



**Guidebook with Curriculum for the Training course  
"Reconciliation youth work in post-conflict areas"**





**TITLE:**

Curriculum for the Training course "Reconciliation youth work in post-conflict areas"

**PROJECT:**

"Creativity in youth sport work for reconciliation and acceptance of diversity", funded by the Education, Audiovisual and Culture Executive (EACEA), within the Erasmus+ programme.

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- SNAGA MLADIH / YOUTH POWER, Bosnia and Herzegovina
- Association for improvement of modern living skills "Realization", Croatia
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## SUMMARY OF THE PROJECT

In our youth work for reconciliation, inclusion and intercultural acceptance in post-conflict areas and with migrants, we've noticed sport can bring people together, as when playing a sport together for the same team, team players are not focused on the interracial, interreligious and other differences between them, but are focused on building quality team work together respecting each other's strengths and weaknesses and complementing each other.

All project partners believe and are motivated by the fact that through sport, personal development of our beneficiaries is multiple. In connection to reconciliation and intercultural learning is mainly the fact that through sport our beneficiaries create a sense of personal identity and then it is easier to accept the others as they are, as well.

Unfortunately, when organising education of their youth workers so far, partners could not find enough youth workers experienced in the topic and principles of using sport activities as methods in NFE/youth work for reconciliation and acceptance especially, as well as for using sport methodology in work with youngsters with fewer opportunities.

Project aims at: Building capacity of youth (work) organisations, their youth workers in NFE for youth SPORT work for reconciliation and accepting diversity among youngsters in our communities and encouraging creative usage of sport and outdoor activities in youth work for reconciliation.

The project activities:

- Activity 1 - Preparatory meeting
- Activity 2 - Training course 1 "Reconciliation youth work in post-conflict areas"
- Output 1 - Guidebook with Curriculum of the TC1
- Activity 3 - Study visit "Reconciliation and youth (sport) work in Berlin"
- Activity 4 - Training course 2 "Youth sport work for reconciliation and acceptance of diversity"
- Output 2 - Guidebook with Curriculum of the TC2
- Activity 5 - Training course 3 "Creativity and Large-scale youth sport work events"
- Output 3 - Guidebook with Curriculum of the TC3
- Output 4 - Handbook on organising creative large-scale youth sport work events
- Activity 6 - Youth exchange "Creative youth sport work events for reconciliation"
- Activity 7 - Local dissemination events in 5 partner local communities
- Activity 8 - Evaluation meeting
- Dissemination and reporting activities

Project contributes to developing sense of reconciliation, tolerance and understanding of diversity, not only among participants, but also among further beneficiaries of different youth sport work activities (with mainstream and marginalised groups) that will be led and managed by participants of this project activities.



## BACKGROUND OF THIS CURRICULUM

This curriculum is closely connected to the Training course "Reconciliation youth work in post-conflict areas". It consists of detailed sessions designs from the training course, with recommendations for future implementation and multiplication purposes of the overall training course and the specific sessions/elements of it. It serves as quality knowledge management basis for organising such training courses in the future.

Specific objectives of the training course were:

- To learn more about realities and different practices in other European countries when it comes to reconciliation through youth (sport) work
- To explore the complexity of "I" and "WE" identities, the layers of identity, the process of identity development and the influence on our intercultural learning, dialogue and acceptance
- To explore personal styles of communication and conflict transformation and to reach common understanding on quality non-violent communication and effective approaches of conflict resolution within small intercultural groups
- To discuss the social and political context we live in, in terms of youth work for reconciliation
- To discuss and reach common understanding of a constructive process of dealing with the past, of peacebuilding and the deconstruction of "enemy" images
- To develop recommendations to youth workers for quality reconciliation in our communities
- To develop specific practical workshops of youth work for reconciliation to be implemented in our communities as a follow-up of this training course

Training course was based on the approach, principles and methods of non-formal education and approach. It consisted of interactive and participatory methods tailored to the participants' profile and needs, some of them being: theoretical themes and lectures; individual/group activities; group games and exercises, simulations and role plays; work on examples in a small group; discussions; etc. The language of the training course was English.

The participants have fulfilled the following criteria:

- To be active youth workers already educated in basic NFE principles and methodology, (willing to get) involved in "sport for all" activities for reconciliation; and empowering other youth workers and mainstream and marginalised youth through sport and outdoor activities
- Willing to apply & multiply the knowledge received
- Willing to organise/lead local/national workshops for youth workers on the topic of the project after the participation at the training course
- Willing to enter into partnerships with participants from different organisations/countries
- Able to attend and be active during the entire duration of the training course
- Age above 18 and able to follow the programme in English language.





## Programme of the training course

<b>Day 1</b>	
PM	Arrival of participants
Evening	Welcome evening
<b>Day 2</b>	
AM	Introducing the framework and the context of the training course; Group building - creating working and learning alliance
PM	Exploring country realities in youth work for reconciliation, intercultural dialogue and acceptance in our communities and different youth programmes working on it
PM	Reflection and Evaluation of the day
Evening	All-together party
<b>Day 3</b>	
AM	Individual identity (I-identity)
PM	Identity and Groups (WE-identity)
PM	Reflection and Evaluation of the day
<b>Day 4</b>	
AM	Intercultural learning, dialogue and acceptance
PM	Non-violent communication
PM	Reflection and Evaluation of the day
<b>Day 5</b>	
AM	The constructive understanding of conflict and conflict transformation
PM	OUTDOOR AFTERNOON
<b>Day 6</b>	
AM	Political and Social Context we are living in
PM	Dealing with the past in post-conflict areas
PM	Reflection and Evaluation of the day
<b>Day 7</b>	
AM	Peacebuilding
PM	Deconstruction of "enemy" images
PM	Reflection and Evaluation of the day
<b>Day 8</b>	
AM	NFE / Youth work for reconciliation
PM	Youth work for reconciliation – workshop development
PM	Reflection and Evaluation of the day
<b>Day 9</b>	
AM	Youth work for reconciliation - Presentation of workshops and consultations
PM	Evaluation of the training course and Youthpass certification
Evening	"See you again" party
<b>Day 10</b>	
AM	Departure of participants



## **RECOMMENDATIONS FOR USING THIS CURRICULUM AND ORGANISING SIMILAR TRAINING COURSES**

This guidebook with curriculum "Reconciliation youth work in post-conflict areas" is created for the purpose of dissemination and, thus, extending the impact of our project on other partner organisations, other youth and similar organisations and their coordinators, youth workers and educators – to further improve knowledge management and capacity building of their youth (sport) workers in order to increase the systematic support given to youngsters in local communities.

This curriculum serves as the resource material and the inspirational tool for those other youth (sport) workers and youth organisations to use this curriculum in training of their volunteers/youth workers in the topics of this training course or for organising similar training courses on local and European level.

When organising a training course, based on this curriculum, we expect participants to gain / further develop following competences of theirs:

- Awareness and knowledge about the realities and different practices in other European countries when it comes to reconciliation through youth (sport) work
- Competences to explore the complexity of "I" and "WE" identities, the layers of identity, the process of identity development and the influence on our intercultural learning, dialogue and acceptance
- Competences of quality non-violent communication and effective approaches of conflict resolution within small intercultural groups
- Awareness and knowledge of the social and political context we live in, in terms of youth work for reconciliation
- Understanding of a constructive process of dealing with the past, of peacebuilding and the deconstruction of "enemy" images
- Competences for development of NFE/youth work programmes for quality reconciliation in our communities

This training course provides participants with an opportunity for self-actualisation through developing the skills, attitudes and knowledge useful in understanding self and others in the process of everyday youth work for reconciliation and life in common Europe.

For the quality implementation of the training course and for achieving desired learning objectives, we advise to prepare participants as following:

- Before the training course, participants should receive all information regarding it. In the registration/application form, they should have opportunity to write about their motivation for the participation and to suggest specific sessions if they think they are relevant/needed to be added.
- Project managers (and sending organisations, if participants come from different countries) should have meetings with selected participants in order to prepare them best for the participation at the training course. Participants will need to research and prepare information about situation on youth non-formal education possibilities and vocational trainings available in their communities and countries; on different public and NGO programmes and measures existing and on challenges that youth workers are facing when dealing with the topics. Participants (with the help of project managers and sending organisations) should prepare the presentations (for other participants)



with the background information about the situation and the latest developments in each of their local communities / countries.

- Sending organisations should provide their participants with materials for evening sessions where they will present their organisations and projects to each other, taking care that they have necessary brochures, updated information about the local and international projects, links of web pages and organisations' contact information.
- Sending organisations should prepare the participants for working and functioning in intercultural surrounding, as they will have information about the other sending organisations and their countries, as well as about the profile of participants.

