Youth 4 Peace

Part 1.

TRAINING TOOLKIT
Part 1.

UNDERSTANDING AND APPLYING THE KEY CONCEPTS

Welcome to the first part of the toolkit!

This part is for you to understand the key concepts around conflict transformation & peacebuilding and creating peaceful narratives, as well as to make sure you properly deliver the message to your participants in a training setting.

Why? Through our years of experiences, we found out that as a trainer it is crucial to have a clear understanding of the key concepts, not only because this may add to your personal knowledge but because if your intention is to pass a certain message to your group you need to be very clear on the concepts you are using and how and when you use them. Peacebuilding & conflict transformation and creating a peaceful narrative are also about the words we choose and how we present them. So, even if you are an advanced trainer, this section might still be useful; it can be a nice reflection on why you do what you do. If you are starting in this field, this part would help you in understanding the intention behind an educational programme on conflict transformation for young people.

We review the basics of conflict, violence and peace and in particular digging into conflict: from understanding conflict (conflict analysis and conflict escalation stages) to approaches on dealing and transforming conflict. From there, we move into transforming narratives, understanding
different types of narratives, and depicting key elements that shape our narratives (identity, power and perception process for instance). We then see how these can escalate into violence or can be peacefully transformed through media and communication. From there, we review the United Nations Security Council Resolution 2250 on Youth, Peace and Security and its importance in bringing a new narrative into the youth and peace agenda. All these concepts will be accompanied with concrete activities that help you introduce them to your group.

Please note that activities suggested in part 1 are based on non-formal methodology and experiential learning that implies a certain understanding of this methodology: from how to facilitate to how to debrief the activity. Experiential learning proposes a methodology where the participant is brought through an experience (activity) to reflect on certain knowledge, skills or attitudes. The learning happens after the activity when the trainer facilitates the debrief of the activity connecting activity with reality. It is important to mention that since those activities are part of non-formal education, they are voluntary, anyone who is not ready or not eager is not forced to participate. Please refer to part 2 for detailed information if you are not familiar with this methodology.

1.1. The Basics on conflict transformation and peacebuilding

You may think that these are very basic and simple concepts, but if you are starting with a beginner group, we learned from experience that you can never emphasize these concepts enough, nor make sure that the whole group has a shared understanding of these core terms, with concrete examples.

Please refer to part 2 page 59 on how a needs assessment can help you in understanding better the profile, experience, background and expectations of your group. Starting with these key notions has the advantage in helping create a common ground and ensure the whole group has a common understanding.

Violence, Conflict and Peace

VIOLENCE

It is crucial for you and your participants to be clear on what violence is. It may sound quite obvious what the term violence means, but for many young people it is not. Actually, if you ask your participants on what violence is, there is a high chance that the majority will immediately associate this concept to direct violence and name war, killing, bombing, rape as their first answers. So, it is important the participants are aware that:

Direct violence is not the only form of violence but is certainly the most visible one.

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

Violence consists of actions, words, attitudes, structures or systems that cause physical, psychological, social, or environmental damage, and prevent people from reaching their full potential. Violence is both the direct and indirect cause of the difference between the potential (what could be) and the actual (what is) (Galtung, J. 1969).
Other definitions of violence we use:

- Any human attitude, behaviour or context that harms any living being or the environment (Mainstreaming Peace Education, 2014)
- Violence is defined as the cause of the difference between the potential and the actual, between what could have been and what is. - Galtung

Make sure you can explain to your participants the three main forms of violence:

**Direct violence** is usually the most visible kind of violence and what most of the people identify with the meaning of the term ‘violence’. It is physical but also psychological or verbal violence like insulting.

Examples: torture, war, killing, destruction, hate speech, bombing, rape.

**Structural violence** is less visible and can be more subtle in identifying and grasping. It is usually understood as indirect violence caused by an unjust structure. Structures and systems in societies that generates discrimination or inequalities in, for instance, having access to rights, services or resources.

Examples: unjust laws that do not give the same access or rights to certain citizens (such as minorities or women), as during the apartheid time in South Africa for instance or currently for youth in political participation as 73% of countries have age restrictions for young people on running as government representatives.

Adapted from: Galtung, J. 2004
Cultural violence is the legitimisation of violence on the basis of cultural norms, traditions and values. It is also an invisible form of violence as it relates to people’s attitudes, feelings and values and it is usually anchored in the culture of a society. We might not even realise it but our culture through its jokes, songs, and beliefs is promoting forms of discrimination, mistrust, hate or polarisation that in turn can justify the use of direct violence or having structures that permits those violences to flourish.

Examples: humour, sayings, sexism and patriarchal values, early and/or forced marriages, discriminations in jokes, songs, sayings etc.

It is important that your group understands that these three forms of violence are interrelated and the fact that we have structural and cultural violence will allow, with time and if not addressed, direct violence to happen. In addition, sometimes cultural and structural violence might be overlapping and it might be difficult to distinguish one from another; because we have a culture that finds it normal to segregate a group from another we might end up with legal structures that institutionalises discrimination and injustice.

Ethnic cleansing is an example of all three: a violent behaviour, allowed/accepted by the system, and justified by people’s attitudes and their actions and dehumanisation of “the other”. It is an example which shows why it is so important to be aware that there are other forms of violence besides the direct one, and that they are intimately related to each other. In order to prevent and overcome violence, all violent dimensions need to be addressed in an appropriate way.

Violence is NOT conflict

Most of the time, participants may use violence and conflict interchangeably. One of the key learnings of any of educational activity related to youth and peace should make sure that participants understand this distinction: violence does not equal conflict. Violence is just one possible way of managing conflict.

CONFLICT

Conflict is different from violence. Conflict is a disagreement between two parties (can be two persons, two groups, two countries, etc.) or more, or a “perceived or actual contradiction in goals” (Designing Learning for Peace, 2016, p. 7).

A conflict is not, per se, positive or negative. How we deal with conflict is what makes the difference - we can either transform it into something positive or not. It is crucial that youth understands that having different opinions or understanding on certain matter (having a conflict) is not negative and it can actually be transformative for both parties.

Conflict is actually something natural and it occurs in our everyday life: you may have had a disagreement with your parents, partner, at school, at work... but that does not mean you use violence as a way of dealing with it.

Other definitions of conflict we use:

- A dynamic process in which structure, attitudes and behavior are constantly changing and influencing one another (Galtung, 1969).
- A form of competitive behavior between different parties. It occurs when two or more parties compete over perceived or actual incompatible goals or limited resources (Boulding, 1962).
- A perceived or actual contradiction of goals of interrelated actors or (inner, social and environmental) forces which is characterised by mutual influence between them (Mainstreaming Peace Education, 2014).

Tip: We have noticed from experience that sometimes participants in trainings find it really difficult to agree on a single definition of conflict, for that reason you can also define/introduce it by comparing it to violence:
Conflict | Violence
---|---
negative/ not necessarily negative | negative in itself
unavoidable | avoidable
normal part of life when not managed constructively, can lead to violence | Should not be a normal part of life, socially constructed; learned through environment
when managed constructively, can lead to positive outcomes/change | destructive

APPROACHES TO CONFLICT

Different terminologies are used when it comes to dealing with conflict. Some use “conflict management”, other “resolution” or “transformation”. At UNOY Peacebuilders we are more inclined towards the transformation aspect as we believe in the essence of conflict being natural and on the opportunity it provides for a positive transformation.

**Conflict management**: Umbrella term referring to any efforts undertaken to settle a conflict and to get the conflicting parties involved in that process.

**Conflict resolution** aims to resolve a conflict by addressing its root causes and identifying possible solutions to the conflict at stake.

**Conflict transformation** is any process of transforming relationships, interests, needs, patterns of behaviour or social contexts (these are different dimensions linked to a conflict) to bring about peace.

In addition, according to the Transcend Method, conflict transformation can also be symbolised as a triangle transforming the ABC triangle: behaviors are transformed through nonviolence, attitudes through empathy and the context through creativity.

*Source: Presentation adapted from Academy for Peace and Development. Misaktsieli, April 01 2016.*

"The Transcend Method is based on the central thesis that to prevent violence and develop the creative potential of a conflict, there has to be transformation. Transforming a conflict requires transcending the goals of conflicting parties, defining other goals, disembedding the conflict from its original situation and embedding it in a more promising place. This is achieved through dialogue based on empathy, non-violence and joint creativity. Failure to transform conflicts leads to violence" *(Conflict Transformation by Peaceful Means, 2010).*
Once participants have understood the different forms of violence (cultural, structural and direct) and are aware that conflict and violence are not the same, you would be able to introduce the concept of peace.

Just as for violence, participants may have a restricted understanding of peace, referring to only the absence of direct or physical violence.

It is then crucial that you can introduce the notion of peace in a holistic approach: peace being the absence of all forms of violence through a nonviolent, participatory and inclusive process (Designing Learning for Peace, 2016, p.7). In addition, peace is not understood as a final end or goal, it is an ongoing dynamic process. Or to quote A.J. Muste, “There is no way to peace, peace is the way”.

There are usually two ways of defining peace - negative and positive peace. Negative peace would, for instance, be a context where the war ended, however that would not mean that parties affected by the armed conflict have found reparation and reconciliation. Positive peace would then be that context where there is the presence of all conditions necessary to promote just and peaceful relationships.

**APPROACHES TO PEACE**

You might have heard different terms used when it comes to peace. At UNOY Peacebuilders we usually refer to peace (as positive peace) or **peacebuilding as a process** in addressing the roots of conflict, at preventing and mitigating all forms of violence and at working towards the construction of just and inclusive societies.

Different terminologies are used when it comes to peace and that therefore implies a different approach in suppressing different forms of violence:

- **Peacekeeping** = ending direct violence, most of the time with a priority on the physical violence (i.e. peacekeeping troops sent to stop/suppress direct violence)

- **Peacemaking** = changing adversarial attitudes through dialogue and mediated negotiations. Looking into addressing the cultural violence. (i.e. peace negotiations/peace processes)

- **Peacebuilding** = structural transformation of the conflict's root causes in the political, economic and social spheres (Academy for Peace and Development, presentation, Misaktsieli, 2016).

- **True peace** = a participatory nonviolent process that aims to prevent any form of violence, embraces respect for human rights and aids the maintenance of nonviolent human interaction (Mainstreaming Peace Education 2014, p.10).

- **Just peace** = is built upon three pillars: (1) an adaptive process and structure of human relationships characterised by high justice and low violence; (2) a societal infrastructure that actively responds to conflict by nonviolent means as first and last resorts, and (3) a system that allows for permanency and interdependence of relationships and change (Lederach, 2006).

