



Abridged Youth Peer Peacebuilding Manual

A pedagogical Activity Manual for Youth Trainers

An abridged edition by
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Introduction

This manual is intended for anyone who seeks to provide training for youth on issues related to intercultural dialogue, hate speech, violence, conflict, and peace, conflict transformation facilitation skills and advocacy campaigning. It is intended explicitly for youth peer educators and trainers in the Western Balkans, including those from or working with vulnerable, marginalised and/or hard-to-reach groups. The content and activities have been adapted to fit a shorter and easier-to-use version of the Youth Peer Education for Peacebuilding and Conflict Transformation: A Manual for Trainers in the Western Balkans, released in 2021 by UNFPA and UNDP¹. To expand the knowledge, activities and training provided here, please, revise the mentioned Manual.

The reason for launching this manual is to contribute to higher youth participation within the Western Balkans region which remains low². A significant explanation of low participation rates is that the channels available to them for direct participation are neither sufficient nor efficient. Another part of the explanation is that youth themselves need greater confidence in their rights and their ability to participate, including some evidence that their participation ‘counts’ and has an impact.

Peer-led peacebuilding methodology was chosen as it is one of the most energising ways for young people to develop their interpersonal skills, intercultural understanding and other necessary competences, like conflict analysis to effectively transform conflict, prevent violence and promote collaboration among youth on peacebuilding and development initiatives.

This manual aims to support youth peacebuilding in the Western Balkans. It offers a skills-based curriculum for peer education trainers in the areas of intercultural dialogue, peacebuilding and conflict transformation, giving particular attention to the needs of vulnerable, marginalised and hard-to-reach youth and promoting a gender perspective. The manual aims to equip youth trainers and facilitators with:

- 1) Knowledge of key concepts related to peacebuilding and conflict transformation;
- 2) Values, attitudes and beliefs that support youth participation in peacebuilding, based on diversity, inclusion and human rights;
- 3) Tools and techniques for analysing, responding to and preventing conflict situations;
- 4) Facilitation and training skills for delivering non-formal peer education activities;
- 5) Sensitivity and know-how for engaging youth of diverse backgrounds and identities, including vulnerable, marginalised and hard-to-reach youth.

¹ Available at: https://www.rycowb.org/wp-content/uploads/2022/03/Y-Peer_PB_Manual_English_web.pdf

² Looking at the data in the Youth Development Index, the region overall is poorest in the area of civic participation. Additionally, if we look at the data from the FES YEE study, we can see that 16% of young people from Albania volunteered, 21% in Kosovo, 13% in Macedonia and 19% in Bosnia and Herzegovina (Flere, Sergej, et al., 2015, p. 25). In Serbia, the percentage measured was 39.4% (Tomanović & Stanojević, 2015, p. 69). Furthermore, most young people from the region are not part of any civic organisation or association.

Module 1 Intercultural Dialogue

In times of social and political conflict, identities tend to become more narrow and rigid. Rival groups will often reduce membership to one essential attribute (such as race, religion, nationality, sexual orientation, political affiliation or team), on the basis of which people are then organised into categories of “us” versus “them”.

This is called “othering”. Often, the ‘other’ (‘them’) is perceived as inferior yet dangerous, while our own group (‘we’) feel superior yet vulnerable. Justifications for ‘othering’ commonly rest on superiority claims, such as myths or traditions about racial or linguistic purity, national uniqueness, religious piety, socio-economic advantage, political dominance or other such claim. The problem with superiority narratives is that they become a barrier to understanding and appreciating diversity and are often used to legitimise injustice and violence against other groups. Superiority narratives tend to be founded in ignorance of others and demonstrate an immature worldview.

In democratic societies where migration, cultural exchange and diversity are increasingly normal, many individuals, especially young people, now have multiple social and cultural affiliations that they enjoy and manage on a daily basis in their families and communities. Their composite identity is not limited to one national, ethnic, religious or social group alone, but to broader, multiple and diverse groups.

Youth trainers can help peers learn to recognise and value their own and others’ multiple identities by reflecting on the sources and attributes of their identities. This awareness is an important defence against the dangers of being manipulated into intergroup conflict and violence.

Activity 1 Personal and Social Identities

Instructions (total duration 30 minutes +20min extension):

1. “My Identity” mind map (30 minutes): Have participants write the words “My Identity” in the centre of a blank page and circle them. Give them 5 minutes to write as many things about themselves and their own identities as come to mind. They should try for a minimum of 15 things that they associate with aspects of their identity.
2. Give participants 3 minutes to circle the aspects of their identity that have to do with group belonging (such as religion, nationality, membership of political and social clubs or associations, etc.), and to underline aspects of their identity that are unique to them, their relationships, personal qualities or preferences.
3. Give participants 5 minutes to share with a peer, then 5 minutes to share with the group.
4. Invite participants to develop in pairs a working definition of “personal identity” and “social identity” (5 min).
5. Debrief by asking the group the following questions:
 - *How did you feel about the exercise?*
 - *What was surprising for you?*
 - *What did you learn?*
6. Wrap-up the activity by pointing out that:
 - People do not have a singular identity: we are not ‘only this or that’. We have multiple identities and affiliations at the same time.

- Identity might have some visible elements but most importantly, it entails a whole range of invisible characteristics.
- Identities are influenced by society, culture, religion, family, education, etc. but ultimately, they are the result of one's individual and personal decisions about "who I am and what I value".
- Identities evolve over time and are multi-layered. By reflecting on who we have been, are now and wish to be in the future, we realise that we are in a continuous state of evolution. If we can change, so can others. All people have the potential to grow and evolve in their understanding, values and behaviours. Our images of the "other" should also be open to change.

Note for facilitators on self-disclosure: Each participant will decide for themselves what to disclose about their identities and what to keep private. If a participant discloses a sensitive issue, the trainer should model a respectful attitude, acknowledging the sharing but not asking additional questions in this exercise.

Extension: "Is Your Identity Yours?" (20 minutes) For a more mature group or a more intensive training setting, this extension may be used to reflect on the relationship between social identities and identity politics in the Western Balkans.

- After making their identity maps in the first part of the activity, give participants a few minutes for sharing examples and reflections with the group. Then ask: "Are our identities 'ours', or do others define and control them?"
- Allow students to discuss this question from different points of view. Lead the group to recognise that external influences on our identities can be strong, but we also always have the power to choose what we associate ourselves with.
- Next, introduce the relationship between identity politics and social identities.
- Divide students into small groups and ask them to identify at least 3 ways in which politics and identity interact, plus 3 examples of how this interaction shows in their own society.
- Come back together and debrief with the group for 10 minutes, summarising key points on the board / flip chart.

Extension: "Identity Politics in Society" (30 min) In small groups, read and discuss brief case studies or newspaper clippings where social identities have been mobilised for political purposes – help participants to recognise and contrast exclusive and inclusive discourses about identity. Have them answer the following questions: *Which social identity does the narrative focus on? What identity markers are being invoked in this case? Is this social identity being cast in a positive or negative light? How is the social identity being mobilised and why? What appears to be the political purpose?*

Activity 2 Culture and Intercultural Dialogue

Instructions (total duration 30-45 minutes):

"Culture" mind map (10 minutes):

1. Have participants work in groups of 3 to brainstorm associations they make with the word "culture", using a mind map. Prompt participants' thinking by asking: What do you associate with the idea of "culture"? How do you know when someone has a "different" culture? Note down your ideas. Are all aspects of culture visible? What may not be visible? Invite groups to share their ideas. Note and complete these on the board.

2. Help participants to create a working definition of “culture”.
3. Discuss: “Where do we see cultures in our society?” Participants will probably point to groups based on racial, religious or ethnic characteristics. Acknowledge these and ask, “Where else do we find cultures?” Lead them to associate the idea of culture with other types of groups and associations, such as in families, workplaces, institutions (like schools), clubs, associations and among interest groups (e.g. by music genre, etc.)

Culture Iceberg (15 minutes):

4. Present the “Culture Iceberg” concept, but do not show the completed diagram yet. Handout the blank version of the iceberg and give participants 10 minutes to note down more visible and less visible aspects of culture. In discussion, help them complete the picture.

Hidalgo (1993) compared culture to an iceberg. She explained that some aspects of culture are highly visible, while others are below the surface and can only be guessed at or learned as our understanding of the culture grows.

There is a risk with the “culture iceberg” model in that it presents culture as monolithic – that is, it presents cultures as separate islands to which one either belongs or doesn’t. In reality, cultures and cultural belonging are more fluid, plural, and intersecting. Indeed, the history of the world is one of interculturalism where cultures have communicated and exchanged through migration and trade. As people belong to many different groups simultaneously, they also belong to many cultures. Cultures are learned and passed onto new generations, but they are also dynamic and evolving. Even “old” cultures are internally heterogeneous, contested, dynamic and constantly changing. Cultural groups are always internally heterogeneous as individuals enact cultural norms and practices in personalised ways.



Source: <http://expatwithkids.blogspot.com/2015/03/whats-cultural-iceberg.html>

Intercultural dialogue is an open and respectful exchange of views that enables mutual understanding and cooperation between individuals and groups belonging to different cultures. It is a way of communicating and listening that enables people to bridge different points of view and constructively navigate the diverse perceptions, needs and priorities that often make sensitive and controversial issues difficult to discuss. Intercultural dialogue cultivates skills of perspective sharing and critical thinking, helps young people to recognise and reject stereotypes, and enables

them to confront prejudice and discrimination wherever encountered. The ultimate goal of this exchange is to create a collaborative environment that enables young people, their communities and leaders to overcome political and social tensions.

5. Present a visual of Hidalgo's model of culture as an iceberg. It shows the elements of culture that are on the surface and the elements that are more symbolic and not so visible. Point out that only a small proportion of the iceberg is above the surface. Talk about the limitations of this model.
6. Discuss: "What can happen when people from different cultures meet?"
7. Lead the participants to understand that, depending upon how similar or different they are (above and below the surface), they may find it easy or difficult to understand each other. Ask: Can you think of some examples? E.g. (not)shaking hands between men and women, addressing elders with (in)formality, (not) killing animals for food, interrupting/ waiting while others are speaking, (not) believing in accountability for one's actions in an afterlife, etc. They may or may not also borrow from each other. E.g. music and clothing trends, food cultures, spiritual beliefs and practices, etc.

Debrief the activities by discussing with participants the following questions:

- Do all people in a group share exactly the same beliefs, values and behaviours?
- What happens when people from different cultures meet?
- What are the potential benefits of intercultural dialogue?
- Lead participants to recognise that there is always diversity within groups and sharing between groups. Cultures are thus dynamic, not static, and evolve over time.
- Lead participants to recognise that intercultural situations occur whenever one perceives that another person's or group's beliefs, norms and/or customs are different from their own.
- Introduce the notion of intercultural dialogue as an open and respectful exchange of views between individuals and groups belonging to different cultures leading to a deeper understanding of the other's perception of the world. Show the image of the blind men and the elephant to stimulate reflection on the benefits of intercultural dialogue.