During the implementation of the training course, the trainers, facilitators and organisers are advised to ensure detailed regular evaluation and learning reflection among participants, as following:

- On the beginning of the training course, participants should be introduced to the Youthpass (or any other learning reflection) certificate and 8 key competences. With the facilitation from trainers, participants should share and discuss their expectations from training course and what do they want to learn in specific. They should reflect and set their individual learning goals and write them down in their learning diaries. At the end of each day they should have time and be encouraged by trainers' questions to reflect about their daily learning and to make notes in their learning diaries.
- Participants should be involved in the regular evaluation of the training course, as every day they should evaluate the day, sessions and methods, and suggest changes and improvements. If they would have some specific learning needs or objectives, trainers should make extra sessions and provide extra materials, and these sessions could be held in evening hours after the dinner, or any other free time available and agreed for by the participants.



## **DEVELOPED SESSIONS OF THE TRAINING COURSE "RECONCILIATION YOUTH WORK IN POST-CONFLICT AREAS"**

### **Introducing the framework and the context of the training course**

**Session Title:** Introducing the framework and the context of the training course

**Duration:** 90 minutes

#### **Background:**

These introductory sessions are important and need to be organised thoroughly, as they set grounds for the quality group work of the all participants and their quality learning during this training course. The group consists of representatives of different organisations coming from different countries and backgrounds, with very diverse experience in the non-formal education settings and implementing youth work activities.

Formal opening, welcoming and introduction of organisers and partners is common and necessary starting point of every training course. It gives the participants who don't know each other and can feel uncomfortable, a chance to get to know the team. Trainers/Facilitators help break the ice. So, what they will say in the introduction part will show what are their beliefs behind the project story and how the programme represents them. It will show what is the approach of organisers when working with youth. It is important to share all necessary information and then pass the flow to participants to get to know to each other.

**Aim of the session:** To create a common starting point and to initiate the process of group development as well as provide the most important information related to the training course programme and the learning process to be organised.

#### **Objectives:**

- To create a welcoming atmosphere and appreciation for participation in it;
- To introduce the background of the training course, the topic and agenda, the trainers, organisers and the group;
- To get to know each other better;
- To explore participants' motivation to join this training course;
- To determine their expectations from the training course and possible contributions they might give for the quality training course;
- To introduce the NFE principles which will be respected and the Youthpass as a tool for recognition of personal learning experience and outcomes during this training course;
- To define the rules of working together during this training course.

#### **Competences addressed:**

- Multilingual competence - ability to understand facts and concepts;
- Learning to learn competence - awareness of motivation and learning needs;
- Social and civic competencies;
- Communication and collaboration in team work.

#### **Methodology and methods:**

- Plenary rounds;
- Name games;
- Inputs;



- Individual reflection;
- Small groups work.

### **Session flow:**

#### **I. Formal opening, welcome and background story of the training course (10 minutes)**

Representative of co-ordinating organisation / project coordinator makes an official opening and describes in a few words the events leading up to this training course. S/he introduces the team who would be responsible for incoming days for the training course programme and activities. The team members present themselves shortly. Formal welcoming from the team, explaining the "idea" behind the training course event, what makes the bigger project picture.

#### **II. Round of names (5 minutes)**

Participants are invited to share, one by one, their names and where they come from.

#### **III. Name games (10 minutes)**

The whole group of participants, trainers and staff stand in a circle and play several name games (Ball name game, ZIP-ZAP, etc.) until they learn well all the names in the group.

#### **IV. Get to know the plan - the objectives, the flow, the time frame (15 minutes)**

The trainers explain step by step what are the objectives, how they are linked to a flow of the program and the time frame for formal and informal parts of the training course. All elements are presented visually and put on the walls so everybody can approach at any time and consults with it.

#### **V. Approach to working - learning together (15 minutes)**

The trainer gives a short introduction to some principles of non-formal education important to understand at the beginning of the training course. Explanation follows of what is the difference between gaining just facts and information and approach to learning as competences' development. For that to happen in a group setting the trainers are responsible for creating a safe space where people can move from their comfort to a stretching learning zone of learning and avoid the panic zone. Trainer explains what does it mean the shared responsibility for process and the outcomes, what active participation and contribution in a training course represents or how methodology is value based supporting differences in opinions, experiences, learning styles and respecting equality and collaboration.

#### **VI. Expectations, Concerns and Contributions (30 minutes)**

Each participant takes 3 different colour post-it papers. The trainer introduces 3 questions, one for each colour. When participants write their answers, collect all post-its, split the group in three and give each group all papers of one colour. Small groups work on visual presentations/summary of what they have just read and present.

Questions:

- Green - What would I like to learn from this training course?
- Red - What are my concerns and feelings?
- Blue - How can I help and contribute to the process?

After the presentations, trainers put posters on the wall to be visible to everyone and available for possible additions in following days.



**Materials needed:** Prepared flipchart papers with objectives, programme table, competences from Youthpass written on different coloured papers, paper with the 3 learning zones, 3 papers for presentations of concerns, contributions and expectations.



**Background documents and further reading:**

- The revised key competences framework within the youth work <https://www.youthpass.eu/en/help/faqs/keycompetences/>
- Main principles of NFE (Retrieved in November 2019): <https://www.youtube.com/watch?v=dPANb53ojME>



**Recommendations for future trainers multiplying this session:**

- How much into details the trainers and organisers need to go with the explanation of the main elements of the training course - in reality it will depend on the structure of the group, and especially on their previous experience. The less they know about the training course setting, maybe the trainers will need more time to define the training course framework. It is advisable not to rush through it and to allow space for the first questions. The quality of answering to those questions will encourage (or not) readiness for open communication within the group.
- It is highly advisable to leave the space for flexibility and changes so the group understands their needs are being considered. This helps the group to develop a sense of ownership over the process and the outcomes.
- When a small group presents their personal expectations, feelings and contributions, the trainers should check if all concerns are mentioned and referred to.





## **Group building - creating working and learning alliance**

**Session Title:** Group building - creating working and learning alliance

**Duration:** 90 minutes

### **Background:**

For the group to work and learn together, it is necessary to facilitate the process of forming the group. Having in mind the sensitive topics, programme elements and the specificity of the group structure (participants from divided communities), it is of the greatest importance to build not only a group that is willing to learn and work together, but to create a genuine trustful and safe space for everybody to participate. In order to accomplish this, not only this session where "strangers" get in contact on different levels leads to getting closer and raise understanding of each other, but also the next one where they try to understand from which context they are coming from, contributes to the same goal.

This particular session is a set of trust and team building activities leading to the group cohesion and to the breakdown of barriers in communication, helping develop confidence in themselves and in others. Still, all along it is important to enjoy and have fun so the first associations on the work together should bring positive feelings.

**Aim of the session:** To create the working and learning alliance based on trust, equality and joy.

### **Objectives:**

- To give space for getting to know each other better;
- To start the process of trust building and develop supportive relationships among participants within the group;
- To enable participants to experience collaboration and team work within the group;
- To raise awareness of all participants of the importance for the group to share common values and principles for quality learning and working together.

### **Competences addressed:**

- Entrepreneurial competences;
- Critical thinking;
- Personal and social learning to learn: leadership skills, team collaboration and communication;
- Attitude: curiosity and tolerance to differences;
- Multilingual competence: communicate in purpose of collaboration and respect, express freely ideas and opinion.

### **Methodology and methods:**

- Name games;
- Exercises of getting to know each other better;
- Trust building activities;
- Complex experiential team building exercise with debriefing.

### **Session flow:**

#### **I. Name market (5 minutes)**



Participants get a piece of a tape to tape on themselves and a marker. At the trainer's sign, all start looking for persons with whom they share a letter in a name. Each time they meet someone with whom they share a letter, they can exchange only one letter and write it on themselves and give one as well so that the other person can write it too. It is finished when all participants have their names written. If someone is missing a letter, trainer can add it.

## **II. Circle of secrets (10 minutes)**

Everybody stands in a circle and gets a small piece of paper and a pen. The trainer gives instruction to participants to write one of their secrets (big or small, according to their preferences) on that piece of paper.

It takes some time for the participants to do this, and the trainers should show encouragement and understanding for the waiting time. The secret can represent a big thing, or a small thing - whatever the person wants to share, as long as they do share it.

The trainers give participants instructions with the several tasks as follow:

- "Fold the paper carefully and give it to the fifth person on your right. Stop. Hold the paper a little bit without reading. Now, give the paper you have in your hands to the person standing just opposite of you. Again, hold the paper a little bit without reading. Share the paper with 3 more people, every time receiving and exchanging the new paper you got."