**HOW CAN YOU INTRODUCE THESE CONCEPTS (CONFLICT, VIOLENCE AND PEACE) TO YOUR GROUP?**

**POST-IT ACTIVITY**

**Preparation/Materials:** Distribute three post-its or coloured cards per participant (in three different colours): one for conflict, one for violence and another for peace. Prepare three flipcharts, again one per concept.

**Instructions:** Ask participants to write the first word (maximum one sentence) that comes to their mind when they hear “conflict”, “violence” and “peace” on the cards/post-it received according to the colour. Ask the participants to stick their post-it when they are ready on the corresponding flipchart.

**Debriefing:** When all participants are ready, and you have all the post-its under each related term, you can read a few of them to the group and start reflecting with them on what each concept means and ask them to indicate the differences between the terms (in particular between violence and conflict).

**Tip:** From experience, starting with violence or conflict and then going into peace makes it more coherent in understanding all the three concepts for the participants. If you start explaining peace, it will be much more difficult for them to understand why having a holistic understanding of conflict and violence is connected to the positive definition of peace. Depending on your programme, time and objectives, you may want to have a short reflection with your group and invite your participants to reflect on real life examples of how misconceptions regarding those terms can create particular narratives in their communities, cultures, etc. You can then start drawing the link with transforming narratives.
Preparation/Materials: balloons and toothpicks or pins

Instructions: Ask the participants to stand in two lines facing each other and tell them that it is a nonverbal activity; they are not allowed to speak. Give the people in one line a balloon each and ask them to blow it up. If you want, you could also ask those participants to write on the balloon something/someone they deeply care about. After the balloons are all blown up, give the people in the other line a toothpick or a pin. Make sure you ask the participants with the balloons to blow it up and after give the toothpicks/pins to the rest, and only after give the instructions. Once all the balloons are blown up, give the following instructions only once: “Do not hurt yourself, each other or damage anything in the room. You have 30 seconds for the exercise. Your task is: Protect the balloons! Ready, GO!”. Important that you give the instructions in this order to create a sense of competition. After 30 seconds (or a bit more depending on the size of your group and the room) stop the exercise, and ask everybody to take a seat.

Debriefing: How do you feel? How many balloons do we have left? What happened? What was my instruction? Ask them to repeat your instruction as they might mention very different versions, so remind them of your exact instruction which was exclusively to protect the balloons. The debriefing can be more related on how by default most of the people would then tend to use violence in a potential situation of competition. You can also reflect with your group how violence can easily become the option by default when dealing with conflict. In addition, it is important to discuss with them the power dynamics represented by the toothpick/pin and the vulnerability by the balloon.

Tips: (1) If you would like to add a layer to this activity, after a short debriefing, you could do the activity again and see how the group would react after the reflection. (2) Be mindful that in conflict affected settings, this activity might be sensitive as the sound of bursting balloons could remind participants of the sound of bombs or violence in general. It could the trigger emotions and reactions that you may have to properly address. (3) If you use this activity in latter parts of your training, it might be that some participants realise what you are trying to do and might just not try anything. If that is the case, no panic, great to see that your group is going through a certain learning process, but you would always be able to reflect on how other people would have reacted or what made them respond in that way (because of previous experiences, etc.).

KEY LEARNINGS FOR YOUR GROUP:

- Direct or physical violence is not the only form of violence but certainly the most visible form. The three forms of violence (structural, cultural and direct) feed each other and can lead to its justification.
- Violence does not equal conflict. They should not be used interchangeably to mean one and the same.
- Conflict is not negative or positive, is natural, and occurs in our everyday life.
- There is a difference between negative and positive peace.

Violence, conflict and peace and the transformation of narrative
It might sound obvious but actually the mere fact that your group is starting to understand that violence is much more than a physical attack, that conflict does not equal violence and that peace should be more than the absence of direct violence, is a transformation of narratives in itself. Indeed, the moment your participants are opening their perspective on violence, conflict and peace this will allow for a new narrative to come in and for them to go beyond reactive and narrowed notions. In that sense, you can support your group in transforming those “old narratives” when: (i) they start embracing conflict as natural part of life, not being afraid of conflict and disagreements and they try to see the opportunity in that conflict situation, they deal with conflict by looking at its root causes and when they say no to violence at all costs, and work on preventing violence in all its forms.

Tip: Depending on your programme, time and objectives, you may want to have a short reflection with your group and invite your participants to reflect on real life examples of how misconceptions regarding those terms can create particular narratives in their communities, cultures, etc.

YOU WANT TO KNOW MORE:

- Paradigm of Violence (Mainstreaming Peace Education)
- Peace and Violence (Compass)
- Violence theory and practice (Conflict Transformation by Peaceful means - the Transcend Method & Seville Statement on Violence)
- Conflict theory and practice (Conflict Transformation by Peaceful means - the Transcend Method)
- Definition of conflict (Youth Transforming Conflict, Council of Europe Toolkit, p. 55)
- Culture of Peace, True Peace, Peace Education (Mainstreaming Peace Education)
- Perspectives on peace, perceptions of peace, expressions of peace (PeaceBag)
- Peace transformation (Conflict Transformation by Peaceful means - the Transcend Method)
- Peace Education (Training Manual GPPAC)
- Definitions of peacebuilding (Alliance for Peacebuilding)
Conflict analysis

After your group is clear on the basic concepts of conflict, violence and peace, a second step that you may want to take with your participants is to understand the importance of analysing a conflict. Why? Because before attempting to address any conflict (apparent situation of disagreement) you must understand its context, the actors involved, needs and interests from the different actors, what divides them, what connects, etc.

It might be particularly beneficial that you explore, with your group, the tools of conflict analysis. Bear in mind that each tool will not provide the same type of information, some tools can be more reflective on the actors involved, on the root causes or on the phases of the conflict.

- **Conflict Tree**: again, as simple as imagining a tree. The trunk represents the core issue (the conflict), the roots are the causes and the branches are the results/consequences of the conflict. It sounds simple, right? Well, be aware that this is not so easy. Depending on the complexity of the conflict, you might realise that the consequences might also be root causes and vice versa. For this reason, if you have a beginner group this is a tool that is usually recommended as it is really visual but make sure to ask your participants to select some common conflict from their everyday life rather than a very complicated conflict. For an advanced group, you can add: Flowers: successes; Thorns: challenges; Fruits: legacy; Bird’s nest: External stakeholders.

*Primarily provides information on: the root causes and effects of the conflict.*
• **Conflict timeline:** this tool will allow the participants to dig into the conflict from a time perspective. When did it all start? What were the key moments? Key incidents that compose the conflict? Drawing a timeline and visualising these key moments might support the understanding of the conflict and how it might have been escalating over time.

**Primarily provides information on:** stages of the conflict.

**Tip:** If you plan to use this tool in a group where you have participants that represent two sides of a conflict this can be a very sensitive tool as it might create a lot of disagreements between both parties. But if the discussion is well managed this can also be a quite unique opportunity for both sides to understand how each has been living such events. You may even want to have two timelines (or more) and then have a discussion on parallel truths and different narratives (see pages 25-26).

• **ABC Conflict Triangle or Iceberg Model:** in the visualisation of an iceberg, this tool allows participants to analyse the conflict based on what is visible: the behaviours (the actions that the groups/persons in conflict are taking) and the attitudes (what they think, their mental mindset) and the context: what is the context that is sustaining such conflict (perhaps there are forms of structural or cultural violence that allows the conflict to last. This can be an easy tool to start with your group as it allows for the analysis of the conflict from visible to invisible. In addition, if you have previously introduced the triangle of violence (direct-cultural-structural) it might be a good moment to make the connection.

**Primarily provides information on:** visible forms (attitude and behaviour) and invisible forms (structure/context) of the conflict.
- **Conflict mapping:** You represent the conflict graphically, placing the parties in relation to the problem, and conveying graphically the relations between them.

**Primarily provides information on: actors involved in the conflict.**

- **Onion:** Imagine an onion. An onion is usually composed of different layers. With this symbolism, you can analyse a conflict through different layers; the most obvious or visible; the position (what the person says she/he wants); the interests (what she/he actually wants) and the final layer; the need (what she/he needs, something non-negotiable). Please note that this tool might sometimes be confusing for participants as they might not be very clear on the difference between interest and need for instance. It might be quite important to provide different examples and make them practice. Also, if you have a session on nonviolent communication (NVC) in your training, this tool can be very interesting. In NVC we would try to get into expressing our needs (not our position nor interest) and at the same time understanding the needs of the others, so this tool can be easily linked with NVC.

**Primarily provides information on: the needs behind the conflict.**

Adopted from Fisher, Simon et al., 2000
HOW CAN YOU INTRODUCE THIS TO YOUR GROUP?

60 min. min. 10-15 participants.

ANALYSING A CONFLICT ACTIVITY

Preparation/Materials: Flipcharts, markers. You first need to explain what conflict analysis is, its objective and the different tools (how and when to use it). Again, depending on your group, you will be able to introduce a different number of tools. Beginners-intermediate: try to limit to 1 tool (maximum 2 depending on the time available) and rather choose the conflict tree, onion and conflict mapping as they are usually easier to relate to. For advanced group, you can introduce all the tools.

Instructions: Divide the group into smaller groups and ask them to analyse a conflict of their choosing through one of the tool presented. It would always be better if they could choose a conflict they are familiar with (in their community, family, school...).

Debriefing: At the end, ask some groups (be mindful of time) to share their analysis through short presentations (it can become quite overwhelming if each groups goes into details) focusing on sharing challenges they might have faced while using these tools, what they realised, how useful it was and any doubt they might have.

Tips: It is important that you clearly explain the tools and provide participants with some examples. Unless the group is really advanced, do not bring very complex situations but try to simplify and give examples of conflict that they can relate to (conflict within the family, in the community, at university, etc.). Most important is that you are sensitive to your group, to their expertise, expectations and current context (please see part II for more details).

KEY LEARNINGS FOR YOUR GROUP:

- Conflict analysis is a crucial tool to transform conflict and depending on the chosen tool it allows for a deeper insight on actors involved, root causes, actual issues, phases of the conflict and triggers.
- Conflict analysis is also key when it comes to conflict sensitivity and being more aware of when and how address or intervene in a conflict.
- Conflict analysis emphasises that conflict is dynamic and that it changes very quickly.