Activity 3 (Not) In My Neighbourhood

Notes for the facilitator

The exercise aims to take a quick poll of the social distance attitudes of training participants towards different groups of people in Western Balkans societies. The poll must be conducted anonymously in order to discuss the results without stigmatising the participants. The activity can be sensitive and should be debriefed well. For background, social distance refers to "the perceived or desired degree of remoteness between a member of one social group and the members of another, as evidenced in the level of intimacy tolerated between them." Social distance research has been used over the past 50 years to monitor tolerance levels between different social groups. In the Western Balkans research, it is often called "ethnic distance".

Instructions (Total duration 30 minutes):

1. Use an online poll-making tool like SurveyMonkey (www.surveymonkey.com), Google Forms (<https://docs.google.com/forms>) or other to create a short poll on social distance attitudes, as follows. Depending upon the polling tool you use, you may choose either a "sliding scale" answer format or a "multiple choice" answer format.

I accept/ I am ok / I don't mind if a...	Bosnian	Albanian	Serb	Monten egrin	Croat	North Maced onian	Kosovar
Becomes president of my society							
Is a citizen of my society							
Lives in my neighbourhood							
Lives in my building							
Is my friend							
Is in a relationship with one of my closest relatives							
Marries one of my closest relatives							
Is my girlfriend / boyfriend							
Becomes my spouse							
Teaches my children							

2. Open the poll: When ready, activate the online poll, provide the link to participants via email/ WhatsApp/Viber, and give all participants 5 minutes to respond anonymously to the questions using their mobile phones or computers with an internet connection.
3. View the final results: Once all the participants have responded, close the poll and click on the provided link to view the aggregated results. The results are presented as graphs with percentages.
4. Share and observe: Share the results with the group and invite reflection on what they observe in the responses. Ask:
 - o What do you notice in the poll results?

- Which social groups are more and less accepted as neighbours?
- We are a diverse group of youth who are interested in peacebuilding. Do you think the results would be the same with a random group of youth in the region?

Careful: It is likely that one of two results will occur with a group of youth in a peacebuilding training: either the participants will respond to the anonymous poll honestly and it will show in results that depict higher and lower degrees of comfort with different social groups, OR the participants will respond with the “politically correct” peacebuilding attitude and all of the responses will show high degrees of comfort with all diverse social groups. In both cases it is important to carefully debrief.

5. Discuss: If the results show a range of comfort levels with different social groups, be mindful that some training members may get upset, especially if it is their own social group that is less accepted. It will be important to ask several follow-up questions to process feelings and to lead the group to reflect on the effects of prejudice in their societies and to think constructively about their role as youth peacebuilders:
 - How do you feel about these results?
 - How did you feel about your choices?
 - Were you sure how to answer the questions?
 - What was the hardest question?
 - What made you answer like that?
 - When were you more comfortable answering? When were you less comfortable?
 - Where do our feelings towards other groups come from?
 - What helps young people to feel more comfortable with “others”?
 - How does this relate to our work as youth peacebuilders and peer educators?

6. Debrief: As you debrief with the group, try to make connections to the following key points:

- Explain to the group what “social distance” is and how it is used in research to track attitudes towards ‘others’ in society.
- Explain the importance of contact and positive interaction with other groups for reducing prejudice and distance between them (this is called “contact theory” and it is well-proven by research). Link this to the role of youth as peer peace educators.

Activity 4 Stereotypes, Prejudice and Discrimination³

Instructions (total duration 45 minutes):

1. **Examples** (8 minutes): Write a couple of common stereotypes on the board that are not too sensitive, such as: “*All old people are forgetful*”, etc. Alternatively, write some sentence-starters and have participants complete them out loud (with stereotypical answers). E.g. Old people are... Girls are... Boys are... Refugees are... Jews are... Americans are... etc.

Note: You may choose to put more sensitive starters related to regional ethnic groups or vulnerable and marginalised groups, but be aware that this creates a higher risk of causing offence in your group and can set a negative precedent if not facilitated carefully. For example, an internet

³ Adapted from: Facing History and Ourselves, <https://www.facinghistory.org/resource-library/teaching-holocaust-and-human-behavior/stereotypes-and-single-stories>

source provides the following stereotypes of national groups in the Western Balkans: *Slovenians (polite and clumsy), Croats (aggressive and athletes), Bosnian (merchants and resellers), Serbs (aggressive and like turbo-folk music), Macedonians (usurp Greek history), Kosovo Albanians (pastry cooks and have lot of children), Montenegrins (sleepy and lazy)*⁴, *Roma (beggars and tricksters)*⁵

2. Give participants a few moments to consider the phrases. Then ask them to share their reactions. Lead participants to the conclusion that the statements are too general to be true; encourage them to recognise that it is also unfair to make such sweeping statements. Help participants make the connection between the phrases and the term stereotype.
3. Have participants work in pairs for 5 minutes to write down additional stereotypes they might have heard or thought about. Bring the group back together and ask for examples. Then ask them to share their reactions.
4. Discuss:
 - Has someone ever stereotyped you (that is, assumed something about you, based on one aspect of your identity)?
 - Was it a positive assumption or a negative one?
 - How did it make you feel?
 - How did you respond?
5. “Stereotype” Mind Map (10 minutes): Tell participants that the assumptions we make about each other are sometimes based on stereotypes. Lead participants through the steps of the mind map to develop their understanding of stereotypes. Have participants write the word “stereotype” in capital letters in the centre of the page. Have participants then brainstorm words, examples and feelings that they associate with stereotypes and organise them around the keyword on their page.
6. Have participants share their mind maps with a pair. They can revise their maps with additional ideas that extend or challenge their thinking. Invite examples from the group and write them down on a class mind map that you hang in the room and refer back to over the course of the unit.
7. Explain the relationship between stereotype, prejudice, and discrimination (10 min):

A **stereotype** is a simplistic belief about a group of people generalised to all group members. Some stereotypes are positive, others are negative. Stereotypes are usually based on prejudices and are often influenced by media portrayals of “others”.

Prejudice is a preconceived judgement or attitude towards a person or group based on assumptions rather than facts. Intergroup prejudice has the following characteristics:

- It is based on real or imagined differences between groups.
- It attaches values to those differences in ways that benefit the person/group passing judgement.
- It is generalised to all members of a target group.

Discrimination occurs when prejudices are translated into action. Example:

- A person who says that ‘all Montenegrins are lazy’ is citing a stereotype.

⁴ Source: <https://www.nationalstereotype.com/balkan-stereotypes/>

⁵ Source: <https://theconversation.com/to-europes-shame-roma-remain-stigmatised-outsiders-even-when-they-live-in-mansions-95468>

- A person who says, “because he is Montenegrin, he must be lazy” is guilty of prejudice.
 - One who refuses to hire a Montenegrin based on this stereotype and prejudice is guilty of discrimination.
 - Not all stereotypes result in discrimination, but many do⁶.
8. Explain that **ethnocentrism** and **nationalism** are examples of how stereotypes, prejudices and discrimination are used to promote the interests of one group over others. Ask participants to add these additional terms to their mind maps and connect them to other previously noted ideas.
 9. Explain that sometimes we hold prejudices without even realising it. This is called implicit bias. “Thoughts and feelings are ‘implicit’ if we are unaware of them or mistaken about their nature. We have a bias when, rather than being neutral, we have a preference for (or aversion to) a person or group of people. Thus, we use the term ‘implicit bias’ to describe when we have attitudes towards people or associate stereotypes with them without our conscious knowledge. A fairly commonplace example of this is seen in studies that show that white people will frequently associate criminality with black people without even realising they’re doing it.”⁷

Ask the group for ideas of what people can do **to prevent and overcome stereotypes, prejudices, and discrimination**. Note their ideas on the board or flipchart. Some examples could include:

- Suspend our assumptions about others until we get a chance to know them better;
- Take each person as an individual instead of as a representative of a particular group;
- Stand up for someone who we see is being treated with prejudice. Debunk assumptions and show solidarity;
- Insist of equal treatment of all people regardless of their gender, race, ethnicity, religion, nationality, etc.;
- Monitor ourselves for biased or discriminatory behaviour or speech, and make changes when needed;
- Call out prejudice and discrimination when we encounter it (“name-and-shame”);
- Advocate for non-discriminatory laws and policies in our schools, communities, institutions and government.

Module 2 Hate Speech

Hate speech is an extreme form of violent communication. Hate speech, bullying and cyber bullying, like other forms of aggression and violence, are destructive.

“Hate speech is defined as speech that offends, attacks and threatens groups or individuals based on their ethnicity, skin colour, religion, gender, sexual orientation, etc. It may also be directed against different political and other opinions or social backgrounds. Hate speech is expressed with the aim of creating contempt for a person or group, inciting discrimination or hostility, provoking criticism of the environment, feeling insecure and fearful, instigating and provoking violence, and creating a feeling that such behaviour is generally accepted, tolerated, and that it would not be punished. As a result of being exposed to hate speech, emotional stress is created, feelings of less value, humiliation and loss of human dignity are encouraged, and the right to equality and equity is challenged, all of which leave consequences in the personal, emotional and social field of the

⁶ Source: <https://www.facinghistory.org/holocaust-human-behavior/stereotyping>

⁷ Source: <https://perception.org/research/implicit-bias/>

functioning of an individual or group. We can witness the growing presence of hate speech in political discourse and the public sphere, as well as on the internet. We see it on social networks used by young people, but also in the public space, to which we are all exposed, whether online or offline.”⁸

While laws and penalties can limit hate-based activities, they cannot transform their underlying causes. Destructive attitudes and behaviours will persist so long as their underlying causes remain unaddressed. Hatred is often an outward expression of deep-seated fears and anger related to a perceived threat or unmet need.

Countering and preventing hate speech

Counter narratives are designed to directly challenge, deconstruct, discredit and demystify violent extremist narratives by refuting misinformation and challenging the extremist ideology through emotional appeals, theology and other arguments. Counter-narratives aim to expose the hypocrisy and lies of extremists so that populations vulnerable to recruitment are dissuaded. Alternative narratives aim to provide a compelling alternative to extremism by mobilising public attention around what we are ‘for’ rather than what we are ‘against’. This is often done by sharing positive messages and stories that promote social values of tolerance, openness, inclusion, freedom and democracy (See RAN, 2019 for examples)⁹.