After the exchange and the fact that participants have by now most probably lost count where their original paper is at this stage, the trainer asks the following questions:

- "Do you know who holds your paper now? Do you know whose paper are you holding?"

If participants answer with a "NO", the trainer asks to put all the papers in the safe place, like a trash bin.

This activity is followed by the debriefing with the following questions:

- What was your first reaction on the trainers' instructions on handing the paper with your secret to someone else?
- How did you feel during this whole exercise?
- How was it for you to give your secret to someone else? How was it for you to keep someone else's secret?
- Why is it important to talk about trust among us within this group?
- How can you connect this experience with our mutual work during this training course?

The trainer closes the debriefing with the conclusion that the people are equal in fear from being hurt, that we all need to feel safe in everything that concerns us. Thus, building our relationships on trust is the essence of our group work in any non-formal education activity, as well as in this very training course. Among us there are people that are more into transformative trust ("one has to get it, in order to give it") and those that are more into transactional trust ("one has to give it, in order to get it"). It is up to all of us to create the chances for that exchange of both transactional and transformative trusts to happen within our group. It is up to each of us to use this chance for growing as a person and to allow giving trust to other participants within the group that they see for the first time in their lives. The sooner the trust exchange happens, the sooner we will all extract most from our mutual learning experience which will then be on a higher quality level. For that to happen sooner rather than later, each of us needs to let other people get to know us better and each of us should be curious toward getting to know others better.

## **III. Getting to know each other – Speed dating (30 minutes)**

The trainer gives instructions that group gets divided into 2 smaller groups, standing in the two concentric circles, with each person facing a pair from the other side. It is presented to them that it is a concept similar to "speed dating" with the idea of having only 3-4 minutes for getting to know each other, but according to the questions that the trainer will read. When



the 3-4 minutes' pass, participants change their place for 1 or 2 to the right or left (depending on the instructions) and meet a new person to talk to and get to know. Questions are:

- My favourite game from the childhood
- A crazy thing I did in school
- A moment when I wanted to kick someone/somebody
- A perfect way to spend a free day back home
- The thing I always wanted to do, but...
- The best mistake that has ever happened to me
- My hero / heroine

#### **IV. Magical hula-hoop (30 minutes)**

The trainers divide the group in two or three smaller groups of maximum 10 people in each. Participants stand in a circle in such small groups and each person puts in front a (point) finger from each hand. The trainer lays down a hula hoop on the participants' fingers (one per each small group) on approximately 1,2m of height. Participants are allowed to hold the hula-hoop only with the two (point) fingers. The task of each small group is to get the hula-hoop down to the ground without moving any of the fingers from the hula-hoop or holding it differently. Activity is supposed to involve the whole group more mentally and socially but it can be physically exhausting as well if it lasts very long.

Guiding questions for the debriefing after the exercise:

- How do you feel? What has happened? How did you cope with the unexpected?
- What was the communication in the group like? What was helpful, what was not helpful?
- How satisfied are you with the result?
- Which challenges do we face in a team work?
- Which behaviours and attitudes enhance the team work?
- How do we show respect towards each other within our learning group of this training course?
- How can we support each other during this training course?

During the debriefing the trainer accents the importance of the active involvement and participation, common contribution, cooperation and offering support to others, tolerance, patience, willingness and endurance.

#### **V. Group agreement on working together (15 minutes)**

The trainer facilitates the interactive discussion in plenary and brainstorming on the most important rules for working together during the training course. When agreed, the rules are written on the flipchart and glued to the wall to be visible during the training course itself.

**Materials needed:** Prepared small pieces of paper for each participant, two-three hula-hoops, flipchart papers, markers.

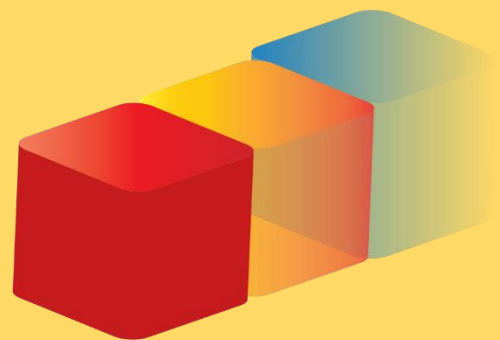


#### **Recommendations for future trainers multiplying this session:**

- The group building activities can be at the same time fun and great for some and unpleasant for other participants. Some people just do not enjoy to be physically close to each other. The trainers should pay attention to these signs and allow different ways of participation, accordingly. It is important to encourage participants to try something different and then to see what will happen.
- In case the given exercise in this session is not preferred by the trainers multiplying this session in the future, one can use some other trust building activities like: guiding trust walks in pairs with one person keeping eyes closed, or walking in pairs holding an A4 paper between different body parts etc.



- Before deciding which group building activities to deliver for the group the facilitator/trainer needs to know the participants (do participants know each other, is it the first time for them to meet, have they participated in similar projects, etc.). This will help ensure the facilitator/trainer tailoring and choosing the activity being more complexed or simplified, according to the needs of the participants.
- Hula-hoop exercise can take some time and even it being mostly about focus, communication, patience and motivation, it can also be physically exhausting. The trainers / facilitators should, thus, give the participants enough time to express their feelings after the activity. It is important to observe carefully what is happening during the exercise and take notes, if needed, in order to be able to refer to different important moments of the exercise later in the debriefing. Sometimes the debriefing starts and people are still under the impression of experience and can't remember what was said. This is when the trainers' notes can help stir the discussion.





## **Exploring country realities in youth work for reconciliation, intercultural dialogue and acceptance in our communities and different youth programmes working on it**

**Session Title:** Exploring country realities in youth work for reconciliation, intercultural dialogue and acceptance in our communities and different youth programmes working on it

**Duration:** 180 minutes

### **Background:**

Recognising and addressing the needs of youngsters in society is a key element in youth work. The more these needs are addressed, the better will be the potential of the young people who are the future of a country. The life of youngsters in post-conflict countries has its own challenges and differences comparing to those living in countries that have not been exposed to some kind of conflict in a recent period. Living in a post-conflict country can be very demotivating for youngsters, meaning that one's communication and cooperation with youngsters can be negatively impacted from the stains of the past, the lack of existing initiatives for increasing awareness for reconciliation, for building communication and relationships, and so on.

The role of youth work is to identify these needs and work towards building bridges for acceptance of diversity and reconciliation through different initiatives and programmes that gather people together to work towards common goals on creating a peaceful future. The promotion of such programmes is very essential in contributing to a more peaceful society. Moreover, sharing this kind of initiatives with youngsters that face similar issues, can significantly contribute in not losing hope towards reconciliation and acceptance, and bringing motivation on putting their effort to practice them in their countries.

**Aim of the session:** Creating a space for participants to reflect on and share realities on existing intercultural initiatives and programs fostering peace and reconciliation.

### **Objectives:**

- To know each-other's organisation, beneficiaries and activities;
- To share best practices on intercultural and reconciliation projects from their countries;
- To identify commonalities and challenges, as well as opportunities in each other's country.

### **Competences addressed:**

- Digital and STEAM competences - responsible use of tech, internet research and use presentation tools;
- Active citizenship and sense of initiative;
- Creative thinking.

### **Methodology and methods:**

- Work in national teams - small group work;
- Media analyses;
- Collage or digital presentations.



## **Session flow:**

### **I. Energiser - name game and concentration exercise: Call my name (10 minutes)**

The trainer invites everyone to bring his/her own chair and form a circle. Then he/she puts another extra chair on his/her right side. The energiser begins when he/she calls someone's name by inviting to sit on the empty chair. The trainer explains that now the person who has an empty chair on their right has to invite someone else to sit in the chair by calling on their name, and the same process goes on for some minutes.

At some point, the sitting order in the circle will look different and we stop. The trainer now asks everyone to go step by step in opposite direction until they are back on their seats from the starting point.

### **II. Sharing our country realities in life and work (70 minutes)**

The trainer takes 10 minutes to give instruction to the participants for the upcoming task. It is explained to them that in the following 45-60 minutes the participants will be working in small groups with participants of their country. The task will be to identify and prepare a presentation regarding existing youth programmes/initiatives on reconciliation, intercultural dialogue and acceptance in the community for the other group members coming from other countries.

The **key questions** that they should work on and present on poster/collages/presentations are as follows:

- a) What are the topics your organisation is working on to address reconciliation and/or intercultural dialogue and acceptance in the community?
- b) What are some examples of good practices from your country that your or other organisations have implemented? (Projects/initiatives tackling the acceptance of diversity, peace building, dealing with the past, reconciliation)
- c) What are the main achievements and challenges that people/organisations are facing when working on peace building in your country?

