessment of a Decade of the Euro-Mediterranean Partnership, 30 November 2005. Available at: <http://www.realinstitutoelcano.org/analisis/849/Amirah-Youngs849.pdf>
- <sup>10</sup>Ibid.
- <sup>11</sup>Ibid.
- <sup>12</sup>Euromed Intercultural Trends 2010: The Anna Lindh Report, p136.
- <sup>13</sup>Anna Lindh Foundation. Dialogue in Action 2008:<http://www.dialogueinaction.net/dialogueinaction/index.html>
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