YOU WANT TO KNOW MORE:

- Conflict analysis (HD Centre, Conflict Analysis: the foundation for effective action)
- Conflict analysis framework (GPPAC)
**Conflict escalation**

Another crucial aspect to grasp is that every conflict is dynamic. It is a process that changes and evolves over time going through different stages. When supposedly competing goals emerge or two parties do not agree on something (a conflict situation, remember at this point it is neither positive or negative), the conflict can evolve in very different ways that will vary in the degree of cooperation and opposition. If you type conflict escalation or conflict stages on the internet, you will find many different charts, graphics and theories. The one we present in this toolkit is based on Fisher et al. (2000).

As you see on the graph, from a peaceful situation, a conflict can easily escalate into violence and a major crisis by an uncomfortable situation not being addressed. The situation can become so tense that at some point violence might arise. In all these stages, there were measures that could have been taken to avoid the conflict escalating, such as communicating, sharing the needs, etc. When the conflict has reached a stage of intense violence (crisis), it will then take some steps and time to bring back peace and would probably require a process of reconciliation.

**Example:** The situation starts with two friends having a peaceful friendship (you may already refer here to positive or negative peace - the two friends may simply not have an apparent violent conflict). At some point in the relationship, friend A has not been replying to the messages sent by friend B and this is creating a situation of discomfort to friend B. Then an incident may happen: friend A forgets the birthday of friend B and this create a misunderstanding: friend B may start speculating on the reasons why friend A does not reply to friend B ("does not like me", "has a new friend"...). This conflict situation may continue escalating until a real tension exists between both friends, who do not speak to each other and may even use violence (verbal insulting, bullying, etc.); that is the peak of the conflict, the crisis.

Please note that recently through our trainers expertise, we have also started presenting conflict stages in the form of a Tornado. This model can help your participants to understand that actually conflict is very dynamic and there is no linear evolution in it.
**HOW CAN YOU INTRODUCE THIS TO YOUR GROUP?**

**45-60 min, min. 15-25 participants.**

**CHAIRS GAME ACTIVITY**

**Preparation/Materials:** 6 chairs (preferably easy to move), masking tape, 3 ‘task cards’ in different colours with group tasks written on them. Using masking tape/white tape, make a square shape on the ground big enough to put the 6 chairs inside, randomly arranged.

**Instructions:** Divide the group into 3 equal teams. Team A, B and C. Try to separate them to create a “climate of competition” from the very beginning. Ask them to think of a group name and a group cheer. Tell them that this is a nonverbal activity, and they will only use the sound/cheer to communicate. Tell everyone that each team has a task, and the goal for each team is to fulfil the task in 2 minutes. Ask them to identify a leader who will come and pick their task.

**Tasks:** Green paper – all 6 chairs should be arranged in a circle; Pink paper – all 6 chairs should NOT be touching the ground; Blue paper – all 6 chairs should be OUTSIDE the square tape. As soon as each leader picks the task, tell them that they have 2 minutes with the rest of their group to strategise. After the 2 minutes for strategising, ask everyone to stand around the square tape. Remind them of the instructions again (Complete your tasks in 2 minutes, no talking). Prepare everyone and say ‘Ready, set, GO! After 2 minutes, stop the game.

**Debriefing:** Ask participants to sit in a circle and start debriefing: 1. How do you feel? 2. What happened? Why did it happen? What was the aim of the activity? Did any group complete their task? If yes, how? If no, why not? Ask each team to share their tasks, then ask – could you have completed all 3 tasks together? 3. In real life, what prevents us from collaborating with others? Why do we compete? Why do we think that by having the same resources, our goals would be incompatible? How else can we related this to real life? In the debriefing, you can focus on conflict escalation, and how often individuals assume that they are engaged in a conflict (incompatible goals, which was not even the case of this activity) and/or the spontaneous use of violence to address the conflict.

**Tip:** If they ask you if they can see other team’s tasks, say it’s up to them (try to pressure them not to talk to each other because of time constraints). You can try to create an environment of competition by separating the groups away from each other. A video that can be used in understanding and debating conflict escalation: ‘Neighbors’ (1952)

Since this is an activity that is physical, make sure that you tell participants and suggest that some can be observers during the activity if they do not feel comfortable with that aspect. Make sure you relate the concept of conflict escalation to a conflict they may have lived or experienced so they can relate and understand the process better.

**KEY LEARNINGS FOR YOUR GROUP:**

- Conflict is dynamic: it may go from one stage to another. Conflict can escalate very quickly if no measures of management are taken.
- Usually, the longer the person/group wait to address a conflict the more complicated it will be to transform it. However, depending on the circumstance, sometimes you cannot address the conflict in that moment, and it might be beneficial to wait some time.
- Not all conflicts will rigorously go through each phase (as presented above). It can be that from tension it gets transformed or after violence, go back to another crisis or vice versa.
**Conflict management strategies**

Once participants have an understanding of the notion of conflict, how to analyse it and what conflict phases and process of escalation are, you may want to explore with them the different ways of managing a conflict. We would recommend you to have at least discussed with the participants beforehand the concept of conflict escalation and how usually society has taught us to use violence to manage a conflict. It is very important to highlight during this part that there are different ways of managing a conflict and that it will depend on different factors, such as: time, interdependence on the other party, personality, own interests and needs.

As you can see from this chart, there are 5 main ways of dealing with conflict, using a scale based on two main axes: 1) Concern for Others or Degree of Cooperativeness and 2) Concern for Self or degree of assertiveness.

From avoiding: you avoid the conflict leading to a lose-lose situation, to accommodating: you basically give up and surrender to the needs of the other (win-lose situation). or you compete (using power, authority, violence) and basically the other loses and you win, or you compromise: you both find a mid-way solution where none are completely satisfied but it is a short-term solution (half win-half lose) and finally you can collaborate where both parties understand their needs being fulfilled in a win-win situation.

How can you introduce this to your group?

Preparation/Materials: Using tape/string, make a long straight line in the middle of the room.

Instructions: Ask for 10 volunteers, 5 pairs. Ask each pair to position themselves standing opposite each other/facing each other, one feet away from the line (with the line in between them). Make sure the line is long enough so that the 5 pairs are not cramped up and have space to move. Give the group the following instruction once: (1) To those not in the middle of the room: please observe the volunteers and take notes if you want. (2) To the 5 pairs: you have 2 minutes to accomplish your task. (3) Your task is to get the person in front of you (your partner) on your side of the line. After 2 minutes, stop the activity and ask participants to sit in a circle.

Debriefing: First ask the observers to share what they have seen and then take each pair and ask them to share about their process: what did they do? Did they accomplish their task? Then - if they have not been explored yet - introduce the conflict management styles one by one and emphasize on the win/win, win/lose aspects. While the volunteers are still in the middle of the room, introduce the five Conflict Management Strategies (Compromising – Competition – Collaboration/Cooperation – Avoidance – Accommodation). You may ask the volunteers to show (1 pair each) each of the Conflict management styles/strategies.

Tip: It is crucial to keep the instructions - especially about the task - short and clear. The point of this activity is that you did not ask them to be on the same side nor keep their initial positions. The task is not incompatible and can be fulfilled by switching sides, or by one crossing the line to the other side, and then the other person does the same thing after. Basically, there is more than one way to achieve a win-win situation. Therefore it is crucial to ask the participants that are not directly taking part in the exercise to watch carefully and take note of the different approaches they observe. As you discuss on the cooperation strategy, you may refer to the onion tool in conflict analysis to differentiate between position, interest and need and be able to apply that strategy.

Advanced level: If you have a more advanced group, there is actually a sixth form of addressing this conflict which is removing the tape. If you feel your group is ready for it, you might want to introduce it (or perhaps one of your participants might suggest it) as such that removing the tape is an analogy of reflecting if there is a conflict altogether, or if the conflict might come from the structure itself. Sometimes, we think there is a conflict only to realise it is being imposed by our own structures/society. You can also reflect on how manipulation and power are used in the activity, the trainer/facilitator giving instructions once (communication dynamics or lack of one) and imposing the line in the first place.

Another reflective activity is to ask participants to explore on their own conflict management styles.
KEY LEARNINGS FOR YOUR GROUP:

- There are various ways to deal with conflict.
- Cooperation may not always be easy, but it is the only approach that allows for a sustainable and peaceful transformation of the conflict.
- Cooperation may not always be an option, and sometimes you may use other strategies (such as avoiding or accommodating), depending on the priority of your need(s), time or relationship with the person/group you are encountering the conflict with.
- To enter into a cooperation style you will need to understand the needs of the other as well as your own.
- Think outside the box and look at whether the conflict is imposed by the structure/society. Learn how to analyse the root causes of that conflict.

YOU WANT TO KNOW MORE ABOUT:

- Conflict management (Peace Education Programme Manual for Training of Facilitators 1)
- Conflict transformation and resolution (Reflective Peacebuilding)
- Conflict transformation (Berghof Foundation)
- Conflict transformation (Conflict Transformation by Peaceful means - the Transcend Method)

1.2. Transforming narratives

With so many years of working on conflict transformation and peacebuilding, we realised that narratives are such an important element in this field. Narratives, just as conflicts, are neither positive or negative, but the way we present, reproduce, promote or silence them has a large impact on fostering peace or fueling violence.

In addition, narratives are a daily decision for all of us: as narratives are powerful tools in shaping minds, attitudes and behaviors, as well as transmitting values and emotions, it is our responsibility as peacebuilders to create narratives that are inclusive, nonviolent, and transformative.

This is exactly what we will explore together in this section: from understanding a narrative, its structure and categories, to the power dynamics embedded in it, to its formation; the role played by the perception and the impact on our identity. Finally, we will see how on one hand narratives can become the roots for violence to emerge or on the other can feed positive transformation.

Just as in the previous section, we will also suggest some ideas of activities that can be helpful in introducing these concepts and further reflecting on them with your group.

We hope you will learn and enjoy!

Understanding narratives with its power dynamics

What are narratives?

The concept of narratives can be closely associated with the idea of a story. Both stories and narratives can be fictional or real (or partially both), with characters and a plot.

The difference between narratives and stories is that narratives can be defined as the way you tell (and keep telling) a particular story. How you decide the order of the story, how much importance you provide to certain characters in front of others, how you emphasise certain actions to the detriment of others. A narrative is a story among many other possible versions (Beemgee blog: Story vs. Narrative).
STRUCTURE OF A NARRATIVE

Narratives have a certain structure, like a story, that is comprised of 5 elements:

1. **Structure**: with an initial situation, then a turnaround comes in, a moment of change (positive or negative) that interrupts that initial frame and that will be followed by a solution/reaction to that conflict. There is a “before” and an “after” to the story.

2. **Characters**: different characters enter into the narrative usually divided into “them” and “us”.

