



youthpeace
ambassadors
network

COMMUNITIES FOR PEACE YOUTH IN ACTIONS BUILDING

THE BOOK OF PEACE DESIGN

*Educational strategies and workshops
to design your own peace education
training*



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About the book

Since 2011, [Youth Peace Ambassadors Network \(YPAN\)](#) has been actively involved in peace education and training youth peacebuilders. During this time, we managed to develop and gather various easy-going guidelines and materials for non-formal education to equip youth workers and activists with skills to promote a culture of peace and human rights in their communities.

When working on this Book, we were driven by the question: how could we bring our methods, ideas and projects to the hands of people willing to peacefully change the world? And most importantly, to change themselves? (as yes, we have power to change ourselves, and to give a spark of hope for peaceful change). This question united four authors, 4 NGOs and some members of YPAN to gather our knowledge and experience to design, not just one more toolkit, but a practical book of peace design, containing *educational strategies and workshops to design your own peace education training*. You can use it at work, home, a small event or at any peace or human rights training.

Working on this Book - a roadmap to design peace education training, has been exciting, but at the same time, it brought critical thinking to us on the current world situation. What can support people in communities affected by conflicts? How to talk about peacebuilding in moments of division? Can one person change the mindset of a group? What can make historically-made enemies turn into long-standing supporters or even friends?

We could narrate dozens of hopeful stories from our projects that gave us an answer to some of those questions, and also opened doors to new ones. Peace education is an ongoing work, where seeds are planted to, hopefully, raise a forest within the communities.

With this book we wanted to build a resource to design spaces for young people to discover peace and human rights, and we believe we did! Surely, we also invite you to use the proposed methods and tools with reflection and to tailor them to your reality, context and culture. So now, it is your turn to try it, learn and keep showing that peace stories matter.

We welcome you to YPAN's best workshops and tools with one question:

With whom did you make peace today?

Thanks for reading, dear Peacebuilder.

About the project

The **“The Book of Peace Design”** is part of the project „Youth in Action: Building Communities for Peace” of YPAN France. This project aimed to enhance the capacity of YPAN and its local partners by training youth workers and young individuals, strengthening educational and digital capabilities, and developing peace-building tools and methodologies. Other activities of this project included international training, community online meetings, and the creation of the Nonviolent Communication educational set. This project took place from January 1st, 2023, to May 31st, 2024. It was funded by the Erasmus+ KA2 Small-scale partnerships in youth project with support from the French National Agency of Erasmus+.

About Youth Peace Ambassadors Network (YPAN)

The YPAN is a growing network of youth peacebuilders and activists. We want to develop a culture of peace in which we protect human rights, dignity, equality and respect for diversity. We strive to achieve this by empowering youth through education, advocacy, and other non-violent actions, which we deliver through projects at the local and international level.

We ask ourselves one question: With whom have you made peace today?

And we try to answer it with four pillars of work:

- Empowering youth.
- Building peace especially in conflict-affected communities
- Addressing human rights issues
- Developing our network as a platform for like-minded individuals and organisations

We have been running human rights and peace education projects since 2012. Today we have trained more than 3,000 young people from all over the world by creating safe spaces for conversations and designing and implementing actions and collaborations.

YPAN was awarded the 2022 Shalom Prize of the University of Eichstätt-Ingolstadt (KU) for its „works towards advancing peace and justice through education and advocacy“.

You can join the activities and follow the stories of the network on its [Instagram](#).



Connection to Competence Framework for Peacebuilders

The Toolkit builds upon previously developed know-how of YPAN, in particular the ‘Competence Framework for Peacebuilders’ designed with YPAN’s Peace Fellowship program.

The framework is a model of competences for individuals who are actively involved in transforming conflicts and building a culture of peace in their communities. It serves as a roadmap for the useful knowledge, skills and attitudes to function as a peacebuilder in:

- Everyday life (**Peace as a Lifestyle**)
- Peacebuilding (**Acting Peace**)
- Education and training (**Peace Educator**)



In this toolkit, all the scenarios of the workshops indicate the connection to one or more competences defined in the framework. Such a link allows us to use the toolkit as a practical example of how to develop the competences of peacebuilders.

The framework is divided into three fields of competences mirroring three levels (the personal, the actionable, and the educational):

1. Peace as a Lifestyle (refers to the personal level and defines competencies connected to living harmoniously with oneself, other living beings, and the local and global environment).

Competences:

- Building non-judgemental relationships with oneself and other people
- Cultivating self-empowerment and inner peace
- Practising nonviolence to contribute to a culture of peace
- Awareness of existing conflicts
- Understanding interculturality and diversity of cultural expressions
- Seeking peace with nature

2. Acting Peace (refers to the actionable level and defines competencies needed when working on organising, planning, and implementing peacebuilding activities)

Competences:

- Comprehensive conflict analysis
- Community building
- Conflict transformation (working with conflicts and transforming them non-violently)
- Showing conflict sensitivity
- Practising empathy
- Active listening
- Profound emotional literacy
- Recognising our own biases
- Peace advocacy and creative strategies for peace

3. **Peace Educator** (refers to the educational level and defines competencies needed for strengthening the educational side of peacebuilding activities and boosting the capacity to design, implement, and evaluate peace education)

Competences:

- Facilitating individual and group learning processes
- Introducing and applying key concepts of peace education for the development, implementation, and evaluation of educational activities or projects
- Communicating with participants and treating them with understanding in the educational process
- Planning the educational process based on educational goals
- Understanding context and social reality in the development of educational programs
- Being a role model



A detailed description of the Competence Framework can be found on the [YPAN website](#).

COMMUNITIES FOR PEACE YOUTH IN ACTIONS BUILDING

The structure of this toolkit and how to use it

Welcome! If you have this toolkit, we assume you are seeking to learn more about peacebuilding, its practices and how to boost a culture of peace.

At the time of writing this content, we ask ourselves: what are the main elements of a training done by YPAN members? The answer gave us the structure of this toolkit. This toolkit covers the full life cycle of a training, starting with designing and planning a training to implementing it and finally to evaluating it.

In this toolkit you can find 10 sections:

Introduction to the training course:

An overview of the course objectives, structure and expectations to set the stage for participants' engagement.

Teambuilding

Activities and exercises designed to foster cohesion, trust and collaboration among participants.

Energizers

Short, interactive activities to re-energize participants and maintain engagement throughout the training sessions. They also help team building.

Common ground in understanding peace

Exploring values, principles, and concepts related to human rights and peace that are important for building a common understanding and boosting empathy across cultures.

Shaking the essence - identity and values

Reflective exercises to explore personal and group identities, values and their impact on conflict dynamics. This section also contains activities to understand biases and privileges in communities.

Mapping realities and conflicts - understanding conflicts

Techniques and tools for analysing and understanding the root causes, actors, and dynamics of local and international conflicts and how to take action on them.

Tools for conflict transformation

This section gives a series of tools to shape strategies, promote dialogue or build change. It is divided into five sections: communication, emotional literacy, community building, understanding narratives and mindfulness.

Action planning

Guidance and resources for participants to develop tangible local plans for implementing conflict resolution strategies in their communities.

Evaluation

In order to understand the outcome of the training, it is important to assess the effectiveness and impact of the training course or workshops, including participants' learning outcomes.

Reflection groups

Structured sessions for participants to reflect on their learning, share insights and identify areas for personal and collective growth.



How can you use this toolkit?

At the time of developing a training or running a series of workshops, you can start from the beginning and follow up until the end of the toolkit. Alternatively, you can flip through the pages and visit the sections most relevant to your activity. You can choose the best way to use this toolkit.

Each workshop is structured in the following way:

- An aim and summary of the session
- Competences addressed from YPAN's Framework of
- Competences for Peacebuilders
- Learning objectives
- Duration
- Materials
- Step by step of the workshop
- Debriefing questions
- Follow-up proposals
- Additional information (other workshops/other links/manual/resources)
- Handouts (materials to be printed/used)

Feel free to print the workshop or write it in your trainer's handbook for future sessions.

Do you have any feedback or suggestions for the workshops presented?

Do you think there is a creative way of improving what you are reading here?

Do you want to share a compliment or a challenge you faced?

You can write to us at info@ypan.org - we will be thankful for your feedback.

We hope you enjoy exploring these workshops.

It is always a good time for peacebuilding.

Activities

Introduction to the training course

Summary: this session is dedicated to welcome participants, clarify the aim and objectives of the training and provide an overview of the program in order to create conducive learning.

Competences addressed:

- Community building
- Active listening

Learning objectives:

- To introduce the aim, objectives and values of the training
- To get to know each other, the team and the venue
- To understand the process of the training
- To build trust and inclusion by creating space for questions and seeking clarification about the training processes

Duration: 90 minutes

Materials:

- Room big enough for all participants
- Prepared flipcharts (that contain an overview of the program, aim and objectives, hot air balloon)
- Colourful markers

Instructions:

Step 1. Welcome

Welcome participants of the training and set the context of the training and its main topic. Introduce the organisers of the training to the participants and highlight what is special about the training and its participants.

Step 2. Team and participants presentation

Invite the trainers team to present themselves including their roles at the training and their background. Follow with inviting participants to present themselves by sharing their

- *name,*
- *pronouns,*
- *where they feel local,*
- *their connection to peace.*

Step 3. Venue welcome

Get participants familiar with the story of the place where the training takes place, which builds a feeling of safety, connection and deeper meaning behind the choice of place.

Step 4. "World Café"

Introduction to the activity.

Let participants know that this part of the session will allow them to discover the framework of the training. It will use the World Café method in which they will work in four groups. The room should be set up with four tables, each creating its own station. In their groups, participants will visit each station/table and explore a part of the training framework. Each group will visit every table by rotation.

Task for the "World Café":

Visit each of the five tables of the World Café and follow the instructions of the facilitator:

Table 1: Training story, aim and objectives

Table 2: The program of the week

Table 3: Flipchart divided into four squares for participation and learning intentions: (I want to learn... (needs); I want to contribute...(contributions); I expect... (expectations); What could be an obstacle for me? (fears)

Table 4: About YPAN (introducing Youth Peace Ambassadors Network, its mission, values etc..)

Table 5: Non-formal education (introducing educational format of the training)
Conclusions from the World Café from the facilitator of table 3.

Step 5. Conclusion and wrapping up the session

Conclude the session with checking if there are any outstanding questions, doubts or comments about the project and training.

Advice to the facilitator:

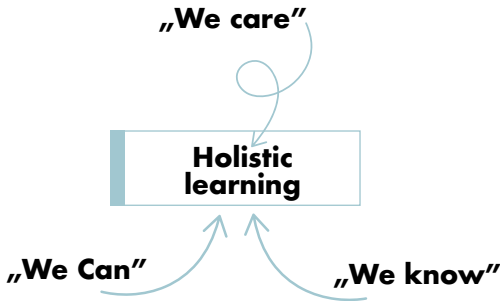
For the "World Café" you can formulate various topics (such as introduction to Erasmus+ program, training logistics etc.) for each of the tables or add more tables if needed.

To encourage participants to ask questions - ask participants to share their perceptions first in a pair and then ask for possible comments or doubts on the training program during the World Café.

Handout:

Information about non-formal education

YPAN trainings are designed mostly for non-formal educational settings. Activities used in trainings take a holistic approach, meaning they work towards cultivating knowledge, skills and attitudes within a social context.



To understand the non-formal education setting, it is important to understand the structural differences between formal, informal and non-formal education.

Informal education

Informal education refers to a lifelong learning process, whereby each individual acquires attitudes, values, skills and knowledge from the educational influences and resources in his or her own environment and from daily experience. To name a few examples, people learn from family and neighbours, in the marketplace, at the library, at art exhibitions, at work and through playing, reading and sports activities. The mass media are a very important medium for informal education, for instance through plays and film, music and songs, televised debates and documentaries. Learning in this way is often unplanned and unstructured.

Formal education

Formal education refers to the structured education system that runs from primary (and in some countries from nursery) school to university, and includes specialised programs for vocational, technical and professional training. Formal education often comprises an assessment of the learners' acquired learning or competences and is based on a program or curriculum which can be more or less closed to adaptation to individual needs and preferences. Formal education usually leads to recognition and certification.

Non-formal education

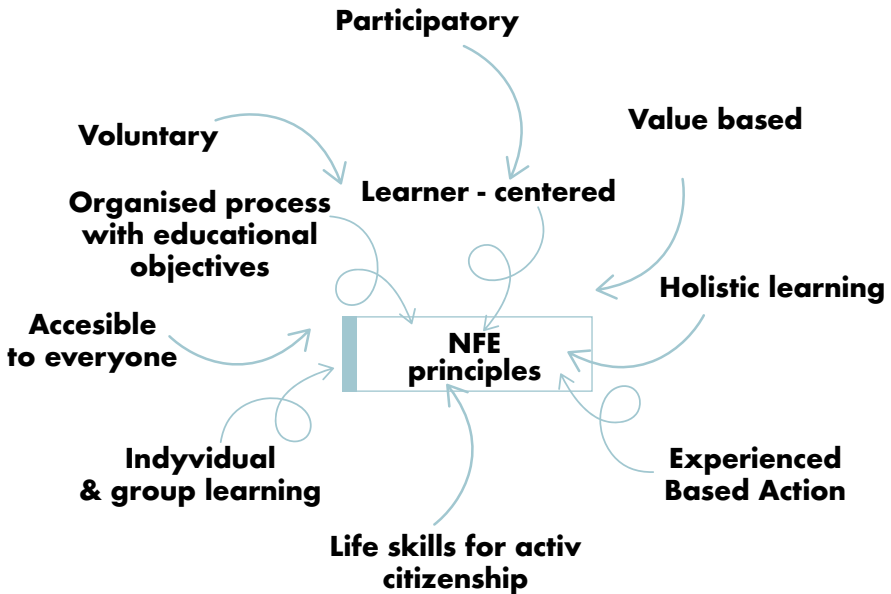
Non-formal education refers to planned, structured programs and processes of personal and social education for people designed to improve a range of skills and competences, outside the formal educational curriculum. Non-formal education is what happens in places such as youth organisations, sports clubs, drama and community groups where people meet, for example, to undertake projects together, play games, go camping, or make music. Non-formal education achievements are usually difficult to certify, even if their social recognition is increasing.

Non-formal education should also be:

- Voluntary (attended by people who choose to take part in this learning experience, it is the learner's choice to take part in the activity)
- An organised process with educational objectives
- Participatory (learners play an active role in the activity)
- Learner-centred (participants' needs are in the centre of the learning process)
- About learning life skills and preparing for active citizenship (gained skills are practical and useful)
- Based on involving both individual and group learning (groups and individuals are sources of learning)
- Holistic learning (develops physical, emotional and cognitive dimensions of learners and uses diverse methods)
- Based on experience and action
- Value based (promotes among other things human rights, social inclusion, cooperation and dialogue)
- Reflective learning (participants have opportunities to reflect on their learning)
- Accessible to everyone (ideally)

Formal, non-formal and informal education are complementary and mutually reinforcing elements of a lifelong learning process.

(Handout inspired by [*Compass. Manual for Human Rights Education with Young People*](#))



Activities

Team building

Take your Pick!

Summary: this team building activity is designed to foster cohesion, trust, and collaboration among participants through fun challenges.

Competences addressed:

- Community building
- Empathy
- Active Listening
- Building self-empowerment
- Building non-judgemental relationships with oneself and other people

Learning objectives:

- To build the relationships between participants
- To foster the connection in a creative way, understanding that sometimes imperfection is better than not trying
- To create the safe and brave space that will boost sharing opportunities of the participants
- To get familiar with the learning framework

Duration: 90 minutes

Materials:

- Printed activity sheet
- Colourful papers, markers, pens
- Big room or outside area

Instructions:

Step 1. Introduction to the session

Give participants the printed activity sheet while introducing the task, which is to get the best possible result in 60 minutes. Emphasise the need to make a plan of when the activities will be done and by whom before they were started.

Step 2. Presentation of the outcomes

After 60 minutes, make everyone gather around a circle and ask them to present the results. Take pictures of each moment for the memory.

Debriefing:

- How do you feel now?
- What did you learn about your team in this activity?
- What did you learn about yourself ?
- How did you start the activity? Did you give enough time to think about and discuss with the team how to accomplish it?
- How did you communicate during the activity? Was it successful?
- What methods or processes did you use to complete the task?
- Which methods worked? Which didn't? Why?
- In terms of working as a team, what would you do differently next time?
- What can we take from this exercise for the rest of the week?
- How can we translate our learnings into methods of working together?

Advice to the facilitator: *You can adjust the activities on the sheet based on the relevance of the training.*

Follow-up proposals: You can continue this activity by proposing participants to create a co-living and/or co-working agreement of the week by asking: what would support our safe learning? What would we need to feel comfortable this week? How should we all treat each other?

Handouts *(materials to be printed/used):*

TAKE YOUR PICK! (TO GIVE TO FACILITATORS BEFORE ACTIVITY)

Tasks:

- Achieve the best possible result
- Choose the missions you want to develop.
- Before starting a mission, give this paper with chosen missions outlined to the trainers (You lose 50 points for each activity that you didn't do this for).
- In case you have time left, you can choose some extra missions but you will only get 50% of the points.
- Keep your own time and score.
- All points gained by individuals, small groups or the whole group are added together.
- You are allowed to repeat missions.
- Have fun!

Time: You have 60 minutes to achieve the best possible result for this exercise

Material: all the space and human resources (besides the team)

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Do?	What?	Who?	Points
	Make a list of inclusive energizers	whole group	150
	Play an energizer all together	whole group	200
	Go and take a group rest for 5 min	whole group	300
	Create a video trailer for the New Stories project	whole group	600
	Keep the score of how many points the group makes	indyidual	20
	Sing a song together for at least 2 minutes	whole group	275
	Have from each group member the rights they appreciate most having	some people /individual	35
	Make an original ashtray for the smokers	individual	175
	Pretend to be a chicken for 3 minutes (sound and vision)	whole group	600
	Find 20 quotes on Human Rights, write each of them on a colourful A4 paper and make an exposition	some people /individual	85,5
	Keep the time for this activity	some people /individual	18
	Be silent with the whole group for 10 minutes	whole group	500
	Make a short theatre play about freedom of speech	some people /individual	100
	Create 5 slogans to promote New Stories project	individual	15
	Have as a group only 10 hands and 15 feet on the ground for 20 seconds	whole group	203
	Give a present to somebody	individual	97
	Put everybody sitting on a chair. For a period of 2 minutes at all times 4 people (no more, no less) need to be standing up. A person can only be standing for a maximum of 10 seconds. During the 2 minutes nobody can talk (you can ask a team member to keep time and facilitate)	whole group	200
	Count how many languages are spoken in the group	some people /individual	56
	Create a library list with ALL the books you brought to the training	some people /individual	111
	Make a group walk around the building	whole group	300
	Make a suggestion and create a social committee for an evening activity	some people /individual	120
	Make an list of movies related to HR and peace	individual	73

MAXIMUM POINTS POSSIBLE?

4,148

Make something useful but imperfect

Summary: activity to support the connection between participants using artistic, creative and out-of-the-box thinking, making them understand the need for supporting each other and cooperating as a team.

Competences addressed:

- Community Building
- Facilitating individual and group learning processes

Learning objectives:

- To develop a team culture via individual and group contributions
- To support the development of networks between participants
- To show that good is better than perfect and that the process is the fun part of creativity
- To go beyond formal thinking and use creativity as a tool for connection

Duration: 1 hour

Materials:

- Thread
- Scissors
- T-shirts or other textile material
- Sticks or any other material you may find around
- Two cards of the same colour for each group (it can be two white cards per group)

Instructions:

Step 1. Unite the participants in groups with colours

Unite them in a creative way i.e. asking them about their favourite colour (yellow, blue, orange, or purple). Make groups of 3-4 people (no more) based on common preference of colours.

Step 2. Give the instructions to participants, take some pressure off and give the tools

Tell participants that this activity is called „Make something useful but imperfect“. After this, give them a set of tools (one scissor, one t-shirt, some sticks and 1-2 metres of thread). They will have 45 minutes to build something with the tools given to them, they cannot use other tools around them.

Step 3. Extra instructions

- Each person of the group needs to have a moment to express themselves.
- Each group will have two magic cards (colour or white cards). They can go to another group and have 5 minutes of one person's time. The chosen person cannot refuse.
- Each team will get 10 extra points if the group uses at least one card.

Step 4. Present the results

Once the time is done, each group needs to showcase their „something“ in 1 minute. You can put the facilitators as jury or make a small theatre space for presenting. The final aim is not to build a competition, but to enjoy the process.

Debriefing:

- How was the process?
- What did you learn?
- How did it start?
- What or who decides what is useful or not? (in the group, in society)
- Are you happy with the result?
- Did being perfect slow you down?
- Did you use the 5-minute cards?
- How was it to cooperate with other people or teams?
- How can we keep cooperation in the upcoming days?

Advice to the facilitator: *This is a game for creativity and fun, not a competition. Try to make the participants engage. If they are done early, feel free to challenge them to create another „something“.*

Additional information: This workshop works very well for artists, as they will use the time given. For non-artist groups, it is good to think about a second game/ package of tools, as they tend to be done faster.

Swamp

Summary: In this session participants will start to explore problem-solving in groups, which will improve teambuilding and co-working.

Competences addressed:

- Community Building
- Active Listening

Learning objectives:

- To raise a collective ownership over sharing responsibilities for reaching the goal
- To stimulate the willingness for cooperation and dialogue
- To develop the participants' skills in dividing roles, building a team and actively listen to each other
- To contribute to creation of safe and trustful learning environment

Duration: 90 minutes

Materials:

- Paper tape
- 2 x drawn or printed map of the swamp
- Flipchart with swamp rules

Instructions:

Step 1. Unite the participants in groups with colours

Start the activity with dividing participants in 2 groups (each group has a facilitator assigned to them).

Introduce participants to the mood of being in the swamp. Show them the picture of the swamp and instruct that in the swamp you can move safely just when you step on the stones. Use scotch tape on the floor to visually represent this.

Let participants know their task is to pass through the swamp and arrive at the opposite part of it by finding the stones in it.

One group will start from the right side and the other from the left side.

Encourage participants to take care of each other so that none will end up in the swamp.

Step 2. Introduction to swamp rules

Present to the group the rules on how to cross the swamp.

- there is only one way to pass (it is unchangeable)
- The stones to pass are always at the grid next to the previous stone
- everyone has to pass in chain hand in hand
- everyone has to pass from one side of the swamp to the other
- it's not possible to talk
- no more than 2 feet can be on one spot
- the chain cannot be broken
- mistakes will be announced
- after each mistake the group will re-start from the beginning (the leader of the chain goes to the end of the chain)

After presenting the rules, give participants a minute to prepare themselves to cross the swamp.

Step 3. Crossing the swamp

Crossing the swamp should start simultaneously for both groups. Both groups try to cross the swamp and each time they step on the wrong place of the pattern, they start again from the beginning.

Each group is assigned the facilitator who has a map of stones in their hands.

Facilitator makes a sound to let participants know that they have made a mistake (a sound is made for any kind of mistake: crossing where there is no stone, talking, more than 2 feet on the grid, etc.)

Every mistake makes the group start crossing from the beginning (the first person in the chain goes to the end of it).

Step 4. Finding a strategy

After a few trials, groups are given 3 minutes of talking to decide on a strategy to fulfil the task. Then the crossing of the two groups starts again and their mistakes are announced with the sound.

Step 5. Closing the activity

Facilitators encourage the groups to try a few more times to cross the swamp.

The activity ends when both groups have passed or when the time for trials has passed.

Debriefing:

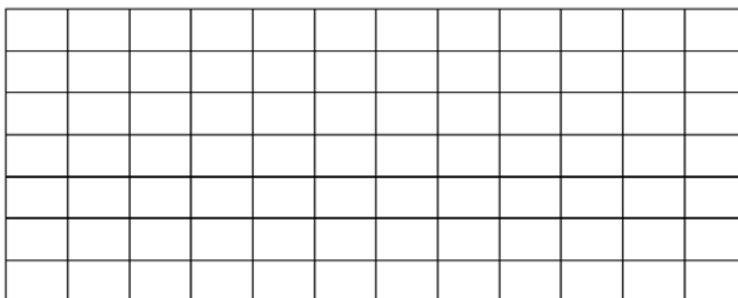
Debrief the activity with the group around their emotions, process and relation between the activity and reality.

-
- How do you feel at the end of the activity?
- How did you organise yourselves when hearing the instructions?
- Was it clear to everyone what was happening?
- What were your strategies for cooperation?
- What were your main challenges as a group? As individuals?
- How were you communicating?
- Which attitudes the two groups had towards each other? Were there any elements of competition or cooperation?
- Do you find similar situations in real life (your life)?
- What can you learn from this game to support your living and working together

Advice to the facilitator:

When preparing the room keep in mind:

- if you have a projector in the room you can put a picture of the swamp on the screen
- before starting the activity the workshop room has to be properly arranged in the following way: the paper tape has to be put on the floor to create a rectangular pattern (similar to a chessboard - 6 by 12 squares). Inside the rectangle, other strips in horizontal and vertical are added. The distance between the strips has to be the same.



(proposed pattern of the scotch tape on the floor)

Each facilitator needs to have the same map of stones and guide the group based on the same map (one facilitator starts from the left side and the other from the right side).

Follow up: You can link the activity with the creation of the group agreement. If you are seeking for trust building activities, refer to Toolkit of Turning the Tide and their [trust games](#).

Handouts:

								●	●	●	
					●	●	●	●		●	
●	●	●			●					●	●
		●			●						
		●	●	●	●						

(example of proposed stone way for each facilitator))

Human Bingo

Alternative names: YPAN Bingo or PEACE Bingo

Summary: The session helps participants to start to get to know each other and build connections.

Competences addressed:

- Community Building
- Active Listening

Learning objectives:

To get to know oneself and other participants in the group

To create a space to actively listen to each other

To awake curiosity about other participants

To acknowledge diversity of experiences and backgrounds in the group of learners

Duration: 30 minutes

Materials:

Printed handout - grid of Human Bingo for every participant

Instructions:

Step 1. Introduction to the session

Inform all the participants about the learning objectives of the activity. Let participants know they will all get Bingo grids, and like in a classic bingo game, they will need to get the squares of the grid filled in. Just this time, their goal is to fill in all the fields on the grid. They can fill in the grid by talking to other group members, and getting their answers to the questions. Each answer should come from a different person (instruct participants to put a name of the participant who gave them each of the answers). Invite participants to have fun and be curious. When someone will have all the squares of the grid filled in - they can shout: "Bingo".

Step 2. Checking the answers

When someone from the group shouts "Bingo", the collection of answers from other participants ends. Ask the person who shouted "Bingo" to reveal their answers and people who gave them. Invite other people to share their answers too and to collectively build know-how of correct answers (wherever the correct answers exist). In the end, this activity is about getting to know each other, and not about winning.

Debriefing:

Which questions were the hardest to answer? Why?

How did you know about peace and peacebuilding? What are your sources of learning?

Advice to the facilitator:

The questions in the bingo can be changed, depending on the aim of your activity. As an example, you can find the YPAN bingo which aims to get to know the Youth Peace Ambassadors Network and its history. Peace Bingo aims to build up on knowledge on peace and peacebuilding.

Follow-up proposals:

To continue building team spirit and cooperation, follow-up the activity with other team building activities.

Additional information:

Explore the variation of Bingo on sharing experience on human rights in [Compass. Manual for Human Rights Education with Young People](#)

Handouts:

Human bingo

SOMEONE WHO TRAVELS GREEN...	SOMEONE WHO IS A MEMBER OF PEACE YOUTH NETWORK...	SOMEONE WHO WORKS IN PEACE EDUCATION FIELD...	SOMEONE WHO KNOWS WHAT PEACE SYMBOL REPRESENTS...	SOMEONE WHO HAS SIBLINGS...
SOMEONE WHO CAN SING OR PLAY A MUSICAL INSTRUMENT...	SOMEONE WHO LIKES OPERA...	SOMEONE WHO KNOWS AN EXAMPLE OF A SUCCESSFUL NONVIOLENT STRUGGLE...	SOMEONE WHO IS WORKING IN A PEACE/YOUTH NGO...	SOMEONE WHO IS PRACTISING SOME SPORT...
SOMEONE WHO HAS A PET...	SOMEONE WHO CAN NAME SCHOLARS IN PEACEBUILDING...	SOMEONE WHO HAS INNER PEACE ROUTINES...	SOMEONE WHO CAN NAME FAMOUS PEACEBUILDER...	SOMEONE WHO IS VOLUNTEERING IN NGO...
SOMEONE WHO COLLECTS SOMETHING...	SOMEONE WHO KNOWS WHEN IS THE INTERNATIONAL PEACE DAY...	SOMEONE WHO MILKED A COW...	SOMEONE WHO SPEAKS MORE THAN 3 LANGUAGES...	SOMEONE WHO TOLD YOU THE WORD "PEACE" IN THEIR NATIVE LANGUAGE...