### **III. Group presentations (50 minutes)**

When the groups are done with preparing the presentations, everyone gathers to start with the presentation. The trainer facilitates the round of presentations and tracks the time for each group. Each country group has the same amount of time to present their work. After each presentation, others can ask additional questions.

### **IV. International small groups (30 minutes)**

The trainer forms small mixed groups with participants coming from different countries and gives additional task based on previously shared presentations.

They are asked to discuss in those groups by following the questions set by the trainer:

- What are the commonalities that you recognised on peace building initiatives/programmes from different backgrounds presented?
- How do you see your role on these topics/issues? What are your beliefs and hopes regarding it?

When they are done, the whole group gathers once again in the plenary to share the outcomes from the discussion in their small groups.

### **V. Forming daily reflection groups (20 minutes)**

The participants are informed that by the end of each training day they will have some time to reflect on the programme and sessions. The groups will be formed by the trainers, having in mind the country, gender, NFE experience with maximum 5 people in each group. At the end of each day, every participant joins their respective group and they discuss about their



impressions about the working day and suggestions about the following day(s). After the discussion, they summarise their feedback and give it to the trainers.

The trainer recommends that, additionally, these groups can be used to create space for discussion on reflection, evaluation, and transferring the knowledge and impressions with their peers back home.

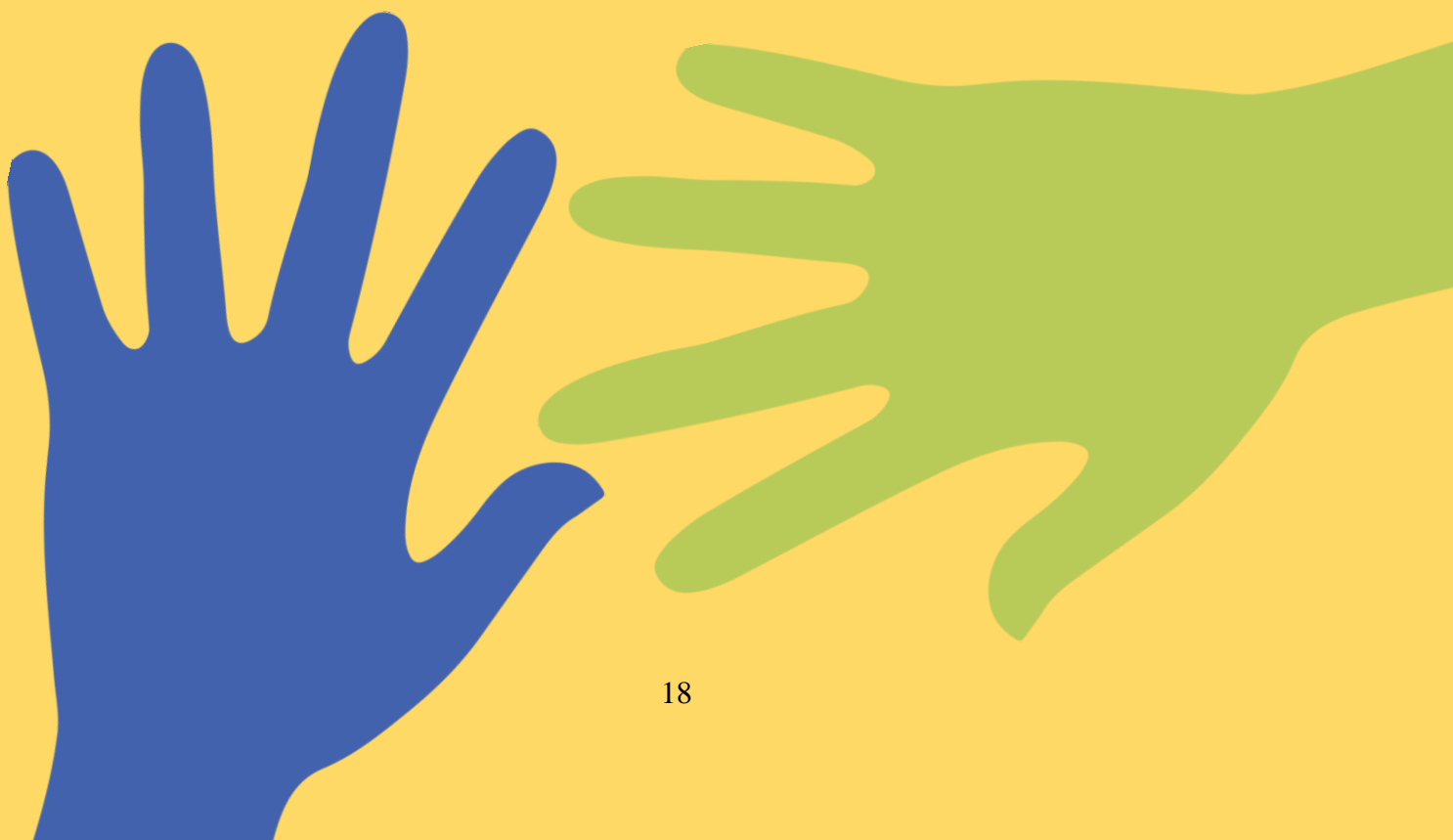
The method/tool for feedback can change daily. According to their preference, it can be a message on the Facebook group, greeting cards, photo of the group expressing feelings, writing on a paper, and so on.

**Materials needed:** Papers, markers, scissors, projector, computer.



### **Recommendations for future trainers multiplying this session:**

- It is very important to introduce the participants with this assignment before their arrival at the training course (at least 10 days in advance) in order to give them the chance to do some research regarding the topic.
- Designing of group presentations at the spot, sometimes requires more time for the groups to agree on the content, planning, using creative methods and such. Therefore, it is recommended to give them enough time for that and at the same time to harmonise the time with other groups.
- The trainers should be supportive in interactive discussions and promoting curiosity of participants towards each other. It is a positive sign if the group starts to interact from the first sessions of the training course, and they need encouragement to share and learn from each other. Thus, during the presentations the trainer should ask a curiosity question or give positive feedback and encouragement if the group seems to be still uncomfortable with presenting in front of others.
- If facilitators/trainers dedicate the whole afternoon to sharing country realities and notice that participants show high interest to hear stories and learn more from different countries, they can propose having a continuation of this kind of sharing during evenings when they plan intercultural events.





## The individual identity (I-identity)

**Session Title:** Individual identity (I-identity)

**Duration:** 180 minutes

### **Background:**

This session is focused on understanding and complexity of identities and its layers. The importance of this session stands on the fact that participants will be able to realise elements of individual identities that sometimes are not visible even for our own self, and recognise the differences between each other. Moreover, the session's work consists of several exercises with the focus on introducing the forming of identity by the following aspects:

- ❖ **BEING:** There are conscious and unconscious aspects in an identity. Our feelings and emotions are a big part of it, even though not chosen by us to be part of our identity. Life experiences also have a high influence on who we are, but sometimes we are not conscious about it. However, every person has an image of his/herself about of who he/she thinks and believes is. It is important to self-reflect in order to discover personal values, principles, preferences, things we find important, things we like and do not like, as well as our talents and weaknesses in order to know ourselves better.
- ❖ **PRESENTING:** Presenting ourselves in front of others shows a different aspect of identity. That includes the way we interact with the others, the way we speak, dress, act, and behave. We adapt our actions and self-presentation in a similar way to those with whom we feel like sharing an identity, and the opposite with the ones we do not. We use signs and symbols such as flags, dress codes and style, in order to show affiliations and delineations – things that have a meaning for us as well as empathising with the world.
- ❖ **BEING PERCEIVED:** Being and presenting are both aspects that lead to the aspect of being perceived. This aspect shows how other individuals perceive us from the way we present ourselves, and usually it is different how we see ourselves.
- ❖ **INTERPRETING:** Most of the time, we have an assumption how others perceive us. There is always space to think and assume how we will be interpreted from the others, even if we get this information directly by the others. Our assumptions do not necessarily reflect the truth, but in any ways, they influence our feelings and thoughts about our self.

**Aim of the session:** To define and understand the forming of individual identities of ours; being able to recognise ourselves and differences between each other's identities.

### **Objectives:**

- To show that we are all different, but also equal to each other;
- To understand our own identities and to reflect on the ways in which we form our own identity;
- To define and understand personal and social identities of ours, understanding that they are not in contradiction but are independent.