When young people express hatred, trainers can choose from several strategies to address it:

1. **Draw the line:** You firmly disagree with what is being said or how it is being said. You might not have, or not be able to bring in, arguments to do so, but you make your position clear.
2. **Report:** In the case when hate messages have been posted in the public domain, you may need to take immediate action to suppress their circulation.
3. **Refute:** If you decide to try refuting a hate message, it is important to counter it with facts that contradict and prove its irrelevance.
4. **Offer alternatives:** You may decide not to react directly but rather to promote alternative narratives that offer positive perspectives. By “providing accurate information, by using humour and appealing to emotions on the issues involved, and by accounting for different perspectives and views”, alternative narrative can make a difference (WE CAN!, CoE, p.12) Note: creating a new peaceful narrative does not happen overnight; it needs to be developed strategically and be mainstreamed.
5. **Dialogue:** A more direct strategy is to engage in dialogue using nonviolent communication. A dialogue is not about convincing the other, it is rather about understanding needs and what drives them. Dialogue is best when combined with community strategies to promote the inclusive belonging and wellbeing of all members, especially those who feel the most left out and frustrated.

Activity 5 Online Bullying

Instructions (total duration 90 minutes):

⁸ United Nations (2018), Dialogue for the Future manual, p. 32-33

⁹ Source: Radicalisation Awareness Network (RAN) (2019). Preventing Radicalisation to Terrorism and Violent Extremism: Delivering counter or alternative narratives. European Union. https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/networks/radicalisation_awareness_network/ran-best-practices/docs/delivering_alternative_narratives_en.pdf

Start by asking participants what they understand by the term “bullying”. Prompt them to think about different ways people might bully others. Everyone should choose which of the following options best fits what they would do:

- **Do nothing**
- **Respond to the bully / bullies**
 - o For example, engage in discussion, hit back at them, or something else. If the bully is unknown, this option may be irrelevant.
- **Report the behaviour**
 - o For example, to a teacher, parent, site administrator, or other authority.
- **Something else**
 - o For example, bring others into the discussion, set up a “solidarity group”, etc.

Ask the participants for further ideas.

Explain that after each scenario has been read out, participants should go to the corner that is closest to how they would probably respond. Tell them to be honest about what they think they would do! 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.

Scenarios:

1. You have received several abusive emails and text messages from addresses or numbers you don't recognise. Some have been threatening; it seems that the bullies know you. What do you do?
2. Some people from your college have edited some photos of yours and posted them online with nasty comments. You think you know who it is. What do you do?
3. A boy with a different ethnic/religious background has just joined your class. Your friends make fun of him and have started posting mean jokes about him on their social networks. They keep telling you to retweet or re-post the jokes. What do you do?
4. A group of people in your class have been spreading a hurtful rumour about you on social networking sites. Many colleagues now won't speak to you. Even your friends are starting to think the rumours may be true. What do you do?
5. A girl you know, Masha, was called “fat” and “ugly” at first and then it turned into people calling her a “slut” long before she even understood the meaning of the word. When she had her hair cut because she wanted to feel good about herself, the name calling changed to “pretty boy.” Masha was bullied so much that she begged her mom to home-school her. She wanted an escape from the horrible youth at school but her mom refused. The bullying continued at home through social media. What do you do?

Debriefing. Use some of the following questions to debrief the activity:

- How did you find the activity?
- Which scenarios did you find most difficult to respond to and why?
- Do you think all were examples of bullying?
- Have you ever come across bullying or cyberbullying – either as a victim, perpetrator or witness (bystander)?
- Who counts as a witness (bystander) and what is their role in preventing and stopping bullying?

- What can you say about the relation between offline and online bullying?
- Are there any important differences?
- Has the activity made you look at bullying / cyberbullying in a different way?
- Has it made you think you might respond differently in future?
- What can you do against cyberbullying?
- Who should take action to prevent cyberbullying? What should the role of the media networks, service providers, the police, parents, the school authorities, etc., be?

Tips for facilitator

- Participants may want to choose more than one option, for example, responding to the bully and reporting the abuse. If this happens, tell them to take the corner which seems most important, and then give them the chance to explain their position.
- Be aware that some participants may be experiencing bullying, perhaps from others in the group.
- You will need to be sensitive to the different personal needs or conflicts and not press anyone to respond if they do not seem willing to.
- If there are participants who are experiencing bullying, the activity may bring their concerns to the surface, leading them to recognise their need for further support. You should either make it clear that you can offer such support – in confidence – or you should have alternative support systems you can point them to. Before the activity, you may wish to explore existing local or national services, for example, helplines or organisations offering support to the victims.
- If participants are unfamiliar with cyberbullying, or do not seem to recognise its damaging nature, you could use some background information to raise their awareness about the issue and about approaches other people have used.

Ideas for action

According to the answers, the facilitator can also discuss various ways for following up on the activity, for example, raising awareness of the problem (online or offline), setting up a support or solidarity group, implementing an anti-bullying policy for the group, or creating a “No’ to online bullying” campaign, and so on.

Activity 6 Intolerance, Racism and Xenophobia¹⁰

Instructions (total duration 60 minutes):

In this activity, we will reflect on what causes people to behave intolerantly and violently towards others. In a follow-up session, we will learn about what we can do to prevent the spread of intolerance in our society.

Visual Prompts and Discussion: “I’m going to show you some pictures from the news and I would like to describe what you think is happening.” Show the images of intolerant and extremist behaviours [select your own images e.g.: protests of neo-Nazis, anti-Muslims, anti-immigration,

¹⁰ Source: “Paint the Change Curriculum” by Sara Clarke-Habibi for Off-Centre Productions, London, 2019.

anti-LGTIQ+, hate crimes, etc]. Guide the group in discussion using the following questions. Acknowledge each of the participants' contributions.

- What do you see in these images?
- What is happening here?
- Why do some groups become angry and intolerant towards other groups?
- How do you think this kind of intolerance makes people feel?

Definitions: Engage the group in trying to define the following key terms, and then summarise.

- **What is “intolerance”?** Intolerance means an unwillingness to accept beliefs/ lifestyles/ behaviours which are different from one's own.
- **What is “xenophobia”?** Fear and hatred of strangers or foreigners, or anything strange or foreign.

Point out to the group that people who behave in intolerant and/or xenophobic ways often **try to blame the other person**, the “different” person, for their problems and aggressive behaviour (this is called scapegoating). But they are not the real cause. It is important to understand the real causes in order to find ways to transform them.

For example, in the Western Balkans, societies continue to manifest high levels of blaming, stereotyping and prejudice towards each other, and indeed among their own diverse communities, further perpetuating conflict and hindering social peace and development. Young people continue to inherit narratives about the region's past that focus on blame and division rather than reconciliation and cooperation.

Mind mapping: Use a flipchart to create a concept map or give each participant a paper to create their own. Write “Causes of Intolerance” at the centre and circle it. Prompt the group with the question below and guide participants to build their concept map with the following keywords. Help the group to define each keyword, either verbally or in writing.

Question prompt: *“What do you think are the root causes of intolerance and discrimination in the Western Balkans?”*

Answers should include:

Ignorance and fear: When people of different races, religions, nations and cultures don't have contact with each other, they fear what they do not know, they fear what is “different”, believing it to be a threat to their own way of life.

- Ignorance means lack of knowledge, information, awareness or understanding.
- Fear is a feeling of anxiety due to a perceived threat of danger, pain, or harm.

Question prompts:

- *What are people ignorant about?*
- *What are people afraid of?*
- *What else leads people to be intolerant?*

Stereotypes and prejudice are often learned in homes and through media.

- A stereotype is a widely held (simplified) image or idea about a person or thing. Stereotypes are based on ignorance. Solicit some examples from the group.
- A prejudice is a prejudgement – a preconceived and unfounded opinion about someone or something, that stops you from getting to know them and usually leads to dislike, hostility, or unjust behaviour towards them.

Question prompt: *What are some of the stereotypes and prejudices people express around here, at school or in the street?*

Frustration and anger: Based on dissatisfaction with the way society is going and a sense of anxiety that there is no way to change things for the better.

- Frustration is feeling upset that you cannot achieve what you want, often linked to a perception that other people or circumstances are preventing your success.

Question prompt: *What are people frustrated and angry about here?*

Scapegoating means blaming others for your problems / the problems in your society.

- Making other people suffer for things you're upset about, instead of taking responsibility yourself or blaming the actual wrongdoer.

Question prompt: *Who do people here blame their problems on?*

Discussion: Guide the group in discussing the following questions.

- *Have you ever seen/heard people being intolerant (on the street/bus/in shops/at school, etc?) What happened?*
- *How did that experience make you feel?*
- *Has anyone ever treated you with prejudice or intolerance?*
- *How did you want to be treated instead?*

In response to these questions, participants may cite racist comments or jokes, hate graffiti, fights. They may express having felt shocked, embarrassed, bad, angry, afraid, and frustrated. They may cite wanting to be treated with respect, equality, feeling included, normal, safe, etc.

Listen to the participants' stories and acknowledge their prejudged and/or mistreated experiences. Demonstrate empathy.

Closing circle: Wrap down the activity with a closing circle, as follows:

- Check with the group their thoughts and feelings: *How are you feeling after this discussion?* [You may facilitate sharing by having a special object (a stick, a stone, something else that is symbolic), to pass around the circle. The one who holds it gets to speak. You can model sharing by answering the question yourself and then passing the object to the next person.]
- It is to be expected that the participants are reflective. Some may not have words for how they feel. Some participants may say they feel concerned, angry, and anxious. Some may be energetic.
- Acknowledge participants' responses and ask others to raise their hands if they have similar feelings (group similar feelings together so no one feels singled out).

- Summarise by agreeing that intolerance and prejudice are bad for communities. Wrap up the session positively by letting participants know that there are many things people and societies can do to prevent and reduce prejudices, hatred and violence between people. In the upcoming sessions, they will learn about tools and strategies for transforming intolerance, xenophobia and discrimination.

Activity 7 Migration and Xenophobia in Europe¹¹

Instructions (total duration 90 minutes): Part 1 - Key Terms

1. In large letters, write in the centre of the board / flipchart the words **refugee** and **migrant**. Ask your group what comes to their mind when they think of these words. Note their responses on the board or have them add their responses with sticky notes. Review and discuss their responses.
2. Explain the meaning of these two terms to your group. The term “**refugees**” refers to people who are forced to flee their homes because of armed conflict or persecution¹². The situation is so perilous and intolerable that they cross borders to seek safety. Refugees are recognised and protected in international law, precisely because it is too dangerous for them to return home, and they need sanctuary elsewhere. In 2019, there were more than 26 million refugees worldwide. See current statistics from international sources like the UNHCR (www.unhcr.org) and the EU (<https://ec.europa.eu/eurostat/statistics-explained>).
3. The term “**migrant**” refers to people who choose to move to another place to improve their living conditions, either by finding work, seeking education, reuniting with family, or other reasons, but not because of a direct threat of persecution or death¹³. Migrants can return to their home countries even though, in some instances, the conditions of life there may be difficult. Many governments welcome migrants because of their positive contribution to the economy. Nevertheless, migrants, like refugees, can face prejudices, discrimination, harsh conditions on their route to, and/or once arriving in, host countries.
4. Emphasise that migrants and refugees should not be discriminated against regardless of the reasons of displacement. They have rights under international law, and how they are treated by the members of the society reflects on the moral and political maturity of a nation.