YPAN bingo

How many members does YPAN have?	What is the most important thing you need to do to become a member of the YPAN?	How many "little HUMANS" are in the logo of the YPAN?	What do these "little humans" represent?
Once the YPAN board member had an idea to promote the YPAN with sweets. What kind of sweets was it?	What is the name of the independent chair of the YPAN?	What does YPAN stand for?	What are the 5 values of YPAN?
Who is the president of the YPAN?	In which year the European Union established the YPAN?	What is the slogan of the YPAN?	Who will get a Nobel Peace Prize from the YPAN?
YPAN is a hippie movement. True or false?	At least 3 YPAN members love NVC. Name them.	When has YPAN implemented its first training?	YPAN operates only in Europe. True or False?

Peace bingo

The name of a document that proclaims right to peace	An example of direct violence	A country where military service is obligatory	An example of a connection of peace and human rights
An example of Peace Treaty	An example of conflict management mode	An organisation that works in the peacebuilding field	A group or community whose freedom from discrimination is often violated in your country
An example of disputed territory	An example of war	An example of peacekeeping operation	A name of a person who distinguished positive and negative peace
Someone who works for peace on everyday basis	A movie/series/book about nonviolence	An example of a country which constitution mentions peace	A person who is working in peace education

Group strengths

Summary: The focus of this session is to create space for participants to explore their own strengths and talents.

Competences addressed:

- Community Building
- Cultivating Self-Empowerment and Inner Peace

Learning objectives:

- To create space for participants to explore their strengths and talents within the group
- To empower each participant and the group itself to contribute to the learning process of others
- To get to know each other
- To map the skills of participants in the group

Duration: 45 minutes

Materials:

Cards with strengths printed on them (one strength on one piece of paper) Printed handout - grid of Human Bingo for every participant

Instructions:

Step 1. Introduction to the session

Introduce the learning objectives of the session focusing on the empowerment part and state that everyone has unique talents. Let participants know that on the floor they can find various strengths/talents. Their task is to go around the room and find the 3 strengths they have, which they believe can be of use at the training or the ones that are their favourite ones. Ask participants to note their 3 strengths on the piece of paper (not to collect the cards as maybe someone else in the group would pick the same strength).

Step 2. Sharing strengths

When all the participants have noted down their 3 strengths, invite them to form groups of 2 or 3 and invite them to share their identified strengths with their discussion partners. Allocate time for discussion so that everyone will have a chance to share. If you have time and the group already knows each other - ask people in the group to identify one more strength for each of their group members.

Debriefing:

- How do you feel?
- How was the process of discovering your strengths?
- Was it difficult to pick 3 of them?
- What have you learned about yourself? And other people in the group?
- What mapping strengths can mean to group work at this training?
- What will you do with the learnings of this session?

Advice to the facilitator:

Prepare the working room by making a space in the middle and distributing the strengths cards on the floor, so that participants can walk around and in between them.

Follow-up proposals:

Follow up with a tool to identify different group types and how they relate to each other in the Toolkit by [Turning the Tyde - group types](#).

Additional information:

Strengths in handout named as in the tool CliftonStrengths (also known as StrengthsFinder) popularly known as Gallup test.

Handouts:

Achiever
Arranger
Belief
Consistency
Deliberative
Discipline
Focus
Responsibility
Restorative

Activator
Command
Communication
Competition
Maximizer
Self-Assurance
Significance
Woo

Adaptability
Connectedness
Developer
Empathy
Harmony
Includer
Individualization
Positivity
Relator

Analytical
Context
Futuristic
Ideation
Input
Intellecion
Learner
Strategic

Strength in Solidarity: building brave spaces for minorities and people affected by war.

Summary: The Strength in Solidarity workshop endeavours to empower youth workers with the essential tools and knowledge, including practical strategies and an understanding of the „do no harm“ approach for cultivating brave spaces that foster the holistic development of young people impacted by the traumas of war and being part of a minority.

Competences addressed:

- Building non-judgemental relationships with oneself and other people
- Understanding context and social reality in the development of educational programs
- Facilitating individual and group learning processes

Learning objectives:

- To equip youth workers with practical strategies and a deep understanding of concepts such as “brave spaces” and „do no harm” to effectively support young people affected by war and from marginalised backgrounds
- To provide participants with the tools and techniques necessary for creating brave spaces within their communities, fostering empathy and building solidarity among diverse groups
- To enable youth workers to facilitate the holistic development of young people by creating environments that promote healing, resilience and emotional well-being, thereby empowering them to overcome the challenges associated with their experiences of war and marginalisation

Duration: 90 minutes

Materials:

- Flipchart + markers
- Comfort-Stretch-Panic Model (prepared flipchart/online photo/presentation)
- Do no harm principle elements (prepared flipchart/online photo/presentation)

Instructions:

Step 1. Self reflection

Encourage participants to take a moment for private reflection on what constitutes a safe space for them personally and what elements are necessary for its creation. Emphasise that this reflection is private and will not be shared with the group.

Step 2. Safe space?

Following the self reflection, facilitate a group discussion on the feasibility of creating a safe space when working with minorities and individuals affected by war or armed conflicts, based on participants' reflections. Invite participants to justify their perspectives.

Step 3. Comfort-Stretch-Panic Model

Introduce the Comfort-Stretch-Panic Model in learning and explain its components. Facilitate a discussion on the correlation between these elements and the creation of safe spaces, particularly in the challenging context of working with youth affected by war or belonging to minority groups.

Step 4. Brave space

Introduce the participants to the brave space concept. Explain that while a safe space typically aims to create an environment where individuals feel free from harm, discrimination or discomfort, which especially in the context of working with vulnerable communities is hard to achieve, a brave space goes further by actively encouraging open dialogue, challenging discussions and constructive disagreement. In a brave space, participants are encouraged to express their opinions, share their experiences, and engage in meaningful dialogue, even if it involves addressing difficult or controversial topics. It's a space where people feel empowered to speak their truth, knowing that they will be respected and listened to, even if others may disagree.

Step 5. What's my role in building brave spaces for youth? - Do No Harm approach

Explain that the Do No Harm principle is a part of trauma informed youth work and is about not putting young people at additional risks with our actions, acting at the best interest of youth and avoiding doing physical, psychological, emotional harm or trauma or introducing risk of re-traumatisation. Present the key elements of the approach and their relevance to creating brave spaces for youth affected by war or belonging to minority groups.

Present the elements of Do No Harm:

1. Understanding the context
2. Identifying youth needs
3. Understanding dividing and consolidating factors
4. Understanding the details of the activities (what? when? why? who? by whom? when? where? how?)
5. Understanding options for change to eliminate negative effects or enhance positive changes
6. Building relations with young people based on respect, nondiscrimination, trust, confidentiality, privacy and well-being
7. Creating safer spaces for young people
8. Reducing the factors dividing the society and enhancing consolidating factors

Step 6. Brave space making in action

Divide participants into small groups and provide each group with a brief description of a specific demographic they will be working with. Task them with developing an action plan for youth workers to create a brave space within that demographic, drawing upon the principles of Do No Harm.

Step 7. Action Plan Presentation

Invite groups to present their action plans, allocating three minutes per group for the presentation followed by feedback from the rest of the participants.

Debriefing:

- Do you understand the concept of brave space in youth work with people affected by war and being part of the minorities?
- How was the process of creating the action plan for youth workers?
- What challenges do you see when it comes to building brave spaces for youth in your work?
- Are there any elements that we've missed when talking about brave spaces and Do No Harm? If so, what are they?

Advice to the facilitator:

The length of this workshop depends on the size of the group - be mindful of the time and the learning pace of the participants. Make sure that all of the elements that you're explaining are clear for the participants.

Follow-up proposals:

Mockup training on brave spaces to be performed by the participants, inclusive language, active listening and non-violent communication training for youth workers as all of these components are very important for creation of brave spaces for youth.

Additional information:

[GUIDE on the Educational Course of Trauma Informed Youth Work](#) drafted within the Council of Europe Projects

[The Comfort - Stretch - Panic Model](#) by Amsterdam University of Applied Sciences (Safeguarding Young People in Care)

Handouts:

Description of the demographics for the “Brave space making in action” part of the workshop:

- The group consists of young refugees from different countries who are staying in the same reception centre. They have different ethnicities and religions, which often causes tensions. All of them are male. They often play football together.
- The group consists of internally displaced youth in a country with ongoing armed conflict. They share the same nationality and are similar ages. They come from different regions and speak different languages. They have different genders.
- The group consists of refugees from one war affected country and young people from the host country. All members of the group are the same age and share the same ethnicity. They don't speak the host country's language on the same level. They have different genders.
- The group consists of young people who are living in the same city. They speak the same language and their families have a similar economic status. They have different religions, different genders and different races.
- The group consists of young people residing in an area that has been affected by war right before they were born and that still has ongoing tensions between the two largest national groups. They come from both of the conflicted groups, speak different languages, have different religions and different genders. They live in the same town and their families have similar economic situations.
- The group consists of young people from a small town in one country. They share their nationality, religion and culture. They are coming from very religious families. They have different genders and sexual orientations.

Common ground in understanding peace (understanding and applying key concepts)

World Café with reflective questions

Summary: To familiarise participants with the core concepts related to peace through an interactive activity and to explore their own perspective on the issues discussed in the training/activity.

Competences addressed:

- Introducing and Applying Key Concepts of Peace Education for the Development, Implementation, and Evaluation of Educational Activities or Projects

Learning objectives:

- To explore the main concepts of the training/activity as a cornerstone for future activities
- To build a common understanding about the notions of peace, conflict, violence, conflict transformation and human rights
- To set the ground for getting deeper into the learning activities of the training course

Duration: 90 minutes

Materials:

- Flipcharts and papers
- Markers
- Projector

Instructions:

Step 1. Introduction to the session

Explain to the participants that this activity aims to set the common ground in understanding the main concepts that will be used throughout the training.

Step 2. World Café

They will exchange their thoughts and experiences through the World Café method. Explain that they will visit different World Cafés to explore different concepts related to the training course. Divide participants into five groups. Each group will rotate through five different cafés, spending 10 minutes at each.

Questions for Cafés:

- Violence - For me, violence is when...
- Peace - When I think of peace, I think of...
- Conflict - When I hear conflict, I think of...
- Human Rights - For me, human rights are...
- Conflict Transformation - In my everyday life, I transform conflicts by...

Each café will have a facilitator present whose role is to guide the discussions, take notes on flip charts and to signal when it's time to rotate. The groups rotate clockwise.

Step 3: Presentations

Each café and facilitator has three minutes to present the conclusions of their discussions. Order of presentations should be: Violence, Conflict, Peace, Conflict Transformation and Human Rights.

Step 4: Space for Theoretical Input

After presenting the brainstorming of each café, finalise the session with theoretical input on violence, conflict, peace, conflict transformation and human rights.

Debriefing:

- How do you feel?
- What is your main learning point from this session?
- Were there any "aha" moments?
- Was there anything that surprised you in this process?
- Questions to think about in the following days: We will be answering them during the week.
- Is peace just the absence of war?
- Are conflict and violence the same?
- Can conflict be positive?
- Does human rights protection depend on us as well?

Advice to the facilitator:

Ensure that facilitators at each café are well-prepared to guide the discussions effectively. Besides that, make sure to be prepared to give theoretical input on the concepts. Depending on the topic of the training course, you can change the questions and concepts as well.

Follow-up proposals:

Following this activity, you can proceed with other activities on common ground in understanding concepts (if they differ from those explored in this activity) or with conflict analysis and conflict mapping.

Additional information:

For more information about the above mentioned concepts, you can explore [YPAN's Peace Fellowship Toolkit](#), or the "[Compass](#). Manual for Human Rights Education with Young People" of the Council of Europe, or T-kit 12 [Youth Transforming Conflict](#) by the Partnership between the European Union and the Council of Europe.

Peace concepts through various tasks

Summary: Activity to explore concepts connected to culture of peace through interactive tasks

Competences addressed:

- Awareness of Existing Conflicts
- Practising Nonviolence to Contribute to a Culture of Peace
- Introducing and Applying Key Concepts of Peace Education for the Development, Implementation, and Evaluation of Educational Activities or Projects

Learning objectives:

- To get familiar with the main concepts of the training such as: violence, conflict, peace, culture of peace
- to map the participants' understanding of the above mentioned terms as a starting point to building a common definition
- to have a common understanding and definition of the above mentioned terms while also exploring the existence of other definitions

Duration: 90 minutes

Materials:

- Flipcharts/slides prepared with the concepts explaining violence, conflict, peace, peacebuilding (see activity: World Café)

Instructions:

Step 1. Introduction to the session

Introduce the learning objectives of the session to the participants. Connect them to the objective of the training. Let participants know that the concepts they will be exploring have a lot of definitions. This session will explore these various definitions through encouraging participants to share their existing knowledge as well as explore how YPAN defines these concepts. Introduce the agenda of the session which is exploring four concepts one by one, first digging in participants' understanding through discussion and practice, then following up with YPAN points of reference.

Step 2. Concepts exploration: violence

Divide participants in four groups and give handout 1 to each group. Ask participants to group the cases in a way that makes sense to them.

Ask each of the groups to present their outcomes and follow with short debriefing:

- How did you decide on grouping the statements?
- Is everybody in your group happy about the results/ decisions taken?
- Were some statements perceived as more violent than others?
- Which statements would be examples of direct, structural or cultural violence?
- Do any of the statements relate to the situation you know about?

Proceed with presenting the concept of violence (handout in activity: World Café with reflective questions).

Step 3. Concepts exploration: conflict

Invite participants to explore the concept of conflict. Ask them to form a circle and place three chairs in the middle of the circle. Then ask participants to use chairs as objects and to re-arrange them to visualise how they understand or perceive conflict. After each "visualisation" of the conflict ask if the "artist" would like to explain the position of the chairs. Repeat several times to gather a few ideas on conflict perceptions.

Debriefing

- What have you learned about perceptions of conflict?
- What is the nature of conflict? Is it negative, positive, neutral?
- What would need to happen so that conflict would be an opportunity for growth?

Proceed with presenting the concept of conflict (handout in activity: World Café with reflective questions).

Step 4. Concepts exploration: peace

Invite participants to explore the concept of peace. Divide them in groups of four people (ensure cultural diversity in each of the groups). Ask the groups to identify and draw symbols of peace in their own culture, and later on to present them to everyone in the group. You can ask participants if they know the meaning behind identified symbols.

After presentations, ask debriefing questions:

- Was it easy to agree on what is a symbol of peace?
- Were you surprised by any peace symbol?
- Do you agree with the use of the identified symbols as symbols of peace? Why?
- Have you identified any symbols of peace common for various cultures?

Proceed with presenting the concept of peace (handout in activity: World Café with reflective questions).

Step 5. Concepts exploration: culture of peace

Invite participants to explore the concept of a culture of peace by asking them to place the given elements (handout 2) into one of the two columns:

Column I: culture of peace and non-violence

Column II: culture of war and violence

After seeing the final outcome of two columns, ask the participants if they see the need to update the proposed elements and if so, which elements would they add to Column III: progress?

Proceed with sharing information about the United Nations documents about culture of peace (in notes of Handout 2)

General debriefing:

- Which are your most impactful takeaways from this session?
- What are you curious to learn more about?
- Which other scholars or resources would you recommend for further exploration of peacebuilding concepts?
- Why is it important to understand various concepts referring to peacebuilding?

Advice to the facilitator:

Define the concepts that participants need to explore at this session. The proposed scenario focuses on violence, conflict, peace and culture of peace. However, other concepts can be added or replaced. You may need to shorten the list of cases of violence to ensure effective time management. Try to pick around 7-8 cases in case you do not have the whole session to explore violence and you want to explore other concepts.

Additional information:

Note that the idea of transformation from a culture of war and violence to a culture of peace and non-violence comes from the [United Nations Resolution on Culture of Peace](#) (A/RES/52/13).

Handouts:**Handout 1 - understanding violence**

Your task is to group the real life cases in a way that makes most sense to you:

1. Make a joke about the behaviour of another group.
2. Use a stereotype in a debate to strengthen your argument.
3. Throw a stone at an army vehicle.
4. Boycott products produced by other countries.
5. Refuse to shake hands with a person from the other side of the conflict.
6. Throw stones at police at a demonstration.
7. Posting a critical comment in response to a post about a national memorial day of the other conflicting side.
8. Post shocking images of a violent arrest on social media, claiming this is daily practice that all your people experience every day.
9. To invent facts during a discussion.
10. To exclude people from marrying each other based on religious or ethnic background.
11. To provide different types of passports based on someone's ethnicity or religious background.
12. To not allow a person to apply for a job in the army or police force due to their sexual orientation.
13. To not allow refugees and internally displaced persons to return back to their homes.
14. Wearing a symbol that is offensive for the other side.
15. Punch another person.
16. Unfriend or block a person on a social media account.
17. Making a sexist joke/comment.
18. Throwing stones at public transport containing people on the other side.
19. Ignoring minority's history in history books.

Handouts:

Handout 2 - Culture of peace and non-violence versus culture of war and violence

CULTURE OF WAR AND VIOLENCE	CULTURE OF PEACE AND NON-VIOLENCE
Belief in power that is based on force	Education for a culture of peace
Having an enemy	Understanding, tolerance and solidarity
Authoritarian governance	Democratic participation
Secrecy and propaganda	Free flow of information
Armament	Disarmament
Exploitation of people	Human rights
Exploitation of nature	Sustainable development
Male domination	Equality of women and men
Hierarchical authority	Dialogue, participation, consensus building
Institutionalised competition	Conflict transformation and cooperation

This handout is inspired by the [UN Declaration on a Culture of Peace and Non-Violence](#) (website by David Adams)

Notes:

In green: elements mentioned in Declaration and program of Action on a Culture of Peace ([A/RES/53/243](#) 1999) adopted by UN General Assembly

In blue: elements mentioned in consolidated report ([A/53/370 1998](#)) to the Declaration and program of Action on a Culture of Peace

Where do you stand with peace?

Summary: In this session participants will have the opportunity to reflect on dilemmas in peacebuilding, as well as learn to have a constructive dialogue about these dilemmas.

Competences addressed:

- Practising Nonviolence to Contribute to a Culture of Peace
- Conflict Transformation
- Awareness of Existing Conflicts
- Active Listening

Learning objectives:

- To acknowledge existence of dilemmas in peacebuilding field
- To develop skills when it comes to finding arguments in a discussion
- To create space to discuss various opinions in peacebuilding field in a safe environment

Duration: 60 minutes

Materials:

- Paper tape
- Papers with “Yes” and “No” written on them

Instructions:

Step 1. Introduction to the session

Start a session introducing its aim and a small brainstorming on dilemmas in the peacebuilding field which participants encountered. Note the dilemmas and remember to potentially give space to some of them as a point of discussion. Briefly introduce to participants the difference between dialogue and debate and invite them to treat this activity as a practice of dialogue.

Explain that you will read a series of statements and the participants would need to react to those statements by positioning themselves on the line in the room (“YES”, “NO” or anywhere in between depending on the extent of agreement with the statement). The line is a spectrum and when placing yourself on it, it is possible to talk to people around you to identify if you are at the point of the line that best represents your ideas. Explain that it is possible to change positions in the middle of the discussion.

Step 2. Statements and discussion

Read out the statements in turn. You may want to start with one or two warm up statements to break the ice. After each statement, give people time to position themselves and briefly talk to the people around them. When people position themselves, ask them to share the reasons behind their positions. Ensure to invite people from across the spectrum to take part in the discussion.

After reading the statements, ask participants if they would like to add any statements to be discussed by the group (consider proposing some of the ideas brainstormed at the beginning of the session).

Debriefing:

- What is your biggest “aha-moment” in this session?
- Were there any questions that were challenging to answer?
- Why did people change positions during the discussions?
- Were you surprised by the extent of disagreement on the issues?
- Does it matter if we disagree about peace?
- Do you think there are „right” and „wrong” answers to the different statements, or is it just a matter of personal opinion?

Advice to the facilitator:

Consider implementing this session after the participants participated in the session on Introduction to dialogue or session on active listening. Prepare space in the working room where participants can easily move from one side to the other. Place a “YES” and a “NO” paper on opposite ends of the room. In between the papers you can mark a line with tape.

You can implement this session at a later stage of the training and adapt the statements to the dilemmas which participants shared at the training.

Follow-up proposals:

Check the scenario of [“Where do you stand?”](#) activity in the “Compass. Manual for Human Rights Education with Young People” of the Council of Europe, which was the inspiration for this session.

Handouts:

Examples of statements

Warm up statements:

- I am curious about what will happen next at this training.
- I identify myself as an introvert.
- Living in a big city is better than living in a small town or village.
- Tea is better than coffee.

Peace statements:

- Military intervention is justified in the case of civil war.
- It is more urgent to stop all wars than to protect the environment.
- Climate crisis is more important to tackle than the migration crisis.
- Peace is a human right.
- The means you use to achieve peace are less important than the outcome.
- Making sexist jokes is violence.
- Self-defence is an act of violence.
- It is justified to use violence to reach peace.
- Politics can change the world more powerfully than grassroots activism.
- We should obey all the laws.
- There is always one "right" answer in the peacebuilding field.
- Peace is no longer sexy.
- Knowing about peace and nonviolence is important, but not enough.



Imagine the Change

Summary: This activity helps participants to better understand conflict transformation and imagine the process of transforming violence into peace.

Competences addressed:

- Practising Nonviolence to Contribute to a Culture of Peace
- Awareness of Existing Conflicts
- Conflict Transformation (Working with conflicts and transforming them non-violently)

Learning objectives:

- To explore the idea behind conflict transformation;
- To boost imagination of the desired, peaceful future;
- To envision peaceful change from violence to peace.

Duration: 90 minutes

Materials:

- Separate rooms/corners for different groups
- Flipchart on conflict transformation

Instructions:

Step 1. Introduction to the session

Explain to participants that the upcoming activity focuses on understanding conflict transformation. Emphasise that the goal is to explore issues of violence and conflict within their communities and envision peaceful transformations.

Step 2. Group work

Divide participants into groups of a minimum of three people per group. In their respective groups, ask participants to discuss and share examples of violence and conflict they have observed or experienced in their communities.

After sharing their experiences, instruct each group to identify one common conflict, problem, or form of violence that resonates with everyone in the group. This could be a recurring issue or a significant challenge faced by their communities.

Step 3. Creative expression

Once the common conflict/problem is identified, ask each group to create a sculpture or image that represents this conflict visually. Participants can use their bodies and simple props to visualise the chosen conflict.

Step 4. Transformation

After creating the initial sculpture/image, invite each group to answer the question: „What is the desired, peaceful transformation we need to see?“ Based on their vision for peaceful transformation, instruct each group to create a new sculpture

or image that represents this desired outcome. This sculpture/image should represent the change or transformation they hope to see and achieve. Allow time for groups to rehearse their presentations, ensuring clarity and creativity in their sculptures/images.

Step 5. Presentations

Bring all groups back to the plenary session. Each group presents their initial sculpture/image to the rest of the participants. After each presentation, invite the other participants to guess what conflict or problem the sculpture/image represents. Once the conflict is identified, the presenting group reveals their desired peaceful transformation. The rest of the participants then guess what the new sculpture/image represents in terms of positive change or resolution.

Step 6. Conflict Transformation

Facilitate a discussion on the presented sculptures/images and their desired transformations. Invite participants to reflect on the following question:

How would you define conflict transformation?

After collective brainstorming, share with participants a prepared flipchart on conflict transformation and wrap up the session with the trainer's input.

Debriefing:

- How do you feel now?
- How was this process for you?
- What was the change from one image to the other?
- How can this help you transform conflicts in your daily life?

Advice to the facilitator:

As the facilitator of this activity, your role is crucial in guiding the participants through the process of creating and presenting their sculptures/images. Since you'll be facilitating the scenes, consider establishing clear communication signals to maintain control and ensure smooth transitions. For example, agree on signals for „freeze“ and „unfreeze“ to indicate when participants should pause their movements and when they can resume. Clapping your hands or using another sound or gesture can effectively signal these transitions. Besides that, encourage participants to actively participate in the process by suggesting changes or adjustments to the sculptures/images. Finally, invite participants to discuss conflict/problems/violence they are comfortable to share, so you can avoid triggering stories.

Follow-up proposals:

After this activity, you can follow up with a conflict analysis activity or activities that cover conflict transformation tools.

Additional information:

For more information on conflict transformation, check the T-Kit 12 [“Youth Transforming Conflict”](#) of the Youth Partnership of the Council of Europe and the European Union or “Little Book of Conflict Transformation” by John Paul Lederach.

Intergalactic Conflict

Summary: Activity supporting exploration of different levels of conflict transformation and tools for conflict transformation through analysis of scenarios from the movie Star Wars.

Competences addressed:

- Conflict Transformation (Working with Conflicts and Transforming Them Non-Violently)
- Peace Advocacy and Creative Strategies for Peace
- Showing Conflict Sensitivity

Learning objectives:

- To understand different levels of conflict transformation: inner, interpersonal, and social.
- To identify tools for conflict transformation at each level.

Duration: 90 minutes

Materials:

- Printed scenarios from Star Wars
- Flipcharts and markers
- Prepared A4 papers with different levels of conflict transformation tools

Instructions:

Step 1. Introduction to the session

Briefly introduce the concept of conflict transformation and its different levels: inner, interpersonal, and social. Explain that participants will analyse scenarios from Star Wars to identify conflicts and tools for transformation.

Step 2. Scenario Analysis

Divide participants into three groups. Assign each group a scenario from Star Wars representing one of the conflict levels: inner, interpersonal, or social. Provide each group with a scenario and ask them to identify:

- The main conflict in the scenario.
 - Tools for conflict transformation that can be applied to resolve the conflict.
- Encourage groups to discuss and list as many tools as they can for their assigned conflict. Remind them to reflect how the scenario from the movie relates to real life examples from the world and everyday life.

Step 3. Group Presentations

Each group presents their scenario and the list of tools they identified for conflict transformation. After each presentation, allow for questions from the other groups and discussions in plenary.

Step 4. Theoretical wrapping up

Wrap up by collecting the tools that participants mentioned and add those that are missing. Tools for conflict transformation on different levels:

Inner	Interpersonal	Social
Journaling	Dialogue	Mediation
Coaching	Nonviolent Communication	Non-violent Resistance
Visualisation	Empathy	Diplomacy and Negotiations
Mindfulness	Peer Mediation	International Courts
Community	Art and Artistic Expression	Human Rights
Education	Restorative Justice	Minority Rights
Self-care	Safe and Neutral Space	Media Literacy
Self Empathy		NGOs
Meditation		International Organizations
Spirituality		Understanding Privileges and Stereotypes
Therapy		
Learning through the process		

Debriefing:

- How was the experience of analysing the conflict scenarios from Star Wars?
- What did you learn about conflict transformation and the tools available?
- How can you apply these tools in your personal, professional, or community life?

Advice to the facilitator:

Ensure each group understands their scenario and the conflict level it represents. Make sure that participants don't stay stuck in the context of the movie, but that they look at the example of the conflict in a broader sense and apply it to the real world.

Follow-up:

After this activity, you can start exploring various conflict transformation tools separately.

Handouts:

Star Wars Scenarios

Case 1: The Conflict of Anakin SKYwalker

Anakin Skywalker's conflict is a central theme throughout the Star Wars saga, driving the narrative of his tragic journey from a promising Jedi Knight to the feared Sith Lord, Darth Vader. Initially introduced as a young slave on Tatooine, Anakin is discovered by Jedi Master Qui-Gon Jinn, who senses immense potential in him. Anakin's abilities in the Force are unmatched, and his training begins under the guidance of Qui-Gon and eventually Obi-Wan Kenobi.

However, Anakin's upbringing as a slave and his separation from his mother, Shmi Skywalker, leave deep emotional scars. His fear of loss is established early on, as he experiences the pain of losing his mother and struggles with the Jedi Code's teachings on attachment. Anakin's attachment to loved ones, particularly his mother and later Padmé Amidala (his loved one), creates a constant source of inner turmoil. He fears losing those he cares about, which ultimately drives his decisions.

Moreover, Anakin's desire for power and recognition fuels his inner struggle. He seeks validation and dreams of becoming the most powerful Jedi in the galaxy. However, this ambition is tempered by the Jedi Order's teachings, which emphasize humility and selflessness. Anakin's frustration grows as he feels restrained by the Jedi Council's rules and traditions, fueling his resentment towards their authority.

As the saga progresses, Anakin's conflict deepens. He is plagued by visions of Padmé's death and is willing to do anything to save her, even if it means turning to the dark side. Manipulated by Emperor Palpatine's promises of saving Padmé and unlocking the secrets of the Force, Anakin ultimately succumbs to the darkness within him. His fall to the dark side is a culmination of his fear, desire for power, and the manipulation of external forces.

Anakin's transformation into Darth Vader represents the tragic outcome of his inner conflict. He becomes a symbol of the destructive power of fear and unchecked ambition. Despite his intentions to save those he loves, his actions lead to their demise and his own descent into darkness.