### **Competences addressed:**

- Critical thinking;
- Self-assessment;
- Sense of belonging;
- Creative thinking.



## **Methodology and methods:**

- Small group work;
- Media analyses;
- Collage or digital presentations.

## **Session flow:**

### **I. Time travel (70 minutes)**

The trainer starts the session by inviting all participants to seat comfortably, to close their eyes and to listen carefully the voice and the story of the trainer. It is the time they will travel in time by listening to the trainer's storytelling and instructions. It is a fantasy of travelling time from the moment we are born until now. After the story finishes, the trainer asks everyone to open their eyes and by using their creativity, to draw their river of life. They will be offered materials such as coloured pencils, pens, papers, and other materials to colour their river of life accompanied with the key moments that have influenced their growth and development.

*Small groups work* - Participants are divided in small groups of 3, where they share their work and try to find similarities and differences between each other's work.

*Short debriefing* - Everyone joins the plenary where participants share their impressions of the session's work following the questions:

- How did you feel presenting the river of life in a paper?
- How was it when shared it with others?
- What were the similarities and differences that you managed to recognise?

### **II. Finding DIFFERENCES (20 minutes)**

The trainer asks from participants to stand on one side of the line marked. They will be presented to several statements and need to do one step forward each time if the statement correspond to their reality.

The statements that need to be presented by the trainer are as follows:

- I am an only child
- I consider myself a responsible consumer
- I live with my parents
- I like cooking
- I believe in a God
- I believe in democracy
- I smoke
- I am addicted to any kind of substance
- I eat meat
- I am involved in any political party
- I enjoy the company of Roma people and spend a lot of time with them
- I am comfortable with who I am
- I have friends who are openly homosexual
- I dare to change my parents' way of thinking
- I believe that volunteering makes a difference
- I believe humanity can solve Global Warming

*Closing* - The trainer closes the activity while explaining the purpose of the activity, and participants reflect and discuss upon the differences between each other as a group and explore more into that.



### **III. Finding UNIQUENESS (40 minutes)**

The trainer asks the group to think about the T-shirts they wear, especially those which have logos or slogans related to a campaign or social cause.

In order to facilitate this, the trainer gives some questions that may serve as hint, such as: Do you wear them because you like the design or because you want to show that they support a particular cause?

After, follows the explanations that each person is tasked to design their unique logo for their T-shirt, a logo which represents them and who they are.

The trainer provides the participants with paper and pens, and gives them 15 minutes to draw their personal design.

***Shared space for exhibition*** - When they are done with the design, it is asked from them to pin or tape the designs onto their shirt and walk round the room so that they can see what every person have designed while stopping and explaining their personal logos to each other.

### **IV. SEEKING THINGS THAT WE HAVE IN COMMON (20 minutes)**

The trainer starts the exercise by presenting that the following minutes will require work in pairs so that all participants find a partner. The task is to identify common things about each other by following three questions:

1. Something that you always do, feel, or think
2. Something that you sometimes do, feel, or think about
3. Something that you never do, feel or think about

Then, they are asked to switch the partners by trying to find someone who share those characteristics. The next round is that they can gather up in groups of four people and negotiate three new characteristics which they all share. Next, the groups of four are asked to form groups of eights and go through the same round. The activity gets done when after all the rounds, the participants manage to form one single group and have identified three things which they all have in common.

### **V. Debriefing and evaluation of the whole session (30 minutes)**

- The session closes up when the whole group joins the plenary for debriefing by sharing their impressions through the following questions asked by the trainer:
- Did you enjoy the activity and please share what you learned?
- What did it feel like to have to step forward the line by yourself?
- Was it easy to make your decision?
- Was it easy to show it? Did you feel uncomfortable? When?
- What was your reaction to others' answers?
- Were you influenced by others' answers?
- How did you feel showing yourself as a unique person different from everybody else?
- How did it feel when you saw how many characteristics you share with the rest of the group?
- In our daily lives, when do we like to feel unique and different, and when do we need to feel the same as or equal to everybody else?
- Have you ever had to hide elements of your identity in order to be accepted?
- Have you ever felt discriminated because you were different or because you were associated with someone else?
- When have you been forced to give up a part of your identity in order to be accepted in a group?

**Materials needed:** Papers, markers, scissors, tape, coloured pencils



### **Background documents and further reading:**

- The sessions' activities are taken from the Activity "One equals one" from the manual "All equal, all different"; <http://www.eycb.coe.int/edupack/50.html>



### **Recommendations for future trainers multiplying this session:**

- The trainers should be aware of the time, in the creative processes it is important to give the participants more time in order to prepare the logos, so that they would be satisfied with how the logos represent them.
- Sometimes the activity of seeking things we have in common can last longer than anticipated, so best is to have some extra time allocated for it, in case of a need.





## Identity and Groups (WE – identity)

**Session Title:** Identity and Groups (WE – identity)

**Duration:** 180 minutes

### **Background:**

After exploring our personal identities (uniqueness of ourselves), the topic about our group-social identity fits naturally in the process. Identity is shaped by social environment (family, friends). There can be no understanding of self-identity if there are no “others” with whom we compare ourselves. This concept of self-development was introduced by social identity theory of Henri Tajfel. We need other people to help us understand the world and to define ourselves in it. Through belonging to certain groups and by having different roles, we influence our way of thinking, behaving, dressing, valuing and they become parts of us, our identities. In order to feel good and accepted, people undertake certain actions, mostly ones that fit stereotypes how to perform.

Through belonging to some groups, we learn why we do not belong to “other”. The core of the problem starts with looking at “others” through simplified frames (because we can’t know them all) and judging them mostly with negative connotations. Raising awareness of having stereotypes both directions, helps getting free of them and accepting “others” and differences without judging but with understanding and accepting. And this is what happens during intercultural encounters and dialogue, topic which comes next.

**Aim of the session:** To enable participants in understanding how the need to belong can be satisfied in opposite directions - to support authentic personal and social development or lead to extreme unification of individuals.

### **Objectives:**

- To understand importance of social mirroring for development of identity and explore different groups participants relate to;
- To understand mechanism and interconnections between stereotypes, prejudice and discrimination;
- To encourage looking at people outside of the boxes and discuss the importance of continuous combating stereotypes in diverse communities;
- To explore ways how to motivate and encourage young people for having respectful attitude for oneself and others and lessen chances to clash into nationalism;
- To increase acceptance of diversity.

### **Competences addressed:**

- Situation analysis - knowledge of stereotypes, prejudice, discrimination;
- Human awareness;
- Development of respect;
- Empathetic Outlook.

### **Methodology and methods:**

- Complex experiential exercise with debriefing;
- Simulation exercise;
- Theoretical input;
- Individual reflection;
- Small group discussion;
- Reflection in pairs (buzzing);





- Multimedia educational short documentaries.

## **Session flow:**

### **I. Human domino (10 minutes)**

The trainer asks one participant to start the exercise by mentioning two characteristics of him/her such as: On my left side I am woman, on my right side I am footballer. Somebody who can identify him/herself with one of the identities, approaches on the left or right and continues the same way repeating with every other participant by adding something new each time another person joins. The last person to join is the trainer by adding the last word and linking the whole group together. This exercise is based on the activity "Dominoes" from Education pack "All different-All equal", COE 2016, p. 72.

### **II. Mirror, mirror (15 minutes)**

Every participant receives a printed paper with the shape of the mirror, and a pen. In the left corner, they write their name. They sit in a circle and pass their paper to the first person on the right. Everyone has a task to think about the person whose name they got and write aspects of his/her identity as they see it. The instruction is to try to think through different elements constituting identity (family, nationality, education, gender, religion, roles, group belongings, and so on). The process ends when everyone gets his/her paper back. After getting their paper, they are asked to reflect in pairs about the papers they got in the end, by following the questions:

- How much you agree with your social reflection in the mirror?
- Is there something surprising or not?
- What roles or parts of your group identity are visible after one/two days? Why do you think is that?

### **III. Dots (45 minutes)**

(adaptation of activity "Find your group" from T kit 4 ICL, COE 2018, p.75 and "Odd one out" from Education pack "All different-All equal", COE 2005, p. 133)

Participants are standing in a circle and are instructed to not talk till the end of the exercise. Trainers should tell that they will stick a spot on everyone's forehead and ask them to close their eyes. Dots are marked with different colours/shapes. When the trainer is done sticking the spots, he/she tells participants to open their eyes and instructs them to form groups without talking to each other.

After they seem to finish, trainer asks if everyone is satisfied and happy with a group, he/she belongs. They can only answer with 'Yes' or 'No'. If somebody says 'No', encourage them to continue till they find a place where they feel happy.