Part 2: Why do people become angry and aggressive towards migrants and refugees?

5. Review with the group the concept of social identity as being one’s identity based on group membership.
6. Remind the group that **in times of intergroup threat and conflict**, groups tend to focus inward. Social identities become more narrow and rigid. Group membership is reduced to one essential attribute (such as race, religion, nationality or political affiliation) on the basis of which the world is divided into categories of “us” and “them”. This division relies on **stereotypes** where “we” are all alike and “they” are all alike and fundamentally different from “us”. This is called “**othering**”, and it is often built on myths about racial purity, national uniqueness or some other claim to superiority. The “other” is seen as inferior yet dangerous, while “we” are presented as superior yet vulnerable.

¹¹ Source: “Paint the Change Curriculum” by Sara Clarke-Habibi for Off-Centre Productions, London, 2019.

¹² <https://www.unhcr.org/news/latest/2016/7/55dfoe556/unhcr-viewpoint-refugee-migrant-right.html>

¹³ <https://www.unhcr.org/news/latest/2016/7/55dfoe556/unhcr-viewpoint-refugee-migrant-right.html>

7. Leaders sometimes **manipulate** the population based on these essentialised identities, creating a climate of fear centred on (real or imagined) threats. These struggles between identity groups are called “identity politics”. “**Identity politics**” is when identity markers are used/manipulated for the purpose of advancing the political interests of one group over another group.

Two ideologies based on identity include ethnocentrism and nationalism.

- **Ethnocentrism** is the attitude that one’s own cultural, ethnic or religious group is superior to other groups.
- **Nationalism** is a political belief that one’s place of origin is superior to all others. A nationalist regards other nations as rivals, and thus nationalism is often built upon sentiments of distrust or disapproval of other nations.
- Nationalism is not the same as **patriotism**, which is the feeling of love for one’s place of origin and its values. One may be patriotic without feeling hostile towards other nations.
- Other ideologies based on “us vs. them” thinking include: **racism, anti-Semitism, and islamophobia**.

Explain: Intolerance, fear and hostility between groups of people spread and increase, some individuals can become **radicalised**. They may begin expressing their anger through hate speech, protest and aggression, and this can lead to a rise in hate crimes. **Ask:** *What is hate speech / hate crime, do you know?* Give the group time to discuss and share examples.

Define:

- **Hate speech** is the public expression of hate or incitement to violence towards others based on their race, religion, nationality, sexual orientation, etc.
- **Hate crimes** are hate-motivated acts of violence against people or property.

Part 3: Causes and Effects of Hate Speech and Hate Crimes

Organise participants in small groups. Give your group 15 minutes to discuss the following questions:

1. *Why do you think there has been a rise in xenophobia and hate crime across Europe in recent years?*
2. *Why do people think and act in hate-based ways?*
3. *What is the effect of intolerance and extremism on communities? What does it lead to?*
4. *What can be done to combat intolerance?*

Back in plenary, invite one person per group to briefly share. Encourage them not to repeat the same ideas as other groups, if possible, but only to add a new point. As groups share their findings, they may touch on some or all of the following ideas:

- **Many people blame the rise in xenophobia on the “refugee crisis”** resulting from millions of people being forcibly displaced from war zones, like Syria and Afghanistan, and from places of extreme poverty and fragility, like South Sudan and Somalia.
- Although some people have strong anti-migrant feelings, **many other people have felt compassion and understanding for refugees** arriving in Europe from war-torn and fragile countries and have offered their support and help.

- **However, intolerant people and extremist groups** have regarded the arrival of “others” with suspicion and fear. They do not understand the “push” and “pull” reasons why they have fled their home countries, such as insecurity and persecution, the threat of violence, and desire to provide a safer, more stable environment for their children until they can return home. Extremists have prejudices towards “others” (often fed by politicians and media), thinking that they are fundamentally different, rather than recognising that these are ordinary people just like them. This leads them to feel no empathy for the suffering of others and to refuse them assistance.
- **Some people in the host-society are frustrated with their governments** when they feel that their own needs are not being met. They then become jealous when their governments provide for “foreigners” and begin scapegoating foreigners for their problems.
- **This leads to increased racism and xenophobia** in political discourses. Xenophobia means dislike of foreigners / people from other countries. It usually combines with nationalism –the belief that one’s own place of origin and people are better than everyone else.
- **In the UK, for example, the Brexit vote** (to leave the European Union) has led to a huge increase in hate crimes towards foreigners and minority groups across the place. Other countries have seen a similar surge in nationalism. This has led to more intolerance and hate crimes.
- **Extremists believe their way is the only way.** Extremists hate certain “others” and believe that it is alright to use violence against them. They have a **mindset** that says “my group” (“we”) is right and the others (“they”) are wrong; “we” are good and “they” are evil; “we” have rights and “they” do not.
- **Instead of learning to live together**, they become hostile and try to push others away.
- Intolerance and extremism have many negative effects on communities, including:
 - Increased feelings of insecurity and distrust,
 - Increased social and economic segregation and discrimination,
 - Increased risk and occurrence of acts of injustice and violence,
 - Cycles of fear, conflict, further prejudice and violence.

If you have a mature group, you may summarise the following common drivers of radicalisation, hate speech and hate crimes:

- **Ideological Orientations:** “Us vs. them” worldviews, viewing certain cultures or nations as bad or threatening, seeing one’s own people or nation as superior (e.g. racism, ethnocentrism, nationalism, Islamophobia, anti-Semitism, etc.), believing that the use of violence against threats is justified.
- **Psychological Factors:** Fears about personal or group security, the desire for group belonging, the desire for life purpose and for heroism/adventure, and the tendency towards “group-think” in which independent thought and decision-making are suppressed.
- **Political Grievances:** Frustrations related to human rights abuses, limited political and civil liberties, corruption, and foreign occupation, which lead to a desire to “fight the government”, “fight the elites”, “fight the system”.
- **Economic Grievances:** Frustrations related to unemployment and poverty.
- **Sociological Factors:** Feelings of social alienation, difficulties in adapting culturally to the place where one lives, experiences of marginalization and discrimination.
- **Gender socialisation:** Cultural norms around masculinity that encourage aggression, promote male superiority and competition, and cultivate a fear of emasculation.

Debrief: Wrap down the activity with a closing circle.

1) *How are you feeling after this discussion?*

- It is to be expected that the participants are reflective. Some may feel concern, anger, anxiety, frustration.
- Acknowledge participants' responses and ask the group: "Raise your hands if you have similar feelings".
- Acknowledge that societal challenges in society can feel overwhelming, but that there are many things we can do to change people's attitudes and behaviours directly and indirectly.

2) *What is one thing you can do to put an end to intolerance and hate?*

- Affirm your group's responses and say that in future sessions they will have opportunities to collaborate together on social change projects.

Activity 8 Take a Step Forward

Instructions (total duration 60 minutes):

1. Create a calm atmosphere with some soft music or ask the participants for silence.
2. Ask participants to take a role card out of the hat. Tell them to keep it to themselves and not show it to anyone else.
3. Invite them to sit down (preferably on the floor) and carefully read what is on their role cards.
4. Now ask them to begin to get into their roles. To help, read out some of the following questions, pausing after each one, to give participants time to reflect and to build up a picture of themselves and their character's life:
 - What was your childhood like? What sort of accommodation did you live in? What kind of games did you play? What sort of work did your parents do?
 - What is your everyday life like now? Where do you socialise? What do you do in the morning, the afternoon, the evening?
 - What sort of lifestyle do you have? Where do you live? How much money do you earn each month? Do you have leisure time? Do you have holidays? How do you spend this time?
 - What excites you and what are you afraid of?
5. Now ask the participants to remain absolutely silent as they line up beside each other (like on a starting line).
6. Tell the participants you are going to read out a list of situations or events. Every time that they can answer "yes" to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.
7. Read out the situations one at a time. Pause for a while between each statement to allow participants time to step forward and look around to note their positions relative to each other.
8. At the end, invite everyone to note the final positions. Then give them a couple of minutes to come out of their role before debriefing in plenary.

Debriefing and Evaluation

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

Caution: This activity can be sensitive if participants identify with the life situations and inequalities affecting the different roles. Be attentive to participants who may be experiencing difficult emotions.

- *How did you feel stepping forward – or not?*
- *For those who stepped forward often, at what point did you begin to notice that others were not moving as fast as you?*
- *Did anyone feel that there were moments when their basic human rights were being ignored?*
- *Can you guess each other's role? (Allow participants to reveal their roles during this part of the discussion)*
- *How easy or difficult was it to play the different roles? How did you imagine what the person you were playing was like?*
- *Does the exercise mirror society in some way? How?*
- *Which human rights were at stake for each of the roles?*
- *What first steps could be taken to address the inequalities in society?*

Role cards: print, cut and fold these roles for participants to choose randomly. Select from a hat or bowl.

- You are an unemployed single mother. You are the president of a political youth organisation whose “mother” party is now in power.
- You are the daughter of the local bank manager. You study economics at university.
- You are the son of a Chinese immigrant who runs a successful fast-food business.
- You are a Muslim girl living with your parents who are devoutly religious people.
- You are the son of the American ambassador to the place where you are now living.
- You are a soldier in the army, doing compulsory military service. You are the owner of a successful import-export business.
- You are a disabled young man who can only move in a wheelchair.
- You are a retired worker from a factory that makes shoes.
- You are a 17-year-old Roma girl who never finished primary school.
- You are the girlfriend of a young artist who is an alcoholic.
- You are an HIV-positive middle-aged prostitute. You are a 22-year-old homosexual. You are an unemployed university graduate waiting for the first opportunity to work.
- You are a fashion model of African origin.
- You are a 24-year-old refugee from Afghanistan. You are a homeless young man, 27 years old.
- You are an illegal immigrant from Africa. You are the 19-year-old son of a farmer in a remote village.
- You are a 25-year-old, single blind man who uses a guide dog to get around, but who hasn't been able to get work.
- You are a foreign exchange student living from a modest student loan.
- You are a 35-year-old single female who cares for her chronically ill parents.
- You are a fisherman in an area where international companies depleted stocks from over-fishing.
- You are 22-year-old employee in a pharmacy who lives in his hometown with his parents, who are also employed.
- You are a small-scale farmer who lives off your own crops and sells whatever remains to buy other necessities.