Handouts:

Star Wars Scenarios

Case 2: Anakin Skywalker and Obi-Wan Kenobi Conflict

Anakin Skywalker and Obi-Wan Kenobi have a complicated relationship. They share a strong bond as Jedi Master and apprentice, but they often clash because they see things differently. Anakin feels like Obi-Wan holds him back with his rules and lessons, while Obi-Wan worries about Anakin's impulsive behaviour. Throughout their time together, Anakin is frustrated by Obi-Wan's caution and by feeling like he's not trusted to make his own decisions. He thinks Obi-Wan doesn't understand him and doesn't give him enough freedom. On the other hand, Obi-Wan struggles to rein in Anakin's impulsiveness and often worries about his choices, especially when Anakin lets his emotions get the better of him.

Their conflict comes to a head when Anakin interprets Obi-Wan's actions as a betrayal. Anakin believes Obi-Wan doesn't trust him and is trying to hold him back, which leads to a big fight between them on the planet Mustafar. This duel is a turning point in their relationship, marking the moment when Anakin fully embraces the dark side and becomes Darth Vader.

In the end, their relationship is a tragic one. They care about each other deeply, but their differences and misunderstandings drive them apart, leading to dire consequences for both of them.

Anakin's transformation into Darth Vader represents the tragic outcome of his inner conflict. He becomes a symbol of the destructive power of fear and unchecked ambition. Despite his intentions to save those he loves, his actions lead to their demise and his own descent into darkness.

Handouts:

Star Wars Scenarios

Case 3: Galactic Empire Vs. Resistance

The conflict between the Galactic Empire and the Resistance is a major theme throughout the Star Wars saga, shaping the galaxy's fate and driving the stories of many characters. The Galactic Empire, under the leadership of Emperor Palpatine and his enforcer Darth Vader, represents authoritarianism and control. Palpatine, a Sith Lord, manipulates the political landscape to consolidate power and establish his rule over the galaxy. The Empire employs fear and military force to suppress dissent and maintain dominance. Its vast military machine, including the formidable Death Star, instills terror in those who oppose it.

On the other side, the Resistance emerges as a glimpse of hope against the Empire's tyranny. Formed by individuals and groups who refuse to submit to Imperial rule, the Resistance fights for freedom, democracy, and the restoration of the Old Republic. Led by figures like Princess Leia Organa, a key member of the Rebel Alliance, and later by her brother Luke Skywalker, the Resistance becomes a symbol of resistance against oppression.

The conflict between the Empire and the Resistance reflects broader themes of oppression versus liberation, order versus chaos, and tyranny versus freedom. It's not just a military struggle; it's a battle for the soul of the galaxy. Throughout the saga, the Empire's rule tightens as it seeks to crush any opposition, while the Resistance fights against seemingly insurmountable odds to restore freedom and justice.

This conflict manifests in battles fought across countless planets in the galaxy. From the icy plains of Hoth to the forests of Endor, the Resistance and the Empire clash in epic confrontations that determine the fate of entire worlds. Each victory for the Resistance brings hope to the oppressed, while each defeat strengthens the Empire's desire for power.

Nonviolence Exploration

Summary: This activity enables participants to get familiar with various nonviolent actions from different parts of the world. Besides that, it fosters creativity of expression and imagination of participants.

Competences addressed:

- Practising Nonviolence to Contribute to a Culture of Peace
- Conflict Transformation (Working with Conflicts and Transforming Them Non-Violently)
- Awareness of Existing Conflicts

Learning objectives:

- To explore various nonviolent actions from all around the world
- To get familiar with various approaches to nonviolent actions
- To understand the power of nonviolence

Duration: 2 hours

Materials:

- Printed scenarios
- Flipcharts
- Markers
- Pencils
- Paints and brushes
- Three different spaces for preparation

Instructions:

Step 1. Introduction to Nonviolence

Begin by asking participants what they understand by the term „nonviolence.“ Facilitate a discussion to define nonviolence and its significance in conflict transformation and social change.

Step 2. Exploration of Nonviolent Actions

Explain to participants that this activity will aim to discover various nonviolent actions around the world. Divide them into three groups and assign each group a case of nonviolent action. Instruct groups to research and discuss nonviolent actions from their assigned case.

Step 3. Creative Expression

Provide materials for painting, drawing, writing poetry, or preparing short theatre pieces. Encourage each group to choose a creative medium that resonates with their assigned nonviolent actions. Allow time for groups to work on their creative expressions.

Step 4. Presentations

Invite each group to present their creative expressions of nonviolent actions. Allow groups to explain the significance of the actions they chose and why they represented them in their chosen medium. Keep in mind to encourage audience participation and questions after each presentation.

Debriefing:

- How was this process for you?
- Did you know about these nonviolent actions before?
- What can we learn from those actions and implement in our local realities?

Advice to the facilitator:

Make sure to be familiar with all three used cases so you can support participants in the process of creation. Print out all the cases prior to the activity, so every group has at least two printed copies.

Follow-up:

Following this activity, you can run any of the other activities related to conflict transformation tools.

Additional information:

For more information about nonviolence, read [the handbook Nonviolence](#) of the Centre for nonviolent action in Belgrade.



Handouts/Resources:

Case 1: Serbia 2000

NATO planes bombed Serbia in 1999. The attack did not achieve its goal – to force out Dictator Slobodan Milosevic. The result was the opposite and the dictator received increased support as a result of the continued bombings. But prior to the elections in 2000 the opposition united in an effort to remove Milosevic. They organised large demonstrations in the capital Belgrade, occupying the Serbian television house and Parliament. The protests forced Milosevic out of office.

Peace researcher Stellan Vinthagen takes up five factors which made a peaceful revolution in Serbia possible.

1. Humorous actions in the form of messages sprayed on house walls, parades and pamphlets accomplished by the student movement Otpor delayed ordinary people's fear of the regime.
2. The 18 opposition parties ceased their mutual disagreement. Instead they formed an alliance. By doing this they presented a realistic and democratic political alternative to Milosevic.
3. Thousands of miners and other workers went on strike as a protest against the regime. They represented the economic resistance.
4. The resistance movement succeeded in mobilising 100,000 or more people in a demonstration in Belgrade. People travelled from all parts of the country in car and bus caravans. This manifested the Serbian people's support for the uprising.
5. People in the opposition had contact with the regime's source of power: the police and the military forces. This gave the resistance knowledge in advance of what security forces were planning. As the protestors refused to use violence against the police and instead smiled and talked to them in a friendly manner, it was easier for them to join the opposition.

Handouts/Resources:

Case 2: Colombia – Colombians Send Love Letters to Guerrilla Fighters to Welcome Them Back Into Society

Why do we only send love letters to people we know? Isn't it much more important to show affection for those who feel rejected? This idea haunted Colombian youth activists Leonardo Párraga from the BogotArt Foundation and Cristian Palacios from the Young Youth Foundation, and served as their inspiration in founding Cartas por la Reconciliación (Letters for Reconciliation), a campaign that encourages young people to send letters to guerrilla fighters.

A historic event had recently taken place in their country, and they wanted to do their part. After years of multiple negotiations, the Colombian government had reached a peace agreement with the Fuerzas Armadas Revolucionarias de Colombia (FARC), the Revolutionary Armed Forces of Colombia, thus ending Latin America's longest-running armed conflict.

Internationally, the signing of the peace accord was considered such an important step that President José Manuel Santos received the Nobel Peace Prize for his efforts. But there is still a long way to go before true reconciliation and peace have been achieved. Guerrilla fighters — people who have lived in illegal camps for years, who have been exposed to the rhetoric of war and have kept their weapons by their sides 24/7 — will now somehow have to reintegrate into civilian life. Colombian society, accustomed to an abiding fear and, in some cases, a deep hatred for the guerrilla fighters, will have to accept them back and support them in setting up new lives.

Leonardo and Cristian were convinced that Colombia's youth had to come together and help the reintegration process along. And they have: So far, thousands of young people have written letters – love letters to ex-guerrilla combatants, welcoming them back into society. Their aim is to write 6,900 messages, one for each former guerrillero, and hand them over personally.

The first 500 letters were delivered on March 19 2017 at one of the United Nations camps in the Caldonio-Cauca area. A group of 40 students from Javeriana University of Cali, two members of the Cali mayor's office and Leonardo of the BogotArt Foundation travelled to the camp to personally hand over the letters.

The members of the FARC lined up the way they once did to receive orders from their leaders, but this time it was to receive letters of support from people all over the country. It was a highly emotional, moving moment for all involved. "It is incredible how many feelings you can go through in just a few hours, from fear to happiness and everything in between," political science student Manuela Jiménez Avila stated afterward.

Handouts/Resources:

Case 3: Women in Black in Israel

Since 1988 Israeli women, dressed in black, have come together in central Jerusalem, where quietly, they stand with signs in their hands “Stop the Occupation!” They have chosen the colour, symbolic of sorrow to express sympathy with the victims of the occupation in Palestine. The movement “Women in Black” has spread all over the world. Even in Stockholm and Uppsala women come together and use this quiet form of protest against Israel’s policy of aggrandisement. Men are also welcome to take part.

Every Friday lunchtime, a group of elderly Israeli women stand quietly for an hour on a central Jerusalem junction holding small signs and banners. Although quiet, their presence provokes a lot of hostility. Their message? ‘Stop the Occupation’. They tell us they have been called many names from fellow Israeli citizens including ‘Nazi whores’, ‘whores of Arafat’, ‘traitors’, as well as simply, ‘Christians’ even though they are almost all Jewish.

Women in Black vigils originated in Jerusalem in January 1988, in response to the beginning of the first Palestinian ‘Intifada’ or uprising against the Israeli occupation. The message ‘Stop the Occupation’ appeared on the image of a hand signalling ‘Stop’. At the peak of the anti-occupation movement, vigils were held in 30 places throughout Israel. Now the only regular vigils apart from Jerusalem are in Haifa and Tel Aviv.

These vigils have been copied throughout the world, sometimes protesting against the Israeli occupation, sometimes about other global or local issues. Recent visitors to the Jerusalem vigil were some of the regular participants at the vigil held in Tucson, Arizona. As the Women in Black website puts it, ‘Women in Black’ generally means ‘a nonviolent demonstration of one or more people in which we hold signs in a public location to express our political views’. It doesn’t have to be just women and they don’t necessarily have to wear black though they feel this identifies them and increases the power of the message when they do.

Shaking the essence - identity and values

Find your gender unicorn

Summary: This is a reflection activity to encourage participants to reflect on gender identity

Competences addressed:

- Cultivating Self-Empowerment and Inner Peace
- Being a Role Model

Learning objectives:

- To provide a breakdown of the differences between gender, sex assigned at birth, and sexuality.
- To introduce the terms such as gender identity and gender expression/presentation.
- To analyse personal perceptions of gender identity.
- To explore individual gender identity.
- To evaluate societal influences on gender identity.

Duration: 90 minutes

Materials:

- Printed Gender Unicorn sheet for each participant.
- Colourful markers, crayons and pencils.



Instructions:

Step 1. Introduction to the session

Explain to participants the aim of the session and the process that follows.

Step 2. Self reflection on personal gender identity

Invite participants to find a comfortable position and read out loud:

‘Close your eyes, or rest your gaze softly upon a single point. Let your mind drift into the depths of contemplation. Today, we embark on a journey of self-discovery, a voyage to ponder the essence of gender within our souls.

Consider, for a moment, what gender truly means to you. In a world where most are categorised as either male or female, pause and reflect upon your own understanding. What does it mean to embody the traits of a man or a woman? Reflect on the nuances of behaviour, how do they act, dress, think, and interact with others? Who do they love? Do you identify with these traits? How do they shape your interactions with the world around you? And, ultimately, whom do they lead you to love?

Take a moment to dive into the depths of your being. Do you feel comfortable with traditional gender norms, or do you question the boundaries that society has constructed? Explore the pressures that may weigh upon your shoulders, urging you to conform to predefined boxes. Where do these pressures originate, and how do they shape your perception of self?

In this space of introspection, dare to challenge the confines of societal constructs. Explore what makes you, you. For it is within the diversity of our individuality that the true beauty of humanity flourishes’.

Give participants a couple of minutes to reflect on what you’ve read and ask them to open their eyes once they are ready.

Step 3: Title. Gender Unicorn

Give participants the unicorn sheets together with gender definitions and ask them to fill out their own Gender Unicorns.

Debriefing:

- How did this reflection activity make you feel about your own understanding of gender identity?
- Did anything surprise you or challenge your preconceptions during the exercise?
- What did you learn about yourself and your perception of gender identity through this activity?
- How might your newfound insights influence your interactions with others in your community?
- Were there any aspects of the Gender Unicorn exercise that resonated with you particularly strongly? Why?
- Reflecting on this experience, what changes, if any, would you like to make in how you perceive and express your gender identity?

Advice to the facilitator:

This session may bring up strong emotions or discomfort for some participants. It's important to create a safe and supportive environment where participants feel empowered to engage or disengage as needed. Consider offering resources for additional support and encourage open communication throughout the session. Before beginning, provide a disclaimer to participants acknowledging that the topic of gender identity can be triggering and emphasising the importance of self-care and respecting each other's boundaries.


Additional information:

more information on gender visit the Trans Student Educational Resources [website](#).



Handouts:

The Gender Unicorn



To learn more go to:
www.transstudent.org/gender

Design by Landyn Pan
Illustration by Anna Moore

Graphic by:
TSER
Trans Student Educational Resources

Gender Identity

_____ Female/Woman/Girl

_____ Male/Man/Boy

_____ Other Gender(s)

Gender Expression

_____ Feminine

_____ Masculine

_____ Other

Sex Assigned at Birth

Female Male Other/Intersex

☐ ☐ ☐

Sexually Attracted To

_____ Women

_____ Men

_____ Other Gender(s)

Emotionally Attracted To

_____ Women

_____ Men

_____ Other Gender(s)

Definitions:

Gender Identity: One's internal sense of being male, female, neither of these, both, or another gender(s). Everyone has a gender identity, including you. For transgender people, their sex assigned at birth and their own internal sense of gender identity are not the same. Female, woman, and girl and male, man, and boy are also not necessarily linked to each other but are just six common gender identities.

Gender Expression/Presentation: The physical manifestation of one's gender identity through clothing, hairstyle, voice, body shape, etc. Many transgender people seek to make their gender expression (how they look) match their gender identity (who they are), rather than their sex assigned at birth.

Definitions:

Sex Assigned at Birth: The assignment and classification of people as male, female, intersex, or another sex based on a combination of anatomy, hormones and chromosomes. It is important we don't simply use "sex" because of the vagueness of the definition of sex and its place in transphobia. Chromosomes are frequently used to determine sex from prenatal karyotyping (although not as often as genitalia). Chromosomes do not always determine genitalia, sex, or gender.

Physically Attracted To: Sexual orientation. It is important to note that sexual and romantic/emotional attraction can be from a variety of factors including but not limited to gender identity, gender expression/presentation, and sex assigned at birth.

Emotionally Attracted To: Romantic/emotional orientation. It is important to note that sexual and romantic/emotional attraction can be from a variety of factors including but not limited to gender identity, gender expression/presentation, and sex assigned at birth. There are other types of attraction related to gender, such as aesthetic and platonic attraction. Aesthetic attraction refers to finding someone visually appealing without any desire for a sexual or romantic relationship, while platonic attraction is about wanting to form a close, non-romantic friendship with someone. These are simply two common forms of attraction.



The key to our choices (values session)

Summary: To research and discover the core values of each individual, to make them understand where our choices are coming from and the guiding principles (values) they enact.

Competences addressed:

- Building Non-judgemental Relationships with Oneself and Other People
- Cultivating Self-Empowerment and Inner Peace

Learning objectives:

- To discover our core values to understand what fulfils us in life
- To make better choices
- To re-think our decisions as part of a continuous learning

Duration: 120 minutes or longer

Materials:

- two papers per participant
- Pen/Pencil
- Set of cards with values + their meaning on the back

Instructions:

Step 1. Start with a question and a calm set up

For this workshop it is important that the mood is calm and relaxed, as it will be very introspective. Start with a question. Ask participants: What makes you take your decisions?

Give participants a free floor to answer. Do not answer the question yourself or mention that this workshop is about values.

Step 2. The 10 best and most difficult experiences

Before starting this step, explain to the participants that these stories will not be shared in plenary to allow participants to feel at ease. Ask them to choose the 10 best moments of their life and write them down on a piece of paper.

After they are done, tell them to proceed by choosing the 10 most difficult moments of their life and to write them down.

You can make this activity shorter by asking them to choose 5 instead of 10.

Step 3. Share the list of values

Give them a list of values with their definitions. Ask participants to connect at least one value to each of their experiences (encourage them to put more than one by saying 'some moments can be influenced by many values'). Give them proper time to think and reflect.

Step 4. Cluster the values and choose the top ones

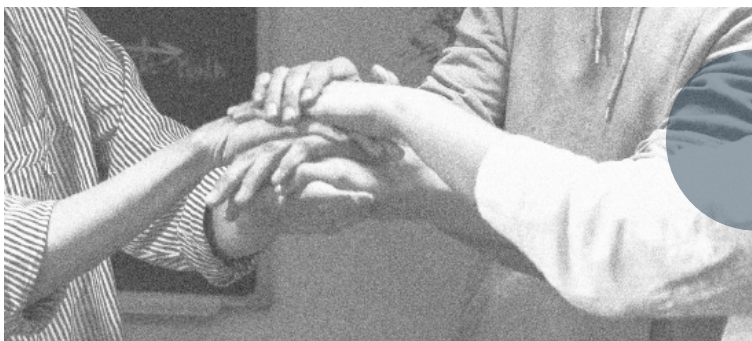
Once done, ask the group to gather these values to put those who are equal or similar in boxes (for example, 'Friendship' and 'Family' can be allocated under one box, as it represents 'Relationships'). When they are done clustering, ask them to choose the 10 most important values. After they've chosen, invite them to enumerate them from 1 to 10 (being 1 the most important).

Thank them and start the debriefing.

Debriefing:

- How are you feeling?
- How was the process of finding the values for each moment of your life?
- Were you surprised by any of the values you attached to your moments?
- Do you notice any similarities in your favourite moments?
- And in your hardest?
- Is there a link between the values and your decisions?
- What makes you take decisions?
- Can values change within time? *(Be aware this may be raised in the conversation, and you will need to address it with part of the explanation)*

Continue the debriefing with this question: How can knowing our values serve or help us?



Explanation and ending:

- The 10 values they chose are 'more or less' their core values.
- Core values are very difficult to change in the short-time or without an unexpected event.
- The rest of the values are in an external circle of the core values circle. These values can change, nevertheless, they affect in our daily and long-term decisions

For your info (to help answer questions or guide discussions):

- Values can change, from night to morning, but they are the element that makes us take a path.
- These values are not final, there may be values that fit them up better. Reflection is a key at the time of knowing ourselves. Giving ourselves time, too.

Tip: You can draw a chart with an inside circle and an outside circle (inside is for 'core' outside for 'rest of values').

End with the sentence from the book 'Secrets of Six Figure Women':
'Focus on fulfilling your values rather than financial or social gain'
(This was said by +150 interviewed people)

Advice to the facilitator:

If a calm atmosphere is needed, it is recommended to use the energizer „Count to 21“ (in the Energizers section). Bear in mind that this is a VERY INTROSPECTIVE session. Be aware that some people will reject the values they are presented with and that is ok. This workshop is just a short exercise. Tell them to give themselves some time to find their own answers.

Follow-up proposals:

The next session may need to be more chill OR have a physical start (like running, exercising, or moving games).

Elements of my identity

Summary: Participants will reflect on various aspects of their identity, such as individual and collective identity and how this shapes how we see others.

Competences addressed:

- Practising Empathy
- Active Listening
- Cultivating Self-Empowerment and Inner Peace
- Recognizing Our Own Biases

Learning objectives:

- to reflect on individual and collective identities we have and share with various groups
- to reflect on what is identity, what its elements are and how it is structured
- to shape open minded attitudes and tolerance
- to reflect on what it means to belong to various groups in society

Duration: 90 minutes

Materials:

- a piece of paper for everyone
- pens

Instructions:

Step 1. Introduction to the session

Explain that the activity is about our identification with various groups.

Ask participants to form a circle in a way that each participant is visible to everyone. Instruct everyone that this part of the activity is to be held in silence. Laughs, comments, whispers, jokes during this activity about our identities can lower safety in the group.

Step 2. Drawing the identity

Ask participants to draw a circle with five fields and their name in the middle (like in the handout).

Then invite them to individual reflection and to write down, in each of the fields: "names of the groups with which you identify".

Explain there will be no need to show this paper to anyone.

Ask to write down those five groups spontaneously, without deep reflection. Tell participants they can always change the groups, when we finish the activity.

If the participants ask for examples, you can give them examples such as professional groups, religious ones, or hobby ones. Don't say too many examples as you can limit the participants' imagination.

Step 3. Circling most important group

When everyone is finished, ask participants to choose the most important of the listed groups and circle it.

Step 4. Categories check

Remind participants to keep silent, if needed. When everyone is ready with their circles, tell the participants that now you (the facilitator) will read out loud several categories of groups. If the category that you read out loud is one that reflects a group they have on their paper, they have to stand up. One group can fit several categories.

! State clearly, that if someone doesn't feel like standing up and showing their identification with a certain category, they can remain seated.

Read the first category. After the participants stand up, tell them that now the ones for which this category was the most important one (the one they put in the circle), remain standing, the others can sit down. After a few seconds ask all participants to sit down.

Make sure everyone sits down before you will read the next category. Do not rush. If with some categories, no one will stand up, do not immediately read the next category, be silent for several seconds.

PROPOSED CATEGORIES:

- | | |
|----------------------------------|-------------------|
| ○ Religion | ○ Hobby |
| ○ Where I come from | ○ Family |
| ○ Ethnicity | ○ Friends |
| ○ Nationality | ○ Education |
| ○ Country in which I live | ○ Sport |
| ○ City in which I live | ○ Charity |
| ○ Gender | ○ Life style |
| ○ Sexual orientation | ○ Political views |
| ○ Profession | ○ Local community |
| ○ Age | ○ Language |
| ○ Colour of the skin | ○ Minority |
| ○ Social status | ○ Music and art |
| ○ Marital or relationship status | ○ Dietary habits |

Step 5. Categories missing

Ask participants if there is any missing category that they have on their paper, but which was not mentioned and they find important. Give space to share and propose new categories. Read out loud the added categories, so that participants can still stand up and share their groups. You can also add categories and adapt them according to the needs of the group.

Step 6. Silence drop

Thank the group for their participation and tell them from now on they do not need to remain silent.

Debriefing:

- Was there anything difficult during this activity? What was that?
- How did you feel when standing up alone? How did you feel when standing with others?
- How did you feel when sitting alone or almost alone? And how when sitting with lots of people?
- Are there any groups that it was harder to stand up or sit?
- Does finding a group hard/easy to stand up depend on the fact of whether you like that group?
- Have you discovered that there were groups that you haven't thought about, but you still belong to those groups? What was the reason you haven't thought about belonging to those groups? How did it make you feel?
- During the activity you didn't have a chance to explain why you stand up with a certain category. Did it make you feel uncomfortable?
- What have you realised about yourself and your feelings towards certain groups?
- Have you discovered anything new about the other people in the group? Was there anything that surprised you?
- Have you noticed stereotyping mechanisms in yourself during the activity?
- What is identity? Can you define it in one way?
- How is the identity of the human being shaped? What influences this process?
- How do you connect this activity with everyday life?

Advice to the facilitator:

During the activity underline that identity is a very complex matter and it is about belonging to many groups, that is why symbolically it has many elements. Sometimes we are not aware that we belong to a particular group, as those groups are obvious to us (like the colour of the skin or gender).

We may identify with various groups and you are never belonging just to one category. This diversity makes you realise that the identity of human beings is complex and no one can be defined only by belonging to one category. This understanding also enhances individual approach to every human being.

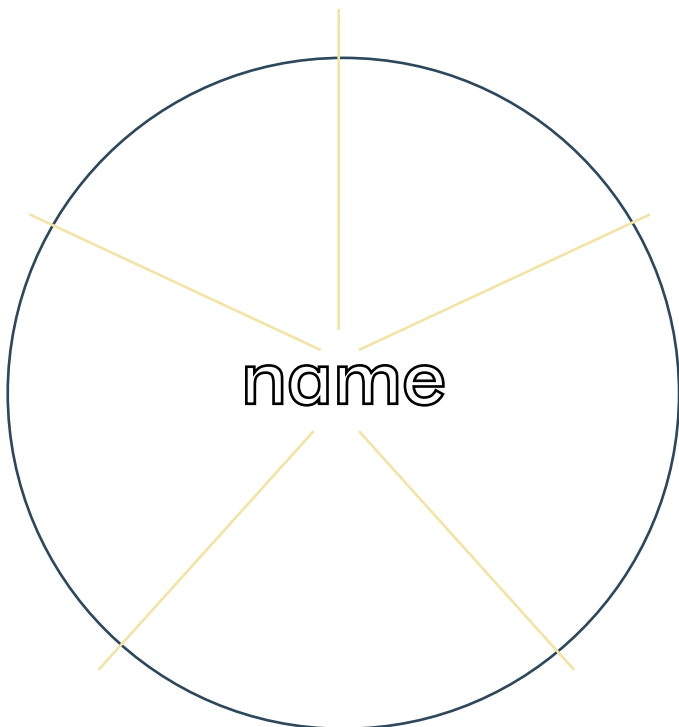
Realising we do hold stereotypes about certain groups is important as it helps us to understand the sources of our behaviours. Knowing the sources (like roots of conflicts) we can try to work on them. We need to reflect to be aware of our mechanisms, as if we're not aware of stereotypes that we use, we are also not aware of how harmful our behaviours can be.

Follow-up proposals:

You may want to connect this session with the motivations of people to be active in the peacebuilding field. Those follow up questions may be useful:

- what have you realised about yourself and your feelings towards certain groups?
- map the things that move you in positive or negative ways?
- what matters make you feel angry or passionate about working for your society?

Handouts:



Examining Privilege with a Recycling Bin

Summary: Experiential and introductory session on the concept of privilege.

Competences addressed:

- Recognizing Our Own Biases
- Practising Empathy

Learning objectives:

- To experience and reflect over the meaning and mechanisms of privileges
- To reflect on the possible implications of privileges
- To ensure space for self-reflection

Duration: 90 minutes

Materials:

- one piece of scrap paper per participant
- a recycling bin or trash bin

Instructions:

Step 1. Introduction to the session

This lesson is best taught with minimal introduction. If you know that your participants are typically rowdy during experiential lessons communicate a few basic expectations, including:

- a. Do not throw your paper until instructed to do so.
- b. Stay in your seat.

Otherwise, simply instruct participants to roll their scrap paper into a ball and place a recycling bin in front of the group.

The recycling bin should be placed so that it is relatively easy for the participants in the front row to throw a paper ball in, but difficult for the participants in the back to do so.

State the instruction and context:

"All of you represent our society. This recycling bin (point to recycling bin for emphasis) represents your ability to be wealthy, successful and achieve what you want in life. All you have to do is throw your paper in the trash. You must stay in your seat."

"Everyone has the chance to be wealthy and successful. All you have to do is throw your paper in the trash. You must stay in your seat. On the count of three, throw your paper into the recycling bin. This is your chance to really make it! Get ready...1...2...3!"

Allow for some silliness and fun here, but continue to remind participants to remain in their seat.

Cheer on the participants who make their paper into the recycling bin.

Step 2. Group reflection

Begin the group reflection by asking participants to raise their hand if they made their paper into the recycling bin. Prompt participants to look around the room and notice any patterns about who "made it" ("who is successful and wealthy") and who "missed their shot." There should be a greater number of participants in the front row that made it.

Facilitate a group reflection on the exercise. Depending on your participants' age and background with social justice, you will need to be more or less directive in facilitating the reflection. In general, solicit participants' interpretations before offering your own. Rely on reflections, paraphrasing and open-ended questions to keep the discussion moving.

Questions to begin the discussion:

- a. What did you notice about who was successful and who was not?
- b. Did everyone have the same opportunity to be successful?
- c. Who was more likely to notice it was unfair – the front row or back row?
- d. What does this exercise have to do with our society?
- e. What are some privileges certain people may have been born into that make it easier for them to be wealthier and more successful than other people?
- f. What situations might someone be born into that would make it more difficult for them to be successful?
- g. What sort of racial, ethnic, economic, sexual, and gender differences might the front row represent? The back row?
- h. What is one privilege we all share? (Education)
- i. What should we do about this?

Debriefing:

- How did this exercise make you feel?
- What did it feel like to be sitting where you were?
- What did you take from it into your context, life and work?
- Has this discussion changed the way you look at the world? Why or why not?

Advice to the facilitator:

Know where your own comfort zone is and be willing to move beyond it, but do so with adequate knowledge of the issues to guide an open discussion.