#### **Debriefing on the exercise**

The exercise needs a short debriefing for the participants to start understanding the group identity before continuing with the next exercise. The debriefing is done through the questions:

- What happened? How did you feel before finding a group and when have you realised that there is someone with the same colour as you? (Collect feelings and states as reasons for the need to belong - write on a flipchart)
- What about those who did not find it easy or do not have a group to belong, how are you feeling? (Collect their answers on the same flipchart about reasons for the need to belong)
- How did you behave towards each other?
- What made you formulate groups by spot colours when instruction was without specific details on how to form your group?



- What are the groups you belong to? How did you become a member? What group felt as YOURS, part of your identity? (Collect on a flipchart different social/cultural groups)
- Can anyone join these groups? Is there a freedom of choice not to belong or to belong? (What about race, nation, ethnic belonging?)
- Who are the ones in our societies who cannot find a group?
- Is there a danger of belonging?

#### **Video presentation "Embracing otherness, embracing myself"**

After debriefing, the trainer plays Thandie Newton's Ted Talk which is about the importance of belonging for self-development. The video tells about her struggle while growing up to discover where should belong to because she was a "mix" in all different way, and for that reason rejected again and again from her surroundings. As a result, her concept of "self" in early adolescence still didn't exist and she started having health and mental problems. Link for the video (to be presented from 2:45 – 4.12 minute): [https://www.ted.com/talks/thandie\\_newton\\_embracing\\_otherness\\_embracing\\_myself?utm\\_campaign=tedsbread&utm\\_medium=referral&utm\\_source=tedcomshare](https://www.ted.com/talks/thandie_newton_embracing_otherness_embracing_myself?utm_campaign=tedsbread&utm_medium=referral&utm_source=tedcomshare)

#### **IV. The one – Identity (30 minutes)**

Participants are provided with 7 papers and a marker. On each paper, they should individually write one element of their identities (by having in mind previously mentioned elements such as family, nationality, education, gender, religion, social roles as sister, son, friend, clubs, whatever they feel their identity is at this moment on life).

The trainer asks participants to look at the papers carefully and just put one away. Now imagining themselves with only the 6 identities left. Next step is to put away 2 more papers and again imagining themselves with the 4 identities they wrote. Slowly by putting each round 1 paper away, they are left with only 1 paper which for them means 1 identity.

The trainer asks participants to stick this 1 paper on his/her body and walk around. They will meet and read what the others wrote, which are their identities without speaking.

#### **Debriefing:**

All participants join the plenary and discuss about their feelings during this exercise. The trainer asks the questions:

- How do you feel with this 1 identity? How was it to take away all the other parts?
- Was there something very hard to remove?
- Are there any real-life situations when people recognise each other by one identity while ignoring the rest?
- Are there any life situations when you ignore different parts of identity of others and see only the simplified image?

#### **After the debriefing, trainer summarises:**

Different aspects of identity, personal and social are not exclusive and in contradiction but independent. Expression of different identity of ours is prioritised by different surrounding/environment, context, life phases. We are what we think we are but this awareness lays in relation with others as our social mirror. (more in Manual for intercultural and Global Citizenship Education "Coloured glasses", EEE-YFU, 2016, p.24-25, Retrieved from: <https://training.yfu.org/educational-resources>).

#### **V. Energiser-Walk like (5 minutes)**

The trainer continues the session by adding an energiser between the exercises. It is requested that everybody starts walking around the room, on his/her own, peacefully and slowly trying not to use the same directions all the time (e.g. in circles) and not to crash with others. The trainer asks participants to try to be as spontaneity as they can, imagine and walk while following the instructions. Instructions change every half a minute, approximately. For instance:

- Walk like you are very tired
- Walk like after you have been sitting for a long time



- Walk like you are late for the meeting and still dressing up
- Walk like you are thinking about something worrisome, about something joyful
- Walk like Egyptian
- Walk like you are on the boat and it is storm, and you have been drinking
- Walk like young girl from Zagreb
- Walk like principal of your school
- Walk like an Albanian grandfather
- Walk like a president
- Walk like you

## **VI. Pick me or not (50 minutes)**

The exercise starts when the trainer briefly describes the scenario which goes as: "You won touristic price and a trip to week-long ride from your place to Beijing. You are travelling in a couchette compartment, which you have to share with three other people. With which of the following passengers would you prefer to share the couchette?"

Everybody receives a copy of the List of passengers which consists of:

1. A Chinese with bags full of goods
2. A soldier with disability from Bosnia
3. A skinhead with a bottle in his pocket
4. A young artist who is HIV positive
5. A Swiss - financial broker
6. A German nationalist who travels often
7. A DJ with a music equipment
8. A Croatian hard-line feminist
9. A young Ukraine girl with an expired passport
10. A Roma woman with a child
11. A Kurdish refugee living in Germany
12. An African student in Belgrade
13. A KFOR officer from Kosovo
14. Young folk singer on the beginning of her career
15. An older woman from small village with 3 bags full of food
16. A Serbian gay opera singer

**Individual task:** Each person individually has to choose the three people they would most like to travel with and the three they would least like to travel with. This may last about 5 minutes.

### **Group task:**

When everybody has made individual choices, the trainer asks them to form groups of four to five members and to work on the following, for maximum of 20 minutes:

- Share the individual choices and the reasons for choosing them
- Compare each-other's choices and reasons, and check whether there are similarities
- Come up with a common list of 3 best and 3 worst companions (the three pluses and three minuses) by consensus.

### **Presentation in plenary:**

Each group presents their conclusions and the reasons for their common choices by explaining the process of discussion they had in the group to come up with a final agreement.

During these presentations, the trainer takes notes about the "language/terms" people use. If the description on the list says: "Older man with a bag full of food", what people often imagine is a "grandfather with a homemade food". This gives a starting point for discussion on how stereotype images change reality (facts) in a way we imagined and usually happens unconscious.

### **Debriefing:**

The trainer closes the presentation phase and continues with a short debriefing of the exercise. Questions for the debriefing of this exercise are:



- How satisfied are you as a group with the discussion and the agreement reached?
- If the groups did not manage to reach common conclusions, why was that? What made this so difficult? What prevented you coming to a consensus?
- What were the major factors that determined your individual decisions?
- Where do you see the connection between this exercise and everyday life situations?
- Are the stereotypes in the lists described or in our minds and imagination? (Trainer reads some of the descriptions and language participants use in presenting choices they have made)
- Are you aware of stereotypes you have been exposed to in your society? Can you share some examples?
- Where do we get these images from?
- How would it feel to be in a situation in which nobody would want to share a train compartment with you?

The trainer summarises the mechanism of stereotypes (giving sense to complexity in the world, but simplifying reality) and interconnection with prejudice and discrimination - how we use stereotypes and prejudice to justify a treatment toward some cultural or other social groups. This exercise is based on adaptation of activity "Euro-rail "a la carte" from Education pack "All different-All equal", COE 2016, p 76).

### **VII. Step by step in overcoming (20 minutes)**

The exercise starts with the instructions that participants should divide into small groups. They will talk about their society realities by sharing and working on the following questions:

- Which groups are mostly marked with stereotypes and discrimination?
- Types of stereotypes, prejudices in my neighbourhood/society
- Possible actions for combating stereotypes
- How to motivate young people to overcome these?

When every group finishes their task, a silent exhibition will take place. Participants go around papers on the floor and read what others have written.