- You are a 40-year-old nurse, employed in a hospital 1-hour away from where you live.
- You are a manager in the construction business with government contracts.

Situations and Events

Read the following situations out loud. After reading out each situation allow time for participants to step forward and check how far they have moved relative to others.

- You have never encountered any serious financial difficulty.
- You have decent housing with a telephone and television.
- You feel your language, religion and culture are respected in the society where you live.
- You feel that your opinion on social and political issues matters and your views are listened to.
- Other people consult you about different issues.
- You are not afraid of being stopped by the police.
- You know where to turn for advice and help if you need it.
- You have never felt discriminated against because of your origin.
- You have adequate social and medical protection for your needs.
- You can go away on holiday once a year.
- You can invite friends for dinner at home.
- You have an interesting life and you are positive about your future.
- You feel you can study and follow the profession of your choice.
- You are not afraid of being harassed or attacked on the streets, or in the media.
- You can vote in national and local elections.
- You can celebrate the most important religious festival with your relatives and close friends.
- You can participate in an international seminar abroad.
- You can go to the cinema or the theatre at least once a week.
- You are not afraid for the future of your children.
- You can buy new clothes at least once every three months.
- You can fall in love with the person of your choice.
- You feel that your competence is appreciated and respected in the society where you live.
- You can use and benefit from the Internet.
- You are not afraid of the consequences of climate change.

Tips for the facilitator

During the debriefing, it is important to explore how participants knew about the character which they were playing. *Was it through personal experience or other sources of information (news, books, or jokes)? Are they sure the information and the images they have of the characters are reliable?* In this way you can introduce how stereotypes and prejudice work.

Variation: Run the activity as described. Then play a second round that has the potential to reveal sometimes undervalued competencies. The participants keep the same roles. In the second round, read out statements that you have prepared beforehand that focus on strengths that disadvantaged people may have, precisely because of their situation. For example:

- *We live on a small budget and we know where to find the best bargains.*

You can adapt this method to highlight inequalities in many other areas of concern, for instance, participation in political and social life or gender issues. If you focus on another issue, you will have to develop different roles and statements. When doing so, be aware of potentially sensitive roles and statements.

Activity 9 Peace Journalism

Peace journalism refers to the choices that editors and reporters make – about what to report, and how to report it – to create opportunities for society at large to consider and value non-violent responses to conflict. Most media are biased in favour of violence and violent actors. This “plays into” the interests of violent actors who seek to intimidate and disrupt the peace process, creating a “negative feedback loop.” It also weakens non-violent groups who are affected by the conflict, by silencing their voices and activities. Learning to think critically about the information we consume – its source, reliability, perspective, bias, aims – is key to protecting ourselves and our communities from manipulation and key to promoting an inclusive, non-violent and socially just culture of dialogue and peace.

Instructions (total duration 60 minutes):

Critical media literacy: Organize your group into subgroups of 4-5 participants and give them 1 or 2 articles of your choosing per group. Ask them to analyse those articles from the perspective of peace journalism using the following guiding questions:

- How many parties of the conflict are presented? Could there be more? If yes, which ones?
- Are the voices of all groups represented equally? Are some given more space than others? Why?
- Is the article providing any conflict management strategy? If not, which ones could you imagine?
- Is the article fostering prejudice, intolerance, hate or violence? How?
- Is the article supporting transformative narratives, highlighting possible solutions, peacebuilding opportunities or efforts? If so, which ones? If not, why?

Provide participants with flipcharts and markers to write their reflections.

Sharing: Ask each group to present their main findings and reflections in 5 minutes. Synthesise key observations and reflections on a flipchart.

Debriefing: Reflect with the group on the role of media in contributing to conflict and peace dynamics in their context. Discuss what the role of the public should be as consumers and producers of media content. Discuss what could be done to influence the messages that are circulated through media and how to advocate for peace journalism. Record participants’ inputs on a flipchart. Guide the group to consider the responsibility of the media and their own responsibility when posting content on social networks. Encourage them to always think critically about what agenda the “media is serving” and to strive to bring more attention to messages of peace and solidarity.

Tip: This is a powerful exercise to do with a mixed group of participants from different communities or societies, if well managed. The exercise can be sensitive, however. If the group is mature, controversial topics that are specific to current or past conflicts between communities may be examined. For example, a more advanced group can look at media coverage of significant historical events and their memorialisation or transitional justice processes related to those

events. Or they can examine challenges in the transition from politically controlled media to independent and democratic media to peace journalism in societies across the Western Balkans over the past 25 years. If the group is not ready for these topics, choose content that is less controversial or more distant from the lives of participants.

Extension: Choose an article that promotes the conflict and re-write it using peace journalism principles.

Module 3 Understanding Violence, Conflict and Peace

Activity 10 Chairs Dilemma

Notes to the facilitator

The exercise has great scope for creative conflict resolution. However, please note that this exercise has the potential for aggressive actions, so caution the participants to avoid injury. Groups often burst into frantic action, use force and sometimes carry chairs with others desperately sitting on them to their corner. While some participants are trying to find a cooperative solution, others can be seen continuing to collect and defend their chairs. This in turn frustrates the co-operators, who forget their positive intentions and join the argument.

Instructions (total duration 45 minutes):

- 1) The participants should be in a room without tables but with a chair for each participant, probably seated in a circle.
- 2) Organise the participants into three groups (A, B, C) and give each group one instruction written on paper. Tell them not to reveal their instructions to other participants as this will defeat the purpose of the exercise. The instructions are:
 - Put all the chairs in a circle. You have 10 minutes to do this
 - Put all the chairs near the door. You have 10 minutes to do this.
 - Put all the chairs near the window. You have 10 minutes to do this.
- 3) Tell everyone to start the exercise, following the instructions they were given.
- 4) Remind the participants to try to use various options. Stop the exercise after a while.
- 5) **Debrief** with the group using the following questions:
 - *What did you experience when playing this game?*
 - *Did you feel that the chair you were sitting on was yours, and could do with it as you pleased?*
 - *How did you relate to people who wanted something else?*
 - *Did you cooperate, persuade, argue, fight, or give in?*
 - *If you confronted others, how did you do this?*
 - *Did you follow the instructions? Why or why not?*
 - *What was more important to you: following the instructions you received or getting along well with others?*
6. **Explain** that this exercise highlights the importance of non-aggressive conflict resolution¹⁴. The instructions could not be carried out unless people consulted and cooperated.

¹⁴ Source of this adapted version: Pretty et al., 1995, pp.167-168 in Peacebuilding: A Caritas Training Manual, pp.127-128

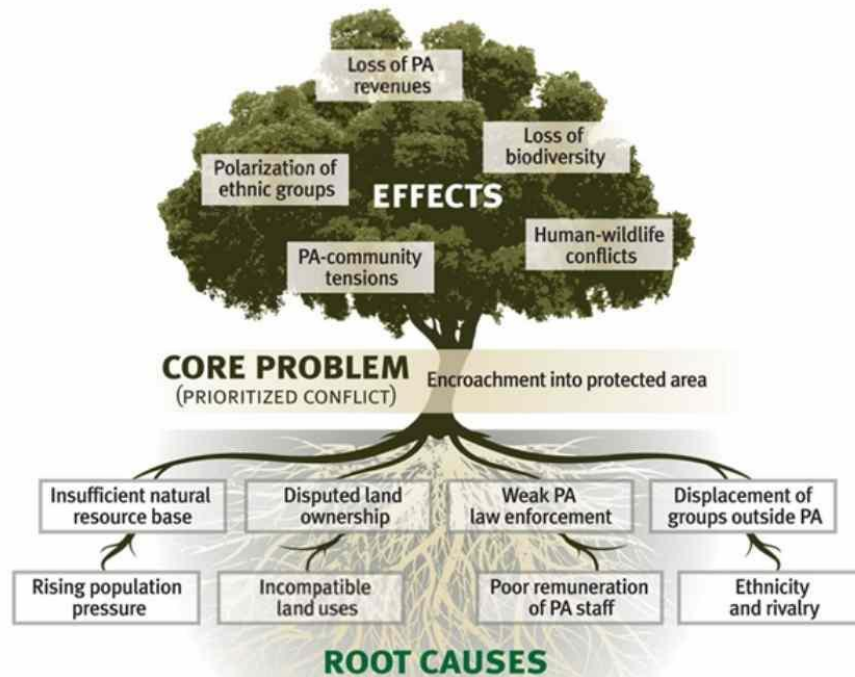
7. Invite participants to discuss these additional questions:
 - *How would you handle this if you did it a second time?*
 - *What did we need to avoid ending up in conflict?*
 - *Can you relate what happened here to real life situations? Cite some examples.*
 - *How is this exercise applicable to peacebuilding?*
8. Conclude the session by stating that several solutions were possible as follows:
 - Putting all the chairs in a circle, between the door and window;
 - Consecutively putting all the chairs in a circle, then near the door, then near the window;
 - Disobeying part of the instructions, by putting one third of the chairs in a circle, one third near the door, one third near the window;
 - Renaming the situation, by hanging two newsprint sheets in the middle of the room, on one of which is written “door” and on the other “window”;
 - Disobeying the instructions entirely.

Activity 11 Conflict Tree / Solution Tree

Instructions (total duration 60 minutes):

Conflict Tree Analysis:

1. Introduce the purpose and components of the Conflict Tree Analysis.
2. Draw the tree shape on a flipchart or board. There should be space for adding text around the tree. The trunk represents the main problem; the roots represent the causes of the problem; the branches represent the effects (and possibly new problems or roots in themselves)
3. Use a simple example to illustrate the process of analysis. Ask:
 - *What is the problem?* [write it down on the trunk]
 - *What is the cause of this problem/conflict? Any other reasons?* [write these down on the roots] Keep going until you have found five or six causes of the problem.
 - *What are the effects of this problem/conflict?* [write these on the leaves]
4. The facilitator may need to help the group reflect on how the conflict may have differential impacts on vulnerable and marginalised populations like women/girls, minorities, LGBTIQ+ individuals, Roma, refugees, poor communities, youth in general, etc.
5. Give small groups 20 minutes to develop their context-specific conflict analysis using the Conflict Tree tool:



Example of a Conflict Tree

Beyond Peace
Image Courtesy: IISD

Source: <https://beyond-peace.com/tools-of-conflict-analysis-in-theory-and-practice-the-conflict-tree-model/>

6. Once the tree is completed, groups should then spend another 15 minutes discussing what kind of interventions could begin addressing the root causes and the effects of the conflict. Explore possible “solutions”. These can be written and posted on the same tree diagram if there is space. Otherwise, draw a second tree [a “Solution Tree”] and use it to construct your vision for solutions.
7. Reconvene and share [30 minutes]. Bring everyone back together and ask each analysis group to present their tree and invite discussion on the use of the tree and the results of the analysis.