If needed, make space to explain and/or reflect on what terms like social justice or privilege mean.

Finally, be sure there is adequate time and space to bring closure to the discussion. Without proper closure, this exercise can actually be counterproductive. Key points for closure:

- Privileges are unearned benefits that someone has just by being a member of a certain group (gender, race, sexual orientation, family, education, country of origin, language, physical and mental ability, etc.).
- Having or not having certain privileges is not a guarantee of success or failure; it is simply a different starting point that makes success more or less likely (just like sitting in the front or back row).
- People with higher amounts of privilege are less likely to be aware of their privilege than people with lesser amounts of privilege (e.g. people in the front row were less likely to complain it was unfair). It is up to all of us to notice the people in front AND behind us.
- Many people feel guilty about their own privilege when they first learn about it. The point of this exercise is NOT to make you feel guilty; feeling guilty does nothing to change the situation.
- The point of this exercise is simply to make you aware of your own privilege and the privilege of those around you so that you can make informed choices. Because we are all in this room, we all have the privilege of an education and it is our responsibility to use that privilege to help others.
- The most immediate thing you can do to address issues of social justice and privilege is to be kind, loving, and generous to the people around you – this starts in the classroom! How would our classroom be different if we consider others' needs? In what ways can we be more kind to those around us?

Additional information: This session is inspired by a [workshop from the Empowering Education powered by Generation Schools Network](#).

Deconstructing Perceptions

Summary: Activity for building awareness among participants about the influence of different perceptions on the depiction of reality.

Competences addressed:

- Building Non-judgemental Relationships with Oneself and Other People
- Recognizing Our Own Biases

Learning objectives:

- To enable participants to analyse different perspectives and understand how perception influences our ability to see the whole picture
- To enable participants to think about what can be done to see the whole picture

Duration: 90 minutes

Materials:

- Papers with written indexes (for example A1, A2, B1, B2, C1, C2, D1, D2)
- Envelopes with half photos
- Facilitator for each group
- Flipchart and markers
- Printed pictures
- Eight Envelopes
- Room for a plenary meeting
- Eight spaces for small group discussions
- Projector
- Computer
- Screen

Instructions:

Step 1. Introduction to the session

Explain to the participants that this session serves the purpose of building understanding for perspectives in the world as well as to understand the importance of seeing the bigger picture.

Step 2. Group Division

Form eight groups of participants. Each group picks up a paper with a written index on it (A1, A2, B1, B2, C1, C2, D1, D2). Each group needs to be accompanied by one facilitator.

Step 3. Group Work with Images

Each group receives an envelope with half of a photo and a question to discuss: "What is the picture about?"

After the first discussion, each group needs to write a small story about the image. After that, groups A1, B1, C1, D1 meet with A2, B2, C2, D2, respectively, and share the story they've interpreted based on their picture, but without showing their half photos to the other group.

After the second discussion, the facilitator puts both halves of the photo together to make the complete picture. Now groups A1 and A2 (B1 and B2, C1 and C2, D1 and D2) have to decide together what they think the picture is about and find a common understanding of the whole story.

Step 4. Debriefing in four groups

Each group discusses:

- Did we see the whole picture now that we have put the puzzle together?
- Do we have a shared understanding now? Why or why not?
- Does the real story match our interpretation? Why does it differ?
- How can we connect this to our everyday life?
- What conclusions can we draw from this?
- How can we ensure that we see the whole picture?

Step 5. Harvesting on the plenary

Participants come back and share the story they created about the picture and the real story they heard from the facilitator.

Step 6. Theoretical Input on Perceptions

Wrap up with theoretical input on perceptions, and why it is important to aim to see as broad a picture as possible when working on peacebuilding and conflict transformation.

Advice to the facilitator:

Before starting, ensure to have four photos that can be cut in half and serve you for this activity. Furthermore, when cutting the photo in half, make sure that the cut is well done, so it either provokes curiosity in the group that describes it, or clearly represents just one side. Make sure that each facilitator is well briefed before this activity and familiar with the image they have. Finally, in case you have less people, you can also use less images.

Follow-up:

After this activity, you can follow up with other shaking essence activities or move towards tools for conflict transformation.

Additional information:

More information about perceptions and their role in [intercultural learning](#), check the T-Kit 4: Intercultural Learning of the Youth Partnership of the Council of Europe and the European Union.

The island

Summary: To build a better understanding of biases, enhancing empathetic and critical thinking skills to learn about diverse perspectives, creating a culture of openness and inclusivity.

Competences addressed:

- Building Non-judgemental Relationships with Oneself and Other People
- Practising Empathy
- Recognizing Our Own Biases

Learning objectives:

- To raise awareness on critical thinking
- To raise awareness on subconscious discrimination
- To promote multiculturalism and diversity in society

Duration: 60 - 90 minutes

Materials:

- Printed copies of the list of people they will need to choose (one per person)

Instructions:

Step 1. Share the story and the instructions

Tell the participants the story of the scenario: A group of people get a one-time chance to begin a new life and lifestyle, living together on a secluded island. The basic amenities and infrastructure (streets, houses, etc) already exists.

Any contact with other people not on the island will not be possible in the next 50 years. The size of the group is limited to eight people. It is your job to select eight persons from the list of 20 who will then travel to this island. All the persons on this list have volunteered to go to the island.

1. A school boy, in apprenticeship for becoming a tailor
2. A white factory worker
3. A 60 year old secretary
4. A business manager with physical disability
5. A pregnant teacher
6. A criminal who just left prison
7. A wealthy lawyer
8. A high ranking army officer
9. A jobless engineer
10. An illegal immigrant from Malawi
11. An organic food farmer

12. A former sex worker
13. A taxi driver who used to study sociology
14. A heterosexual conservative politician
15. The owner of a takeaway restaurant
16. A divorced psychotherapist
17. A female graffiti artist
18. A student, with coronavirus
19. A homosexual doctor
20. A black musician

Step 2. Make them choose individually

Step 3. Make them go into groups of four to five people to choose a common eight people to take on the island

Step 4. Gather the participants in plenary and ask them to share their choices.

Put the list of figures up and count how many times one person is named (normally the top are the doctor and the farmer). Go for debriefing.

Debriefing:

- How do you feel?
- How was the process for you?
- Which one was more challenging, to choose yourself or with your group?
- What did you base your choices on?
- What was your criteria at the time of choosing?
- (If a pregnant person is chosen). Why do you think that more people are better? [governments tell you that you should have babies, but the planet is full]
- What could be the new way to have more people join the island, that does not rest on you choosing them?
- How do you connect this with reality?
- As peace trainers, what can we learn from this activity?

End the debriefing by telling the participants the key lessons of their learnings and:

- Tell them the aim of the workshop.
- Peace Education is about creating new patterns. It is about creating new ideas of thinking.
- Write down some objectives or lessons after this workshop, for their present or future self.

Advice to the facilitator:

Tip: If they say SHE or HE (for any person in the list) ask them how do they know if a person is she or he? The conversation will possibly go in a different direction, but let people share their emotions and thoughts. This workshop can go longer than expected, be aware of this.

If someone, at the time of sharing the group of eight people they chose, justified their choices, ask a debriefing question (i.e. the pregnant person – they tend to say that it is because there is one more person in the future/a new generation).

Most importantly: Be mindful to hold the space. People will open up and it is a very sensitive topic. All emotions need to be welcome.

Last, shape the list of people to be useful for the training or the community you are in. There are lots of inspirations in this workshop around, and the variety of people is endless.

Follow-up proposals:

Share with them a video about anti-bias or accepting the other.



Understanding conflict

Dealing with conflicts

Summary: Participants will learn about the differences between conflict management, resolution, and transformation.

Competences addressed:

- Practising Nonviolence to Contribute to a Culture of Peace
- Conflict Transformation (Working with Conflicts and Transforming Them)

Learning objectives:

- To develop an understanding of different ways to deal with conflicts
- Boost creativity in dealing with conflict
- Explore the difference between conflict management, resolution and transformation

Duration: 90 minutes

Materials:

- Space for group work and performances
- Paper and pens for brainstorming
- Printed scenarios

Instructions:

Step 1. Introduction to the session

Introduce the session's objectives and emphasise that it aims to develop participants' understanding on the differences between conflict management, resolution and transformation.

Step 2.

Explain to participants that they will be divided into three groups, where each group will prepare a theatre play based on a conflict scenario. Provide an overview

Step 3.

Divide participants into three groups, assigning each group one aspect and question on conflict management, resolution, or transformation. Explain that the development of the theatre play depends on their understanding of the terms that they were assigned (management, resolution, or transformation).

Group 1: Conflict Management (How do we manage this conflict?)

Group 2: Conflict Resolution (How do we resolve this conflict?)

Group 3: Conflict Transformation (How do we transform this conflict?)

Step 4.

Invite participants to brainstorm ideas and strategies relevant to their assigned aspect of dealing with conflict. Encourage creativity and innovation in developing their theatrical presentations. Allocate enough time for each group to rehearse their theatrical representations of the conflict scenario.

Step 5.

After discussing and preparing it, invite each group to present their theatre play, focusing on their assigned aspect of dealing with conflict.

Step 6.

After each performance, facilitate a brief discussion to debrief the audience on key takeaways and insights.

- What were the key elements identifiable in this approach to dealing with conflicts?
- Are there any elements that you would like to add?

Step 7.

After each performance and brief discussion, introduce participants to the main components of conflict management, resolution and transformation based on the conflict transformation theoretical framework.

Debriefing:

- How do you feel after this activity?
- How was the process of exploring your approach to dealing with conflict?
- Was there a common understanding of what these approaches mean?
- How can you use these different approaches in your real life, when conflict appears?

Advice to the facilitator:

Keep in mind that this activity can also be confusing, as participants might mix up the three terms. So be well prepared to explain the differences between conflict management, resolution and transformation.

Follow-up proposals:

After this activity, you can follow up with the conflict analysis tools or any other tool for transforming conflict.

Additional information:

Read more about conflict transformation, resolution and management in the T-Kit 12 "[Youth Transforming Conflict](#)" of the Youth Partnership of the Council of Europe and the European Union and the "Little Book of Conflict Transformation" of John Paul Lederach.

Handouts:

Conflict Scenario: The Dishwashing Trouble

In the one big family, there's a big problem with washing dishes. One parent thinks it's important for everyone to help out around the house, including doing the dishes. They say it teaches responsibility and teamwork.

The teenage daughter always feels stuck with the dish duty. The daughter has a lot going on with school and thinks that all siblings should be responsible for dishes. The son in this family doesn't like conflict, so whenever it's dish time, he magically disappears. They say they are busy with their own stuff and shouldn't have to do chores. Other family members also show a lot of dissatisfaction with the issue of washing dishes.

So, what happens? The dirty dishes pile up and everyone gets mad. They argue about who should do what and nobody's happy. Washing dishes might seem like a small thing, but in this household, it's causing big problems. They need to figure out how to talk things out and deal with this conflict.



Conflict Analysis

Summary: This activity aims to build participants' awareness of various conflict analysis tools.

Competences addressed:

- Comprehensive Conflict Analysis
- Awareness of Existing Conflicts

Learning objectives:

- To understand various tools for conflict analysis
- To apply conflict analysis tools to a real-life scenario
- To recognise the importance of comprehensive conflict analysis

Duration: 180 minutes

Materials:

- Printed scenario/cases/handouts
- Flipcharts
- Markers
- Colourful post-its

Instructions:

Step 1. Introduction to the Activity

Explain the aim of this session, which is to get familiar with various tools for conflict analysis.

Step 2. Getting Familiar with the Scenario

Divide participants into four working groups. Distribute a copy of the case/scenario/handout to all participants. Give them time to read it together and understand the main issues of the case. Instruct participants to understand the problem causing the conflict described by the case.

Step 3. Presentation of Conflict Analysis Tools

After the groups are familiar with the scenario, present to them these tools for conflict analysis:

- Conflict Tree
- Onion of Conflict
- Triangle of Conflict
- Mapping Conflicts

Step 4. Conflict Analysis Practice

Assign a method to each group, ensuring that each group gets a different method. Ask them to use the method to analyse the conflict from the scenario.

Step 5. Presentation

Invite each group to briefly present their analysis and findings. After the presentation, the audience can ask questions or clarifications.

Debriefing:

- How did you find this activity? Why was it difficult/easy?
- What was the main challenge for you personally?
- What was the main challenge for you as a group?
- What issues appeared as the most important in your analysis? Are they different depending on the analysis?
- Are you surprised about the results of your analysis? What did you find out?
- What did you not expect?
- Can you use these tools in your work and everyday life?

Advice to the facilitator:

Previous knowledge and understanding of various conflict analysis tools are required, make sure you are familiar with them and comfortable with explaining them. Join each group to check their process and provide clarifications when needed.

Follow-up:

Another session on conflict analysis/mapping can follow after this session to analyse their own conflicts.

Additional information:

Read more about different conflict analysis tools by exploring the T-Kit 12 [“Youth Transforming Conflict”](#) of the Youth Partnership of the Council of Europe and the European Union.

Handouts:

Hirota Scenario

In the wake of the 2011 earthquake and tsunami that triggered the catastrophic meltdown of three reactors at the Greenhill Nuclear Plant, the fictional country of Hirota faces a significant and contentious decision. The Government of Hirota and Hirota Energy Company (HEC) have announced plans to release radioactive wastewater from the damaged nuclear plant into the Serene Ocean. This decision has ignited a backlash from the public and various stakeholders, leading to large-scale protests in the capital city, Aoshi.

On March 11, 2011, an earthquake off Hirota's northeastern coast led to a tsunami that overwhelmed the Greenhill Nuclear Plant, causing a meltdown of three of its six reactors. This disaster forced over 160,000 people to evacuate, with about 33,000 still unable to return home. The government's plan to release the contaminated

water, first announced in January 2013 and set to be executed in the spring or summer of this year, has sparked significant public outcry.

In Aoshi, thousands have gathered in front of HEC's headquarters to protest against the wastewater release plan. The protests are a manifestation of deep-seated fears and anger among the public, driven by concerns about environmental contamination and public health risks. Activists, environmental groups, and citizens are united in their demand for alternative solutions to manage the radioactive water.

The actors in this conflict include the Government of Hirota, which is committed to managing the aftermath of the Greenhill disaster and argues that releasing the wastewater is a necessary step to mitigate ongoing risks at the plant. They emphasise that the water has been treated to remove most radioactive elements, claiming it meets international safety standards. However, this assurance does little to quell public anxiety.

HEC, the company responsible for the Greenhill plant, supports the government's plan, citing the technical necessity and safety of the release. They face immense pressure to resolve the situation but are also seen as responsible for the disaster's aftermath. The citizens of Aoshi, including those directly affected by the Greenhill disaster, are vehemently opposed to the wastewater release. They fear the long-term environmental impact on the Serene Ocean and the potential health risks. Among them are displaced individuals who have yet to return home and environmental activists who advocate for more sustainable and less harmful solutions.

Environmental organisations in Hirota and abroad are also vocal in their opposition. They argue that the release of radioactive wastewater sets a dangerous precedent and poses a threat to marine life and ecosystems. These organisations call for more rigorous cleanup methods and the exploration of alternative disposal options.

The political landscape in Hirota further complicates the scenario. The recent sweeping victory of Prime Minister Ryo Tanaka and his Progressive Unity Party (PUP), known for its pro-nuclear stance and close ties with industrial leaders, has intensified the debate. Opponents of nuclear power are deeply concerned about the implications of this political shift, fearing that it may lead to a resurgence of nuclear energy projects despite the unresolved issues stemming from the Greenhill disaster.

Conflict Mapping

Summary: To enable participants to select existing or potential conflicts at personal, societal or international levels, for the purpose of mapping the conflicts they wish to analyse and address later in the training.

Competences addressed:

- Awareness of Existing Conflicts

Learning objectives:

- To get familiar with existing conflicts at personal, societal or international levels
- To map existing and potential different types of conflicts
- To possibly map the similarities in the mapped conflicts for the future actions

Duration: 90 minutes

Materials:

- White paper sheets, pens
- Flipchart, markers

Instructions:

Step 1. Introduction to the session

Welcome participants and provide an overview of the session's objectives. Emphasise the importance of understanding conflicts acknowledging their complexity, and present guiding questions to assist participants in their mapping process.

Step 2. Individual work

Ask participants to individually answer the each question while considering the personal, societal, and international dimensions:

1. What issue angers you the most?
2. How does this issue relate to your life?
3. Why do you believe this problem persists?

Step 3. Group sharing and mapping

Invite participants to share their chosen conflicts one by one. As they share, collaboratively map the conflicts based on similarities or related issues by writing them on a piece of paper. Encourage all participants to actively participate in this process. Afterwards, place the papers on the floor and create working groups by asking participants to position themselves close to the conflict they would like to continue to analyse and create an action for in the upcoming sessions.

Step 4. Conclusion and wrapping up the session

Conclude the session by mentioning that you will come back to mapped conflicts in upcoming sessions to continue to analyse and respond to them in a peaceful way.

Debriefing:

- How do you feel?
- How was this exercise for you?
- Were there any challenges or difficulties you experienced while choosing the conflict?
- How was the experience of mapping conflicts for you?

Advice to the facilitator:

Before starting the session, it's important to provide a disclaimer advising participants not to choose conflicts that still evoke strong emotions. Emphasise that the purpose of the exercise is not to cause distress but to map out issues they would like to address later in the training.

Follow-up proposals:

Continue the momentum generated from the conflict mapping exercise by facilitating additional sessions focused on conflict analysis and action planning. These sessions will provide opportunities for participants to go deeper into the identified conflicts, analyse their root causes, and develop their local actions as a response.

Additional information: Alternative conflict mapping exercise:**Step 1. Individual reflection**

Invite participants to take a few minutes to individually think about a specific local problem or conflict that deeply concerns them. Encourage them to consider issues they feel passionate about addressing and write it down on a piece of paper.

Step 2. Placement and familiarisation

Have participants place their written conflicts on the floor or a large table. Then, ask participants to walk around and read the conflicts written by others. This allows them to become familiar with the range of issues that their peers are concerned about.

Step 3. Grouping by similarities

After participants have had time to review each other's conflicts, instruct them to group the written conflicts based on similarities they observe. Encourage participants to identify common themes or related issues among the conflicts.

Stakeholder mapping

Summary: Participants will learn about the tool to be used to map stakeholders in conflicts.

Competences addressed:

- Awareness of Existing Conflicts
- Showing Conflict Sensitivity

Learning objectives:

- To get familiar with a conflict analysis tool that maps relationships between conflict parties
- To identify where power and influence lie within a conflict
- To identify who the actors are in a conflict

Duration: 90 minutes

Materials:

- White paper sheets, pens
- Flipchart, markers
- Printed handouts or flipchart/slide with the information on the handout

Instructions:

Step 1. Introduction to the session

Introduce the learning objectives and the tool of conflict analysis “Stakeholder mapping”. It is a tool that visually represents the relative power/influence and relationships between actors in a conflict. The parties are placed in relation to the problem and in relation to each other. If people with different viewpoints map their situation together, they may learn about each other’s experiences and perceptions.

Step 2. Introduce the tool

Introduce the tool of “Stakeholder mapping” by explaining all the connections and roles of the actors. You can use an example of an existing conflict to make the tool easier to understand (be conflict sensitive when choosing the example). Make sure everyone understands the relations on the map, and invite participants for practice.

Step 3. Pair work

Ask participants to group themselves in pairs and to identify one conflict they would like to analyse using the “Stakeholder mapping” tool. The chosen conflict needs to be known to both members of the group, so that they can contribute to the analysis. After choosing the conflict, ask the pairs to prepare a “stakeholder map” of their chosen conflict, similar to the handout.

Step 4. Group sharing

Invite a few pairs to share the outcomes of their work and other participants to potentially comment on the actors that could be added to the map.

Step 5. Conclusion

Conclude the session by mentioning that this conflict analysis tool primarily provides information on actors involved in the conflict and their positions towards the conflict and other involved parties. The tool also shows that conflicts are rarely two-sided, but that the variety of actors are involved to various extents.

Debriefing:

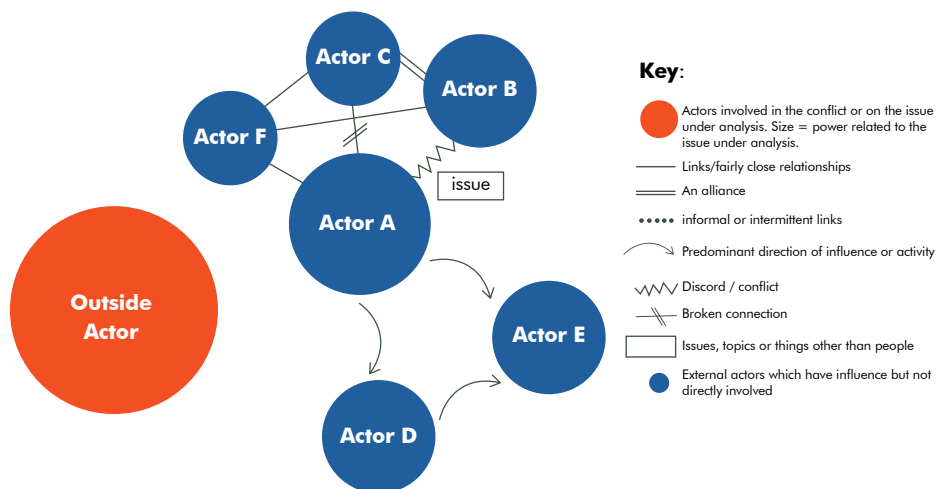
- What is something new you learned about the conflict?
- What were the challenges you encountered when using the tool?
- Why is this tool important in the process of conflict analysis?
- How could the map be used to approach transformation of the mapped conflict?

Advice to the facilitator:

You can consider grouping participants in bigger groups or asking them to work individually when preparing the map.

Additional information:

Read more about the method in the book "Working with Conflict: Skills and Strategies for Action" by S. Fisher



Source: Conflict and Peace analysis tool 4 by [Unicef](#)

Conflict Handling Modes

Summary: Activity to get familiar with both theoretical and practical understandings of conflict resolution strategies.

Competences addressed:

- Comprehensive Conflict Analysis
- Conflict transformation
- Practising Empathy

Learning objectives:

- To enable participants to reflect on their personal tendencies in responding to conflict situations
- To provide participants with insights into the potential benefits and limitations of various conflict handling styles
- To empower participants to consider adapting their conflict transformation approach based on the specific context of the conflict, including the relationship dynamics, time available, and the issue at hand

Duration: 90 minutes

Materials:

- Prepared flipchart with 'Conflict Handling Modes' (see handout).
- Paper tape (in order to create a cross on the room floor).
- Big room.

Instructions:

Step 1. Introduction to the session

Welcome participants and provide an overview of the session objectives.

Step 2. Conflict Handling Modes

Inform participants that each individual tends to adopt a specific style when managing conflict. According to Kenneth W. Thomas and Ralph H. Kilmann (2008), conflict situations can be described based on two fundamental dimensions of behaviour: (1) assertiveness, which refers to the extent to which a party attempts to satisfy their own concerns, and (2) cooperativeness, which refers to the extent to which a party attempts to satisfy the concerns of others. These dimensions are used to define five methods of dealing with conflict. Show participants the prepared flipchart while explaining those five conflict handling modes (see handout).

Step 3. Practice

First, provide theoretical input to the participants covering the five conflict approaches defined by Kenneth W. Thomas and Ralph H. Kilmann which are avoidance, accommodation, competition, compromise and collaboration. Next, invite participants to practise their own conflict approaches.

On the floor, mark a cross with paper tape. Place papers with the different conflict approaches written on them on each square and put the compromise approach in the middle. Ask participants to stand up and position themselves near one of the approaches in response to conflict scenarios read out loud by you, based on their most common behaviour in that situation.

After each conflict scenario, encourage participants to share their choice by inviting them to comment on their decision.

Conflict scenarios:

- You are having a discussion in class. Somebody expressed a controversial opinion which is completely different from yours.
- You are working on a university project together with your friend. You want to finish it today, but your friend is going to a party and suggests finishing the project tomorrow.
- You scheduled a meeting with your friend. He/she just broke up with his/her boyfriend/ girlfriend and needs your support. But suddenly your parents tell you that you need to attend a family dinner as some of your distant relatives are coming to visit. Of course everything happens at the same time.
- Some of your friends on Facebook posted a remark on a political issue which you consider completely wrong and offensive.
- You were discussing a hot issue on the timeline of your close friend on Facebook. He/she doesn't agree with you and deleted all your comments.

Debriefing:

- Was it easy/difficult to make decisions?
- Which of the strategies do you usually use in your life and with whom?
- Is there any attitude that you adopt for specific contexts: for example, with your parents, brothers, sisters or friends? at school, university or work?
- How can it be helpful to identify the style of the person with whom you are in conflict?
- How do different methods of responding to others' conflict styles lead to different results? In other words, if I notice that someone has a competitive style, how will our interaction differ if I use an accommodating style rather than matching their competitive style?

Advice to the facilitator:

Conclude the session by telling participants that none of these attitudes are bad per se. When there is a conflict, each party needs to consider to what extent their objectives and relationships are important to them, before determining which conflict approach will be the most appropriate to adopt. Be aware, though, that being always competitive or always submissive may lead to unsustainable situations or relations; cooperation is the most sustainable in the long term.

Additional information:

More about [Conflict Handling Modes](#) at the Kilmann Diagnostics website.

Handouts:



Passing Manu

Summary: Participants will experience a simulation of solving conflicts when there are communication barriers.

Competences addressed:

- Practising Nonviolence to Contribute to a Culture of Peace
- Conflict Transformation
- Recognizing Our Own Biases

Learning objectives:

- To create space where participants can find themselves in the situation of conflict and reflect on their reactions and biases
- To understand the need of working on the roots of conflict, not only the consequences of conflict
- To learn about the importance of communicating and understanding needs and positions to enable conflict transformation
- To practise ways of nonviolent conflict transformation

Duration: 90 minutes

Materials:

- Spacious working room where a long corridor with everyone involved can be created

Instructions:

Step 1. Introduction to the session

Ask all participants to form a narrow corridor, so that only one person can pass it at a time. Each participant has a person opposite to them. The task of the group is that all the people forming the corridor need to cross the corridor at some point. First, the activity is held without a block in the centre. This makes people realise they have to cooperate and agree on who goes first.

Step 2. Passing Manu

Once the group completes the task of passing the corridor, the task needs to be repeated, but this time with a person (Manu) in the centre of the corridor.

Manu stands in the middle of the corridor blocking the passage. Manu doesn't speak and understands only gestures. Their only possession is the piece of paper they stand on. The task is to find out the right way to communicate with Manu in order to pass the corridor and not to harm the paper. The corridor must be passed by all the participants.

Allocate enough time for people to complete the task. While participants are completing the task - note down the reactions of the group and if needed – make a link to them in the debriefing.

Debriefing:

Check with the group how they feel and potentially propose a fast activity to get out of their roles.

(Note to give space to the volunteer playing the role of Manu to express their feelings and experience of the process)

- What was the group process after you heard the instructions?
- Was it clear what you were supposed to do? How did you deal with uncertainty?
- How did you communicate as a group? How do you assess your communication strategies?
- What strategies did you use to try to pass Manu?
- Whose needs were you taking into consideration?
- How do you feel about your communication with Manu? Have you encountered any frustrating moments? Did you understand why Manu was staying in their place?
- What were your reactions to the actions of Manu?
- How did you empathise with Manu?
- Would you change something in the strategies you have chosen?
- What does the piece of paper of Manu represent in everyday life?
- What situations does this activity resemble in everyday life?

Advice to the facilitator:

Before starting the activity - find a volunteer within the group who would be briefed about the activity and their role as "Manu". It is important to ask the volunteer (the one who would be passed) for consent to play the role in the activity and to brief them on what they can consent to. At the debriefing - give space also to the Manu volunteer to express their feelings and how they experienced the activity.

Follow-up proposals:

Follow up with the group implementing more activities from the section of "Understanding conflicts", such as "Conflict Handling modes".

Additional information:

Read the session on "Conflict analysis" to understand the importance of conflict analysis and understanding root causes of conflict.

Pillows and chairs

Summary: In this session participants will explore how cooperation and competition may occur in a conflict scenario.

Competences addressed:

- Practising Nonviolence to Contribute to a Culture of Peace
- Conflict Transformation

Learning objectives:

- To learn about various modes of handling conflict with a focus on cooperation and competition
- To develop skills and patterns for transforming conflicts nonviolently
- To experience the influence of collective identities in conflict situations

Duration: 30-45 minutes

Materials:

- 6 pillows
- 6 chairs
- 4 papers with instructions one per each team

Instructions:

Step 1. Introduction to the session

Let the group know that they will take part in the activity. The activity will involve four teams (divide the participants in four teams). Ask each team to find a name for themselves and to develop a way of celebrating success as a team. Each team needs to assign someone the team leader who will approach facilitators for a paper with further instructions. Hand each leader the instructions (handout 1) and ask them to pass it silently to their group members in a way that other groups won't find out what is written on their paper. Give the groups a few moments to create a strategy to fulfil their task.