3. **Context**: the wider cultural, social and historical context within which the story takes place.

4. **Relationship**: the connections between characters.

5. **Meaning**: this is about the bigger connection between certain characters (with specific characteristics) and the disturbance of the initial situation (*WE CAN, CoE*, p.63).

CATEGORIES OF NARRATIVES:

“Until the lion learns how to write, every story will glorify the hunter”. — African proverb

Since narratives are a decision to tell the story in a certain way, they are also a way of understanding and explaining a reality, a society, its norms and values which can tell you how to act and react to certain situations. The story is affected by the lens through which you look at it, and by how you experience the world.

The risk is when that subjective story becomes the only story or truth, or when we bring in only the predominant view or what is considered “normal” by certain social norms and values. (*WE CAN, CoE*, p.10). Let’s explore the different types of stories that create a certain narrative.

The Storytelling Project Model (*Bell and Roberts*) differentiates among four categories of stories, or “story types”:

1. **Dominant story (or stock story)**: these are the stories that are usually told by the dominant group. Since they are told by a majority, they usually become a narrative that is considered as the norm. Those are the stories that we take for granted, narratives that we believe as the unique truth. Since they usually come from a dominant group, most of the time they keep them in a certain power relation with other groups. Let’s take an example: the story of youth as perpetrators of violence... rings a bell, right? Because of this narrative becoming the norm, the attitudes and behaviors will follow it: immediately considering young people as the ones who create violence and all efforts (programming, policies, etc.) will go in that direction. Do you realise what happens here? Because of a certain belief and constructed narrative, we might act in a certain direction that in this case is judgmental and highly discriminatory.

   Difference between dominant story and a repressive one. While a dominant story is always related to power, it might not always be that the intention or results would be the repression. However, it is as important to be aware of the power dynamics forming the dominant story to then tackle the oppression/discrimination coming from certain dominant stories.

2. **Forgotten story (or concealed story)**: the opposite of the dominant story. These are the stories that have with time been forgotten, or maybe even oppressed. These stories actually challenge the assumptions created by the dominant stories and bring a different perspective on that narrative. In the example we previously took, this would be the story of young people as peacebuilders. Young peacebuilders might be a majority in numbers but the story that is told about them has made a narrative about them being violent. Being peacebuilders has long been the forgotten story.

3. **Resistance story**: these are the stories of people who have challenged and resisted the dominant stories. These stories are important as they might come as guides and inspiration for conflict transformation and peacebuilding. This might be the story of a particular young peacebuilder who despite the stereotypes has been working hard to strive for peace. But could also be the story of the police or politician who tried to support the role of youth in peacebuilding. You can use them as good examples, heroes, symbols.
4. **Transformational story (or emerging story):** here you are! These are the stories that can help in transforming the previous ones: they support new narratives, more inclusive, more just, more peaceful. This is the story of you, as a peacebuilder.

You might be starting to understand that our daily lives are created of narratives that we tell ourselves and to others, about ourselves and others. When we do so, there is the chance that we - by only telling the story as understood by the majority - reproduce stereotypes that can lead to discrimination, or that we actually build peace, by creating stories that are representative of different opinions, perspectives, understandings, respecting diversity and fostering empathy.

**HOW CAN YOU INTRODUCE THIS TO YOUR GROUP?**

**Preparation/Materials:** Tedx talk of Chimamanda Adichie “the danger of a single story” (you will need a laptop, internet connection or video downloaded and projector), flipcharts and markers.

**Instructions:** Put on the video of Chimamanda Adichie. Divide your group into smaller groups of 5-6 participants and ask them to discuss on the following guiding questions: how did you feel when listening to the story of Chimamanda Adichie? How many single stories do you think you reproduce usually? Which are the common elements you can find in those stories? How do you build those stories and how do you deconstruct/change it? Make sure those questions are visible in the room (either projected or in a flipchart/board). Give each group a flipchart and markers to write their answers. Give them 20-30 min to discuss this in their groups and then bring them back in plenary to discuss the main discussions.

**Debriefing:** As a closing of the sharing and group discussion you may want to draw their attention to the following elements: the risk of having a single story, how they might have been affected themselves by single stories, how they have themselves reproduced single stories and the importance of transforming it.

**Tip:** Depending on how many groups you have and being conscious of time, you may want to go question by question and have all groups sharing their discussions rather than group by group.
60 minutes, 10 - 25 participants

CINDERELLA ACTIVITY

Preparation/Materials: printed fairy tale story (summary version), we provide here the example of Cinderella. A4 sheets for each group.

There once was a widower who remarried. His second wife was ill-natured, and she had two daughters who were just as unpleasant as their mother. The man had a beautiful, gentle daughter of his won, and she was soon to become the servant of her evil-step-mother and step-sisters. They made her do all the chores around the house, and she was named Cinderella, after the cinder she swept out of the fireplace.

The King needed to find a queen for his prince, so he threw a huge ball. The evil step-mother and step-sisters were invited, but Cinderella was not allowed to go. After they left, Cinderella’s fairy godmother appeared and changed her dirty rags into a beautiful gown with glass slippers. Next the fairy godmother changed a pumpkin into a coach and some mice into footmen. Before Cinderella left, the fairy godmother warned her to be home before midnight, because the spell would only last till then.

Cinderella was a hit at the ball. The prince fell in love with her and asked her name. Just then the clock struck midnight, and Cinderella ran away. She was in such a hurry, she lost one of her glass slippers. It was the only clue the prince had to find his true love. He went to every home in the kingdom and had every single young girl try on the slipper to see if it fit. The evil step-sisters couldn’t fit the slipper, but Cinderella did. The prince married her and they all lived happily ever after.

Source: Disney story, adapted for the Training “BE THE KEY: Empowering European Youth Workers through Conflict Management Skills” organised by- CULTURE GOES EUROPE (CGE), 5-13 May 2014, Sajan, Serbia.

Instructions: You randomly divide your group in 4 smaller groups and without giving any further instructions you ask them to listen very carefully to the story you will read out to them. You start reading the story of Cinderella (or of any other popular stories that everyone would know and preferably that is a “simple” story). You then tell each group they have 30 min to rewrite the story from a different perspective. Before giving the character they will re-write the story on behalf of, you re-read the story one more time and then assign one character per group:

1. Older Sister
2. Prince
3. Stepmother
4. Neighbour

They have 30 minutes in groups to re-write the story. After 30 minutes, you invite the 4 groups to read their stories to the rest of the group and you debrief on first reactions from participants.

Debriefing: 1. How did you feel when re-writing the story? (few answers for each group), 2. How different is the new story? How difficult was it to create a new narrative? 3. How important is it to have invisible narratives? Did their perceptions of the original version? How can they relate this to their life/own experiences? You may want to have the group reflecting on the concept of empathy and of different truths/versions in all stories.

Tip: Choose a story that is sensitive to the context you are implementing the activity. If needed, you could have more characters but keep in mind that this will probably take longer.
KEY LEARNINGS FOR YOUR GROUP:

- In one story there are many other stories: we cannot think of a single and unique truth. Everyone has his/her own story and understanding.
- Empathy, as the ability to understand and share the feelings of another, can support understanding and listening to other stories.
- The “forgotten” stories are much needed if we want to rethink structures and challenge privileges.
- Dominant stories tend to make all the other stories invisible. It is important to be aware of those dominant stories in our societies and be conscious about the forgotten ones as well as to be more open to listen to resistance stories to transform the narratives.

YOU WANT TO KNOW MORE:

- Narratives (Working Narratives)
- Counter and Alternative Narratives (WE CAN! Taking Actions against Hate Speech through Counter and Alternative Narratives, Council of Europe)

Power

As we have seen in the different categories of stories, narratives are constructed on the basis of a certain power. For that reason, it is crucial that each participant in your group understands which expression of power they are supporting in their everyday life that in turn supports a certain narrative.

Power is usually understood as a negative term, as a form of domination, but just as conflict, it can also be a positive force for individuals and groups to transform a reality, to transform narratives.

Lisa VeneKlasen and Valeries Miller in A New Weave of Power (2002, p.55) describe four ‘expressions of power’ as follows:

**Expressions of power**

- **Power over**
  
  use of power at the cost of someone else (negative connotation)

- **Power within**
  
  use power within oneself (self-empowerment) (positive connotation)

- **Power to**
  
  use of power by handovering it to somebody else (empowerment) (positive connotation)

- **Power with**
  
  use of power with somebody else (building power in collaboration) (positive connotation)
• **Power Over**: if you ask participants what is power, there is a high chance they will define “power over” meaning a negative definition of power, where power is used over the other: repression, coercion, discrimination, abuse, etc. Just as the case of force in the conflict management style, we are in win-lose situation: “I have power over you” (I can take your resources, land, job, rights, etc.). But there are three other positive ways of expressing power that provides the possibility to form more equitable relationships;

• **Power To**: ‘Power to’ refers to the unique potential of every person to shape his or her life and world. When based on mutual support, it opens up the possibilities of joint action, or ‘power with’. Citizen education and leadership development for advocacy are based on the belief that each individual has the power to make a difference;

• **Power With**: ‘Power with’ has to do with finding common ground among different interests and building collective strength. Based on mutual support, solidarity and collaboration, ‘power with’ multiplies individual talents and knowledge. ‘Power with’ can help build bridges across different interests to transform or reduce conflict and promote equitable relations.

• **Power Within**: ‘Power within’ has to do with a person’s sense of self-worth and self-knowledge; it includes an ability to recognise individual differences while respecting others. ‘Power within’ is the capacity to imagine and have hope; it affirms the common human search for dignity and fulfilment. Many grassroots efforts use individual storytelling and reflection to help people affirm personal worth and recognise their ‘power to’ and ‘power with’. Both these forms of power are referred to as agency – the ability to act and change the world – by scholars writing about development and social change.

**HOW CAN YOU INTRODUCE THIS TO YOUR GROUP?**

**POWER CHAIRS ACTIVITY**

45 minutes, 20 - 30 participants

**Preparation/Materials**: Put three or four chairs in the middle of your training room. Participants will be sitting in circle around these chairs.

**Instructions**: Simply ask participants, to make a representation with the chairs of what power is, in silence and whenever they feel like it. Give the group around 20 minutes to explore different forms to visualise “power” with the chairs.

**Debriefing**: Introduce the four expressions of power and most importantly relate it to transforming narratives: are participants creating, reproducing narratives that are power with or power over? How can they make a change?

**Tip**: Make your instructions simple and clear as participants might overthink and not be able to perform. Remind them to be spontaneous and creative.