### **VIII. Closing activity - What do we need? (5 minutes)**

The session is closed by screening a short video and concluding that we live in a time where we quickly put people in boxes. Maybe we have more in common than what we think. Video: "All That We Share", Retrieved from: <https://www.youtube.com/watch?v=jD8tjhVO1Tc>

**Materials needed:** Paper sticky spots equal numbers as participants but different colour - at least 4 different ones, with only 1 in unique colour or design (for example for 16 participants you can choose to have 4 of red, green and yellow and then play with last four: 2 blue, 1 yellow green, 1 white or transparent), printed list of passengers per participant, flipchart papers for small work groups, markers,



### **Background documents and further reading:**

- About Tajfel and Turner social identity theory and social categorisation in article: McLeod, S. A. (2019, Oct 24) "Social identity theory" accessible at <https://www.simplypsychology.org/social-identity-theory.html>, AND <https://www.learning-theories.com/social-identity-theory-tajfel-turner.html>
- For further reading about identity, culture, citizenship in Manual for intercultural and Global Citizenship Education "Colored glasses", EEE-YFU, 2016, p.24-25, <https://training.yfu.org/educational-resources>
- Education pack "All different all equal" Ideas, resources, methods and activities for non-formal intercultural education with young people and adults, COE, revised edition 2016, p. 72, AT <http://www.eycb.coe.int/edupack/28.html>; and p.133, at



<http://www.eycb.coe.int/edupack/49.html>; and p.76, at <http://www.eycb.coe.int/edupack/31.html>

- T-kit 4: Intercultural Learning of the Youth Partnership of the Council of Europe and the European Commission, 2nd edition, 2018; at <https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning>; page 75 at <https://pjp-eu.coe.int/documents/42128013/47262514/Act8.pdf/4128b2fd-d9e5-a7d0-08ab-555e63416c11>
- Danish video for national TV All That We Share. <https://www.youtube.com/watch?v=jD8tjhVO1Tc>



### **Recommendations for future trainers multiplying this session:**

- "Dot" exercise can bring different experiences and feelings and it is recommended for a group in which the participants already know each other and can be support to each other.
- Trainers should choose a person for a dot different than all the others who can bear all the emotions which can come from "having no one by my side", someone who can deal with it constructively for the purpose of learning. If it seems to be difficult for him/her, the trainers should stop the game and debrief.
- Facilitators/trainers should allow sufficient time for reflection - it is important to allow enabling participants to express their feelings after the exercise and to try to connect experience with examples from real life.
- Adaptation of "Inter rail a la card" activity is regarding to the passenger list. The list is created not to challenge personal stereotypes so much, but to try to "catch" the mechanism which triggers stereotypes to appear-the moment when we get the whole image only based on a few information like group belonging or poor previous experience or parent's "guide book".
- When facilitating discussion when activity "Inter rail a la card" takes place, the trainers should remind participants how important it is to practice the respect for people's options, and not to argue and attack people for their personal views and their decision about making those choices.





## Intercultural learning, dialogue and acceptance I

**Session Title:** Intercultural learning, dialogue and acceptance I

**Duration:** 90 minutes

### **Background:**

According to the T-Kit 4 Intercultural Learning (2nd edition), "Working in the field of intercultural learning requires an understanding of the role of culture in shaping individuals and communities. Culture is a very complex concept and it can be misused or misinterpreted (consciously or unconsciously). Culture is not an abstract concept; it is very much embedded in the realities of everyday life. In fact, culture cannot be separated from the social realities in which it is developing or from the people who are both influenced by it and are influencing it. Taking into account social realities, and political, geographical and economic aspects, leads to a more nuanced understanding of culture, genuine interactions and avoidance of simplistic interpretations. The way in which we view culture has consequences for the interpretation of cultural reality; it influences our interaction with other people, and the way in which we understand our identity and the identities of others." (Sandu & Bajja, 2018)

More at: <https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning>

**Aim of the session:** To become more aware of cultural differences and to find ways of interacting and communicating with a different culture.

### **Objectives:**

- To be aware, when mixing with people from different countries, that all their actions, values and attitudes are not necessarily defined by their culture;
- To show how similar people think differently, how they have different moral values and different ways of seeing reality;
- To show how people view the world from different perspectives, have different values and reach different conclusions out of the same information.

### **Competences addressed:**

- Communication competences;
- Intercultural awareness;
- Sociability.

### **Methodology and methods:**

- Individual and group work discussions;
- Complex exercise with debriefing.

### **Session flow:**

#### **I. Introducing the topic - Abigail's Tale (15 minutes)**

The session starts with the trainer giving information about the topic and focus of the working day. He/she tells the participants that the first part of the session will be about the Abigail's Tale, which is a story that shows how people view the world from different perspectives, have different values and reach different conclusions out of the same information. Each participant is given a printed copy of the story and are instructed to read individually. (The copy of the story can be found at: Abigail's tale (Retrieved in November 2019): <https://www.salto-youth.net/tools/toolbox/tool/abigail-s-tale.1750/>)



## **II. Ranking the guilty parties from the guiltiest to the less guilty individually (10 minutes)**

The participants have up to 10 minutes to go through the story once again to categorise the guilty parties from the guiltiest to the less guilty.

## **III. Ranking the guilty parties from the guiltiest to the less guilty - in pairs (10 minutes)**

Participants are asked to join pairs. In pairs, they have to check each-other's categorisation and by agreement to make the list once again.

## **IV. Small group work (10 minutes)**

After most of the participants in pairs have done their ranking, the trainer asks them to get together in small groups (3 to 6), to discuss about how they perceive the behaviour of the characters. The task of the small groups is to come up with a common list – a list that everybody in the small group can agree on. The trainer asks them to avoid using mathematical methods in order to establish the list, but rather to build that list on the basis of a shared understanding of what is good and what is bad.

## **V. Medium size group work (15 minutes)**

After the small groups have come up with their lists, the trainers can optionally repeat this phase by bringing two small groups together to form medium-size groups.

## **VI. Conclusions and debriefing (30 minutes)**

Everyone gathers in the plenary by first bringing together the results and by discussing the similarities and differences between them. With the use of a flipchart, a new list of the whole group is made.

Questions used for the debriefing by the trainer in the end of the session are:

- On which grounds did you make the ranking? How could you decide what was good and what was bad behaviour?
- How difficult or easy it is to negotiate about values when having to establish a common list?
- How did you manage to come up with a common list – which arguments worked to convince each other, why, and where were the challenges of being able to understand and/or follow the other person?

A possible follow up can be to emphasise that what kind of message does this story give us, the perspectives of good and bad aspects, as well as what are the differences and commonalities between us.

**Materials needed:** Papers, markers, scissors, tape, printed stories.



### **Background documents and further reading:**

- For the theoretical input, we used: T-kit 4: Intercultural Learning of the Youth Partnership of the Council of Europe and the European Commission, 2nd edition, 2018; at <https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning>
- Abigail's tale (Retrieved in November 2019): <https://www.salto-youth.net/tools/toolbox/tool/abigail-s-tale.1750/>



### **Recommendations for future trainers multiplying this session:**

- Be aware of the time, but as well about the participants who already have participated in similar activities - encourage them to take part again.



## Intercultural learning, dialogue and acceptance II

**Session Title:** Intercultural learning, dialogue and acceptance II

**Duration:** 90 minutes

### **Background:**

“We deal with culture in intercultural learning not because culture is the answer to every question, but because it is an important aspect that shapes our world view and our interpretations, along with other aspects, like living conditions, gender, sexual orientation, socio-economic status and various other situations.” (Sandu & Bajja, 2018) More at: <https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning>

This session consists of deepening the topic of intercultural learning and acceptance. It will be dedicated to more discussion parts between participants on understanding ourselves, our lives, beliefs, behaviour and so on.

**Aim of the session:** To create space for intercultural discussion and acceptance of diversity and country realities between participants.

### **Objectives:**

- To identify and get in depth understanding of different behaviours influenced by culture;
- To practice intercultural dialogue as an active and non-judgmental tool towards understanding other culture’s differences and specifics;
- To understand different levels of intercultural sensitivity.

### **Competences addressed:**

- Social and civic competences;
- Communication skills;
- Multilingual competences – ability to understand facts and concepts;
- Critical thinking.

### **Methodology and methods:**

- Work in pairs – discussion;
- Walk and Talk;
- Plenary discussion.

### **Session flow**

#### **I. Walk and Talk (70 minutes)**

(need for outdoor shoes and coats, depending on the weather forecast)

The trainer invites all participants to take their outdoor shoes and jackets/coats for the outdoor activity. They are instructed that there will be an organised discussion where every few minutes they will receive a question in a small piece of paper to discuss with the partner. Each participant receives the question, then they find a partner. When pairs are formed, the group leaves the building and start walking in the direction set and followed by the trainer. As walking, each person asks the other their question and discuss. After few minutes of chatting, another question is being given and everyone finds a new partner to discuss. The process is repeated till they receive the last question, and arrive back at the venue.