Step 2. Arranging pillows

Make sure each group has a strategy or that they understand their task. Announce that from now on no one can communicate verbally. Invite the groups to do what is written on their paper in three minutes. Announce the start of the time and show it on a timer. Observe the group, so that you can debrief the activity around their actions. Stop the activity after the time has passed and invite everyone for reflection.

Debriefing

Check with participants first how they feel and follow up with the questions:

- Could you describe what happened?
- Has any of the groups completed their task?
- Ask each team to share their tasks, then ask: what could you have done differently?
- What elements of the activity promoted competition?
- Which elements of the activity boosted cooperation?
- Was the collective identity of teams supporting or stopping the cooperation with the others? Why?
- How does this activity reflect everyday situations?
- What learnings for nonviolent conflict transformation can be taken from this activity?

Advice to the facilitator:

Arrange the room so that in the middle of it there is a square made of paper tape and inside the square there are six chairs. Make sure you also have six pillows in the room arranged randomly. In the debriefing, you can focus on conflict management strategies, or focus on the importance of communication and cooperation.

Follow-up proposals:

You can propose to experience a conflict situation by implementing the “Balloons Activity” (page 14 of [Youth4Peace Training Toolkit](#) by UNOY Peacebuilders, Ortiz Quintilla, R. (2018)

Additional information:

You can check other versions of this activity in UNOY Peacebuilders, Ortiz Quintilla, R. (2018) [Youth4Peace Training Toolkit](#), The Hague and [Turning the Tide, Toolkit](#)

Handouts:

Instructions for group 1: arrange all six pillow in a circle

Instructions for group 2: arrange all six pillows in a way that they do not touch the ground

Instructions for group 3: arrange all six pillows in a way they are outside the square of the paper tape

Instructions for group 4: arrange all six pillows in a corner of the room

Broccoli discussion

Summary: This session focuses on inclusion in groups.

Competences addressed:

- Community Building
- Recognizing Our Own Biases
- Practising Empathy
- Being a role model

Learning objectives:

- To reflect on the ways we approach inclusion
- To raise awareness on inclusion and exclusion mechanisms and consequences
- To promote active participation and being leaders in society

Duration: 90 minutes

Materials:

- Instructions for discussion written on a flipchart

Instructions:

Step 1. Introduction to the session

Start the session without introducing its aim and description. Ask for five volunteers from the group to leave the room (choose a group of volunteers which have various characteristics, such as very active, moderately active and mostly listening). Ask the selected volunteers to leave the room with another facilitator.



Step 2. Discussion introduction

When volunteers have left the room, inform the participants that they will take part in a discussion with several rules to follow (have the rules written on the flipchart).

1. **Choose the topic:** the topic of the discussion depends on the participants and their task is to agree on the three most important aspects of this topic. Let the participants choose the topic. For example, they can choose to discuss the consequences of the climate crisis.

2. **Replace the keyword:** Replace the keyword describing the topic with another word (for example word “climate” with “broccoli”)

3. **Choose a noise:** In case someone accidentally uses the keyword (“climate”), decide on a noise the group can make (for example: everytime someone uses the word “climate” the group will clap).

4. **Replace a related word with a sound:** ask the group to replace one word related to the topic with a sound (for example: replace the word “emissions” with the sound of whistling).

5. **Silence for one minute:** in case someone accidentally uses the related word during the discussion, instead of using the agreed upon sounds, the whole group has to stay silent for one full minute.

6. Everyone is equal and everyone has the same rights.

7. Everyone in the group should speak at least once during the discussion.

After presenting the rules and deciding on the topic and replacing the keyword for an alternative word and the related word for a noise, give the group a few minutes to practise.

Step 3. Discussion

After the practice phase, hang the flip chart with the rules somewhere on the wall, where participants can see them. Before the group will start discussing they should form a circle.

Invite the group to start a discussion.

Another facilitator brings back the volunteers into the room. Not all at once, first one person, then two people, then again one person, and one more. The facilitator just invites volunteers to enter the room, but says nothing to the group or to the volunteers.

When all of the volunteers are in the room, let the group discuss for some more time.

While the discussion is ongoing, note the flow of the discussion, the following of the rules, behaviours of the volunteers entering the room and the reactions of the group, so that you can link it to the debriefing.

Step 4. Closing of the discussion

Close the discussion when the group figured out the three most important aspects of the topic or when the discussion was going on for some time.

Debriefing:

Check with participants first how they feel and follow up with these questions:

- What was the purpose of the discussion?
- Did you think that everyone was included?
- How did you try to include people who were joining the room later? If not, why?
- Have you made sure that everyone had space to share? How?
- Did you manage to follow all of the rules? (check especially rules six and seven)
- Looking back, would you do something differently?
- Do you see similarities among this activity and the situations in your local communities?
- Based on this activity: what are the challenges to inclusion?
- What does inclusion mean to you?

Advice to the facilitator:

The activity is recommended to be implemented when the participants know each other already for a few days. You can consider closing the session with the definition of inclusion and other related concepts. The session is named without indicating its connection to inclusion, and it starts with no introduction to its aim to allow participants to reflect over their behaviours without being guided into the need of being inclusive.

Follow-up proposals:

Check more activities connecting peacebuilding and participation on the [ypa.network](#) and toolkit “Building Peace. Youth Peacebuilders Multipliers”. An alternative activity to explore the topic of inclusion is the “Dots activity” (page 37 of [Youth4Peace Training Toolkit](#) by UNOY Peacebuilders, Ortiz Quintilla, R. (2018)

Additional information:

Read more about [inclusion in youth projects](#) on the website of European Youth Foundation of the Council of Europe.

Handouts:

Instructions:

1. Topic
2. Replace keyword
3. Choose a noise
4. Replace with a sound
5. Silence for one minute
6. Everyone is equal and everyone has the same rights
7. Everyone in the group should speak at least once during the discussion.

Barnnga game

Summary: A game that encourages participants to critically consider normative assumptions and cross-cultural communication.

Source: Activity based on an idea of Sivasailam “Thiagi” Thiagarajan with Raja Thiagarajan, *BARNGA: A Simulation Game on Cultural Clashes*, Boston: Intercultural Press, 2006 and the [materials hosted by University of Michigan LSA Inclusive Teaching](#)

Competences addressed:

- Showing Conflict Sensitivity
- Understanding Interculturality and Diversity of Cultural Expressions

Learning objectives:

- To learn to communicate effectively across cultural groups
- To support participants to reflect over assumptions they may have about group norms and to critically analyse where those norms have come from, determining whether or not they continue to be useful in new context
- To understand what happens when we are not using the same “rules” or “norms” as others in the group
- To interrogate what the role of communication is in helping us either be confused or understand one another.

Duration: 90 minutes

Materials:

- four decks of cards
- four tables in separate corners of the working room
- printed instructions for tournament for the facilitator
- four printed game rules (one per each table)

Instructions:

Step 1. Introduction to the game

Introduce the game BARNGA as a simulation game that encourages participants to critically consider normative assumptions and cross-cultural communication. It was created by Sivasailam “Thiagi” Thiagarajan in 1980, while working for USAID in Gbarnga, Liberia.

Step 2. Introduction to the Barnnga Tournament

In the introduction of the Tournament follow these instructions:

1. [Activity guide](#) (hosted on the website of University of Michigan LSA Inclusive Teaching)

BARNGA Tournament Guidesheet

- You will have about five minutes to study the rules for and practice playing “Five Tricks”
- Then the rules will be taken away and no verbal communication will be allowed
- From then on, you may gesture or draw pictures (not words!)
- But you may not speak or write words or use sign language
- The tournament will begin and you will have a few more minutes to play at your home table (in silence).
- The scoring begins at the start of the tournament

Game Winner: The player taking the most tricks in the game (one “hand”). If a game is not complete when the round ends, the player winning the most tricks so far in the game wins that game.

Round Winner: The player winning the most games in a round. (Ordinarily, several games will be played during a round).

- Each round lasts a few minutes.
- Players move like at the end of each round:
 - The player who has won the most games during a round moves up to the next highest numbered table.
 - If there are more than four players at a table, the two players who have won the most games during a round move up to the next highest numbered table.
 - The player who has won the fewest games during a round moves down to the next lowest numbered table.
 - If there are more than four players at a table, the two players who have won the fewest games during a Round move down to the next lowest numbered table.
 - The other players remain at the table.
 - Winning players at the highest table remain at that table, as do losing players at the lowest table.
 - Ties are resolved by alphabetical order.

Sivasailam “Thiagi” Thiagarajan with Raja Thiagarajan, *Barnga: A Simulation Game on Cultural Clashes*, Boston: Intercultural Press, 2006.

[Resource hosted by LSA Inclusive Teaching Initiative, University of Michigan](#)

Step 3. Implementation of the Tournament

Equip each table for play with one set of [BARNGA Game Rules](#) (from the website of University of Michigan LSA Inclusive Teaching). Note that each table needs to have a different set of rules. You may consider putting the instruction on the table participants are moving to.

Debriefing

- How do you feel?
- Can you describe what happened during the tournament?
- What were the underlying causes of the problems or difficulties?
- In your perspective: to what extent were the instructions of each table different?
- What did you do during the game that “worked” for you?
- What specific real-life situations does this game remind you of?
- What does the game suggest about what to do when you are in a similar situation in everyday life?
- How can you connect this activity to intercultural learning?

Step 4. Conclusions

After debriefing, recall the origin of the game and share with the participants that the author of the Barnga game and his colleagues were trying to play Euchre, but all came away from the instructions with different interpretations. He had an ‘Aha’ moment that conflict arises not (only) from major or obvious cultural differences but often from subtle, minor cues. He created the game to tease out these subtleties.

Acknowledge a few points if they were not mentioned:

- During this game, all participants did their best, but each group had a different set of circumstances and ground rules.
- Even when people discovered that the rules were different, they didn’t always know how they were different.
- Even when they discovered how the rules were different, they didn’t always know what to do to bridge the differences.

Advice to the facilitator:

In this activity, participants play a card game silently, each operating with a different set of rules, unbeknownst to them. Get acquainted carefully with the rules of the Barnga game as they are complicated. Consult the [website of University of Michigan LSA Inclusive Teaching](#) for detailed instructions (including video instruction).

Handouts:

All materials hosted on the website of University of Michigan LSA Inclusive Teaching.

- [Activity guide](#)
- [BARNGA Game Rules](#)
- [Tournament Guidelines and Discussion Guide](#)

Tools for Conflict Transformation

Communication

Nonviolent Communication - a short introduction

Summary: Introduction to nonviolent communication principles and 4 elements

Competences addressed:

- Building Non-judgemental Relationships with Oneself and Other People
- Practising Nonviolence to Contribute to a Culture of Peace
- Practising Empathy

Learning objectives:

- To learn about nonviolent communication as a tool for effective communication and conflict transformation
- To develop communication skills and to connect to the needs and feelings of ourselves and others
- To explore how to contribute to the well-being of ourselves and others

Duration: 90 minutes

Materials:

- Flipcharts or other visuals on the steps for nonviolent communication
- Inventory of feelings and needs (available at [Centre for Nonviolent Communication website](#)).

Instructions:

Step 1. Introduction to nonviolent communication (NVC) and its principles

Explain to participants that this session is based on the method created by Marshall Rosenberg. Ask participants what comes to their mind when they think about NVC. Summarise the brainstorming with the introduction of the main ideas behind the motivation of M. Rosenberg to conceptualise NVC. Explain why the metaphor of the giraffe and jackal language styles is used and why neither of them is good or bad. Explore with participants the concept of empathy and emphasise the importance of empathy in the NVC processes.

Step 2. Introduction of four steps of NVC

Introduce the four steps of NVC with the starting point that NVC can be used for honest and empathetic expressions and for empathetic listening.

The four steps, when used in „self-expression“ mode, would look like:

1. To observe an action that affects our well being without evaluation, judgement, or analysis.
2. To express feelings that these observations evoke.
3. To express needs connected with these feelings.
4. (optional) To make a specific request of another person to help meet an unmet need, and to enrich the life of everyone involved. Essential in this is that the other person is to be left free to honour or decline the request.

Step 3. Introduction of “observation” versus “evaluation”

Start with two trainers playing out a scenario in front of the group of participants. The scene portrays a situation when needs of both trainers are not fulfilled and it affects their wellbeing.

Ask participants to share their thoughts about the scene, first asking what do you see? Then asking what do you REALLY see using only your senses and not interpreting the situation.

Collect the ideas and later explain the difference between evaluation and observation and emphasise that observation is based on everything that we can notice with our senses.

Step 4. Introduction of “feeling” versus “thoughts”

Referring to the scene played by trainers, ask participants to identify the feelings that each of the trainers may have. Support the process with displaying cards of feelings around the room. Follow up with the distinction of feelings, thoughts and faux feelings and the importance of building a vocabulary to express feelings. Note that faux feelings are neither emotions nor sensations, but are judgments about what others are doing or have done to us can be explained as judgments about what others are doing or have done to us. Examples of faux feeling would be: abandoned, betrayed, criticised, ignored, misunderstood, neglected, patronised, rejected, threatened, unheard, unseen, unwanted).

Step 5. Introduction of “need” versus “strategy”

Referring to the scene played out by the trainers, ask participants to identify the needs that each of the trainers may have. Support the process with displaying cards of needs around the room. Proceed with explaining the difference between needs and strategies, emphasising the importance of expression of needs which can lead to higher chances of our needs becoming fulfilled.

Step 6. Expressing “request” versus “demand”

Remind participants that the last step is to make a request. Ask them - how do you make the request specific, positive, doable in the present moment? Brainstorm with participants about the request connected to the performed scene and write the ideas on the flipchart. Wrap up emphasising that a request is not a demand and possibly starts with “Would you be willing to...”.

Step 7. Practising giraffe and jackal talks

Place on the floor in one column: evaluation, thoughts, strategy and demand, and in the other column: observation, feeling, need, request. Ask for two volunteers who would like to practise expressing themselves in a jackal way about the performed scene and then proceed with transforming the jackal way of communicating into the giraffe language. Each volunteer is asked to speak from a position of one of the trainers who performed the initial scene. Support participants in forming their jackal and giraffe sentences.

Debriefing:

- How do you feel?
- What is challenging in practising NVC?
- What was your most impactful learning of this session?
- How can NVC support us to build peaceful communities?

Advice to the facilitator:

NVC is a complex tool and often requires unlearning communication patterns and learning new ones. Be sure you are well prepared to run this session with the background of reading the M. Rosenberg and Centre for Nonviolent Communication resources. Make sure you are familiar with all four steps before running this session. Keep in mind that there are many moments in this session that are based on explanations from your side. Ask questions and seek interaction with participants to boost engagement.

Follow-up proposals:

Run the session nonviolent communication differentiations and reflection panels. Check also the session on distinguishing giraffe and jackal language from the [YPAN Peace Fellowship Toolkit](#).

Additional information:

Find more resources on the website of Centre for Nonviolent Communication [website](#) and in the book of M. Rosenberg “Nonviolent Communication, A Language of Life”.

Nonviolent Communication differentiations

Summary: A workshop to familiarise participants with basics of nonviolent communication from perspective of 4 steps and differentiations.

Competences addressed:

- Building Non-judgemental Relationships with Oneself and Other People
- Practising Nonviolence to Contribute to a Culture of Peace
- Practising Empathy
- Community Building

Learning objectives:

- To deepen the knowledge on key NVC differentiations (observation-evaluation; feeling-thought; need-strategy; request-demand)
- To boost skills on using non-violent language

Duration: 90 - 180 minutes

Materials:

This workshop is designed to be run using The NVC kit that contains:

- eight foldable panels with NVC differentiations
- four working boards
- one deck of feelings/faux feelings cards
- one deck of needs cards
- one set of whiteboard markers (containing 16)
- one set of magnets (containing 20)
- one block of post-it notes

Step 1. Introduction

Let the participants know that in the NVC model, we operate on differentiations. It's important to emphasise that it doesn't serve to tell right from wrong, but to start noticing differences between what often seems to be the same in order to build connections.

Step 2. Watching the scene on OBSERVATION-EVALUATION

Play the scene or give participants time to view the picture.

Step 3. What can you observe?

Ask the question: What did you observe in this situation?

Ask participants to write answers to the question on post-it notes. One post-it note is for one observation. There is no limit to the number of post-it notes, but three per group is usually a good number to work with. If you are working with a movie scene, you can play it again. When the group is ready, ask participants to put their answers in the designated place on the first panel.

Step 3. What can you observe?

Ask the question: What did you observe in this situation?

Ask participants to write answers to the question on post-it notes. One post-it note is for one observation. There is no limit to the number of post-it notes, but three per group is usually a good number to work with. If you are working with a movie scene, you can play it again. When the group is ready, ask participants to put their answers in the designated place on the first panel.

Step 4. Observation versus evaluation

After all groups have glued their post-its, open the first panel and explain the OBSERVATION-EVALUATION differentiation. Together with the group, analyse the answers and categorise them between observation and evaluation.

Tip for trainer: If there are many similar post-its, you can group them. You can either limit the number of observations from each group or let them make as many as they want, order a few together, and let them do the rest by themselves!

Debriefing questions for OBSERVATION-FEELING:

1. Reflecting on your post-it notes, do we tend to judge or observe more often? Why is that?
2. Why is it so difficult to observe?
3. In which situations is using observation important and why?
4. In which situations does judgement serve us better?

Step 5. Introduction to FEELING versus THOUGHT

Invite participants to reflect if they can guess feelings around the presented scene or image. Prepare the cards of feelings/faux feelings and place them on the floor. Unfold cards on the floor in a way that participants can walk around and pick them up. Then ask the question: Can you guess which feelings could be present in the situation?

Ask participants to choose as many cards from the floor as they want. Then ask them to go to their groups and reflect about the cards they chose. Give them a minute to organise the cards into two groups according to their colour. Then ask participants to discuss in small groups why the cards are in different colours and why they are visually divided.

Step 6. Examining: is it a feeling or faux feeling?

I Discuss with the groups what the difference is between the cards. Your aim is to get participants to differentiate between feelings and faux feelings. The last question to ask is to guide them to the feeling/thought differentiation. It can be one of the following:

- With which words are you more in your body? With which words are you more in your head?
- When do you feel and when do you think?
- Which words come from your head and which come from your heart?

Step 7. Differentiating feelings versus thoughts

Unfold the panel explaining the second differentiation. During the explanation, mention that there are often many feelings and they pile up on one another, but usually, there is one dominant feeling. Ask participants to share what they think the dominant feeling was in the situation they just analysed and request them to put it on the board.

Then, take some of the faux feelings cards and put them on the board as well. Ask participants if they spot the difference between, for example, expressing „I’m sad” and „I’m ignored” (according to the cards picked up by each group).

Next, notice that there is empty space on the panel. Ask if participants noticed any other ways that the cards could be organised (like feelings when needs are fulfilled and feelings when needs are not fulfilled). Ask participants if feelings are neither good nor bad, then what the difference between them is.

Debriefing questions FEELING versus THOUGHTS:

- How did you organise your cards and why?
- Which group of words serves us better while looking for connection?
- Can you think of a situation from your life when words from the second group (faux feelings) also contributed to building a connection? Why was that?
- When are you in your head and when are you with your body (feelings/thoughts)?
- Where do you personally focus your attention more often?
- Why do we feel things? What is the cause? (Here we can focus more on the mental theatre as the needs will come as roots in the next differentiation)

TIP for the trainer: It is way more entertaining if instead of lecturing, you work with debriefing questions during your presentation. Let participants do the lecture for you and finalise the session with the questions about feelings when needs are fulfilled and feelings when needs are not fulfilled. It will help you to smoothly transition to the next part about needs.

Step 8. Naming NEEDS in the judgements fair

Participants are standing in a circle, with the cards of needs creating an outside circle behind them. Introduce the exercise by explaining that we will be working on judgements, starting with judgements about ourselves. Tell participants that when they hear a judgement and they have the same judgement about themselves, they should change their position in the circle by going through the middle.

Share several judgements and then invite participants to do the same.

Examples of judgements can be:

- „I'm not good enough.“
- „I'm messy.“
- „I don't have any specific talent.“
- „I'm lazy.“

Then repeat the process but ask participants to share judgements that they have about other people, for example:

- „My brother is annoying.“
- „My parents are overprotective.“
- „People never understand me.“

Step 9. Finding needs behind judgements

After a few rounds, ask participants to think about the judgments they heard so far and invite them to choose one that they feel the closest to. Then ask them to turn around; they will find cards placed on the floor. Ask participants to reflect on what unmet needs can be behind the judgments they expressed and, whenever they are ready, pick a card from the floor.

Debriefing questions NEEDS:

- Which need did you choose and why? What could you do to fulfil it?
- Look at the back of the card - what is there? How is it different from the need on the front of the card?
- Which words - from the front or back - have a better chance to create connection?

In the end, come back to the picture/scene and ask participants if they can also guess what needs the people in the scene might have. Take the cards and put them on the panel.

Step 10. Differentiating NEEDS versus STRATEGIES

Unfold the third panel and explain the difference between need and strategy.

Debriefing questions for NEEDS versus STRATEGIES:

- How was it for you to search for your needs?
- Do you always know what your own needs are? How can you discover them?
- If feelings are signposts to your needs, what is the cause of what we feel?

You can sum up this part of the session by stating that what other people do can trigger our feelings but not cause them. Needs are the deepest roots of our feelings.

Tips for trainers: If you work with a second trainer, agree with them to distribute the cards behind you while you are running the exercise. It will add a nice surprise moment to the workshop.

Step 11. Differentiating REQUEST versus DEMAND

Explain the last differentiation and introduce the “Would you be willing to...” phrase, giving reasoning behind it.

Step 12. Speak like a giraffe

Ask participants to get into the shoes of a character from the scene. Ask for a volunteer from the group to construct the full NVC model sentence that could be expressed by the character. The volunteer can stop at each panel, considering which observation/feeling/need is the most apt for the situation. In the end, ask the volunteer to build the request. If the scene has more characters, the trainer can repeat the task with more participants.

Debriefing question REQUEST versus DEMAND

- How was it to build the full sentence using NVC? How did it sound to you?
- Do we always have to use it in that order? Do we always have to use all the steps? (the trainer can give examples of how to, for example, with one sentence draw the attention from judgements to observations)
- What if after all this the person says no? (it allows us to smoothly get to the empathy session)

Advice to the facilitator:

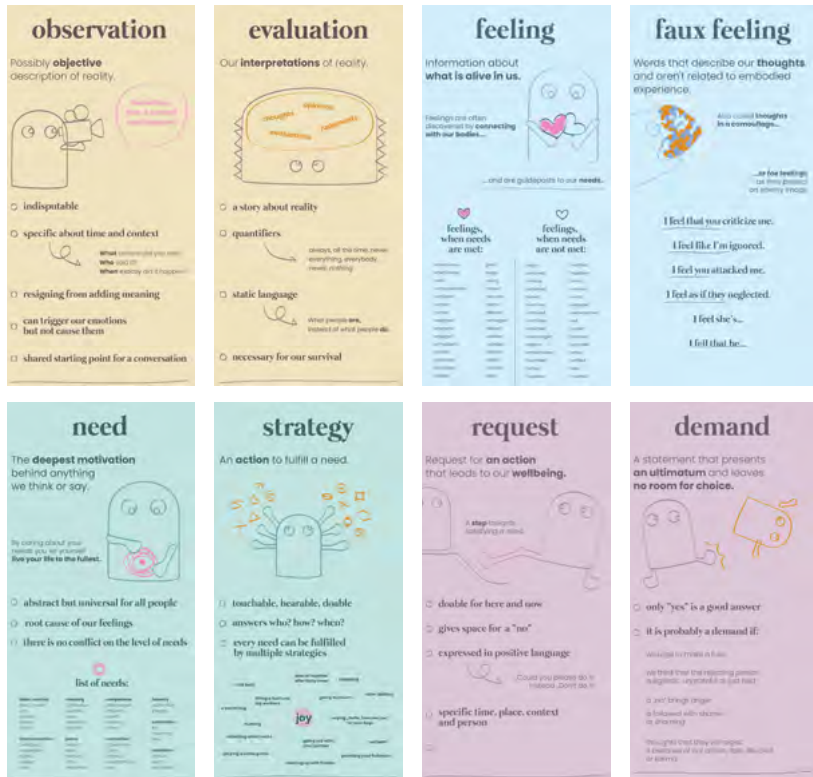
It is advised that this session on NVC is implemented when participants already know what NVC is (background, key assumptions, and principles), as well as what giraffe and jackal language are, and why neither of them is good or bad. Before starting the session prepare flip charts with four differentiation steps. The flipcharts (panels) need to be closed. For step two, when choosing a scene or image, you can alternatively project a movie scene to analyse. It's best if it contains a lot of action and a variety of emotions.

Follow-up proposals:

After this session, you can proceed with the session on NVC reflections panels.

Handouts:

[Eight foldable panels with NVC differentiations](#)



observation

Possibly **objective**
description of reality.



- indisputable
- specific about time and context
 - What actions did you see?
 - Who said it?
 - When exactly did it happen?
- resigning from adding meaning
- can trigger our emotions but not cause them
- shared starting point for a conversation

evaluation

Our **interpretations** of reality.



- a story about reality
- quantifiers
 - always, all the time, never, everything, everybody, never, nothing
- static language
 - What people **are**, instead of what people **do**.
- necessary for our survival

feeling

Information about
what is alive in us.

Feelings are often
discovered by **connecting**
with our bodies...



♥
**feelings,
when needs
are met:**

adventurous
affectionate
admire
compassionate
confident
creative
courageous
disregard
energetic
engaged
enthusiastic
excited
exuberant
fascinated
furious

glad
happy
loving
miserable
proudful
puzzled
relieved
satisfied
surprised
tired
worried
youthful
zealous

♥
**feelings,
when needs
are not met:**

angry
anxious
awkward
bored
bitter
bored
confused
depressed
disappointed
disgust
embarrassed
furious
hopeless

horrible
impatient
lonely
nervous
proud
outraged
overwhelmed
sad
scared
shocked
suspicious
tense
tired
troubled

faux feeling

Words that describe our **thoughts**,
and aren't related to embodied
experience.



Also called **thoughts**
in a camouflage...

...or **fake feelings**
as they project
an enemy image.

I feel that you criticize me.

I feel like I'm ignored.

I feel you attacked me.

I feel as if they neglected.

I feel she's...

I felt that he...

need

The **deepest motivation** behind anything we think or say.

By caring about your needs you let yourself **live your life to the fullest.**



- abstract but universal for all people
- root cause of our feelings
- there is no conflict on the level of needs

list of needs:

basic survival

food & shelter
rest
security
shelter
food

interconnection

developing
cooperation
sharing
support
help

meaning

purpose
values
hope
expectation
curiosity

peace

order
harmony
justice
wholeness

competence

effectiveness
efficiency
growth
learning
action

connection

relationships
clarity
rightness
understanding
flow

identity

authenticity
playful
celebration
joy
trust
play

autonomy

choice
action
decision

strategy

An **action** to fulfill a need.



- touchable, hearable, doable
- answers who? how? when?
- every need can be fulfilled by multiple strategies



request

Request for **an action** that leads to our **wellbeing**.



A **step** towards satisfying a need.

- doable for here and now
- gives space for a "no"
- expressed in positive language



„Could you please do it“
instead „Don't do it“

- specific time, place, context and person

demand

A statement that presents **an ultimatum** and leaves **no room for choice**.



- only "yes" is a good answer
- it is probably a demand if:

we urge to make a fuss

we think that the rejecting person is egoistic, ungrateful or just bad

a „no“ brings anger

is followed with shame or shaming

thoughts that they will regret it because of our action, fate, life, God or karma

Nonviolent Communication reflections panels

Summary: Participants will dive deeper into understanding the four differentiations in NVC which are: observation-evaluation; feeling-thought; need-strategy; and request-demand.

Competences addressed:

- Building Non-Judgemental Relationships with Oneself and Other People
- Practising Nonviolence to Contribute to a Culture of Peace
- Practising Empathy
- Community Building

Learning objectives:

- To exercise key NVC differentiations (observation-evaluation; feeling-thought; need-strategy; request-demand)
- To apply the NVC differentiations to everyday life situations

Duration: 90 minutes

Materials:

This workshop is designed to be run using The empathy set that contains:

- eight foldable panels with NVC differentiations
- four working boards
- one deck of feelings/faux feelings cards
- one deck of needs cards
- one set of whiteboard markers (containing 16)
- one set of magnets (containing 20)
- one deck of post it notes

Step 1. Working panels

Introduce the aim of the session and ask participants to choose one person to either present their own situation (situation when something happens which affects their wellbeing) or get into the shoes of a character from the scene. In both scenarios, ask the participant to share the situation with the group from their own perspective.