**KEY LEARNINGS:**

- Power is not necessarily negative and is not always expressed as “power over”.
- Power can be positive and a chance for transformation of relationships.
- If aware, participants can transform power over into power with.
- Since power is intimately related to narratives, the moment you deconstruct or review power you will also challenge the associated narratives.

**YOU WANT TO KNOW MORE:**

- Power (*Youth Transforming conflict, Council of Europe, p.112*)
So, at this point, your group is hopefully starting to grasp how powerful the narratives we create are and how they are most of the time representative of one’s perception.

How you told your friend about what happened to you last night on your way back home, the story you were told about the next project proposal in your office, or the TV show you watched or even the cultural event you attended - all are narratives constructed from our perceptions and perspectives...

Are you confused between perception and perspective? Normal... so let’s keep it simple:

**Perception:** A way of regarding, understanding, or interpreting something, it's a mental impression.

**Perspective:** A particular point of view.

So basically, what we will try to practice here is to put ourselves in others’ perspectives and see how it changes our initial perception. It is the perception of our reality that governs the perspective towards our life.

**Perception process**

1. Selection
2. Organisation
3. Interpretation

Don’t panic, please! We will see in basic terms how the perception process works. Basically, this is just to understand that each of us decides to understand a particular reality in our own way, this will create a certain narrative of that reality.

The perception process is a series of steps that starts with inputs coming from our immediate environment (for instance verbal information, or the community we see with their houses, religious icons, buildings, people and how they dress etc.) and in front of that multitude of...
information (visual, verbal) we select some parts of that information to create a story about that reality in front of us. This usually happens subconsciously, we might do this process without even being aware of it.

So, it goes like this:

1. **Selection:** In a world full of inputs (information) we are only capable of process some of those, so usually we subconsciously select some of those inputs and ignore others.

2. **Organisation:** Once we have chosen to process a particular input (consciously or subconsciously), the choice sets off a series of reactions in our brain. In short, we start organising.

3. **Interpretation:** After we have processed an input, and our brains have received and organised the information, we interpret it in a way that makes sense using our existing understanding of the world. Interpretation simply means that we take the information that we have sensed and organised and turn it into something that we can categorise. Basically, we start creating the story based on the selected input and on previous experiences.

Most important is that you can make your group realise that in front of a million pieces of information in the situation/context we live, we only have the capacity to attend to some of those and based on that selection we create a story on that reality. Do you start realising something? Yes, the world as we see it and tell about it is just one story among many.

**HOW CAN YOU INTRODUCE THIS TO YOUR GROUP?**

**Preparation/Materials:** Prepare a box (size of a shoe box or bigger, if possible) and decorate each side with different symbols, colours, numbers. Participants should have a piece of paper or their notebooks.

**Instructions:** Put the box in the middle of your training room and have your group sit in circle around the box. Ask each participant individually and in silence to write down what they see of the box from where they sit. Give them around 10-15 minutes to write down everything they see. Ask them to free their mind, to not overthink it and just write all that they see in and from the box.

**Debriefing:** Ask participants who are sit in different parts of the room to share a few of the answers they have written (without moving from their seats). Give a couple of minutes for participants to change positions and observe other parts of the box. Ask them to sit back in their initial position and ask: 1. How did you feel when writing your observations? 2. Is what you wrote only observations or also interpretations of what you saw? Why? Do you think you could write a “full story” about that box? What did you miss? 3. How similar is in life when we reproduce stories that are incomplete? Make the link with perceptions and perspectives.

**Tip:** Prepare a creative box that could be interpreted in different ways. Some participants might actually only share observations but still that would be only one part of the story as they do not describe the full box, so it is only an observation from a certain perspective. If they make a “story” out of the box, then that would be a perception on the box.
Youth4Peace Training Toolkit - Part 1

60 minutes, 20 - 30 participants

**ALL THAT WE SHARE ACTIVITY**

(adapted from https://www.youtube.com/watch?v=jD8jhVo1Tc)

**Preparation/Materials:** Prepare a big space in your room and statements for you to read. Divide the room in 4 squares with a space in the middle.

**Instructions:** Ask participants to group themselves by very visible physical characteristics that you have previously decided: gender, being short or tall, light or dark hair... According to these criteria they will be « inside the boxes », meaning in the squares on the floor. Then read the following statements and ask them to go in the middle if the statement applies to them. **Statements you can use:** You were the class clown, You are religious, You are afraid of spiders, You were born in the countryside, You love to dance, You did never meet one of your parents, You have been bullied, You bullied others, You believe in life after death, You are heart broken, You are madly in love.

**Debriefing:** How do you feel? Did you expect what happened in the room? What surprised you? Did you label some people and now have a different understanding of them? Why? How does this reflect in our daily lives? How can we transform those stories we make about others? Reflect with them on how we tend to create stories about the “other” based on the visible perceptions of the “other” while this person might have a lot in common with us beyond the physical appearance.

**Tip:** If you ask participants to group by gender it can be sensitive in some contexts, so you may want to choose another criteria.

**KEY LEARNINGS FOR YOUR GROUP:**

- The story we tell about a person or a situation is just one story among others, based on our own perspective and perceptions.
- Some stories travel in time and spaces but may carry different meanings and interpretations. Stories vary in time and between people.
- We sometimes look at our differences more than our similarities. It is also easier to identify what makes us different rather than what brings us together. Sometimes, we let our own prejudices decide how we interact with the rest of society.

**YOU WANT TO KNOW MORE:**

- Intercultural learning (*T-Kit 4: Intercultural Learning*)

At this stage it should be more and more clear that stories are not the only truth but one among many and one that is coming from our own story and identity as much as our perceptions and perspectives on things.

**Identity**

If we understand that narratives are one story among others based on our perceptions and perspectives of the reality around us, you might also understand that your identity is probably one the first stories you tell yourself and others. The person you are and your own story influences how you understand and defines the others and even yourself. And eventually everything is coming from a certain point of view.
For this reason, we wanted to make a small stop at understanding what is identity and how it is defined and by whom, and most importantly how is this related to transforming narratives and building peace (Youth Transforming Conflict, CoE, p.145).

**Identity:** It is usually understood as an individual and personal process for the person to define themselves. But it is crucial to note that while it is an individual process it is also largely influenced by the society/family you are growing up with. Your surroundings and “your world” (your community, family, school, friends…) do play a role in supporting or discouraging you into appropriating yourself with certain characteristics that shape your identity. In addition, by identifying yourself to other larger identities (a certain culture, nationality, religion, gender, etc.) you also embrace an identity that is representative of others. We would also like to highlight that an identity is something that evolves and keep changing with time. The question you may ask your group is to what extent are your individual or collective identities more important or relevant for you? Do you identify yourself as an individual or as part of a collective group?

**HOW TO INTRODUCE THIS TO MY GROUP?**

**WHO ARE YOU ACTIVITY**

30 minutes, 10 - 60 participants

**Preparation/Materials:** You would need enough space for participants to stand in front of their pair and have enough space not to be distracted by other pairs in the room.

**Instructions:** Ask your participants to group in pairs and for the next two minutes: person A keeps asking person B “Who are you?” and person B has to reply with one word. What will most probably happen is that they will first say obvious elements about themselves (name, age, gender, physical features, etc.) but then they will have to start sharing on more personal things (naming things they like, etc.). After two minutes, persons A and B exchange roles. Two minutes look short, but you will see that your participants will struggle, so make sure you ask them to keep asking and replying for two minutes.

**Debriefing:** Take a first round and ask them: How do you feel (in one word)? What happened? What did you share? What is difficult? Why? How is this similar to our daily life? How do others perceive us? How do we define/present ourselves? You can reflect with your group on how we might tend to first share the “visible” or obvious about ourselves before going more into depth, and on the challenge of defining ourselves with just a series of words (without explaining). You can also discuss if they learned anything unexpected about the person they had in front of them when it was their turn to ask and how it changed their perspective on the other.

**Tip:** Depending on how ready and mature you feel your group is, you can ask them to pair with someone they feel comfortable with or someone they do not know very well. Make sure to tell participants not to overthink and just reply whatever comes first to their mind.
Preparation/Materials: Pieces of A4 paper and pens. Start by reflecting with participants on what is interesting or important to know about someone else when you first meet, and brainstorm about the general categories of information. For example, name, sex, nationality, family role, religion, age, gender, ethnicity, job/study (taste in music, hobbies, sports, general likes and dislikes and more).

Instructions: 1. Explain that participants are going to find out how much each of them has in common with others in the group. 2. Distribute the paper and pens and explain that the first step is to draw a representation of their identity. They should think of themselves as the Sun, rays of their identity radiate out into their society and to draw their personal sun. 3. Instruct the group to move around and compare the suns. When they find someone else with whom they share a ray, they should write that person's name near the ray. (For example, if X and Y both have a “teacher” ray, they should write each other's names along with that ray). Give the group 15 minutes for this.

Debriefing: Ask 1. How did you feel? (one round, one word per person on their feeling after the activity) 2. What did you learn about yourselves? Was it hard to decide which were the 6 most significant aspects of their identity? Were you surprised at the results of comparing suns? Did you have more or less in common than you expected? How did you feel about the diversity in the group? 3. How do you connect this with our lives and society? How does identity develop? Which aspects are social constructs and which are inherent or fixed?

Tip: if you focus too much on common characteristics, then those who cannot find much in common with others might feel left out (which is the opposite of what we would like to achieve with this activity). Normally, when we do this activity we also focus on which parts of one's identity empower them and which parts disempower - and also, through debriefing, on how focusing on a specific aspect of our identity can lead to racism, exclusion, violence and so forth (for example: hooliganism, and gender stereotypical roles).

Advanced group: you may also want to introduce Johari’s window around the concept of identity:

<table>
<thead>
<tr>
<th>Known to self</th>
<th>not Known to self</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1</strong> Public Self</td>
<td><strong>2</strong> Blind Area</td>
</tr>
<tr>
<td><strong>3</strong> Avoided or Hidden Area</td>
<td><strong>4</strong> Area of Unknown</td>
</tr>
</tbody>
</table>

The Johari Window originated in a 1955 paper by Joseph Luft and Harrington Ingham, “The Johari window, a graphic model of interpersonal awareness”.