Debrief: Ask the group how they felt about using this tool. What was easy / difficult, etc.? How does it complement other conflict analysis tools? As you wrap-up, encourage the group to recognise that they can contribute to the realisation of solutions. In the final stage of the discussion, focus on what actions members of the group might take.

Activity 12 Mapping Needs and Fears

Notes to the facilitator

This activity is best suited to analysing conflicts in local, intergroup or interpersonal settings.

Instructions (total duration 60-90 minutes):

- 1) Organise the participants into groups of four.

- 2) Introduce the conflict mapping tool and distribute two copies of the handout to each group.
- 3) Give each group one clear conflict situation to discuss. A couple of examples are offered below, but you should choose situations that have meaning for your group:

Scenario 1: A mother is angry with her daughter because she wants to study abroad and the family is not able to afford the fees of the expensive art school she has chosen in Paris.

Scenario 2: Two youth leaders are fighting over the priorities of their organisation. One thinks it should be activities with the members within the organisation; the other thinks there should be joint activities with other youth organisations.

Scenario 3: An (Albanian, Serbian, Kosovar, Montenegrin, Macedonian, Bosnian) father is angry with his son because a group of friends are coming to visit him and one of them is from a neighbouring society that they have been in conflict with.

Scenario 4: A young person is in conflict with her/ his sibling because of his/her activism and participation in protests and other activist actions against the current government's policies and political party candidates.

Scenario 5: An older brother is angry at his younger brother because he caught him secretly wearing makeup and dresses in his room. He yells at him and tells him to stop doing that since dresses and makeup are for girls only.

Scenario 6: A group of friends in high school are fighting whether to continue to accept a friend in their group after he/she told them about his/her sexual orientation. The (former) friend is aware of the attitudes' change since coming out.

- 4) In each group of four, one pair will represent each side of the conflict. (In scenario 1 above, this means that two people will represent the mother, and two people will represent the daughter.)
- 5) Each pair should work together to draw a conflict map and list all the fears and needs that they believe are associated with each party in the conflict from their party's perspective. Often the issue that we first thought of as the most important in a conflict situation is not that of most concern.
- 6) The pairs should then compare their conflict maps and discuss the different perspectives on each side of the conflict situation.
- 7) Ask the group to prepare a visual presentation of their common map on a large flipchart paper. This will be presented to the other participants.
- 8) Ask each group to present their scenario and maps to the others.
- 9) Invite the participants to share any solution to the problems. When a solution is suggested, note it down and cross out the corresponding need that has been fulfilled and/or the fear that has been alleviated.

Debriefing: Stimulate reflection among the group by asking:

- *Was this exercise easy or difficult?*
- *What, if anything, surprised you in this exercise?*
- *What needs were the most difficult to address?*
- *What prevented you from fully understanding the perspective of the other side of the conflict?*

- *What obstacles did you encounter in the analysis?*
- *What would enable you to understand and analyse the situation more fully?*
- *Do you consider this a useful tool for mapping and analysing a conflict? Why / why not?*
- *How could such an approach be helpful in your own experiences of conflict?*
- *What would be the necessary conditions in a conflict situation to be able to use this tool for understanding fears and needs?*
- *How can you as a youth worker and active citizen contribute to creating the necessary conditions for conflict analysis to be possible?*

Wrap-up: Conclude that, ultimately, the only way to find out the needs and fears of our conflict partner is to ask them. By starting to think like this, we are already one step closer to empathy, and one step further away from demonising the other. Speaking out about one's own fears and needs, making them more specific, and demystifying them helps us free ourselves from preconceived positions and build greater openness and trust with the other.

Tips:

By including the different views of the parties and by respecting the needs and fears of everyone, this exercise helps to establish the conflict as a common problem that requires a common solution. It may be suitable to choose conflicts that participants are familiar with and can identify with. However, the facilitator should be careful about opening up issues that are beyond his or her competence.

Handout

Step 1: Use this simple chart to reflect on the needs and fears that may be underlying the perspectives and behaviours of parties to a conflict situation.

Step 2: Compare your chart with the chart prepared by the other party, to gain insight into one another's perspective and gain a fuller understanding of the needs and fears of each side. Some of these may be accurate or inaccurate assumptions. Discuss these and try to arrive at an accurate picture that both sides can agree on.

Step 3: After consolidating the perspectives into a common chart, brainstorm actions that can be taken to address the needs and fears of each party. Write these in a different colour beside the associated fear or need and cross that fear or need off.

Step 4: Review all of the proposed solutions and try to identify a common cooperative ("win-win") solution.



Module 4 Transforming Conflict

Activity 13 Non-Violent Communication

Instructions (total duration 60 minutes): Ball Toss Game

- 1) The participants stand in two opposite rows, 2 meters apart.
- 2) The facilitator explains to the participants how to play the game:
 - The young person throws the ball at anyone from the opposite row.
 - The person who received it must throw it to another person in the opposite row.
 - Everyone in this game must receive and throw the ball.
- 3) After the first ball has been tossed between the participants several times and they feel comfortable, the facilitator should throw a second ball into the mix and then a third ball, and so on until a large number of balls are being thrown between the two rows at the same time.
- 4) After completing the game, the facilitator discusses with the participants their impressions about this game, through the following questions:
 - *Did you encounter difficulties in receiving the balls?*
 - *What are the reasons that led to these difficulties?*
 - *How did it make you feel?*

The facilitator explains that what happened in this game is very similar to the process of communication process between people. Communication can become complicated, like this game, especially in moments of tension and conflict. The way people talk and listen to each other is like:

- The sender sending the message (throwing the ball).
- The person receiving it (receives the ball).
- The message (the first ball, second ball, and third ball).

As in the game, we receive many messages at the same time. Sometimes we face difficulties and external obstacles preventing the message from reaching its intended destination in an effective manner.

Non-Violent Communication – Role-plays

- 1) Invite the group to sit together on the floor in a circle.
- 2) Invite the group to think about and share examples of a conflict interaction they have experienced, including how they reacted at the time. Try to solicit several examples. Listen to and thank the individuals for sharing.
- 3) Tell the group they are going to role-play a couple of these scenarios using the method of non-violent communication.
- 4) Explain the four steps of non-violent communication. Summarise the four steps on a flipchart or provide a handout.
- 5) Choose three of the scenarios shared by the group and have volunteers role-play and discuss how they could have handled it differently using the 4 steps of non-violent communication. Use different volunteers for each scenario.

Debriefing:

- Discuss the main challenges and added value of using non-violent communication.

- Highlight that our needs and the needs of the other are very similar in most conflict situations, while the strategies we and they use to fulfil those needs might be different.
- Acknowledge that, while we should try to use non-violent communication, non-violent communication might not be appropriate in case of direct violence, and you have to consider your safety and security first.
- Acknowledge also that a person might not always be in a position that allows him to ask for the needs of others. Certain cultures may not allow such communication between a junior and senior, for example. But you can still connect with the humanity of the other and understand they have needs.
- The key is to find strategies that enable both parties to feel that their needs are being met.

Activity 14 Mediation Skills

Instructions (total duration 60 minutes): Presentation [20 min]

- 1) In plenary, review the concept of conflict transformation and present the concept, aims and principles of mediation. Mention briefly how it differs from other approaches (negotiation, peace dialogues, etc.). Hand out the mediation guidelines.

Strengths	Weaknesses
Parties not bound by legal causes and remedies, Parties can explore all the interpersonal and social aspects of a dispute and its solution, Parties can involve other stakeholders and community members that may not be relevant in litigation, Parties can include non-legal remedies such as an apology, Parties can draw more heavily upon community norms/traditions than a court of law.	The stronger party may dominate the process or improperly influence the mediators, Parties may decide on a solution that contravenes domestic law, Parties may decide on a solution based on community norms/traditions not accordance with justice/human rights principles, Parties may decide on a solution that does not seem "fair" to the weaker party (i.e. s/ he would get a substantially better outcome in court.
IN MEDIATION...	
Purpose	Components and Principles
Parties are empowered to design their own agreement based on mutual conversation and discussion of the problem	Encourages parties to avoid fixed positions, seeks information about parties' interests and priorities, reframes such interests towards shared goals, and brainstorms options and alternatives in order to reach agreements.
Mediation is a process of communication, interpersonal inquiry, group problem solving	Make sure that each stakeholder has a fair chance to make themselves heard

Source: Table adaptation from Youth Peace Makers Manual

Introduce exercise and process of mediation.

- 2) Organise the participants in groups of 4
- 3) Distribute role-play scenarios [see below]
5. Have one person play the role of mediator, one person play an observer, and the other two play the roles of the parties. Indicate to both parties that they have separately approached the mediator to mediate.
6. Explain that the usefulness of role-plays depends upon how much the players really get into their roles - the more realistic, the better.

7. Allow 30-40 minutes for groups to role-play mediation.
8. Reconvene and debrief.

Questions for the parties:

- *What did it feel like to be a party in the conflict?*
- *Did you reach an agreement?*
- *How helpful was the mediator in assisting you in reaching an agreement?*
- *What were the qualities of the mediator?*

Questions for the mediators:

- *How did it feel to play the role of the mediator?*
- *What was easiest about the role?*
- *What was hardest? How were you able to use your own natural strengths in the mediation?*
- *What do you wish you had tried?*

Other questions to conclude the session:

- *Has anyone ever played the role of mediator in real life? Formally or informally?*
- *Can you describe your own culture's process of mediation?*
- *How useful would mediation be in peacebuilding programming?*

Handout

Mediation Role-Play 1

- *Situation: Social Media Exposure*
- Mother and daughter are having an argument about Facebook and Instagram. The mother believes that her daughter is sharing too much personal information on her profile and finds her daughter's photos too provocative. Her daughter believes that her mother is wrong and that she is just like any other girl of her age. The mediator is the sister, aunt or brother.

Mediation Role-Play 1

- *Situation: Ramadan Celebration*
- A Catholic boy is invited to a Ramadan celebration at his best friend's house. His mother is against his going. The mediator is his sister, aunt or uncle.

Mediation Role-Play 2

- *Situation: Study Session*
- A Bosnian girl is invited for a study session at a Roma fellow student's household. Her dad doesn't want her to go there. At the same time, he doesn't want her fellow Roma student to come to their home either. The girl thinks her father is unreasonable and prejudiced. On top of that, she is obliged to collaborate with her fellow student. The father is concerned about his daughter's safety and reputation. He is upset that the teacher would even consider putting his daughter with that other student. The mediator is a school pedagogue.