Invite the rest of the group to ask questions in order to fulfil the brackets on the working board. Write on a flipchart supporting questions:

- What are the first judgements and thoughts? (Mention that it's very often the easiest to start by going with all the jackal thoughts. The group will support the participant to get from there to the giraffe path.)
- What is the observation that triggered an emotional reaction?
- What are the feelings that are present? What is the dominant feeling?
- What are the needs that are met/unmet? What is the dominant met/unmet need?
- Are you ready for the request? (you can explain the differentiation readiness/willingness here) Is it a request to you or to someone else? How does it sound?

Step 2. Presentation and debriefing

Ask participants to present the outcomes and difficulties from the group work. Remember that some of them could share personal stories that they are not obliged to share in the big group.

Debriefing questions:

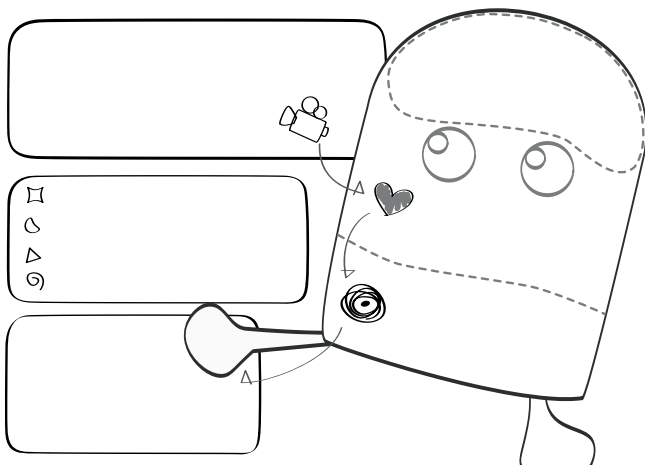
- What was the most difficult part of the blob to fill out?
- How was it to ask about feelings/needs/observations?
- Did you also ask about facts? How does asking about facts contribute to your understanding?
- Which questions were the most supportive to learn more about the person who shared?

Advice to the facilitator:

The exercise can be done either with the example from the presented scene (see step two of the activity nonviolent communication differentiations) or using a real life example given by a participant. In the second case, it's important to work on something that is real life but not highly triggering (be aware that some situations might be difficult to deal with for other participants or the trainer). Participants can work in groups, pairs, or alone depending on how big the group is.

Handouts:

- Eight foldable panels as in the activity "Nonviolent Communication differentiations"
- [Working board \(to be printed four times\)](#)



Dialogue Building

Summary: This activity will allow participants to understand the role of dialogue as a tool of conflict transformation.

Competences addressed:

- Conflict Transformation (Working with Conflicts and Transforming Them Non-Violently)
- Community Building
- Understanding Interculturality and Diversity of Cultural Expressions

Learning objectives:

- To understand the difference between dialogue and debate.
- To map the principles and values of conducting dialogue.
- To practise dialogue.

Duration: 90 minutes

Materials:

- Flipcharts and Markers
- Prepared flip chart on differences between dialogue and debate
- Printed list of dialogue values

Instructions:

Step 1. Introduction

Explain the importance of dialogue in conflict transformation and that it's used as a tool for transforming conflicts.

Step 2. Dialogue versus Debate

Ask participants: „What is the difference between dialogue and debate?“ Collect their ideas on a flip chart. After collecting their ideas, present the already prepared flipchart and list the differences between dialogue and debate, so you can clarify any misconceptions.

Step 3. Dialogue Values - Individual reflection

Invite participants to explore dialogue even deeper, by getting to know dialogue values (which are contained in the handout). Provide participants with a list of values related to dialogue and ask each participant to choose the six values they consider most important for them when having a dialogue.

Step 4. Dialogue Values - Dialogue

After individual reflection, pair participants and instruct them to share their chosen dialogue values. Each participant should explain why they chose those values and their importance. After sharing, ask each pair to agree on six values they have in common. Emphasise the importance of using dialogue values to reach consensus.

Step 4. Dialogue Values - Dialogue

After individual reflection, pair participants and instruct them to share their chosen dialogue values. Each participant should explain why they chose those values and their importance. After sharing, ask each pair to agree on six values they have in common. Emphasise the importance of using dialogue values to reach consensus.

Step 5. Dialogue Boosters

Bring participants back together and invite them to share their experiences. Facilitate a discussion on what helped participants have a smooth dialogue in pairs. Based on participants' input, create a list of dialogue boosters, highlighting factors that facilitate effective dialogue (e.g. active listening, empathy).

Debriefing:

- How do you feel after this activity?
- How was the process for you?
- How was it to reflect on the importance of certain values for you individually?
- Were you able to follow dialogue values during your dialogue?
- Could these values help you to have more dialogues in everyday life?

Advice to the facilitator:

Make sure to engage participants to follow dialogue values, but also choose values that are important to them, so the activity is more effective.

Follow-up proposals:

After this session, you can continue with the other communication tools for conflict transformation, or explore other tools in general.

Additional information:

For more information about dialogue read [“Nansen Handbook for Trainers in Dialogue and Conflict Transformation”](#).

Handouts:

Differences between dialogue and debate.

Dialogue gives an opportunity to:

- Explain
- Listen
- Look for the strength in the opponent
- Self-discipline
- Build tolerance
- Make opponent feel safe
- Change opinion as a sign of maturity
- Use supportive language

Debate creates space to:

- Convince
- Argue
- Look for the weak argument
- Morally judge
- Make the opponent insecure
- Change opinion as a sign of weakness
- Use confronting language

Dialogue values:

<p>Integrity</p> <p>Dialogue is communicating with integrity. Non-verbal aspects of communication, intentions, attitudes, values and thoughts must be consistent with the words used.</p>	<p>Caring for the other</p> <p>Dialogue requires accepting responsibility for the other, without expecting that this will be reciprocated.</p>
<p>Challenging</p> <p>Dialogue does not mean accepting anything or everything from others. It may require that we challenge or oppose the other's assertion. When this is the case, this must be done in a way that upholds the humanity of the other and us.</p>	<p>Common language</p> <p>Dialogue is about striving to achieve a common language.</p>
<p>Understanding first</p> <p>In dialogue, we seek first to understand and then to be understood.</p>	<p>Relationships</p> <p>Dialogue is about understanding and exploring relationships.</p>
<p>Humility</p> <p>Dialogue involves seeking to know oneself and showing one's strengths and weaknesses.</p>	<p>No agreement</p> <p>Dialogue is not necessarily about agreeing or becoming like the other.</p>
<p>Listening</p> <p>Dialogue is more about listening than speaking.</p>	<p>Nonverbal communication</p> <p>Dialogue can take place even in silence. Body language and facial expressions are essential for dialogue.</p>
<p>No judgements</p> <p>In dialogue, we try not to pass judgement. Judgements, generalisations, blame or diagnoses destroy the dialogue process.</p>	<p>Change</p> <p>Dialogue means personal and societal change.</p>

Emotional Literacy

Exploring Emotions Through Art

Summary: This activity aims to explore the diversity of emotions and support one to explore and acknowledge their emotions.

Competences addressed:

- Profound Emotional Literacy
- Cultivating Self-Empowerment and Inner Peace

Learning objectives:

- Explore the diversity of emotions and how they can serve us.
- Artistically explore our own emotions and inner self.

Duration: 90 minutes

Materials:

- Printed wheel of emotions handouts
- Black markers
- Coloured markers or pencils
- White A4 sheets
- Space for group discussions

Instructions:

Step 1. Introduction

Explain to participants the aim of this session and invite them to check the wheel of emotions. Distribute the wheel of emotions handouts to participants. Ask if there are any emotions on the wheel that are new to them. Encourage brief discussion about why they find it new or surprising or why they never heard of it.

Step 2. Artistic exploration

Explain to participants that the next hour will involve using art to explore their feelings, starting with arts and artistic expression. Provide participants with black markers, colours, and A4 sheets. Instruct them to:

- Draw the outline of their hand with a black marker on the paper.
- Draw lines inside the hand shape, with round corners, using the same black marker.
- Connect all the lines and create shapes.
- Choose the five most important emotions for them (or those they feel the most).
- Assign one shape for each emotion and write it inside that shape.
- Colour the shapes as desired.

Encourage participants to think about how each of these emotions can serve them.

Step 3. Group Discussion

After individual reflection, divide participants into groups of three to four people. Instruct them to discuss what their drawings (shapes, colours, and emotions) say about their inner world. Give them space to explain and reflect on their drawings.

Step 4. Creative Expression

Ask each group to create a poem, theatre play, or haiku about the emotions mentioned and how these emotions serve them. Participants can agree on the form of expression within their groups.

Step 5. Presentation

Invite each group to present their artistic work. Invite the audience to show gratitude for sharing and exploring emotions together.

Debriefing:

- How did you feel during this exercise?
- Did you learn something new about yourself in this process?
- Did you explore any new emotions?
- Did you learn something about the emotions of others?
- How was the artistic process for you? Did it serve you well in expressing your emotions?
- How can all those emotions that we explored serve us?

Advice to the facilitator:

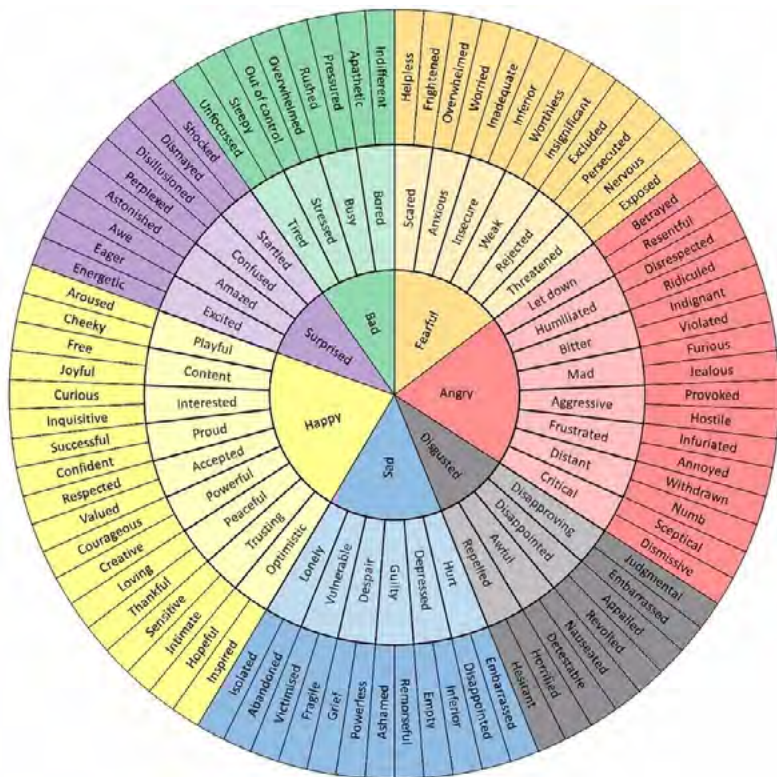
Make sure that participants feel safe prior to this session, so the safe space can serve them for self-exploration. Note that the wheel of emotions in the handout contains also, so called “faux feelings” according to nonviolent communication practice. Encourage participants to spot them on the wheel. Check the definition of “faux feelings” in the step 4 of the activity “Nonviolent Communication - a short introduction”

Follow-up proposals:

After this session, you can continue with any session on emotions or other tools for conflict transformation.

Handouts:

Wheel of emotions:



Empathy Building

Inspired by activities of the Youth Peace Camp and approach of Dave Grey.

Summary: This activity offers a space to practise empathy, first through imagination and emotions and then through the rationalisation of empathy.

Competences addressed:

- Building Non-Judgemental Relationships with Oneself and Other People
- Practising Empathy
- Profound Emotional Literacy

Learning objectives:

- Understand the connection between empathy and conflict transformation
- Practice empathy on an emotional and rational level

Duration: 90 minutes

Materials:

- Speaker and meditation music
- Flipchart and markers
- Papers and pens

Instructions:

Step 1. Introduction

Explain to participants the importance of empathy in conflict transformation. Emphasise that empathy involves understanding others' emotions and perspectives.



Step 2. Meditation Activity

Invite participants to find a quiet place to sit. Ask them to imagine a recent conversation that didn't go well with a friend, colleague or family member. Explain that this is an individual exercise. Play meditation music in the background and guide them through the following steps:

- Invite everyone to sit comfortably. After everyone has found their place, invite them to close their eyes and breathe deeply.
- Read slowly and take breaks after every sentence, so participants have time to think and reflect. Remind them again to think of a recent conversation that didn't go well.
- Imagine three chairs. You're seated in one of the chairs, and the other is in front of you with the person with whom you had the discussion. The third chair is between both of you and is empty.
- Now imagine the conversation you had. Imagine you're not in your current place, but you're in the conversation, reliving it. How is the relationship with the other person? How important is it for you? How were you feeling? Were you angry? Sad? Frustrated? What do you need right now? What are you thinking about the other person? Is there any sensation in your body?
- After five minutes, imagine that you're seated in the chair in front of you. You're the other person now. How are you feeling? What do you need? What are your feelings toward the other person?
- Finally, imagine that you're seated in the chair in between observing the conversation. What do you see? What are the ideas coming to your mind? How do you think these two people are feeling? What do you think these two people need now?
- Invite them to slowly come back to the present place and room.

After the activity, invite participants to release any built-up tension by screaming or shaking, possibly going outside to do so.

Step 3. Rationalisation of Empathy through Empathy Mapping

Present the flip chart about empathy mapping, which has six parts:

What does the person you had a conflict with think and feel (frustrations, ambitions)?

- What do they see (media, environment)?
- What do they hear (what others say)?
- What do they say and do (attitude, behaviour, everyday life, free time)?
- What do they gain (what are their dreams, motivations)?
- What is their pain (fears, frustrations, challenges)?

Ask participants to draft out their empathy maps based on the conflict scenario they imagined earlier. Give them enough time to prepare it individually.

Step 4. Rationalisation in pairs

Pair participants and ask them to share their empathy maps with each other. Each person takes turns sharing their map and discussing their insights for five minutes each. The other person is invited to listen or give support if needed.

Debriefing:

- How do you feel after this process?
- How was the first part of the session when you imagined the conflict?
- Did you manage to switch the chairs?
- How did you feel when you switched the chairs? Were the feelings similar?
- And how was it to sit in the middle chair? What could you observe?
- How was the process of rationalising empathy?
- Did the conversation in pairs help you to empathise?
- How can we use these practices in our daily life conflicts?

Advice to the facilitator:

This activity can be highly emotional for some participants. Therefore, make sure to be clear that the imagined conflict is not something that participants can't handle or something that can trigger them. Besides that, consider doing a small debriefing after the meditation activity.

Follow-up proposals:

This activity can be followed by any activity of conflict transformation tools. The only thing to keep in mind is that the following activity shouldn't be too emotional, as it can be overwhelming.

Empathise with 'the other side'

Summary: Activity to practise to empathise with the persons/groups who we call the 'other', 'enemy', 'the other side'.

Competences addressed:

- Building Non-Judgemental Relationships with Oneself and Other People
- Practising Nonviolence to Contribute to a Culture of Peace
- Practising Empathy
- Community Building

Learning objectives:

- To develop empathetic understanding with the goal of fostering connections.
- To develop the ability to recognise and challenge biases or stereotypes that contribute to labelling 'others'.
- To foster constructive dialogue and relationship-building by cultivating empathy towards those perceived as „the other,” with the aim of promoting mutual understanding and reconciliation.

Duration: 90 - 120 minutes

Materials:

- Prepared flipcharts (with the theory and the task)
- Flipcharts and markers for participants

Instructions:

Step 1. Introduction to the session and the concept of empathy

Welcome participants and provide an overview of the session's objectives. Introduce the definitions and explain the differences between the two kinds of empathy. Empathy is about how we understand other people. There are two types of empathy: automatic and controlled.

Automatic empathy - the 'ouch' moment - this kind of empathy happens instantly when we react to another person's feelings. If we see someone hurt, we may say 'ouch!' as our body seems to feel their pain. If we see someone happy and laughing, we can feel their joy. Everyone does automatic empathy unless it is somehow stopped.

Controlled empathy - the pause for thought - this kind of empathy comes about through thinking and reasoning and is about taking the perspective of the other person, understanding how and why they feel. Controlled empathy takes longer than automatic empathy - it needs time and, often, support.

Step 2. Practising controlled empathy

Invite participants to gather in their groups, focusing on the conflict they've chosen to respond to. Ask them to practise controlled empathy. Explain that the task is to empathise with 'the other' side - the individuals or groups involved in the conflict they've chosen and try to see things from their perspective through four dimensions: emotions, moral reasoning, personal experience, and social influences. Provide them with leading questions:

1. EMOTIONS:

- What emotions do you believe the 'other side' might be experiencing in this conflict?
- How do these emotions influence their actions and decision-making?
- How do your own experiences help you to empathise with these emotions?

2. MORAL REASONING/JUDGEMENTS:

- What do you think the 'other side' considers right or wrong in this situation?
- How do their moral judgements differ from yours?
- What is your understanding of their perspective on fairness or justice?

3. PERSONAL EXPERIENCE:

- What personal encounters or experiences might have shaped the perspective of the 'other side'?
- Are there any negative memories or traumatic events that may impact their behaviour?
- How might these experiences affect their ability to empathise with your side?

4. SOCIAL INFLUENCES:

- How does the social identity of the 'other side' influence their actions and beliefs?
- What role does their group history play in shaping their attitudes towards your group?
- Are there any political ideologies or power dynamics at play that influence their behaviour?

Step 3. Presentations

After completing the group work, request participants to share their responses to the questions with the rest of the group.

Step 4. Summing up with the key hints on how to increase empathy and empathic understanding

Explain to participants that according to Lynne Cameron there are two ways to increase empathy:

1. Encourage more empathy.
2. Undo dyspathy, which refers to anything that obstructs empathy. Identifying and removing dyspathy in a violent narrative is crucial for increasing empathy. There are three kinds of dyspathy:

- Blocking: Finding reasons that prevent any empathy with the other.
- Distancing: Viewing the other as too different, too far away, or too extreme for empathy to occur.
- Lumping: Generalising a whole group of people negatively as ‚other,‘ without allowing for individual differences. This blocks empathy because the other group is either blocked or distanced.

The result of practising empathy is empathic understanding, which is a stable comprehension of how it feels to be the ‚other‘ in their world, emerging from repeated interactions. In empathic understanding:

- The ‚other‘ is viewed as a complex individual and differences are accepted.
- The ‚other‘ is entitled to full human rights.
- Everyone involved has ways to deal with the emotional tensions arising from the above.

The goal of our work is to transform conflict and enmity into empathic understanding. The benefits of empathetic understanding include:

- Connecting with the ‚other‘ and recognizing that they are also entitled to full human rights.
- Immersion into the ‚other’s‘ world.
- Shifting perceived relations between self and other.
- Discovering empathic commonalities.
- Finding ways to deal with ambivalence.
- Contributing to socio-cultural changes, such as building up or changing cultural myths, and altering beliefs and attitudes.

Debriefing:

- How was the process?
- Was it difficult to empathise with 'the other side'?
- How did practising empathy contribute to your perception of the 'other'?
- How did it make you feel?
- Reflecting on your own emotional responses, how did practising controlled empathy affect your approach to conflict transformation?
- How might the principles of empathy and empathic understanding contribute to building more inclusive communities?

Advice to the facilitator:

Before the session, it is important to map and analyse the chosen conflicts, so that participants are familiar with the situation they are going to practise controlled empathy with. Be sure that you are familiar with the theory about controlled empathy, dispathy and empathic understanding before running this session. Besides that, keep in mind that there are many moments in this session that are based on explanations from your side. Ask questions and seek interaction with participants, or make them physically move during the session.

Additional information:

for more information check the [Empathy Dynamics in Conflict Transformation](#) by Lynne Cameron.



Community building

Reconciliation

Developed by Nik Paddison and Nevena Radosavljevic, based on the approach and workshop of John Paul Lederach.

Summary: This activity will introduce participants to the importance of peaceful coexistence in communities affected by conflict. It will also help them understand the complex idea behind reconciliation and its significance for conflict transformation.

Competences addressed:

- Community Building
- Peace Advocacy and Creative Strategies for Peace
- Conflict Transformation (Working with Conflicts and Transforming Them Non-Violently)

Learning objectives:

- To elaborate on four important concepts related to reconciliation
- To discuss points of confrontation and possibilities of agreement
- To understand the complex process of reconciliation and the need for involvement for young people
- To explore various steps of reaching reconciliation

Duration: 90 minutes

Materials:

- Papers, pens
- Face paint or other materials for artistic expression
- Sticky notes
- Flipchart paper and markers

Instructions:

Step 1. Introduction

Brainstorm with participants the definition of reconciliation. Encourage discussion on their understanding and experiences with reconciliation. Following the brainstorming, explain John Paul Lederach's definition of reconciliation as a process involving peace, justice, mercy, and truth. Invite participants to a small discussion on the significance of each component in reconciliation.

Step 2. Exploration of Concepts

Divide participants into four groups, assigning each group one of the concepts: peace, justice, mercy, and truth. Instruct each group to develop a character representing their assigned concept, including personal details like life story, gender, age, habits, and behaviour. Ask groups to discuss the following questions:

- What are they concerned with in a situation of conflict?
- Whom do they fear the most in a situation of conflict among these concepts?
- Who can be their friend in a situation of conflict?

Invite the groups to choose one person from each group to represent the concept during the talk show following the presentations.

Step 3. The Reconciliation Show

After preparations, invite all four representatives of the groups to the „Reconciliation Show“ ensuring all participants can see them. Act as the show host and use the following prompts:

- Introduction of all characters
- Who is your closest friend among the other characters and why?
- Who scares you the most among the other characters in the room and why?
- Truth, are you unique? Do you have siblings?
- Truth, why are you so hard to find?
- Mercy, what's your relationship with Justice?
- Justice, everyone claims to follow you and act on your behalf, is it true?
- Peace, how do you feel about these three persons?
- Physically move and rearrange your sitting.
- What do you need from each other?
- Where can you meet? What is your meeting point? What can we call that point?

If necessary, guide participants to the conclusion that reconciliation is the meeting point for these characters.

Step 4. Discussion on Reconciliation

After the show, invite participants to go out of their characters and facilitate a discussion on how they understand reconciliation now. Possible questions to be asked:

- What would these concepts mean in real life?
- How can we practise them in our communities? What actions could foster reconciliation?

Step 5. Six steps of reconciliation

Present six steps of reconciliation and how they can look like in practice:

1. Relationship (Re)building
2. Acknowledgment of the past by all parties involved in conflict
3. Sharing of experiences that happened during the conflict
4. Mutual acceptance of all sides
5. Change of perception of “the other”
6. Collective future.

Invite participants to take post-its and write for each step what action can happen in their local community to support a certain step of reconciliation (for example, relationship building can start with a coffee with the neighbour with whom we had a conflict).

Collect all ideas and place them around all steps. Wrap up by reading proposed actions as ideas to foster reconciliation in local communities and proceed with the debriefing.

Debriefing:

- How do you feel now?
- How was this process for you?
- What do we need for reconciliation to happen?
- What activities does the group suggest that can help foster reconciliation in our communities?

Tips for facilitators:

Encourage creativity and participation throughout the session. Adjust the time allocation as necessary to ensure each part of the session is adequately covered. Make sure to understand the four concepts so you can support participants in the process of creating a character behind each.

Follow-up proposals:

Following this activity, you can continue with other activities from conflict transformation tools.

Additional information:

Read more about reconciliation in “Building Peace: Sustainable Reconciliation in Divided Societies” by John Paul Lederach.

Understanding narratives

Why Narratives Matter

Summary: This session will explore the importance of narratives and their impact on shaping perspectives and understanding.

Competences addressed:

- Awareness of Existing Conflicts
- Gathering and management of information
- Critical thinking

Learning objectives:

- To understand how stories affect how we think and act
- To learn how narratives can bring about social change and influence our cultural beliefs
- To recognize how stories connect with our emotions, capture our attention, and help us remember and understand complex ideas

Duration: 90 minutes

Materials:

- Agree/disagree papers, object imitating microphone or microphone, paper tape or thread.
- Prepared flipchart with 'Why do Narratives Matter'?



Instructions:

The activity method is inspired by the [“Where do you stand” activity from “Compass: Manual on Human Rights Education with Young People”](#).

Step 1. Introduction to the session

Explain to the participants that they will take part in the activity to boost their critical thinking and reflect on how narratives shape our understanding of the world around us.

Step 2. Setting the context and explanation of rules

Before the start of the activity, put a line in the middle of the room, separating it into two parts.

- On the left, at the end of it, put a paper stating „YES.”
- On the right, at the end of it, put a paper stating „NO.”

Explain the rules:

- Participants are standing on a spectrum, with the line at the centre that is a neutral position. They can move freely at the beginning or whenever they change their minds.
- A statement will be said out loud.
- Each participant will need to position themselves on the spectrum: the left side for agreement and the right side for disagreement.
- Introduce the difference between dialogue and debate and encourage participants to adhere to dialogue principles during this activity.

Step 3. Dialogue About the Statements

- Read the first statement and invite participants to position themselves on the line.
- Once positioned, ask if someone wants to share why they are standing where they are.
- Give them the microphone or a totem (can be a stick or some piece) to grant them the voice.
- After sharing, tell participants that if they feel convinced by what others said, they can change places or move around the spectrum.
- Try to ask the people who are in the furthest parts of the spectrum and ensure there’s a balance of voices.
- Don’t spend too much time on one statement. Go for the next one!
- Move on to the next statement and repeat the process until all statements are covered.

Step 4. Reflections and theoretical input

Start by asking participants about what happened and how they feel about the activity and then go on to talk about the issues raised and what they learnt.

- How do you feel?
- How was this process for you?
- How did you feel about taking a stand on each statement? Did you find it challenging to form an opinion?
- How has this activity challenged your previous understanding of the power of narratives?
- Why do narratives matter?
- What advantages do you think they offer to individuals and communities?

After the last question, introduce why narratives matter:

- It shapes how people understand themselves, their relationships to others, and the contexts in which they live. Narratives play a central role in building our understanding of our social relationships and our place in community and society.
- It transmits and facilitates our memory of complex facts or ideas. By “chunking” complex information into easily digestible pieces, narratives help people process and remember complex ideas.
- It resonates with people emotionally and engages their attention. These effects can make narratives especially effective in motivating action.
- It transports people, enabling them to imagine what life is like in others’ shoes or in different situations. This leads to temporary suspension of disbelief in a way that makes it easier for people to reconsider how they think about others and, in turn, about social issues.

Debriefing:

- How has your understanding of the power of narratives evolved throughout this session?
- Can you identify any personal experiences where you’ve witnessed the effects of narratives in shaping your beliefs or behaviours?
- What key takeaways are you taking from this session?

Advice to the facilitator:

- *This activity requires previous knowledge and understanding of the definition of a narrative and the difference between violent and alternative narratives.*
- *This activity can perfectly take place outdoors, just make sure that all the participants can hear you well and are dressed according to the weather.*
- *Consider writing down the statements on the piece of paper (each statement separately), so that people can refer to the statement during all the activity duration.*
- *Microphone or totem: Have something participants can hold in their hands. It helps them to feel less nervous when they speak. It can be anything in the room or outside, even a rock or stick can work.*
- *Remind participants that there is no obligation to share - this is a participative space.*
- *Another way to implement the session: Say out loud the statement. Once the participants chose their positions, swap the YES and NO papers. Ask the participants to stay where they are and now they will need to answer with the other point of view.*

Follow-up proposals:

Consider running another session focused on creating alternative narratives for peacebuilding.

Additional information:

You can read more about what narratives are and why their forms matter in [“The Features of Narratives](#) - A Model of Narrative Form for Social Change Efforts” by FrameWorks Institute.

Handouts:

List of statements:

You will need to adapt the statements based on the needs of the training course

1. A narrative has distinctive effects on how people think and act.
2. The nature of narratives is particularly important in the context of social change.
3. Narrative is a particular type of talk but not a particular type of thinking.
4. Narratives both reflect and shape the cultural mindsets people hold.
5. Changing narratives is just the first step to creating change.

Power of the Story

Summary: To explore various manipulation tools and tactics, understand how they work, and discuss their ethical implications in different situations.

Competences addressed:

- Gathering and management of information
- Critical thinking

Learning objectives:

- To identify common manipulation tactics and their potential impact on society
- To explore the ethics of manipulation in interpersonal relationships and societal dynamics
- Apply critical thinking skills to evaluate how manipulation works in conflicts and their potential consequences

Duration: 90 minutes

Materials:

- Prepared flipcharts with the definition of manipulation definition and its tools
- Printed handouts
- Flipcharts and markers for participants

Instructions:

Step 1. Introduction to the session and the concept of manipulation

Welcome participants and introduce the session's objectives. Engage in a brief discussion about manipulation, then define it as intentional influence where one person or group (the manipulator) tries to change the behaviour of another person or group (the target) to achieve their own goals.