The main idea is that our identity is composed by 4 windows: one part is known to ourselves and others, one to ourselves but not to others. One is known to others but not ourselves and finally, one part is unknown by both parties.
KEY LEARNINGS FOR YOUR GROUP:

- Identity evolves in time and is complex. This is quite a crucial point: if your participants reflect on the person they are today, they were 5 years ago and the one they will be in 10 years, they will most probably realise they are not the same. And if they can change, so can the people we do not like, including the so-called “enemy”. This is important to highlight to your group because it can be a quite important breakthrough to realise that the person I do not appreciate can change into someone I actually like. The image we have of the “other” can change just as we can change.
- Identity is ultimately an individual and personal decision on who you are, but it is definitely influenced by the society, culture, religion, family, education, etc.
- Identity might have some visible elements but most importantly it entails a whole range of invisible characteristics.
- One does not have a single identity; we are not only this or that. We have multiple identities and affiliations at the same time.

YOU WANT TO KNOW MORE:

- Identity (Youth Transforming Conflict, Council of Europe, Manual- TKit 12 p.145)
- Religion and Belief (Compass)

So, at this point, your group is hopefully starting to grasp the complexity of the individual.

Narratives as an expression of violence

Narratives carry significant power, because “not all stories are equally acknowledged, affirmed or valued” (Bell). As we have seen in the categories of stories, dominant stories and the power given to them is also a choice for each one of us. Therefore, it is crucial for your participants to understand how they contribute to give more power to dominant narratives that can escalate in oppressing others.

From attitudes to violence

As we have seen earlier a conflict can escalate quickly and can lead to violence. The same goes for narratives: as we, during the perception process, select certain information above others, we might focus on the negative and easily move from stereotyping towards discrimination or even direct violence.

The process is presented as such:

HATE CRIME is an unlawful act against a group or individual based on a prejudice about their perceived identity.

HATE SPEECH is a negative expression - about an individual or group - often based on prejudice, spreading, inciting, promoting or justifying racial hatred and intolerance. Specific instances may or may not be a crime depending on the laws of the country and the context of the speech.

DISCRIMINATION is unfair treatment resulting from any prejudice, including non-racial prejudice.

RACISM is a prejudice based on the idea of ‘race’ or ethnicity or any other characteristic connected to these, often leading to someone being treated unfairly.

A PREJUDICE is a generalisation containing a judgment which is usually negative about other people or social groups.

STEREOTYPES are generalisations about other groups of people, which may or may not contain judgments.

Simple and seemingly harmless stereotypes can quickly turn into prejudices, a form of racism, discrimination, hate speech and hate crime.

**Pyramid of Hate**

Another interesting perspective on how narratives can escalate to violence is represented by the pyramid of hate. This pyramid illustrates how from attitudes that are based on prejudices, again this can lead in those prejudices becoming discrimination and violence.

These two figures demonstrate that narratives have the power to become means for violence and oppression.
HOW CAN I INTRODUCE THIS TO MY GROUP?

DOTS ACTIVITY

Preparation/Materials: Dot stickers in different colours (min. 2 of each), and 1 white dot sticker

Instructions: 1. Ask all participants to stand in a circle with their eyes closed. Tell them that they are not allowed to talk for the whole duration of the game. 2. Stick one dot on the forehead of each participant. Make sure that only ONE participant has a white dot. 3. When you are finished sticking the dots, ask the participants to open their eyes. 4. Say this phrase loudly and repeat only 3 x. “Group yourselves according to what you have on your forehead. You have 3 minutes to do this.” You will notice that people will start grouping themselves according to the colour of the dots on their forehead. Observe the person with the white dot – how he or she is treated, thrown away from a group, or unwanted. 5. After 3 minutes, ask the groups to sit down, and start the discussion.

Debriefing: 1. In one round, ask everyone: How do you feel? 2. What happened? How did you group yourselves? Did you use a strategy? How did you feel not knowing what you have on your forehead? Ask the person with the white dot: What happened during the whole game and how did you feel? At this point, ask them to take the stickers from their forehead to reveal what they have. 3. Ask participants to relate this game with reality. Tell them that the instruction was simple, that they grouped themselves according to what they had in their forehead, but you did not say if it is according to shape or colour. Tell them that they could have all formed one group, because they all had a DOT on their foreheads – regardless of its colour. Encourage participants to give real life examples that can be related with the game. Ask participants to also reflect on the stereotypes that exist between people of different cultures, races and gender. What does this mean to the group? Finally, you can also link this activity with the concepts of inclusion and diversity.

Tip: You can have some participants who could observe the activity. Note that this activity can be sensitive if the participant with the white dot has been discriminated against in the past. Make sure you do a good debriefing and address feelings that arose during the activity. This is not an activity to be done at an early stage of a training, it should come when the group is comfortable and has created a safe space.

KEY LEARNINGS FOR YOUR GROUP:

- Just as with conflict escalation, our behaviours can be triggered by stories about others, for example the narratives in our societies about certain groups of people. Stories can then contribute to fostering violence when we are not conscious of it and do not take the necessary preventive measures to avoid the escalation.
- Stereotypes are not necessarily bad. They are our way of simplifying how we see the world in more generalised terms. It is important to be aware of our own stereotypes, especially when these stereotypes start containing judgments, and eventually becomes prejudice and acts of discrimination.

YOU WANT TO KNOW MORE:

- Intercultural Learning (Intercultural Learning, Council of Europe, T-Kit 4)
- Discrimination and Intolerance (Compass)
Strategies to (re)act to hate speech narratives

So, conflict can escalate into violence and narratives too as we can decide to focus our perceptions on certain aspects that might reproduce injustices and foster discrimination. Narratives can then also be filled by hate that supports the spiral of violence.

Let’s see here how we can actually act or react to those narratives.

First of all, let us define hate speech:

Hate speech is “verbal and non-verbal (images, videos) expressions or any communicative forms of online and offline activity which are discriminatory towards people or groups due to characteristics such as ethnicity, origin and cultural background, nationality, religion, gender, sexual orientation or disability” (WE CAN).

In addition, hate speech as violence can be represented by an iceberg (please refer to Part 1, page 17). Hate speech is the top of the iceberg; just as with direct violence, it is the extreme form, the visible one, but right below the surface are the underlying needs, the untold feelings, fears, insecurities of the person or institution promoting the hate speech that are caused by the perception that their needs are not being met. The sea around the iceberg would represent the repressive narrative that allows the hate speech to be possible.

Do you see the connection? Because of a perception of unmet need with narratives that supports it, it can escalate into violence, in this case, hate speech or narrative.

Some strategies to manage hate speech...

Just as with conflict, there are different ways of dealing with hate speech. Some are simply countering the narratives that carried hate by discrediting and deconstructing them, while other go towards transformation and providing alternatives based on human rights and democratic values (WE CAN).
1. Avoid (passive countering)

You don't want to pay attention to the hate speech.

Just as in the conflict management styles, avoidance is not a solution in the long-term but sometimes we might have to use this strategy or we think it is the best one as we rather not give extra attention to the hater. However, remember that you are not transforming the situation.

2. Draw a line (active countering)

You want to indicate that the choice of words is undesirable, or that it does not represent your opinion of the organisation.

You simply disengage from that that is being said. You might not have or not be able to bring in the arguments to do so, but you firmly disagree with what is being said or how it is being said.

3. Report (active countering)

You want the hate message to be suppressed.

In need of immediate visible action, suppression of the hate messages (when it has materialised in a post, video, image, etc.) might be one of your strategies. You can achieve this by confronting the person who produced the hate message, by asking the owner of the profile or platform, or by reporting it to the social network or the administrator of the page where the message has been posted. You can contact hotlines, the government or the police to report discrimination.

4. Refute (active countering)

You want to refute or debunk a hate message or repressive narrative, because it is factually incorrect.

Important that if you decide to refute this comes with actual facts that contradict and prove the irrelevance of the hate speech.

5. Alternative (transformation)

You want to show that there is a different way!

Here, we do not react but rather transform, we bring in a new positive perspective. In addition, you could use your onion tool of conflict analysis to understand the needs from the other and why that person or group is using hate speech as most probably some of their needs are unmet (love, security, being approved, etc.). When proposing an alternative, it is important to do so by “providing accurate information, by using humor and appealing to emotions on the issues involved, and by accounting for different perspectives and views” (WE CAN!, CoE, p.12).

When creating a new narrative, make sure you ask your group to be aware of:

- The target audience: what is their position towards the new narrative?
- There could be more than one target audience
- How to reach the target audience and ensure inclusion?
- Reflect on levels and channels to implement the new narrative
- Think on the process and about the long-term: creating a new peaceful narrative is not project based nor does it happen overnight; it needs to be mainstreamed.

6. Dialogue (transformation)

You want to understand where they’re coming from and search for a shared solution.

A third possible strategy is to engage in dialogue and we would engage using nonviolent communication. A dialogue is not about convincing the other, it is rather on understanding the needs, and what drives them. While this strategy seems more apt if you know the agents involved, you can always try even we perfect strangers as it can be very impactful.

Source: Mediators
HOW CAN YOU INTRODUCE THIS TO YOUR GROUP?

60 minutes, around 25 participants

CASE STUDY ACTIVITY

(adapted from “Confronting Cyberbullying” Bookmarks Manual, CoE, p. 68)

Preparation/Materials: In different places of your training room place the strategies to address hate speech. Have the following scenarios ready to read.

Scenarios:

- You have received a number of abusive emails and text messages from addresses or numbers you don’t recognise. Some have been threatening. What do you do?
- Some people from your school/university have edited some photos of yours and posted them online with nasty comments. You think you know who it is. What do you do?
- A Facebook group has been created to promote hate against refugees and saying that these refugees should go back to their own countries. Some people you know keep telling you to re-tweet or re-post the jokes. What do you do?
- A dominant group has been spreading a hurtful rumour about a minority group on social networking sites. What do you do?

Instructions: 1. Start by asking participants what they understand by hate speech. Prompt them to think about different forms of hate speech. 2. Point out the strategies in the corners of the room and explain that you will read out a number of different scenarios. Everyone should choose which of the following options best fits what they would do to respond to the hate speech (based on the different strategies: ignore, draw a line, refute, report, alternative, dialogue). 3. Explain that after each scenario has been read out, participants should go to the corner which is closest to the way they would probably respond. Tell them to be honest about what they think they would do! 4. Read out the first scenario and give participants time to select their corner. Once they have taken a position, ask a few in each group to explain why they chose that response. Then read out the next scenario and continue until you feel enough cases have been discussed.

Debriefing: Ask: How did you feel during the activity? How did you find the activity? Which scenarios did you find most difficult to respond to and why? Have you ever come across hate speech—either as a victim or a bystander? What can you say about the relation between offline and online hate speech? Are there any important differences? Has the activity made you look at hate speech in a different way? Has it made you think about how you might respond differently in future? Who should take action to prevent hate speech online? What should the role of the media networks, service providers, the police, parents, the school authorities, and so on, be? How different would you have replied if you were the victim? Why do you think the people promoting hate have done so? What were their unmet needs?