Mediation Role-Play 3

- *Situation: Instagram Party*
- Arta (ethnic Albanian) and Marija (ethnic Macedonian) are 16-year old neighbours, living and growing in the same building in the ethnically diverse part of Skopje. They are going to different schools but hang out a lot in their free time. Marija doesn't speak Albanian, but Arta speaks Macedonian pretty well. Recently, Marija invited a bunch of girls from the neighbourhood over to a party, except Arta. That night, the girls post pictures of the party on Instagram. Arta feels hurt and betrayed but Marija doesn't feel like she was excluding Arta. She thinks that Arta is over-reacting and should just let it go. The mediator is a neutral peer.

Mediation Role-Play 4

- *Situation: Messy Dormitory*
- Roommates in a dormitory are arguing about the cleaning of the room. One student thinks that his roommate is not involved enough in the room cleaning. The mediator is their colleague.

Activity 15 Negotiation: Society Shuffle

Instructions (total duration 60-90 minutes):

- 1) Create a group of 5-8 participants with a facilitator. Explain that the purpose of this activity is to reflect together on the peacebuilding needs of their society.
- 2) Start with a round of personal introductions (name, age, a hobby) so that each person speaks. The facilitator should also introduce themselves.
- 3) After introductions, ask the participants to rate their society's current well-being (social, economic and political) on a scale of 1-10 (1 being awful, 10 being excellent/perfect). This can be done orally around the circle - no explanations needed at this point.
- 4) Invite the participants to reflect privately for a moment on what would enable their society to achieve a high score (10) on all the indicators of inclusive social, economic and political well-being. Emphasise inclusiveness, meaning well-being for all ethnic and religious groups, men and women, children, young people and adults, of all abilities and genders, from all regions, cities, towns and villages, etc.
- 5) Introduce the cards on which commonly suggested solutions to current challenges are written. These could include, for example, economic reform, education reform, constitutional reform, interethnic dialogue, youth empowerment, non-violent activism, etc.
- 6) Explain that several additional blank cards have been provided in case the youth feel other solutions should be included. They can then write new ideas on these additional sheets and add them to the activity.
- 7) Explain that they now have 35 minutes to deliberate on the needs of their society's needs and devise a strategy that will promote inclusive well-being for all its members. They should take turns moving the cards around the table, changing their order of priority as they see fit. Emphasise that there is no "right" or "wrong" answer. This is a consultation based on their experiences of their own society and their visions/hopes for its future.

Rule: Each time they move a card, **they must explain the logic for doing so.** They must say, for example:

- *“I think that we need to prioritise _____ because _____.”*
 - *Or “I agree with you that _____ is important, but believe that it depends upon _____. Therefore, I place that in a higher priority.”*
 - *Or “If we start with _____, that will give an incentive to others to do _____.”*
 - *Or “These two have to go together because _____.”*
8. If the group gets stuck, the facilitator may **pose questions only** to stimulate further dialogue. The facilitator should not offer suggestions and should otherwise only listen to the youth participants.
 9. The group may move towards consensus, but this is not required. At the end of the allocated time, ask a volunteer to summarize the strategy that the group has arrived at so far.
 10. Take a picture of the final result if there are several groups. Print and post these on a gallery wall in the room so others can see them and compare the solution formulations.

Debrief the activity by going around the circle twice to have each person share:

- *How did you feel about this activity?*
- *Where might you see yourself taking part in this picture?*

Close with encouraging remarks about the importance of each person in creating the society that they want.

Tips for facilitator: Youth in the Western Balkans may raise issues related to the histories of violent conflict/war, intergenerational trauma, political propaganda and manipulation, lack of independent news media, lack of critical thinking in general, outdated education, widespread problems of poverty, unemployment and corruption, marginalisation of youth from policy-making and decision-making, rigid/pessimistic mentalities, intersectional forms of disadvantage and discrimination, gender-based violence and violence among youth. The conversation can quickly become pessimistic if the participants feel overwhelmed by the challenges and have few ideas for solutions. The facilitator should stimulate solution-oriented thinking by asking questions that help break big problems down into smaller units. **For example**, suppose one of the problems is politically manipulated media and youth feel powerless to change the whole media industry. In that case, the facilitator could ask questions about where journalists are receiving their training, about whether youth ever publish articles, blogs or videos, about where youth themselves search for more independent information that gives a different perspective or is more well-rounded. On this basis, the participants can be stimulated to think of alternative strategies for promoting independent media.

Module 5 Facilitation Skills

This module will allow you to strengthen your facilitation skills providing you with tools to use at every training, giving you reminders of what you need to take into account, and giving you means to evaluate and improve your work. When conducting training, remember to:

- Construct an agenda for the training providing spaces where participants can get to interact and know each other in a teambuilding spirit;
- Prepare introduction activities and ice-breakers;
- Create and agree on ground rules for the training with the participants.

There are some peacebuilding essential values for trainers to always keep in mind during training sessions. Before and during each training, take some time to remind yourself of the following:

- Be sensitive to the context and the group;
- Communicate non-violently;
- Be mindful and present;
- Actively listen;
- Be compassionate;
- Trust the process and the group;
- Keep the right balance;
- Be multi-partial;
- Give constructive feedback;
- Be modest;
- Do not judge while still firmly defending the principles of peace and nonviolence;
- Be honest;
- Accept mistakes;
- Promote sustainability;
- Don't be afraid to be vulnerable.

Activity 16 Dealing with Challenges during Intergroup Exchanges

Instructions (total duration 60-90 minutes):

As future trainers and peer educators, it is important to prepare for possible challenges and risks that can arise when sensitive topics create tension in your group. Below are some case studies which are based on real training experiences in the context of cross-border youth exchanges in the Western Balkans. The examples are also relevant for intercultural encounters within a given society. Some of the case studies include the (non-)reaction of the trainer team, so that you can discuss their attitude and whether you would have acted differently or not. Other case studies do not include the reaction of the trainers, so that you can think about different possibilities to react to this situation. You can analyse all the case studies using the following questions to stimulate your reflection and discussion.

- Why do you think that the trainer did not react to the participant's statement?
- Why can this non-reaction be considered as problematic?
- What would have been other possibilities to react to the participants' statement?
- If you were the team-trainer of this project, what would you think would be the most appropriate reaction?
- Have you experienced similar situations during projects you have been organising / participating in?

Case study 1: *In a regional youth encounter, during a city tour, one participant sees a memorial plaque related to the last war and which includes a negative characterization of the ethnic group he/she belongs to. During the next plenary session, which is a feedback-session about the day's program, this participant raises his/her hand and says that he/she saw this plaque and that he/she felt very bad about it. The trainer who is moderating this session nods on that sentence but does not go deeper into that, and continues the general discussion, passing on other questions from the group.*

Case study 2: *On a regional youth exchange in the town of Y, a group of young people is watching a documentary about one of the societies participating in the project. The movie also includes a part about the conflict that occurred in this society 20 years ago, with examples of possibilities and difficulties of living together after the conflict. During the movie projection, a*

few participants are making unrelated jokes. Some other participants exit from the room, never coming back for the movie screening. Trainers are exiting and entering the room, as well. Other participants feel very irritated and even offended by these attitudes, but do not express this explicitly. When the movie ends, the trainers announce that it is now time for dinner and shortly remind the groups about the scheduled programme for the next day.

Case study 3: *During an informal conversation on the second day of the programme, participant A from Bosnia and Herzegovina says to B and C, two other participants from BiH: “What happened in Srebrenica was not a genocide, and, anyway, only soldiers were killed there and not civilians”. Participants B and C react very emotionally to this statement and say to the other that he is a “genocide denier” and a “Serb nationalist”. Participant A now also gets upset and receives support from participant D from Serbia. After dinner, participants B and C tell one of the trainers what happened and say to him that they are not sure if they want to stay.*

Case study 4: *During a regional youth exchange with participants from 4 societies, an official World Cup-qualification football game takes place between two of the involved societies, and during this game an incident occurs, which brings the media of both societies to talk very negatively against each other, with constant references to the war which put them in opposition 20 years ago. Also, within the group, there are very heated discussions and accusations involving several participants from both societies.*

Case study 5: *During a plenary session, one of the trainers says: “Milosevic was the worst personality in the entire Balkans and I think all the people will agree on this”. After the session, two participants go to see this trainer, saying that this statement really upset them. One of them says: “I felt personally attacked by this”, and the other says: “You, as a trainer, should be objective, and this was not an objective statement”.*

Case study 6: *During an informal moment at a regional encounter with participants from several Western Balkans societies, a participant from Albania asks a participant from Bosnia and Herzegovina and one from Montenegro about the war in Bosnia and Herzegovina. Both express very different opinions about the war, and the participant from Albania is getting confused. Also, the participant from BiH and the one from Montenegro are not really happy about the discussion. All three decide to go to see one of the trainers and tell him about their discussion and that they would be very interested that if during the encounter there could be a session to talk about the war in Bosnia and Herzegovina and its different interpretations, so that they better understand what it is about. The trainer says that this is not their project’s topic and that they have to stick to the programme.*

Case study 7: *During a youth encounter, a trainer notices that one of the participants who is rather discreet and who only talked with participants from his/her own society, is now speaking less and less even with participants from his/her own society and is isolating himself/herself more and more. The trainer knows that this participant comes from a town which has suffered a lot from the war, but doesn’t know anything specific about the story of the participant. The trainer is wondering what to do.*

Case study 8: *After a first encounter in society X, the second encounter is set to take place in society Y. Two weeks before the start of the second encounter, two participants from society X write to one of the trainers to say that they have to cancel: their parents don’t want them to go because they fear for their safety if they go to society Y “which made war against us and where people hate us”.*

Case study 9: Before the first encounter of a regional youth exchange, the trainers ask the participants to bring with them materials about their respective societies through which they can present their society to the other participants. On the morning of the second day of the programme, the participants from all societies work together in parallel groups to assemble the materials in order to prepare an exhibition panel about their society. In the afternoon, the different exhibition panels are put on display, and the trainers invite the participants to walk around and to look at them. After this, they all meet for a plenary session in order to share impressions, ask questions, and discuss what they have seen. Two participants from society X say that they were very upset that on the exhibition panel of society Y there was a photo of the war between society X and society Y, showing victims from society Y. The two participants from society X say that they deliberately hadn't put any photo about the war on their panel, as they wanted to focus on positive things, and they felt accused by this photo. One participant from society Y then replies that this war happened and that it was important to mention it, and that the participants from society X needed to accept that crimes had been committed by society X against people from society Y. The tension and emotion in the air becomes palpable, some other participants from other societies also say something, and the discussion gets more and more confused. In this situation, the trainer who is moderating the session announces that it seems now better to interrupt the discussion and that it would be better to come back to it later. Immediately after the end of the plenary discussion, the trainer team sits together and discusses what to do. They decide first that two of them should talk with the two participants from society X and the one from society Y who got into an argument during the discussion, which they do after dinner. They also decide to modify the originally foreseen agenda for the next morning in order to come back to the events from the afternoon: To begin with, they invite each participant to write down what he or she experienced the day before; after that, small, mixed groups are formed in which the participants share their impressions with one another. In the subsequent plenary session, the different small groups summarize their discussions. After this, the trainers make a break and then continue with the originally scheduled programme. They also announce that during the next encounter, they will organize a specific session with an NGO which is working with war veterans from different societies, in order to allow the participants to learn and discuss more the question of how to talk about the war and how talking about the war can be used for peacebuilding.