Step 2. 'Know Your Carbon Footprint' Case Study

Divide the group into three teams and provide each team with a scenario about the British Petrol campaign: 'Know Your Carbon Footprint.' Instruct them to analyse the narrative by identifying manipulation tools and techniques. Ask them to prepare flipcharts outlining the manipulation tools and techniques they have recognized in the case study for presentation.

Step 3. Presentations of the groups

Give space for participants to present the outcome of their work, as well as ensure there's space for possible comments and discussion.

Step 3. Manipulation tools

As the discussion progresses, introduce the most common tools of manipulation to the participants. Keep the conversation going as you explore each tool and its application in different contexts.

Manipulation tools:

1. **Power/Authority/Reputation:** This involves others' judgement of your capability, authority, or financial status. It can also include the influence derived from your reputation in a particular field or community.
2. **Persuasion:** Persuasion is the effort to convince another person to change their actions. This can involve creating a chain of persuasive messages, such as tweets or advertisements, to influence behaviour. It is most effective when new information is provided to change the perception of others and alter their goals or actions accordingly.
3. **Deception:** Deception revolves around controlling information to lead others to actions that serve your interests. It often involves manipulating the information received by others to make them believe that their actions are furthering their own interests, when in reality, they are serving yours.
4. **Irrational Behaviour:** This tool focuses on identifying and manipulating goals derived from irrational actions. While irrational behaviour may seem unpredictable, it often follows certain patterns that can be exploited to predict and influence future actions.
5. **The Carrot And The Stick:** Its approach to manipulation is based on the idea that good behaviour is encouraged with a reward, while bad behaviour is discouraged with a punishment. This method relies on the use of incentives and consequences to shape behaviour.
6. **Emotional Manipulation:** Emotional manipulation involves influencing others' actions by evoking emotions such as guilt, fear, desire, or by minimising perspectives. It can include tactics such as intimidation, seduction, minimization, blaming, and guilt tripping to alter others' perceptions and behaviours.
7. **Charisma (Good Branding):** Charisma is the illusion of power or influence that can be created through effective branding or presentation. It involves projecting an image of authority, confidence, and likability to persuade and influence others.

Debriefing:

- How do you feel?
- How was this activity?
- What AHA moments did you have in this session?
- What ethical concerns do you see regarding the use of manipulation in campaigns, such as the one we analysed?
- How might we use what we've learned here to assess information in our daily lives?

Advice to the facilitator:

This activity requires previous knowledge and understanding of the definition of the narratives and how they are created.

Handouts:



British Petroleum, the second largest non-state owned oil company in the world, with 18,700 gas and service stations worldwide, hired the public relations professionals Ogilvy & Mather to promote the slant that climate change is not the fault of an oil giant, but that of individuals. It's here that British Petroleum, or BP, first promoted and soon successfully popularised the term "carbon footprint" in the early 2000s. The company unveiled its "carbon footprint calculator" in 2004 so one could assess how their normal daily life — going to work, buying food, and (gasp) travelling — is largely responsible for heating the globe. A decade and a half later, "carbon footprint" is everywhere. The U.S. Environmental Protection Agency has a carbon calculator. The New York Times has a guide on "How to Reduce Your Carbon Footprint." Mashable published a story in 2019 titled "How to shrink your carbon footprint when you travel." Outdoorsy brands love the term.

"This is one of the most successful, deceptive PR campaigns ever," said Benjamin Franta, who researches law and history of science as a J.D. PhD student at Stanford Law School. Of course, no one should be shamed for declaring an intention to "reduce their carbon footprint." That's because BP's advertising campaign proved brilliant. The oil giant infused the term into our normal, everyday lexicon.

Alternative Narratives

Summary: Reflection of the current situation in _____ [adapt to your context] and how counter/alternative narrative can communicate peacefully about the situation. For the sake of examples, we will use the case of Cyprus.

Competences addressed:

- Conflict Transformation (Working with Conflicts and Transforming Them Non-Violently)
- Peace Advocacy and Creative Strategies for Peace

Learning objectives:

- To understand narrative dynamics by learning the distinction between story and narrative and their impact on biases and perceptions
- To discover and implement counter and alternative narratives
- To develop peace perspectives by identifying the components of peaceful alternative narratives and create new communication strategies

Duration: 90 - 120 minutes

Materials:

- Printed copies of the prince and princess (one per person)

Instructions:

Step 1. Prince and princess energizer

- Give the participants one copy of the prince/princess print upside-down, so everyone sees it at the same time.
- Tell them that there is a comic with dialogues and that they need to write the first story that comes to their mind. Quickly tell them to turn around the piece of paper.
- Ask them to share the dialogues between the prince and the princess.
- Try to find if there are any common stories/dialogues. Then, point out that normally we have common stories/constructions (for example, would you dance with me? / would you marry me? / I love you - me too...)
- Tell them: „This piece of paper is telling a story... but, let's start asking ourselves, what is a story?“ (then go to the next step)

Step 2. The difference between a story and narrative

The theory is presented by preparing the various concepts on separate pieces of papers (each table is a separate paper):

WHAT IS A STORY?

[write this question on the flipchart and gather the answers from participants' brainstorming]

WHAT IS A NARRATIVE?

[write this question on the flipchart and gather the answers from participants' brainstorming; ask what is the relation between a story and a narrative?]

The next paper explains what a narrative is and that it contains a story. So the narrative is like a collection of stories.

NARRATIVE is a logical interpretation of connected events and characters. Its interpretation and the way how it's told give a meaning to the story connecting singular happening to a more general, collective story.

Explain the difference of narrative and story using the following example which shows that narrative is more general, and consists of several stories:

CLIMATE CHANGE IS NOT OUR PROBLEM [NARRATIVE]

COAL IS THE CHEAPEST SOURCE OF ENERGY AND IT'S THE MOST SUSTAINABLE. [STORY]

WE CANNOT CLOSE COAL MINES, AS MANY PEOPLE WILL LOSE THEIR JOBS [STORY]

Step 3. The difference between counter and alternative narrative

As a general difference - show this paper (box) mentioning that counter narratives challenge and change stories, and alternative narrative creates new stories.

counter narrative change
alternative narrative new

A counter narrative to the narrative of "climate change is not our problem" would be the following (cross out the word "not" and put post its over the stories)

CLIMATE CHANGE IS ~~not~~ OUR PROBLEM [COUNTER NARRATIVE]

COAL IS THE CHEAPEST SOURCE OF ENERGY AND IT'S THE MOST SUSTAINABLE. [STORY]

WE CANNOT CLOSE COAL MINES, AS MANY PEOPLE WILL LOSE THEIR JOBS [STORY]

[story to put on the top of this one]:

In 2050 we will have no coal.

[story to put on the top of this one]:

Renewable energy gives jobs.

An alternative narrative would create a series of new stories, with no relation to the "Climate change is not our problem" sentence. It would look like:

HUMANITY AND OUR PLANET ARE PRECIOUS

We borrowed this planet from the
next generations. [STORY]

Peaceful co-living with nature
adds to our wellbeing. [STORY]

Step 4. Mention the key elements of a narrative

These are the key elements of a narrative (put each of the bullet points on a separate paper when presenting these to the participants):

- structure (initial - disruptive moment - end)
 - **for your information** - there are multiple structures, this is just the simplest one characters (main character - hero - antagonist - enemy)
 - **careful** - this can lead to a [nice] debate about the propaganda techniques, accept it and use it as an extra element of the narrative creation
- context (cultural, social, historical moment)
- relationships (connections - good - bad)
- meaning (story translated into collective story)
- But also it can be influenced by emotions, space, place, temporal dimension (past, presence, future)

Step 5. Present the key elements of a violent narrative and peaceful alternative narrative

VIOLENT NARRATIVE

violence
discrimination
negative image
needs + fears
lack of information

These are the key elements of a narrative (put each of the bullet points on Propose, develop and disseminate a new human rights based **PEACEFUL ALTERNATIVE NARRATIVE** which:

- substitutes the violent narrative is characterised by:
 - openness
 - respect
 - difference
- preaching for:
 - freedom
 - equality
- uses humour
- has inclusion as a value
- personal stories
- names (not nationalities)
- facts
- holistic storytelling (alternative narratives + human rights)

Why do narratives matter?

NARRATIVES MATTER. It influences the way people think and guides their decisions and actions.



Step 6. Make the participants practise their learnings

Put them in groups of four, by giving them examples written on pieces of paper. Then let them know they will have 20 minutes to propose a new peaceful alternative narrative.

EXAMPLES TO USE:

Use examples from the local perspective of the participants. You can maybe gather more holistic messages, but it is interesting to put something that will make them rethink their community's narratives

- They are stealing our jobs.
- The Greek Cypriots were always oppressed by the Turks
- The Orthodox Christians were always oppressed by the Ottomans
- Greek Cypriots always wanted to exclude the Turkish Cypriots.
- Greek culture is superior to Turkish culture.
- The division we have now in Cyprus is the fault of... Turkey/Greek Cypriots/ British
- Everyone has a duty to serve their nation.
- Greeks of Cyprus were never able to live peacefully, they were always attacking the others.
- Turks of Cyprus were never able to live peacefully, they were always attacking the others.
- Immigrants threaten our safety.
- Christians and Muslims never lived together peacefully.
- The Turkish Cypriots supported British Rule

Ask participants to come back to plenary and ask the groups to share their old and new narratives. Keep this as short as possible - as they can start to talk a lot about this. Nevertheless, if there is a very fruitful conversation, bear in mind that this can be frustrating for participants if they are suddenly cut off.

Debriefing:

- What has happened?
- What was challenging?
- What makes it difficult to make alternative narratives?
- How do you feel about the alternative narrative?
- How does this activity reflect reality? [how can you link this to your community]
- For what purpose can this method serve?

Advice to the facilitator:

This session is a long one, as it is about creating narratives and unlearning what we already know. Give space and time for people to bring new stories or theories but also give the same space to everyone to talk. Time management is key in this learning. Further, the beginning could be seen as formal education. Last, it can bring a lot of nice discussions, make sure to use the „parking lot“ to talk about them after the workshop.

Follow-up proposals:

You can follow with the workshop „Why do narratives matter“ or you can jump into „Storytelling in conflict resolution)

Additional information:

- [RAN ISSUE PAPER Counter Narratives and Alternative Narratives](#)
- [RAN Training materials](#) (such as Creating online campaigns around counter and alternative narratives part of Training seminar Civil Society Empowerment Programme)

Handouts:

Exploring Peace Journalism

Summary: To understand and reflect on peace journalism, its methods, and its application in promoting peace and nonviolence.

Competences addressed:

- Practising Nonviolence to Contribute to a Culture of Peace
- Showing Conflict Sensitivity

Learning objectives:

- To understand what peace journalism promotes, including its principles, methods, and objectives
- To critically analyse the concepts of peace and war journalism, exploring their similarities, differences, and implications
- To develop media literacy skills by examining how peace journalism differs from traditional war journalism and its potential impact on promoting peace and nonviolence

Duration: 90 minutes

Materials:

- flip chart papers
- markers
- printed handouts with examples cut separately
- projector for video

Instructions:

Step 1. Introduction to Peace Journalism

Begin with a brief introduction to the session, explaining its aim to explore peace journalism.

Step 2. Group Work

Split participants into three groups. Each group will have a task to explore different concepts or to compare them. Invite them to brainstorm and prepare a poster (flipchart paper) on their assigned topic. Each paper should be a presentation of their view of these concepts.

Group 1: Explore peace journalism

Group 2: Explore war journalism

Group 3: Explore the differences between peace and war journalism

Give groups 20 to 30 minutes for brainstorming and preparing their posters.

Step 3. Presentation

Invite all groups to present their posters. Each group should summarise everything they explored and discussed. After each presentation, encourage questions and feedback.

Step 4. Understanding Peace and War Journalism

Show participants a flipchart/presentation (in handout) illustrating peace and war journalism, and their differences. Explain that peace journalism is a method promoting peaceful and nonviolent solutions in times of conflict.

Step 5. Video Presentation

Play the video "[Peace Journalism](#)" by the Peace News Network and ask participants to consider the importance of peace journalism.

Debriefing:

- How do you feel at the end of this session?
- How easy is it to switch from war to peace journalism?
- Can peace journalism foster peace and non-violence? Why?
- How feasible is it to use a peace journalism approach in everyday life?

Advice for facilitators:

Make sure that you can clearly explain the difference between war and peace journalism, so you can support participants in the creation of their posters and later on you can explain it to them.

Follow-up:

After this session, you can continue with other narrative focussed activities or any other activity on tools for conflict transformation.

Additional information:

For more information, visit peacejournalism.org and read Reporting Conflict: New Directions in Peace Journalism by Jake Lynch and Johan Galtung.

Handouts:

Peace versus War Journalism by Johan Galtung

Peace vs War Journalism

Peace/Conflict Oriented

- Multiple parties/goals/issues
- Giving voice to all parties
- Humanization of all sides
- Proactive

Truth - Oriented

- Expose untruths on all sides
- Uncover all cover - ups

People - oriented

- Focus on all victims
(women, aged, children)

Solutions- oriented

- PEACE = non-violence + creativity

War/Violence Oriented

- 2 parties, 1 goal (to win)
- "Us vs them" journalism
- Dehumanization of "them"
- Reactive

Propaganda - Oriented

- Expose "their" untruths
- Help "our" cover - ups

Elite - oriented

- Focus on "our" victims (soldiers, heroes)

Victory - oriented

- PEACE = victory + ceasefire

Storytelling for Conflict Resolution

Summary: The main aim of this activity is to introduce storytelling as a conflict resolution tool. This method will support creating a better understanding of human emotions and promote the creativity of the participants.

Competences addressed:

- Awareness of existing conflicts
- Conflict transformation
- Active listening

Learning objectives:

- To understand the power of storytelling as a conflict resolution tool
- To see different perspectives of a conflict
- To promote the creativity of the participants
- To improve self-confidence
- To build connections between participants

Duration: 90 minutes

Materials:

- Dixit Cards
- Papers
- Pens

Instructions:

Step 1. Introduction of the session

Step 2. The power of storytelling

In the first part of the workshop, participants will learn about the concept of storytelling, their principles, and why it's so powerful and can be life-changing in our societies if we use it properly.

Explain to the participants why storytelling is so powerful:

1. It weaves into emotions
2. Helps us to connect with the audience
3. It shows different perspectives on an issue
4. It fosters active listening
5. It develops values such as empathy, tolerance, and respect
6. It can raise the voices of minorities

Step 3. Human Inspirational Library

Ask participants to split in groups (four or five persons per group). Ask participants from each group to share a personal story where they had to overcome a conflict and are proud of how they did it. Afterwards, we will ask each group to build a story using elements from each person in the group and present it in front of the group.

Step 4. 17 camels

Every group will receive a story about a conflict that does not have an ending. They will need to find a solution for the conflict using three Dixit cards.

The story that they will receive is the following:

There was a father who left 17 camels as an asset for his three sons, and when the father passed away, his sons opened up the will.

The father stated in his will that the eldest son should get half of 17 camels, while the middle son should be given one third of the camels and the youngest son should be given one ninth of the camels.

As it's not possible to divide 17 into half or into thirds or 17 by nine, the three sons started to fight with each other. How can they divide their father's inheritance?

Do you have any thoughts about how to divide 17 camels among the three sons as prescribed in their father's will?

After 25 minutes each group will present their stories, and we will ask participants to see how storytelling can give us different perspectives on their stories.

Once each group finishes presenting their stories, read the whole story:

There was a father who left 17 camels as an asset for his three sons, and when the father passed away, his sons opened up the will.

The father stated in his will that the eldest son should get half of 17 camels, while the middle son should be given one third of the camels and the youngest son should be given one ninth of the camels.

As it's not possible to divide 17 into half or into thirds or 17 by nine, the three sons started to fight with each other. How can they divide their father's inheritance?

Do you have any thoughts about how to divide 17 camels among the three sons as prescribed in their father's will?

You may take your time to think before reading further...

So, the three sons decided to go to a wise man.

The wise man listened patiently to their whole matter:

One half to the eldest son, one third to the middle son and one ninth to the youngest son – How is it possible?

So, the wise man, after giving this thought, brought one camel of his own and added it to the 17 camels creating a total of 18 camels.

Now, he started reading the deceased father's will.
Half of 18 = 9. So he gave the eldest son 9 camels.
One third of 18 = 6. So he gave the middle son 6 camels.
One ninth of 18 = 2. So he gave the youngest son 2 camels.
Now add this up: 9 plus 6 plus 2 is 17 and this leaves one camel,
which the wise man took back.

Debriefing:

- Did everyone, in the group, participate in the solution of the conflict?
- Was it easy to listen to the ideas/perspectives of the others?
- What did we learn in this activity and how can we apply it in our daily life?

So, the attitude of conflict resolution is to **find the 18th camel**, i.e. the common ground. Once a person is able to find the common ground by using their intellect, the issue is resolved. It is difficult and at times, it is not easy at all. However, to reach a solution, the first step is to believe that there is a solution. If we think that there is no solution, we won't be able to reach any!

Handouts:

Print the short story for each of the groups or send it to them in a Whatsapp group/email.

Mindfulness

Introduction to Well-being and mindfulness

Summary: Activity to understand the concept of well-being and learn how to nurture it in daily life.

Competences addressed:

- Building self-empowerment and inner peace

Learning objectives:

- To provide a theoretical understanding of well-being
- To assess one's own well-being
- To emphasise the importance of self-connection and self-checking
- To introduce mindfulness as a tool for creating well-being

Duration: 90 minutes

Materials:

- flipcharts
- colour papers
- markers, pencils

Instructions:

Step 1. Introduction of the session

Explain to participants the learning objectives of the session and the process that follows.

Step 2. The 3-Step Mindfulness Exercise

Invite participants to find a comfortable position and read:

Step 1: Step out of „auto-pilot“ to bring awareness to your actions, thoughts, and senses in the present moment. Take a moment to pause and adopt a comfortable yet dignified posture. Acknowledge any thoughts or feelings that arise, allowing them to pass without attachment. Tune into your current state of being.

Step 2: Focus on your breathing for six breaths. Direct your attention solely to your breath. Notice the movements of your body with each inhalation and exhalation, including the rise and fall of your chest, the expansion and contraction of your belly, and the expansion and contraction of your lungs. Establish a connection with the present moment through this awareness.

Step 3: Expand your awareness outward, first to your body and then to the environment. Shift your attention to the sensations within your body, such as tightness, aches, or lightness. Consider your body as a unified vessel for your inner self. Next, broaden your awareness of the external environment. Instead of labelling or categorising what you see, observe the colours, patterns, and textures without judgement. Pay attention to the movements of nature, such as the swaying of grass or leaves in the breeze. Try to view the world outside with fresh eyes, noticing its various shapes and forms as if seeing them for the first time. Remain observant without being critical, and maintain awareness without fixation. If distractions arise, gently redirect your focus back to the present moment by observing a colour or shape. Stay grounded in the here and now, fully immersed in your surroundings.

Give participants a couple of minutes to reflect on what you've read and ask:

1. How do you feel?
2. How was the exercise for you?
3. Have you noticed, felt, or learned something new about yourself during the exercise?
4. What do you think this exercise was about?
5. What do you think this exercise is useful for?

Step 3. Well-being and mindfulness definitions

After the short reflection, introduce the definitions:

Mindfulness means paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally. In a nutshell, mindfulness is a mental state achieved by noticing the sensations in the present moment while calmly acknowledging and accepting one's feelings, thoughts, and bodily sensations. By cultivating mindfulness, individuals develop resilience and inner peace, leading to greater overall well-being and life satisfaction.

Continue with explaining the pillars of well-being and their significance in our lives, using the attached picture in the handouts as a visual aid. Engage participants by asking questions to illustrate coping strategies and ways of self-care. Conclude by prompting reflections with the question: Which pillars are you actively building up, and which ones are you neglecting? To achieve balance in life, we must consider all four pillars while taking care of ourselves.

Step 4. Group work

Divide participants into four groups corresponding to the four pillars of well-being and instruct them to create a list of at least 10 practices or actions to strengthen each pillar for self-care.

Step 5. Presentation

Ask the participants to present their lists of practices/actions aimed at building up the pillars of well-being.

Debriefing:

- How do you feel?
- How was the group work for you?
- What were the main self-care practices your group identified?
- Which pillar of well-being do you feel most confident in building up, and which one do you think requires more attention or focus?

Advice to the facilitator:

If this session is in the beginning of the training, you can finalise it by asking participants to commonly write some practices they will use to take care of their wellbeing throughout the week of training.

Handouts:



Mindfulness & Somatic Awareness

Summary: The activity helps participants to become familiar with their felt sense experience in a non-judgemental way, to build their capacity for self-awareness and resilience. Felt sense is a concept that describes an increased awareness of our internal self and body.

Competences addressed:

- Cultivating Self-Empowerment and Inner Peace
- Active Listening

Learning objectives:

- Cultivate mindfulness skills through guided activities to bring attention to the moment and the felt sense experience (thoughts, emotions, bodily sensations)
- Enhance somatic awareness building by engaging in activities aimed at heightening awareness of the body's sensations and responses to support the understanding of the mind-body connection
- Develop resilience and self-awareness, expanding capacity to respond to stressors and a greater sense of inner strength

Duration: 60 or 90 minutes

Materials:

- pen and paper

Instructions:

Step 1. Introduction to the session

1. Invite participants to create a circle and find a comfortable position.
2. Explain that this activity will be guided like meditation and they are free to take care of themselves and stop if something feels uncomfortable.
3. Inform them that the practice aims to ground and to check in with themselves
4. Take time between the sentences to give space for participants to reflect.

Invite them to feel free to have their eyes closed or open, focusing on a stable spot in front of them.

Step 2. Grounding:

1. Let's notice how your body feels today and take some time to connect with it.
2. Focus on how your body touches the floor or interacts with the environment. What can you feel? The floor, your clothes, shoes...
3. Gently, let's focus on the sensation of gravity. How are you aware of it today? Is it through your feet... sitting bones... your back...?
4. Imagine how your body connects with the core of the earth as if there is a long vertical string that creates this connection. How does that feel? Let's stay with this feeling for a while.
5. Coming back to breathe. Inhale... and exhale...let your body breathe.

Step 3. Focusing on thoughts, emotions, and sensations:

1. And as we sit here... we are going to explore the fields of thoughts, emotions, and sensations together...
2. So, what are you thinking right now? What kind of thoughts are passing through your mind?... Without judgement... realising the thoughts and letting them go... (give some time here)
3. Slowly, we move to the field of emotions... how is your mood?...perhaps there is a connection to your thoughts... maybe not.... could also be various emotions at the same time.. (give time).
4. And how about sensations?... Is your mood reflected in the body? or not?..... What does the body feel?

Step 4. Orienting:

Notice once again your body as it sits here today. Check if there are any areas you would like to let go of tension or change your position. Let your eyes go wherever they wish to go, without controlling them. Actively, notice the room around you, objects, colours, or shapes. Or notice sound and touch. Let your senses connect with what is around you, without anything needing to happen. Allow your eyes to rest back and for your senses to receive. Let the eyes be and watch.

Now notice any bodily sensations that arise when engaging this way. How does your system respond when you orient yourself to the world/environment around you?

See if there is a particular object that attracts your attention.. we are looking for a neutral or safe feeling here...

If there is nothing.. it is ok.. keep observing.. be open..

If you've found something.. what is it that attracts you? Is it the colour, shape...something else?

How do you know you are attracted to it? Any response from your body or any feelings?

Would it be ok if we stay with it for a while?

See what happens as you stay with it... Any shift or change? Maybe something.. maybe nothing...

Prepare again to open the vision and include the whole space again.

Coming back to the breath and the group again.

Take your time.

Step 5. Self-contemplation:

Invite participants to write or sketch and reflect on their experience so far. You can encourage journaling, poetry, or painting.

Step 6. Sharing in pairs

- Ask participants to find a person to share their experience.
- Person A shares their experience and person B only listens. As participants to exchange roles and for each person to have five minutes for sharing.
- Bring people back to the big group and allow for debriefing.

Debriefing:

- What's changed for you? / What is different now?
- How was it to be aware of your experience?
- How was it to find something neutral/safe in the room?
- What wants to happen next? (This allows them to connect with deeper knowledge.)

Advice to the facilitator:

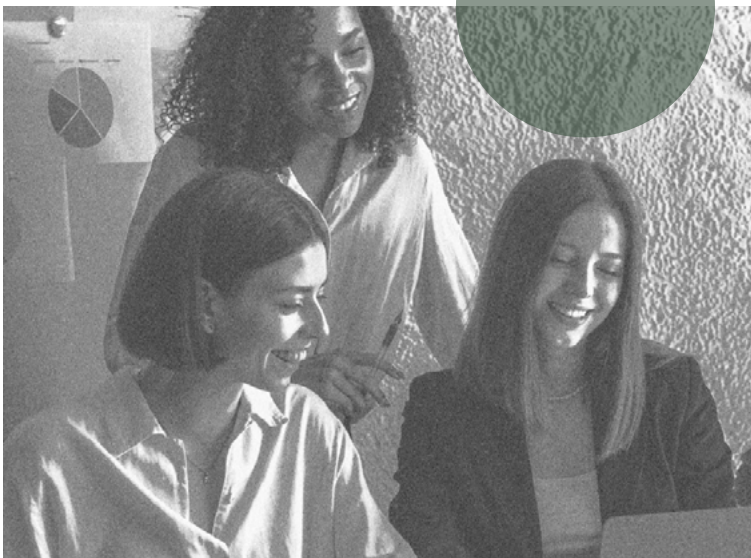
- *Use inviting language and a gentle tone.*
- *Feel free to adjust the phrases or words to suit your style.*
- *Be aware that people have different experiences with meditation and concentration.*
- *Explain the process in the beginning to allow participants to decide if they want to follow.*
- *Adjust the time of the guided part, reflection, and debriefing to suit the program.*

Follow-up proposals:

Encourage continued practice at home or during the program for 5-10 minutes daily to embody the benefits.

Additional information:

Authors to explore: Peter Levine & Jon Kabat-Zinn



Action planning

Action tree

Summary: First step on thinking ‘What can you do?’ as peacebuilding action

Competences addressed:

- Understanding of interculturality and diversity of cultural expressions
- Awareness of existing conflicts
- Peace Advocacy and Creative strategies for peace

Learning objectives:

- To inspire participants to brainstorm potential actions for responding to human rights violations in their communities

Duration: 90 minutes

Materials:

- flipcharts
- coloured markers
- pencils, crayons

Instructions:

Step 1. Introduction to the session

Welcome participants and provide an overview of the session’s objectives. Invite participants to work in their chosen working groups for action planning. Ask them to recall the conflict mapping and analysis activities.

Step 2. ‘Action Tree’

Ask participants to identify possible solutions for the conflict they have decided to address and have analysed by creating an action tree:

- Tree trunk represents the goal or vision
- Tree roots represent possible actions or objectives
- Tree leaves represents the long term impact we wish to achieve

Step 3. Presentations

Ask each of the groups to present their action trees and the process of creating one.

Debriefing:

- How was the process of thinking about possible solutions for the problem for you?
- How do you feel?
- How can identifying possible solutions help you understand the conflict better?

Advice to the facilitator:

This session is conducted after the participants have explored what human rights are, shared the challenges for human rights in their local realities, or have finalised the conflict mapping and analysis sessions.

Follow-up proposals:

After the session you can invite participants to plan actions on protection of human rights.

Additional information:

This action tree session is complimented by the conflict analysis tree method.

Road Map

Summary: This session allows participants to practise translating mapped challenges into a 'road map'.

Competences addressed:

- Community building
- Conflict transformation
- Peace Advocacy and Creative strategies for peace

Learning objectives:

- To create concrete steps for implementing a local action plan
- To establish a timeline for the execution of the action plan

Duration: 90 minutes

Materials:

- Flipcharts for each road map
- Colour markers, pencils, and crayons

Instructions:

Step 1. Introduction

Introduce participants to the session by explaining that it will provide them with a tool for designing local actions, giving them a chance to plan the implementation of their local action for peacebuilding in their communities.

Step 2. Choosing the challenge

Invite participants to work in community groups. Ask them to recall the conflict mapping or the action tree developed in previous sessions. Then, ask them to select one action they would like to focus on and implement. Ensure that all participants have chosen the challenge they wish to address and the action they want to develop further.

Step 3. Road map

Present the 'road map' tool (in the handout section) and ask participants to create one for their action. Reinforce the idea that this session provides them with a tool for designing their local actions to plan the implementation of their peacebuilding actions.

Step 4. Presentations of the groups

Let the groups present and facilitate a debriefing.

Step 5. Conclusion and wrapping up the session

Conclude the session by addressing potential questions and letting participants know that in upcoming sessions, they will have more time to develop their actions.