Tip: Participants may want to choose more than one option, you can tell them to take the corner which seems most important, then give them the chance to explain their position. Be aware that some participants may be experiencing hate speech, perhaps from others in the group. You will need to be sensitive to the different personal needs or conflicts and should not press anyone to respond if they do not seem willing to. Draw the parallel with conflict management styles.
KEY LEARNINGS FOR YOUR GROUP:

- Hate speech does not belong to any group; it emerges within the context of particular social relations *(WE CAN)*.
- There are multiple strategies for dealing with hate speech, from not doing anything to countering or transforming.
- Depending on the context and circumstances, we might choose a strategy (or a combination of few) above others.
- No strategy is better or worse but only the transformative ones are sustainable and create nonviolent spaces.
- Important to understand is that hate speech is rooted in the fears of the “other”. Without humanising the “other”, we would not be able to have positive transformation.

YOU WANT TO KNOW MORE:

- Ways to deal with hate speech *(Alternarratief, Mediawijs)*

**Transforming narratives through communication and media**

So, yes, stories can support discrimination, violent conflicts and injustices but the good news is that stories can also be an opportunity for positive change and transformation. Hereafter we will depict key elements of the spectrum of domination, oppression and transformation. From being aware of the power dynamics to practicing the tools of transforming narratives and creating peaceful ones, all are crucial for your group.

When we hear the word “transformation”, we often think of a process of long-term, sustainable change. But of course, the change could be negative and/or superficial. What we will be looking into in this section is exactly on how to transform (change) the narratives into stories that are more just, peaceful and inclusive but also that allow a change in behaviours, relationships and structures. **We aim to have change that is sustainable and that can transform structures and relationships, not only at the level of the discourse.** That is what we understand by transformation.

We will here present different tools that can support these transformations:

**NONVIOLENT COMMUNICATION**

Without noticing, in our everyday life, we tend to use language that can be aggressive, blaming, judging, where we basically tend to place the fault and responsibility on the other, making them feel guilty rather than opening up and sharing our feelings and needs. We construct stories through language that can be violent. A framework that can support a reflection on the language we use is **Nonviolent Communication (NVC)**. Marshall Rosenberg developed this model where communication and language could be used in a more empathic way, connecting with the humanity of the person in front of us while we are focusing on our needs, avoiding the situation to escalate into violence.

The model involves:

- “I-messages”: speak from your own perspective, opinions, feelings and needs. Do not pretend you know what is happening inside the other person or why she/he acted like that. We do not know.
- Active listening: be silent and listen, listen deeply and carefully, connecting with the needs of the person, not taking anything personally.
According to Rosenberg’s model, there are four steps to communicating nonviolently, as follows:

<table>
<thead>
<tr>
<th>Step</th>
<th>How</th>
</tr>
</thead>
</table>
| 1. Observation without evaluation | You start by describing the action or the situation that is causing the problem. This usually can be understood as a neutral statement: you state what you observe from your perspective without introducing any judgement or accusation.  
Example: Yesterday I could not sleep because the music was loud. |
| 2. Express your feelings | In this step, you express your feelings, you take responsibility for them and do not blame others. Share with the other how you feel in that particular situation, which are the emotions that you feel.  
Example: I felt deeply frustrated and stressed as I could not fall asleep. |
| 3. Connecting feelings to needs | The next step involves trying to describe why you had the feeling you just expressed. You have to express the hidden need behind the feelings, but at the same time, it is crucial to separate positions and interests from needs, as they really are different (remember the onion tool). The needs are what you need to achieve in order to feel secure and fulfilled. Try to be honest and open as you express your needs. Entering into NVC is also an act of faith and vulnerability as you express your deep needs.  
Example: I need to have at least eight hours of sleep to be able to function correctly at work and I am afraid to lose my job and miss my family responsibilities. |
| 4. Making requests not demands | The last step is to express your preferred outcome with no demands. This means that you have to decide what you would like to happen, and what you would like your conflict partner to do. It is important to be as specific as possible and to try to come up with creative solutions. It is helpful to provide as many options as possible, leaving the choice of solution open to the other person.  
Example: I would like to ask you to please turn off the music from 10pm. |


**HOW CAN YOU INTRODUCE THIS TO YOUR GROUP?**

45 -60 minutes, 10 - 25 participants

**PRACTICING NVC ACTIVITY**

**Instructions:** You can simply explain and discuss NVC with your group and then ask them in small groups to share a real conflict they have lived, how they reacted and how they could have done using the 4 steps of NVC

**Debriefing:** After you can debrief with your group and discuss the main challenges and added-value of using NVC. In addition, it would be great for you to highlight during the debriefing that most of the time our needs and the needs of the other are very similar, while the strategies to fulfill those needs might be different and how important it would be to find common strategies where both parties feel that they are in a winning situation.

**Tip:** make sure you introduce well the 4 steps in NVC as it might not be that intuitive to participants. provide examples and prompt questions.
Preparation/Materials: You can divide your group of participants into 3-4 groups of around 8 participants each (maximum).

Instructions: For the first round, ask them to share a conflict situation in their smaller groups, and after everyone has shared, they have to pick one story from what they have heard (15-20 min). For the second round, ask them to create/prepare a role play of the chosen conflict situation. In the performance of the roleplay, they should clearly identify the main victim, main perpetrator and other characters. Ask them to think of the different characters and on how each of them reacts in that particular situation. Remind them to create clear dialogues. Give them 30 minutes to prepare and practice their play. Each role play should not take more than 3 minutes. Give them around 40 minutes to prepare and 5-10 minutes to perform. Each group performs the full completed story and will repeat. During the repetition of the performance, other participants who are in the audience can stop the play and change the actions/responses of the main character to empower him/her into a more resistant role. Each group goes through the same process of performance (one full performance and one interrupted to transform the character/victim into an active resistant.

Debriefing: At the end, you debrief with the whole group on their feelings. How did they feel when seeing these injustices and when the character was transformed? How does it relate to everyday life? And finally, how do they think their society/communities are accepting of these resistant roles?

Tip: Theatre of the oppressed is a very strong tool but you also need a good debriefing/ reflection at the end to highlight the key learnings you want your group to leave with. Some groups take it lightly because it is a performance and seems more as a relaxing time. Make sure you pass the message on the key learnings behind your session learning outcomes.

KEY LEARNINGS FOR YOUR GROUP:

- While we should try to use NVC, in case of direct violence, NVC might not be appropriate and you have to consider your safety and security first.
- You might not always be in a position that allows you to ask for the needs of the others (certain cultures especially if the communication is between junior and senior) but you can still connect with the humanity of the other and understand he/she has needs behind the request.
- Only through NVC you can have a real dialogue that supports sustainable and peaceful solution to the conflict.
- NVC appears as a crucial method when designing and spreading alternative peaceful narratives.
- To increase the impact of NVC, we have to see the others as equal, even when they do not see us as equal.
**YOU WANT TO KNOW MORE:**

- **Tools for transforming narratives**
  - *Theatre of the oppressed*
  - *The Derdians and Engineers activity* (p.62)
  - *Intercultural Learning T-Kit 4*

- **Transformation**
  - *Conflict Transformation by Peaceful means - the Transcend Method*
  - Intelligent groups (*Handbook for training in nonviolence and social transformation*)
  - *Strategic nonviolent struggle: training manual*
  - *198 methods of nonviolent actions*
  - Transforming the world together (*Ethics in Education - Learning to Live Together*)
  - *Youth Theatre for Peace* (*Drama for Conflict Transformation Toolkit*)
  - *Participatory theatre for conflict transformation*

---

**Transforming narratives through media**

As we have just seen, narratives are deeply embedded in our language, our culture, our history and in that, media plays a crucial role in disseminating narratives, some peaceful, others not.

Let’s explore this...

Media is very influential when it comes to creating and transforming narratives. Especially journalists or social media influencers can make a big difference in fostering violence, hate and discrimination or in the opposite to promote a culture of peace.

In this part, we would like to briefly introduce you to “peace journalism”. Be aware that peace journalism is a quite a large topic, so take it as a short introduction and feel free to explore it further.

Peace journalism is defined as “when editors and reporters make choices on what to report, and how to report it that creates opportunities for society at large to consider and value non-violent responses to conflict” by Dr. Jake Lynch and Annabel McGoldrick, in their book Peace Journalism. It presents a “road map that traces the connections between journalists, their sources and the consequences of their reporting.”

Based on The Center for Global Peace Journalism, using the Lynch/McGoldrick 17 points as a foundation, peace journalism (PJ) is characterised thusly:

1. PJ is proactive, examining the causes of conflict, and leading discussions about solutions.
2. PJ looks to unite parties, rather than divide them, and avoids oversimplified “us vs. them” and “good guy vs. bad guy” reporting.
3. Peace reporters reject official propaganda, and instead seek facts from all sources.
4. PJ is balanced, covering issues/suffering/peace proposals from all sides of a conflict.
5. PJ gives voice to the voiceless, instead of just reporting for and about elites and those in power.
6. Peace journalists provide depth and context, rather than just superficial and sensational stories of violence and conflict.
7. Peace journalists consider the consequences of their reporting.

*Source: Youngblood, What is Peace Journalism?, 2017.*

As you may realise, this is quite similar to the perception process we just saw previously...
HOW TO INTRODUCE THIS TO MY GROUP?

**60 minutes, 10 - 30 participants**

**PEACE JOURNALISM ACTIVITY**

**Preparation/Materials:** select a few articles from the press (online and offline mainstream media) that are discussing/presenting a conflict situation.

**Instructions:** Divide your group into subgroups of 4-5 participants and give them 1 or 2 articles per group. Ask them to analyse those articles for the principles of peace journalism through the following guiding questions: 1. How many parties of the conflict are presented? Could there be more? If yes, which ones? 2. Are the voices of all groups represented equally? Are some given more space than others? Why? 3. Is the article providing any conflict management strategy? If not, which ones could you imagine? 4. Is the article fostering violence? How? 5. Are they supporting transformative narratives such as peace stories? If so, which ones? If not, why? Provide them flip-charts and markers to write their reflections. Sharing: ask each group to present in 5 minutes their main findings and reflections. Write on a flipchart common answers and reflections from the different groups.

**Debriefing:** Reflection with the entire group about what are the current trends in media in their context and what could they do to influence it and advocate for peace journalism. Input and joint reflection: reflect with the group and with support of the flipchart with answers from different groups about what are the current trends in media in their context and what they could do to influence it and advocate for peace journalism. End by presenting to them the principles in peace journalism as seen above.