Activity 17 Evaluation Questionnaire¹⁵

As a facilitator, you will always need to evaluate your performance to get constructive feedback to improve, this is why, here you can find a questionnaire that you can hand out to the training participants.

Directions: Please rate the facilitation skills of the peer educator or presenter using the following scale **where 1 is weak and 5 is excellent:**

The Facilitator	1	2	3	4	5
Safe Learning Environment					
Created a welcoming atmosphere and built rapport with participants					

¹⁵ Modified from: Y-PEER TOT Manual, <https://petri-sofia.org/en/resources/>

Ensured that ground rules are developed and consented to by the group					
Safeguarded diversity and promoted inclusion					
Communication Skills					
Explained clearly and concisely the purpose of the activity/exercise					
Used good intonation and volume of voice					
Used appropriate body language, facial expressions, gestures, eye contact					
Listened attentively to participants					
Maintained energy and enthusiasm					
Training Techniques					
Demonstrated good preparation					
Employed interactive methods					
Used visual aids & supports (PowerPoints, flipcharts)					
Adapted the training rhythm / level / language to the needs of the group					
Encouraged participation and enabled interaction					
Gave feedback to participants					
Debriefed and summarised the activities & discussions					
Thematic Competence					
Demonstrated thematic knowledge and conceptual accuracy					
Navigated multiple / conflicting perspectives					
Managing Participants					
Monitored group energy and maintained motivation					
Dealt appropriately with disruptions					
Dealt appropriately with emotions in the group					
Co-Facilitation Skills					
Cooperated respectfully with co-facilitator					
Followed agreed agenda and assigned co-facilitation roles					
Offered practical assistance when needed					

Communicated changes to agenda when needed					
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Module 6 Putting everything together

Activity 18 Design Your Own Advocacy Campaign

Instructions (total duration 90 minutes): Overview and definitions [5 min]

To increase the impact of youth-led community projects, it is valuable to develop some additional strategies to help us raise awareness in our community and talk about and engage with our change vision. First, ask if anyone in the group knows what advocacy is and can offer to explain / define it. Lead the group to the following definition:

***Advocacy** is a way of communicating with the public that helps social change project to move forward.*

Part 1: Creating an advocacy campaign [90 min]

Organise participants in groups of 3-4 at small group workstations. Lead them through the following stages to construct their advocacy campaign.

STEP 1: Defining the issue

Prior to developing an advocacy campaign, your participants will need to identify:

- **the problem** they wish to address, and
- **the vision of change** that they want to work towards;
- **the solution** they propose for achieving that vision.

STEP 2: Objectives

“What do we want our advocacy campaign to achieve? Who do we want to reach and how?” Remind participants that they should not be afraid to aim high! But also try to be realistic. Give participants 10 minutes to work in small groups to draft their objectives for their PCT advocacy campaign, using the worksheet provided.

Example:

- **Vision:** “We live in a community without prejudices and intolerance, where people from all ethnic groups and religions live together as neighbours and friends.”
- **Solution:** “To share our community’s art and experience of dialogue as a way for reducing prejudice and promoting diversity.”
- **Objective 1:** “Twenty young people from different parts of our city take part in our advocacy campaign by participating in our community’s art of dialogue project.”
- **Objective 2:** “A municipal authority takes part in our advocacy campaign by learning about our project experience and promoting it in a public statement as a good practice for community development.” Invite each group to share their initial ideas. Give positive feedback on the clear elements, and offer suggestions or questions for the elements that could be developed further. If time allows, share with participants the extension below and give them another 5-10 minutes to refine their objectives.

- Try to ensure that the goals for the advocacy strategy are ‘SMART’: Specific, Measurable, Achievable, Realistic, Time-Bound.

STEP 3: Targets and support base

Who has the power to help us achieve our vision? Give participants 5 minutes to identify key people who can help bring the change vision into reality. Brainstorm and create a list of:

- **Decision-makers:** These are your main campaign **targets** – people whose minds you need to change or influence to bring your vision to life.
- **Influencers:** These are the other people who can help you convince your targets – such as local schools, the general public, community organisations or local media.
- **Examples include:** A local school director, your local council, a community action group, your neighbourhood parents’ network, a politician, other young people who are affected by the problem, etc. Of these, **choose two or three targets** to focus on.

STEP 4: Key message

The key message you send to your target audience(s) will be the driving force of your campaign. Your message needs to be **clear** and **easy** to communicate – it has to capture people’s attention and **convince** them to support you. Therefore:

Your key message should appeal to:

- the **head** (what you want people to know),
- the **heart** (why you want people to care) and
- the **hands** (what you want them to do).

So, what is the key message you want to send to your key audience(s)? Let’s write down ideas as talking points. Then we can **try to summarise it as a catchy and convincing slogan**. Some tips for creating a catchy slogan:

- Keep it short and simple (usually around 10 words or less);
- Avoid awkward wording;
- Make it memorable and pleasant to the ear;
- Appeal to an emotion or agreement.

Let groups work for 10 minutes on drafting some catchy and convincing slogans that communicate their core message. Bring the groups together and ask each to share their best two ideas. Write these on the flipchart. Identify a couple that best meet the needs of the present project and tweak them as needed with the help of the group. By hand, vote on the preferred phrase: it will be the campaign slogan. [10 min]

STEP 5: Tactics

- *What tactics will we use to promote our message? How are we going to send it?*
- *Who will do what and when?*

Explain to the participants that when thinking about tactics for promoting a message, advocates often combine **public campaigning** (raising awareness, building public support and

engagement, e.g. through media) and **private campaigning** (engaging and influencing political decision-makers through private meetings). Activities could include creating:

- Branding (e.g. t-shirts);
- Online platforms (websites, Facebook groups, other social media platforms);
- Written and video blogs and online project updates;
- Social media hashtags #;
- Press Releases for local media;
- Public events (e.g. presentations to your school, school board, local community, town council, meetings, etc.).

Creating a schedule and assigning roles that will provide structure to translate the campaign into action.

Share and Debrief: At this stage – either in the same or a new session – gather the small groups together to share and review their advocacy campaign plans [45 min]. Identify ways to optimise linking them, if possible.

Feedback Circle and Next Steps [30 min]: Bring the group back together for a closing circle and evaluation. Ask, “What is one thing you learned today that was helpful?” Then, “What is your next step for advancing your advocacy campaign?”

Part 2: Putting it into action

To gain advocacy experience, have the groups choose one kind of activity from those above to develop – using the campaign slogan as their anchor. Have participants continue to work in their small groups for 15 minutes (ideally with a mentor) and think about how they could design and implement their campaign activity. When planning, they should identify and write down the “what”, “where”, “how”, “who” and “when” of their advocacy activity.

STEP 6: Risks and challenges

Once you have outlined your advocacy campaign ideas, reflect for a moment:

- What are the risks and challenges of this strategy?
- How will we manage these risks and challenges? For example, if we want our message to reach people who don’t speak the same language, how can this be done?
- Do we have the technical skills to create a website and can we do it for free?
- How do we create a good press release and what do we do if the journalist we contacted doesn’t pick up the story?
- If we post photos online, do we need to ask permission first from the people in the photos?
- If we post blogs online, does someone have to monitor if there is public feedback or questions?

For each risk or challenge, see if your group can identify a solution or alternative. [5-10 min]

Success: Thinking ahead, what will the success of your campaign look like? Refer back to your SMART objectives and name some indicators. [5 min]

STEP 7: Implementation and evaluation

[This should be mentioned but would not be implemented until the end of the advocacy project.] Evaluating your campaign at the end will help you figure out what worked and what changes you'd like to make next time. Remember to celebrate your successes, however big or small! After you implement your campaign, gather together again and respond to the following evaluation questions:

- What did you want to happen?
- What actually happened?
- What worked? (How do we know? Evidence?)
- What didn't work? (How do we know? Evidence?)
- What can we do differently next time?

Advocacy Planning Checklist¹⁶: What needs to change?

- Have we identified a key problem or concern?
- Have we identified the root causes of the problem?
- Have we determined what needs to change in order to address these causes?
- Have we defined a specific and realistic expected result from our intended advocacy efforts?
- Have we found ways to work with people who are most affected by this issue?
- Have we collected as much data as possible to support our position?

Who can make the change happen?

- Have we identified our primary targets for this campaign?
- Have we identified our secondary targets for this campaign?
- Have we identified potential allies?
- Have we identified potential opponents?

How can we influence our targets?

- Have we decided on an appropriate approach for our targets?
- Have we developed a set of clear, concise messages?
- Have we prepared appropriate advocacy tools?
- Have we developed a plan for when and how to use each advocacy tool?

Who can we work with?

- Have we produced a map of potential partners?
- Have we reached out to potential partners and allies?

How can we ensure the meaningful participation of young people?

- Have we found ways to ensure youth participation in the design, implementation and evaluation phases of our advocacy initiative?

¹⁶ Adapted from "Young People as Advocates: Your Action for Change Toolkit" (2011), International Planned Parenthood Federation (IPPF): https://www.ippf.org/sites/default/files/web_young_people_as_advocates.pdf

- Have we prepared and conducted a youth participation self-evaluation?

What obstacles might we face? How can we overcome obstacles and risks?

- Have we brainstormed possible obstacles and risk factors that we might face during our advocacy campaign?
- Have we developed strategies to overcome possible obstacles and to reduce risk factors?
- Have we prepared strategies to deal with and respond to opponents who might try to undermine our initiative?

How will we monitor and evaluate whether our advocacy efforts are working?

- Have we decided who will keep track that our planned actions have been undertaken and completed?
- Have we identified indicators to help us monitor and evaluate the process, outputs, outcomes and impacts of our advocacy initiative?

Have we developed a monitoring and evaluation plan to analyse the indicators and build on the lessons learned from our experience?

Total training duration: 1,115 minutes, 18.5 working hours.