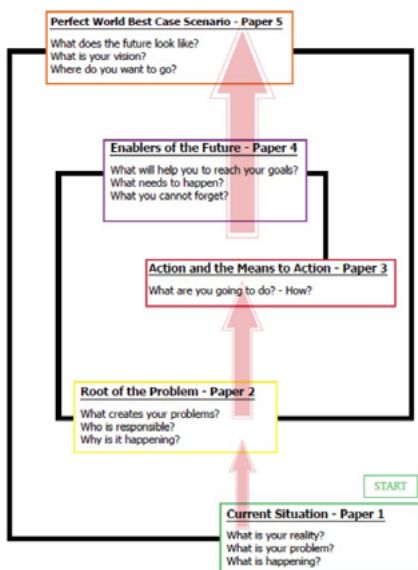
Debriefing:

- How was the process of creating your 'road map'?
- How did the 'road map' tool help you in planning the implementation of your local action?
- Were there any aspects of the tool that you found particularly useful or challenging?

Advice to the facilitator:

This session is conducted after the participants have shared the human rights challenges in their local realities. Ensure ample time in the program to develop the ideas of local actions.

Handouts:



Peace Advocacy and its tools

Summary: Activity that gives participants an understanding of what youth peace advocacy is, and what tools can be used to implement it.

Competences addressed:

- Peace Advocacy and Creative strategies for peace
- Practising non-violence to contribute to culture of peace
- Conflict transformation
- Community building
- Conflict sensitivity

Learning objectives:

- To engage participants with peace advocacy activity in the context of peacebuilding
- To facilitate an exploration of youth peace advocacy and to demonstrate how its various tools can be applied in participants' local initiatives

Duration: 90 minutes

Materials:

- flipcharts
- colour papers
- markers, pencils

Instructions:

Step 1. Introduction to the session

Explain to the participants that they will take part in a simulation activity. During the activity they will work on getting an understanding of youth peace advocacy and tools for implementing it as part of their own local actions.

Step 2. Advocacy definition

Ask participants what they think advocacy is and have a small brainstorming on the definition of peace advocacy. Finalise this part by providing theoretical input on what peace advocacy is and what its characteristics are.

Step 3. Advocacy tools (Simulation)

Invite participants to take part in a simulation activity where they are going to prepare for an advocacy campaign. Present the situation they need to find a solution for. Divide the participants in six groups. Each group gets a different task (description is in the handout). Give participants 20 minutes to come up with at least three different concrete actions for a given task.

Step 4. Presentations of the groups and theoretical input

Ask each of the groups to present the outcomes of their work. After each presentation, open a discussion about the advocacy tool the group used. Finalise this part with a summary on what the advocacy tool used by the group is.

Debriefing:

Start by asking participants about what happened and how they feel about the activity and then go on to talk about the issues raised and what they learnt.

- a) How do you feel?
- b) How was this process for you?
- c) What were the challenges in designing three concrete actions?
- d) What was easy for you in this process?
- e) What did you learn about advocacy?
- f) How can you apply the competences gained to your local work?

Advice to the facilitator:

This session is conducted after the participants have an understanding of the concepts of peace, conflict, violence and non-violence. You can adapt the scenarios to the topic of the training or the group you are working with.

Follow-up proposals:

You can follow this session by a deeper exploration of each of the concepts.

Additional information:

Advocacy is the process of identifying, understanding, and addressing issues that are important to people. The aim of advocacy is to bring about a change that is desired and relevant for a certain person, group of people, community, institution, organisation or even a bigger entity, like a region, country or a continent. We can define advocacy by considering some of its characteristics:

- **It is a process that leads to achieving certain aim(s)**, so it must include different steps (preparation, action, monitoring and evaluation) and includes different actions (events, meetings, media campaigns).
- **It is based on real needs (evidence)** – they can be your needs (self-advocacy), the needs of your group, community or organisation. The needs should be properly checked before any process starts, so advocacy actions and activities bring about the change that is expected. This will involve doing some research and analysis to get a better understanding of the issue (or cause) we are advocating for.
- **It is about influencing or sometimes putting pressure** in order to achieve what we want. It can be done, for example, by talking to different people or by addressing people who can talk to those who have more power to bring about the desired change. People in power are not only politicians or policy makers but also teachers, managers of youth centres, etc.

- **It is often about changing policies, programs, practices, actions, attitudes and behaviours.**
- **It is linked to human rights.** Peace advocacy is a tool that can be used for defending and safeguarding human rights.
- **It includes several stakeholders.**
- **It is about participation.** If we advocate for a cause that is important for young people, we need to involve them from the start – the preparation process, all actions and activities, monitoring and evaluation.
- **It uses different tools.** Depending on the context and the cause you advocate for, you will need to use some advocacy tools to reach your advocacy goals, such as social media campaigning, writing emails to local authorities, making public statements, preparing research papers, organising events or training courses.

Your advocacy tools:

- Marketing tools - to establish and maintain a dialogue with the community, show who you are, what you do, and why your desired change is important and necessary: press releases, posts in social media, interviews in local radio or TV, information on your website, posters and leaflets can all be useful tools.
- Educational tools – to raise awareness about the cause you are advocating for among the general public, but also to educate decision makers , such as policy-makers, about the issues: consultations and surveys run by governments, conferences, events, training courses, seminars, educational materials.
- Research – to provide evidence about the cause you advocate for: focus groups, interviews with young people, desk research.
- Building partnerships and coalitions - to strengthen your position and potential to create change, share tasks and get support from the community: organising meetings with people who can support us, such as conferences or meetings with local non-governmental organisations.
- Lobbying - activities conducted using legally permitted methods, aimed at influencing public authorities in decision making processes: meeting authorities and inviting them to the events we organise.
- Campaigning – to mobilise people around the cause you are advocating for: poster campaigns, campaigns in social media, demonstrations, or petitions.

Handouts:

Simulation Scenario: Creating safe spaces for LGBTIQ+ people at the university **PROBLEM**

At the University of Sofia in Bulgaria, there was a group of friends who were previously involved in different activities in various NGOs, many of which were working against homophobia. One day one of the friends said he received death threats. When he came back from the break during classes someone wrote on his desk "X is gay – Death to LGBTIQ+" (instead of X there was his name). The university has anti-discrimination policy, but it only applies to university staff.

AIM / CAUSE

The group decided to take action in order to make the university a safer space for all people, in particular the LGBTIQ+ student community.

TASKS:

Group 1

Establish and maintain a dialogue with the community, show who you are, what you do, and why it is important and necessary to protect the LGBTIQ+ student community. Actions may include: press releases, posts on social media, interviews in local radio or TV, information on your website, posters and leaflets.

Group 2

Raise awareness about the cause you are advocating for among the general public, but also educate decision makers and policymakers about the issue. Actions may include: conferences, events, training courses, seminars, and educational materials.

Group 3

Provide evidence about the cause you are advocating for. Actions may include: focus group interviews with university staff and students, interviews with young people, and desk research.

Group 4

Strengthen your potential and position by sharing advocacy tasks and getting support from the community. Actions may include: organising meetings with people who can support us, conferences or meetings with local non-governmental organisations.

Group 5

Influence public authorities in decision making processes. Actions may include: sending emails or letters to the local authorities asking to meet them, or inviting them to the events we organise.

Group 6

Mobilise people around the cause you are advocating for. Actions may include: poster campaigns, campaigns on social media, demonstrations, or petitions.

Stakeholder mapping and analysis

Summary: This session introduces participants to stakeholder mapping and analysis.

Competences addressed:

- Comprehensive conflict analysis
- Conflict sensitivity
- Awareness of existing conflicts
- Conflict transformation
- Community building

Learning objectives:

- To identify the diverse stakeholders involved in local communities of participants
- To analyse the interests, needs, and potential contributions of each stakeholder group

Duration: 90 minutes

Materials:

- flipcharts
- colour papers
- markers, pencils

Instructions:

Step 1. Introduction

Invite participants to practise analysing stakeholders of their local action. Ask participants to work in the community groups and to recall their 'community map' or the 'road map' that they developed in previous days.

Step 2. 'Stakeholders mapping and analysis' tool

1. Ask participants to list all of the possible stakeholders involved in their planned local action.
2. Present the 'stakeholder mapping and analysis' tool (handout) and ask participants to create one for their action.

Step 3. Presentations of the groups

Give space for participants to present the outcome of their work, as well as to ensure possible comments and ideas are discussed regarding who else could be included in their stakeholders map.

Step 4. Planning next steps

Invite participants for reflection:

1. With which stakeholder is the most accessible for you to start cooperating with?
2. What is the first step you'll need to take to impact one of your mapped stakeholders?

Debriefing:

- What challenges did you encounter when identifying stakeholders for your local action?
- Were there any unexpected relationships or power dynamics that emerged?
- How do you envision using your stakeholder map to guide future actions in your local community?

Advice to the facilitator:

Before the session, it is important to explore with the participants what the challenges to peace or human rights they face in their local community. Ideally implement this session after the “conflict mapping” and “local actions (road map)” activities. Make sure to check with the working groups how they are progressing and offer support if needed.

Follow-up proposals:

After the session you can invite participants to revisit their local action plans, as they may want to make adjustments.

Handouts:

<p>Target Influence Level: The difficult or easy scale is based on how likely it is for you to change their mind.</p> <p>Target Impact Level: The high or low scale is based on how much power they have to help you achieve your vision.</p>	<p>Difficult to Influence High Impact</p> <p>Reach out to these people and try to find ways to get their attention but keep in mind it may not be easy</p>	<p>Easy to Influence High Impact</p> <p>Focus on these people! They are your main targets</p>
	<p>Difficult to Influence Low Impact</p> <p>Remember these people in case they become easy to influence or more powerful in the future but don't focus on them for now.</p>	<p>Easy to Influence Low Impact</p> <p>Get in touch with these people right away. They may be able to help you reach your targets or give you important information for your campaign.</p>

Small action for peace

Summary: Activity to guide participants through planning follow up actions.

Competences addressed:

- Peace Advocacy and Creative Strategies for Peace

Learning objectives:

- To create space to plan follow-up actions to be implemented after the training
- To empower participants to be peacebuilders in their local communities
- To create connections on how the gained competences can be used in practice

Duration: 90 minutes

Materials:

- A4 papers (white and colourful)
- Markers

Instructions:

Step 1. Introduction to the session

Present to the Level of Actions Pyramid by J.P. Lederach to the participants, explaining that the involvement of different members of a society can take place at different levels (top, middle range, and grassroots leadership). Ask people to reflect where they are and/or where they would like to be on the shown pyramid. Invite people to use the time of this session to plan how they can get engaged in the grassroots level of peacebuilding. This could start with the creation of a small action for peace in their local community.

Step 2. Actions description

Give participants a few examples of what a small action for peace look like:

- Coffee with a neighbour/someone you usually do not talk to and you would like to change it
- Talk with friends/family/close person about what you learned at the training
- Reading articles/books on the topic of...
- Post about the experience of the training on social media
- Take a picture of your favourite person and ask them what peace means to them.

Invite participants to take an A4 paper and write about their action for peace by completing the sentence:

„After the training I will...”

Step 3. Actions presentation

Ask each of the participants to present their planned action for peace and acknowledge their efforts in planning it. Check if participants need your support to implement them.

Advice to the facilitator:

This session is advised to be planned towards the end of the training. You can encourage participants to group themselves if they need support of other people in their action implementation.

Follow-up proposals:

Check other sessions in the action planning section.

Additional information:

Read about the Level of Actions Pyramid by J.P. Lederach in his book "Building Peace: Sustainable Reconciliation in Divided Communities".



Evaluation

Summary: Activity concludes the project or training as a reflective session by providing a space for participants and trainers to exchange insights and feedback, grounding our learnings, and building connections for the next steps.

Competences addressed:

- Understanding Interculturality and Diversity of Cultural Expressions
- Facilitating Individual and Group Learning Processes
- Understanding Context and Social Reality in the Development of Educational Programs

Learning objectives:

- To encourage participants to share their reflections and insights from the project or training
- To facilitate constructive feedback conversations between participants and trainers
- To create a sense of closing while proposing sustainable options to keep learning and connecting

Duration: 60-90 minutes

Materials:

- phones of participants
- a speaker and a connection to a device with music
- a couple of benches or a thread ball
- paper
- markers
- tape

Instructions:

Step 1. Collective Theatre (for training courses with more than one day)

Group the participants in as many groups as days in your training. If it was just one workshop, you can go to the next step. Each group will represent one day of the training, including all the workshops or activities that happened. These scenes can be quiet or just with small sounds, to give it more fun. Give them five minutes to prepare and then make them play out their scenes in the order of the days of the training. Ask the rest of the group to guess the activities or workshops represented.

Step 2. Read a poem or a piece of inspiration

In order to calm down the space, read a poem or other story you think is linked to the aims of the project. Here is an example:

Poems from home body - Rupi Kapur

'Our souls
will not be soothed
by what we achieve
how we look
or all the hard work we do
even if we managed to
make all the money in the world
we'd be left feeling empty for something
our souls ache for community
our deepest being craves one another
we need to be connected
to feel alive'

—●—
'We already have the things that can complete us
they just aren't things
they are people
and laughter and connection'

Step 3. Evaluation

Before the session, prepare a message to send to the participants. You can ask another facilitator to share it at the right moment. This message will contain a link to the evaluation form with the questions people need to answer. Give participants around 20 minutes to complete the form and give reminders every five minutes. In the meantime, put some nice music on.

Step 4. The informal evaluation

Once they send the evaluation, ask them to raise themselves from the chairs or the ground to have a bit of movement and change of atmosphere.

Choose one of the options:

a) Two benches.

Put two benches in line together, making a long bench. Divide it into five sections and put a piece of paper with the numbers one to five written on them along the benches. The one represents „not too much“ while the five represents „a lot“.

Tell the participants that the floor is lava, so they cannot touch it.

b) Thread ball.

Put a ball of wood or even paper in the middle of the room and ask participants to put themselves in a circle around it. The centre of the ball means „a lot“ and going further away you get colder, so „not too much“.

Tell the participants that you will read out some statements and they need to put themselves where they think they belong on the one to five scale in relation to the statement.

Some statements:

1. How much did you enjoy this training/workshop?
2. How many times did you fall asleep in the plenary room?
3. How many days were you really present?
4. How much did you like the learning tools?
5. And the food provided?
6. How often did you speak in the sessions?
7. How much did you contribute to the learning of the others?
8. How many times did you appreciate the moment and the people we are surrounded with?
9. Ask the participants to raise any other statements...

Step 5. Share the emotions

Choose one of these two options:

1) The circle of emotions

- Ask participants to move randomly around the floor of a big room. After a while, ask them to quickly form a circle and sit down.
- Invite them to join this circle as a part of nurturing and open space for us to share.
- Ask for a volunteer. Invite them to share something nice (a compliment) or that they remember about the person on their left. Then, clockwise, everyone needs to share something about the person on their left.
- Once done, tell them that it can be hard to hear a compliment, but that giving and receiving is also a part of the peacebuilding lifestyle.

2) On the back of your emotions

- Ask participants to grab a piece of paper and tape. They need to stick this paper on someone's back. Like this, everyone should have a piece of paper on their back.
- Tell them that the aim of this game is to grab a pen and write a compliment to the people going around the room.
- Put some fun music on to accompany this game.
- End when you think it is time to stop.
- Ask them to form a circle and then, read the piece of paper all together.
- After some minutes, ask all of them to describe how they feel with one or two words.

Step 6. Clapping energizer

- Make the participants stand or sit around in a circle.
- Give them the instructions: one person enters the circle and shares the statement „During this week, I was proud of ____“. Then, as if they won a championship, everyone needs to clap for them. The person in the circle needs to do a round of looking into everyone’s eyes, then, they can come back to their place.
- Be the first one! Share an example by entering the circle and sharing your statement. It can be as easy as „During this week, I was proud of eating all my vegetables!“.

Step 7. Final remarks by trainers + participants. C’est la fin

- As a trainer/facilitator, it is important to close this project/training/workshop, for the group, but most importantly for yourself.
- Share your impressions of the project and give yourself a compliment (you did it!). Also, share appreciation for your team, who is there supporting you.
- End with an invitation for collaboration, future projects or just a nice wish to meet on the road. Peacebuilders need peacebuilders in the world, let’s make the network bigger.
- In case there is extra time, participants normally want to express some thoughts or comments, so give them the space to do so.

Congratulations, you did the evaluation. Time to celebrate.



Advice to the facilitator:

- Remember to ask participants to bring their phones to the session, as it is essential.
- An online or paper evaluation form needs to be prepared beforehand. For the online evaluation, have it ready in a message that you can send, or ask another facilitator to send it on your signal (not earlier and not too late).
- The passage from the poem to the link can be harsh if not done correctly or with care. Try to find a way of combining the poetry with the need to get feedback to grow as an association/trainer.
- Many places do not have strong internet connection. Be aware during the days of your stay. If it does not work properly, have a plan B with evaluations in paper. If you have no time to print, you can always ask participants to answer the questions by writing or by saying them out loud.
- For music, try music that is more relaxed (such as lo-fi or classical) rather than hits or well-known songs, as people will lose concentration. A good recommendation is José González discography.
- For the statements, try to mix the statements based on movement. For example: if you ask how much they like the group and they get compacted, try to ask a question in a way that they will space out (like „how little did you like the food?“). In any case you can ask them to come back to a neutral position or put themselves into a line/circle.
- For the circle of emotions, hold the space. People open up and are nervous, but it is an amazing experience to have, and it is almost magical. To relax people, tell them that they can share even a small detail of the person they need to share with, so they don't feel the obligation of giving a compliment if they do not know the person.
- In the clapping energizer game, silence is welcome. Sometimes people will not feel secure to go out and speak, but silence can be a great element. Close this session once you think it is enough or the majority of people went through the circle.
- Evaluation sessions can vary a lot and you can be as creative as you want. You can choose other games, modify these ones or alter the timings.

Follow-up proposals:

No need, it is the last session of a project!

Energizers

Names blanket

1. Split participants in two groups.
 2. Hold a blanket up in between the groups, so that they can't see each other.
 3. Tell the participants that the aim of the energizer is to check how well they remember each others' names.
 4. There will be two people standing on both sides of the blanket (one from each group). Drop the blanket and when the blanket falls, then the two participants have to say the name of the person standing in front of them as fast as possible.
 5. The first person to call out their opposite's name gets to stay in their group. The other participant will join the group of the faster participant. If both participants say each other's name at the same time, they both get to stay in their group.
 6. The energizer finishes when all participants are in one group.
- Make sure the participants do not see each other before the blanket falls!

The questionizer

This energizer aims to bring a creative perspective to people, to connect and build relationships using questions.

1. Find a comfortable space, possibly small but where all participants can enter and sit, lay down or have their own space. Try to avoid big spaces, the idea is to have them near each other.
2. Share the instructions with the participants:
 - a) Participants can only speak in the format of questions.
 - b) They cannot answer the question of another person. This includes answering another question with a question.
 - c) They can ask any question, there is no limit.
3. Invite them to close their eyes for the duration of the energizer and to embrace the silence.
4. Start the process with a question.

Examples: What is the meaning of philosophy? What does peace mean to me?
Am I in conflict with myself?

5. Try to regulate the space if people talk or answer questions with questions. It is normal that it goes that way, so don't pressure participants, but make sure they ask their own questions.
 6. Take as long as you think, but 5-10 minutes is a good time.
 7. Close the energizer by thanking everyone for their questions. You can ask them how it was for them to ask and not get an answer or just to free their minds from questions. Also, you can debrief on why it is important to ask questions in life and what stops us from asking our questions out loud in everyday life.
-

Hotel Global

Hotel Global aims to embrace the diversity of cultures in a group and to show that there are ways to communicate, even if you don't speak the same language.

1. Ask for two volunteers who speak languages that are completely different and that the other volunteer doesn't know.
 2. One person will play the role of the receptionist and the other the client at a hotel.
 3. The receptionist waits outside the room (where they cannot hear). Then, ask the group to think about three creative and crazy situations or problems that can happen to the client in the hotel. These three problems will need to be communicated to the receptionist by the client.
 4. Once you have them, invite the receptionist to join the group. Explain to them that there are three problems with the client and that they need to guess them. The only rule is that they can only speak in their language (which cannot be the common language).
 5. After the client explains the three problems in their own language, ask the receptionist what the three problems are.
 6. Close the energizer by letting the client reveal the problems and ask for a general applause for the interpretation.
-

Human Knot

This energizer is a fun active game that aims to connect people and have a small moment of fun and interaction with the group.

1. Ask participants to make a close circle in which they are shoulder to shoulder.
 2. Then, ask them to lift both arms towards the middle of the circle and to close their eyes.
 3. With closed eyes, they need to go towards the middle of the circle and hold two hands (one for each hand they have).
 4. Now everyone is connected, but tangled. The aim of the game is to try to untangle the group without breaking the chain.
 5. The energizer ends when everyone is in a line.
-

The Sun Shines For...

This energizer aims to show how many things we have in common and to allow participants to get some physical movement.

1. Ask for one volunteer to stay in the middle of the circle.
2. Ask participants to grab a leaf, rock or something around that can be seen (everyone except the person in the middle). Then, ask them to put themselves into a circle, leaving the rock or leave on the ground. The circle needs to be a bit big and have some space between participants.
3. The volunteer in the middle will need to say: "The sun shines upon..." and complete the sentence with something that some participants will have in common (for example, "The sun shines upon people who wear glasses" or "like tea")
4. All those whom the comment applies to must change spaces, and the volunteer in the middle also needs to find one spot to join the circle.
5. As there are less spots in the circle than there are people in the room, one person will not have a spot, and will be the new person to stand in the middle of the circle. They will need to say another phrase starting with "The sun shines on people who..."
6. Play as many rounds as you think are good for the group's energy to go up.

Tip: Ask participants to be creative with their sentences. You may find gems and stories.

Fruit Salad

The aim is to enliven participants and encourage movement and interaction.

1. Ask participants to form a circle.
2. Briefly explain the rules of the game to the participants. Let them know that this activity involves moving around and responding to sentences from the facilitator.
3. Assign a fruit to each participant. For example, one participant could be an apple, another a banana, another an orange and so on. Make sure each participant remembers their assigned fruit.
4. As the facilitator, begin calling out fruit names randomly while music is playing. For example, you might say, „Apples, stand up!“ or „Oranges, switch places with someone!“
5. Keep the game dynamic by changing the rhythm and intensity of the instructions. You can call out fruits rapidly or with pauses in between, or introduce new actions for participants.
6. Play several rounds and make sure you include all the fruits in your sentences.
7. You can use "Fruit Salad" to make everyone move around and find a new spot.

Counting to 21

The aim of this energizer is to calm down the participants by creating a moment of reflection and silence.

1. Ask participants to count to 21 in a group. The only rule is that only one person can speak at a time and if two people speak, they will need to start from the beginning.
 2. Normally, they will cut each other soonish. Let them try three times. Then, ask them to take a moment.
 3. Ask them to close their eyes, and create a small moment for meditation, in which people can reflect on their breath, feet, or sensations. Spend three minutes on this.
 4. Ask them to open their eyes and try one more time.
 5. Now it is likely that they will go beyond the previous reached number or they will reach 21.
 6. If they reach 21, give a round of applause. If not, close it by telling them that sometimes it is okay not to reach it, but to be mindful, and give a round of applause.
-

Zombies in the house!

This energizer aims to make people move and activate their bodies while having a moment of fun.

1. Ask everyone to take a chair for themselves and put them somewhere in the room.
2. Ask for a volunteer to play the role of a zombie.
3. Explain to the participants that the aim of the zombie is to get to sit in a chair, and the aim of the group is to not let that happen. If the zombie gets to sit on the chair, the game ends.
4. The zombie cannot go running or jumping to the empty chair in the room, their pace needs to be... like a zombie!

Finger Catch

This energizer aims to bring a fun moment and connection between participants.

1. Ask the participants to form a circle, close enough to be able to hold hands with the people on their sides.
2. They need to lift their right arm towards the middle of the circle and their right hand should point to the sky. Their left arm should be lifted towards the middle of the circle with the palm of the hand facing down.
3. In a circle, the tip of everyone's right finger should lightly touch the palm facing down of the person on their right.
4. Tell them that at the count of three, they need to grab the finger of the person on their left, while escaping the grabbing attempt of the person on their right.
5. Do a test round and then play the game three or four times.



Reflection groups

Summary: methodology to introduce daily evaluation moments

Instructions:

“We learn not from experience, but from reflection over this experience” - John Dewey

Introduction to the concept of reflection groups

Qualitative on site semi-structured evaluation popularly known as..... reflection groups! In all YPAN trainings, we finish each learning day with reflection groups. They are designed as a safe space to reflect over the learning processes of participants, digest the challenging parts of the day, share emotions and needs, and express ideas for possible improvements of the training. They allow participants to share in an informal way, structured or not. They serve trainers to map the needs of participants on an everyday basis of the training and tailor the program to their needs.

Instructions on how to organise reflection groups

Step 1. Division of groups

Divide the participants in small groups with more or less the same number of participants. Ensure that participants are coming from various geographical, cultural and gender backgrounds. Assign one facilitator to each group. (Alternatively: let the participants self conduct the reflection groups and ask them to write notes on each reflection and hand it out to you).

Step 2. Present the groups

Present the structure of reflection groups at the end of the first training day. Explain to participants what the aim of the groups is and that they will be fixed groups of people meeting at the end of every day of the training.

Step 3. Briefing on methods of reflection groups

Brief facilitators (or participants) on the methods they can use. Explain to all the facilitators of the reflection groups that they will need to pass the main insights of the reflection to the team of trainers.

Step 4. Safe space establishment

Ask facilitators to agree with their participants what they need to feel space to share. Propose that what is shared in the group stays in the group, that everyone is present, listen to each other with no judgements, and inform participants you will pass the insights of the group to the team of trainers, but not by referring to the name of people (just share what was said, not by who).

Step 5. Feedback of feedbacks

Next day: do not forget to share the outcomes of the reflection groups to the whole group as the “Feedback of feedbacks”. Share also how the team plans to accommodate the expressed needs (at the end non-formal education is learner-centred and tailored to the needs of participants).

Methods to use at reflection groups:

Blob Tree

Show the Blob Tree to each of the participants.

Ask everyone to choose one figure on the tree and explain:

- How do you feel about the day by choosing a figure?
- What was your biggest learning of the day?
- What would you do differently after today?

Dixit

Pick one of the DIXIT card sets that best visualises how you feel today.

Then pick other cards visualising the end of these sentences:

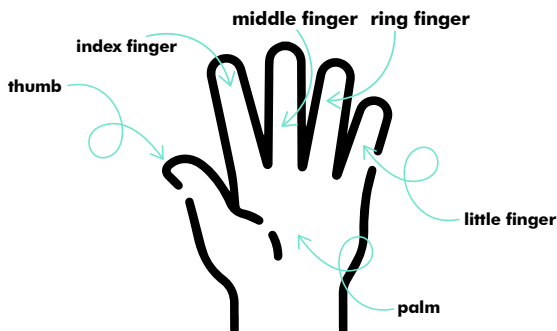
- I forgive myself for...
- I congratulate myself for...
- I learned...
- I would like to give more attention to this small thing...

Feelings check in: how are you feeling today in comparison to food?

Hand

Start with checking the general feelings of people in your group. Ask everyone to trace their hand on a piece of paper. Remind them of the sessions of the day and

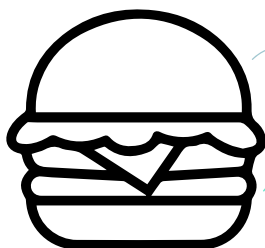
- ask them to write down on the hand paper and share something that:
- I liked (at the thumb)
- I want to point out (at the index finger)
- I didn't like (at the middle finger)
- I got engaged in (at the ring finger)
- Something small I want to remember (at the pinky finger)



Sandwich

Check the feelings of participants by asking: how are you feeling today in comparison to any dish?

- Introduce the idea of the reflection taking the structure of a sandwich:
- What was your "aha-moment" of today? (moment of realising something important?)
- What would you like to improve in the training, the group, or yourself?
- What was your most impactful learning of today?



What was your **aha-moment** of today?
(moment of realising sth important?)

What was something you would like
to improve? (in yourself or group)

What was your most **impactful**
learning of today?

Traffic light

Ask the participants to share how they feel about the day by using the metaphor of a traffic light:

- Green light: represents something you liked about the day?
- Orange light: something that caught your attention today?
- Red light: something that was stopping you from learning today?



Drawing

Ask participants to draw their day and how they feel about it on the piece of paper or in their notebook.

Follow with sharing the feelings (not necessarily the drawings, unless someone would like to), and answer to the following questions:

- Share your most challenging moment of the day?
- Share your most rewarding moment?
- Share your “wow” moment?

Self-reflection

Ask participants to reflect individually and note down for themselves:

- something that I realised I am good at...
- something I would like to work on more...
- my idea for the action after the training is...

More questions

You can create your own metaphors or simply adapt the proposed tools, with additional questions that fit more what you would like to know about the learning process of the group:

- What have I learned about myself?
- What have I learned about the others?
- What did you learn today?
- Something you realised today and would like to improve?
- Methods used today I would like to use in the future?
- How do you feel by comparing yourself to a dish?
- For the last day: What would need to happen tomorrow so that you are ready to leave?

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