**Tip:** Depending on your context, it could be interesting to have articles on a similar conflict from different media. Present to your group the similarities with perception process.

**KEY LEARNINGS FOR YOUR GROUP:**

- Peace journalism is closely linked to the concept of positive and negative peace, since peace journalists are supposed to strive towards the promotion of positive peace highlighting stories that seek to promote the conditions of peace, justice and equity.
- Peace journalism gives voice to the forgotten stories, instead of just reporting on dominant and powerful stories.
- Peace journalism offers counter-narratives to transform stereotypes, myths, and misperceptions.
- Peace journalists carefully choose and analyse the words they use, being very conscious of its power.
- Peace journalists thoughtfully select the images they use, understanding that they can misrepresent an event, exacerbate an already difficult situation, and re-victimise those who have suffered.

**Source:** Youngblood, *What is Peace Journalism?, 2017.*

**YOU WANT TO KNOW MORE:**

- Transcend
- Park University
- MAP Lebanon
- UPeace
1.3. Youth, Peace and Security: UNSCR 2250

When it comes to peace and security, youth has for very long been considered as either the victim (most of the time young women) or perpetrators of violence (most of the time young men). That has been (and still is in many contexts) the dominant narrative. However, through a strong and long advocacy, UNOY Peacebuilders together with other key stakeholders have managed to start changing that narrative and to give voice to the forgotten story of youth as peacebuilders, to recognizing young people as contributors to peace - as peacebuilders. The adoption of the United Nations Security Council Resolution 2250 on Youth, Peace and Security is crucial in changing the perceptions of young people, in recognizing their role in peace and security and ensuring more meaningful tools, strategies, and space for participation and influence in decision making processes.

We will here present the background, the story behind the adoption of the resolution and the main content of it (its five pillars). At the end, we propose different ways that the resolution can be facilitated in sessions with youth participants.

Background

In December 2015 the United Nations Security Council adopted Resolution 2250, the first ever thematic resolution on Youth, Peace and Security (UNSCR 2250). This historic document is very important for all young peacebuilders worldwide because it brings recognition and legitimacy for youth's efforts in building peace. UNSCR 2250 is considered a landmark international legal framework as it sheds light on the positive role of youth in peace and requests for policies and programmes by the international community and member states to ensure meaningful contribution and participation of youth in the peace and security agenda.

*(A Guide to Kick-off starting 2250)*

Pillars of UNSCR 2250

UNSCR 2250 recognises for the first time the positive role of young people in preventing violence and being active agents in peacebuilding. It identifies 5 action areas. They are:

- **Participation**: Calls for the meaningful participation of youth into the peace and security agenda, not only from a beneficiary perspective but most important as equal partners.

- **Protection**: Recalls the obligations to protect civilians, including young people, and in particular from all forms of sexual and gender-based violence.

- **Disengagement and reintegration**: Support the meaningful reintegration of young women and men directly involved in armed conflict or other violent initiatives (gangs, etc.).

- **Prevention**: Recognises the role of youth in preventing violence. It also highlights the need to facilitate an enabling environment and improve investments in socio-economic development and quality education for youth, and to create mechanisms to promote a culture of peace, tolerance, intercultural and interreligious dialogue that involve youth.

- **Partnership**: UN entities, international organisations and civil society to actively increase political, financial, technical and logistical support for young people’s participation in peacebuilding. It also highlights the importance of partnering with youth, local communities and non-governmental actors in countering violent extremism.
HOW CAN YOU INTRODUCE THIS TO YOUR GROUP?

Depending on your group, you might be able to facilitate one activity or another.

- **If it is the first time your group hears about UNSCR 2250** (and that would be perfectly normal), you may want to divide them in sub groups and provide them with some time to explore and learn about the resolution and then make a creative presentation to the rest of the group. You can divide the group into 3 groups: One group exploring the 5 pillars of the resolution, another group looking into the background and the needs for such resolution (how youth advocated for it); and a last group exploring the current context on 2250 (plans for implementation, the progress study, etc.). Most important is that you have the (basic) knowledge on 2250 so you can help them with their presentation and in providing clarifications/rectifications after the presentations. Make sure you give them proper instructions on the time they have for preparation and presentation, how they can do their presentations, etc.

- **Alternatively, if you do not want to focus so much on the resolution but rather on its principles** you can simply divide your group and ask them to reflect on 1. challenges of youth participation in peacebuilding, 2. opportunities for youth engagement in peacebuilding (you can even ask them to reflect on that based on the 5 pillars of the resolution) 3. how UNSCR 2250 can help them in the work they are doing (or how the activities/work they do in their communities/organisations is related to 2250).

- **If your group is familiar with the resolution** you might just do a quick reminder and then make them work in smaller groups on how to localise the resolution. Kindly refer to: “Guide to kick-starting UNSCR 2250. Locally and Nationally”. Please refer to the workshop outline on page 8-10 of the document. Make sure they can reflect on opportunities to implement 2250 in their own context but also what is already being done and what could be further strengthened or given more visibility (for instance: there is are specific programmes on youth and peace in their communities).

- **If you just want your group to discuss on youth and peace**, you may want to organise a debate on “The role of youth in peacebuilding”. At the end (or beginning) you can link and introduce UNSCR 2250.

**Tip:** in certain contexts introducing a UN resolution might be sensitive because of young people’s perceptions of the UN system itself. If that is the case, take it easy and approach 2250 as a resolution led by a youth movement that identified the need for a new narrative on youth as peacebuilder. We suggest you avoid entering into uncomfortable debates about the UN or the Security Council and really concentrate the discussion on the change of narratives or the potential of the resolution to be an instrument and a new international framework in advocating for the positive recognition of youth in peacebuilding.

KEY LEARNINGS FOR YOUR GROUP:

- While it is a UN Security Council Resolution, it is mainly a resolution that was advocated by a youth movement: 2250 is not an end in itself but rather a tool.
- It supports a new narrative: having a framework such as 2250 is a shift in mentalities that is crucial to providing impulse to a vision where young people are key agents for peace.
- It provides recognition and legitimacy for youth and youth led organisations into working for the peace and security agenda, as well as bringing visibility of the positive role of youth in peace and security.
- Localising 2250 must be rooted in local realities: 2250 can be seen as a global agenda that is far away from the reality of your group. Youth would need to take ownership of the resolution and put it into action in their own reality.
- 2250 is not a tool for putting youth in competition with other groups, it should rather look into partnership than into dividing groups.
YOU WANT TO KNOW MORE:

- **The resolution itself**
- **Guide to 2250**: Everything you need to know about 2250 in one place: what does the resolution say? Why does it matter? What can you do with it?
- **2250 explained**: For a more in-depth explanation of the resolution and what it means, read the annotated version.
- **Translating Youth, Peace & Security Policy into Practice: Guide to kick-starting UNSCR 2250 Locally and National**

The Progress Study on 2250 Youth, Peace and Security: in UNSCR 2250 it requested the Secretary-General of the UN to present a study on the current panorama of youth, peace and security field. In 2018, an independent author presented that study, *The Missing Peace*, and it might be an interesting study if you want to present or discuss with your group more on the recommendations on youth, peace and security.

- In 2018 the UN Security Council adopted another resolution on youth, peace and security: **UNSCR 2419 on Increasing Role of Youth in Negotiating, Implementing Peace Agreements**. Yes, another resolution, another number. But do not panic or get overwhelmed by it. The most important is just to know that following UNSCR 2250 there is already another resolution, 2419 which focus on the role of youth in formal peace processes and is looking into how to ensure and increase their meaningful participation in negotiating and implementing peace agreements.

Wow! You made it through Part 1 - congratulations! We hope you enjoyed it and enriched your knowledge, learned something new and/or refreshed your understanding of the key concepts relevant for educational activities with youth on peacebuilding. It is now time to start designing and implementing your own programmes on conflict transformation, peacebuilding and creating peaceful narratives!
Sources Consulted

PART I

- Council of Europe, Directorate of Youth and Sport, All Different – All Equal, Cook- book – A selection of projects financed by the European Youth Foundation (Strasbourg: Council of Europe Publishing, 2008).

• Council of Europe, Directorate of Youth and Sport, “Have your Say!”. Manual on the Revised European Charter on the Participation of Young People in Local and Regional Life (Strasbourg: Council of Europe Publishing, 2008). Available online at: https://rm.coe.int/16807023e0


• Galtung, J. Peace by Peaceful Means: Peace and Conflict, Development and Civilisation. Oslo: PRIO


• Keen, E., Georgescu, M., Council of Europe “Bookmarks” A manual for combating hate speech online through human rights education. (Ukraine, 2016). Available online at: https://rm.coe.int/168065dac7de8e42/1680671ba0

• Lederach, J.P. and Maiese, M., Conflict Transformation, published online at Beyond Intractability: Knowledge Base on More Constructive Approaches to Destructive Conflict, 2004. Available online at: www.beyondintractability.org/essay/transformation/


• Partnership between the European Commission and the Council of Europe in the field of the Youth, Training Kit (T-Kit 4 on Intercultural Learning. Available online at: https://pjp-eu.coe.int/documents/1017981/7110680/T-Kit12_EN.pdf/9791dece-4a27-45e5-b2f1-b7443cb2125b


• Tielemans, S. Gender and Conflict Analysis Toolkit for Peacebuilders. (Conciliation Resources, 2015).
Available online at: https://www.c-r.org/downloads/CR%20Gender%20Toolkit%20WEB.pdf


- UNICEF. Adolescent & Youth Peacebuilders in Mindanao: A manual of approaches and activities. (UNICEF Philippines, 2016)


WEB REFERENCES CONSULTED

- https://workingnarratives.org/story-guide/
- https://www.beemgee.com/blog/story-vs-narrative/
- https://mediapaceproject.smpa.gwu.edu/2017/12/14/what-is-peace-journalism/
- https://www.salto-youth.net/tools/toolbox/

VIDEOS

- Chimamanda Adichie TEDGlobal The Danger of a Single Story https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story
- Norman McLaren Neighbours Short Film https://www.youtube.com/watch?v=K1q8fJ6Ysl
- TV 2 Denmark All That We Share https://www.youtube.com/watch?v=jD8tjVO1Tc
This toolkit is supported by a grant from the European Youth Foundation of
the Council of Europe. We would like to take this opportunity to thank them
for their support.

Use the toolkit, share it, copy it!

Just mention that it came from UNOY Peacebuilders. Suggested citation:
This work is licensed under a Creative Commons Attribution-NonCommercial-
ShareAlike 4.0 International License.