Questions for discussion in pairs:



- What types of close relationship people develop - what does it mean being close to someone? (Understanding of friendships)
- How strong people shake hands when greeting and why do you think is like that (When people meet with each other, what do they usually do/say? Saying the first name or the last name, ask how are you or not, where they come from or what they do?)
- How people behave in conflict situations? (if you look from outside what do you see)
- How people praise or criticise, and accept feedback?
- How you refuse something - how do you say "No"?
- How loud people speak and what body language is part of nonverbal communication?
- How people treat members of opposite sex, different sexual orientation? (gender roles, attitude toward equality)
- How people treat minority members, other race, culture, age? (understanding of tolerance and solidarity, power distribution, respecting human rights)
- The method of communication: how people communicate - directly or indirectly?
- What are the topics of communication allowed and which ones are taboos? (values' system)
- What other people say about themselves easily? (understanding of modesty, self-perception)
- When and how people look into other people's eyes (facial expression, gestures)
- When do people act in a formal way and when do they act informal? (Rules and behaviour in social context, understanding of personal space, gender roles, importance of time)
- What is the attitude towards violence? (understanding justice)
- How do you solve problems, individually or collectively?
- How do people interpret the behaviour and the attitude of others? (clothing styles, understanding of beauty, acceptance of differences)
- How do you celebrate holidays and key life events? (traditions related to celebrations and ceremony, eating habits, food, music, clothes);

## **II. Plenary discussion (20 minutes)**

After finishing the discussion in pairs and coming back to the venue, the whole group joins the plenary and the trainer initiates a discussion with the following questions:

- How was it to talk about everyday life influenced by culture in a cultural-diverse group? How was the atmosphere? What did you discover - did something surprise you? (Diversity / Differences)
- Let's hear the topics - Are there some topics that you have not thought are influenced by culture? (Visible and invisible part of culture)
- How did you learn about this, what are the channels, source of influence? Did your opinions, beliefs, behaviours change over time and why? (Contextual understanding of culture)
- Have you noticed any differences that may be difficult to understand?
- Have you noticed any differences that may be easy to understand and respect and maybe accept as a part of your identity?

Then, the trainer introduces and explains Bennet's Intercultural sensitivity model-from ethnocentric to ethno-relative stages of understanding differences as steps. (Denial, Defense, Minimisation, Acceptance, Adaptation, Integration) - T KIT 4 Intercultural Learning from (Sandu & Bajja, 2018)

**Materials needed:** Printed questions cut into small pieces of papers for the walk and talk.



### **Background documents and further reading:**

- T-kit 4: Intercultural Learning of the Youth Partnership of the Council of Europe and the European Commission, 2nd edition, 2018; at <https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning>



### **Recommendations for future trainers multiplying this session**

- The trainers should take care of tracking the time for walk and talk but it is also important to know the area for walking in order to avoid crowded spaces and distractions, and be back on time at the venue.





## Non-violent communication

**Session Title:** Non-violent communication

**Duration:** 180 minutes

### Background:

According to the T-Kit 12 Youth Transforming Conflict, "in contemporary society, non-violence is seen both as a "philosophy" and as a "powerful tool of (social) change." (Bajja, Genneby, Markosyan, & Ohana, 2012)

It is an active and even proactive "NO" attitude to any form of violence. This makes the philosophy of non-violence to be in front row in practicing zero tolerance to violence in everyday life.

The ability to listen with empathy may be the most important element, not only when dealing with intercultural misunderstandings, but when developing an attitude needed for constructive approach to conflicts in everyday life and work. Non-violent communication enables us to gain the trust and cooperation with parties involved in conflicts or influenced by its outcomes. Among its other advantages, empathic listening has empowering qualities. Providing an opportunity for people to talk through their problem may clarify their thinking as well as provide a necessary emotional release. This is why this communication approach and tool based on three basic elements - understanding facts, feelings and needs are fundamentals for any model of mapping conflict trying to resolve it or transform it.

More about non-violence can be found in Dilemma 9: Non-violence "T –Kit 12 Youth transforming conflict", Youth Partnership, COE and EC in the field of youth, p. 123-125, at <https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-12-youth-transforming-conflict>.

**Aim of the session:** To enable participants to use basic elements of non- violent communication as a tool for better understanding themselves and people involved in conflict

### Objectives:

- To understand the meaning of nonviolence as an active approach in supporting life, not only as disobedience to oppressive regimes or opposite of violence;
- To introduce non-violent communication not just as set of skills but as an active and responsible approach towards yourself and others;
- To understand the main elements of non-violent communication and how they make a difference in expressing yourself (I-speech and We or You-speech);
- To realise the difference between listening and empathic (active) listening.

### Competences addressed:

- Multilingual competences;
- Social and personal competence;
- Active listening skills;
- Empathetic outlook;
- Development of respect;
- Managing conflict.

### Methodology and methods:

- Brainstorming;
- Work in pairs;
- Introspective reflections;
- Plenary presentations;



- Theory inputs;
- Multimedia introduction;
- Cognitive mapping.

### **Session flow:**

#### **I. Non-violence messages: just words of enlightenment or values we act upon? (15 minutes)**

The trainer brings a small basket with cut papers on it. He/she explains to the participants that each piece of paper has a sentence/saying written in it. (Those sentences are taken from the work of non-violence communication topics, sourced from colleagues and publications available. Some of the sentences include proverbs, phrases from old times used by people but still present nowadays, as well as sayings from famous actors in this field such as Mahatma Gandhi, E. Roosevelt, and so on.) Participants are instructed that each one of them will take one or two sentences printed on the paper and think for a moment about what's written. Then, the trainer gives the sign when they can start approaching each other and share what they got in their papers. It is recommended that they try to approach as many people as they can in order to be able to hear more messages on non-violent communication.

Sentences:

- All that is needed for evil to win is for good people to do nothing.
- Wise people allow their children to make mistakes (and learn from them)
- If you want to make other people happy be compassionate. If you want to make yourself happy, be compassionate.
- Even the road long thousand miles begins with the first step
- Life gives us back only what we give to others
- It takes an entire village to raise one child.
- Do not be afraid to raise your voice against injustice, lying and greed.
- If people around the world will do it, it will change the world.
- There is no path to peace. Peace is the path.
- A wise man is not the one that gives the right answers but the one who asks the right questions.
- This world is a dangerous place to live in. Not so much because of those who do evil, but because of those who watch it and allow it to happen.
- Just as every war begins in the mind of man, so does peace begin in our thoughts. The same type that created the war is capable of creating peace. Responsibility for this lies in all of us.
- The culture of the mind must be subservient to the heart.
- Beauty without wisdom is like a flower in the mud.
- A moment of patience can prevent a huge misfortune. A moment of impatience can destroy a whole life.
- Watch with your mind, listen with your heart.
- When there is love. there is no darkness
- Whatever you give, it will find countless paths back to you.
- Adults make mistakes and children pay the price. Nature has no understanding of someone's justifications for their mistakes.

After they share their papers with each other, the trainer asks them: What are the values promoted behind these words?

He/ she writes the key words of their answers on a flipchart.



## **II. Non-violent communication (NVC) – introducing Rosenberg’s model (10 minutes)**

In order to give an in-depth learning about the NVC in the next exercises, the trainer continues the session by giving an introduction about the topic:

All human beings have a need to be understood and accepted by others. This acceptance and understanding can be reached through any form of communication that does not imply guilt, accusations, critics, attacking and so on - this is known as NVC. The trainer also introduces the participants with the Marshall Rosenberg’s model of NVC by emphasising the importance of listening without judgement towards the other person’s perspective and grasping behind the words, behaviour, and feelings. These “listening” strings connect parties and can open doors for building relationships even when we have conflicts. (Bajja, Genneby, Markosyan, & Ohana, 2012)

The trainer also introduces the four steps on developing non-violent communication and adds that the following exercise will be done about each step.

More about Marshall Rosenberg’s model of NVC can be found at “T –Kit Youth transforming conflict”, Youth Partnership, COE and EC in the field of youth, p. 137-138 <https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-12-youth-transforming-conflict>

## **III. Facts versus Labels – addressing Step 1 of NVC (10 minutes)**

After explaining the concept of NVC, the trainer continues the session by giving examples and pointing out differences between labels and facts as starting point in NVC communication such as: You are irresponsible person! / How can you go out without finishing what we agreed to do?

In order to give more practical examples, the trainer brings in the plenary the flipchart from the exercise “Pick me or not” (Session: Identity and groups), and together with the participants they have a look at the expressions they used during this exercise and relate them with labelling and facts. For instance: stubborn feminist – can be described as a person who has firm beliefs and acts upon them.

The participants are asked to practice in pairs the following:

- Think about some label you’ve got as a kid and you did not like it, and try to decode it with the help of your pair.
- Describe the situation when and how you have got this label. Try to explain from the perspective of the observer and focus on the facts that you might think of.
- How different does it sound now?

## **IV. Introducing Empathy - In your shoes (15 minutes)**

Participants are asked to form groups of three members. The trainer gives a paper and markers to each person and asks them to draw their foot on that paper and write their name. When everyone finishes that, the trainer asks people who have smaller groups to step on the papers of somebody else and by imagining that he/she is that person trying to answer the two following questions:

- If this person is an instrument, what instrument he/she would be?
- If this person is an animal, what animal he/she would be?

After some rounds, there is a short debriefing when the participants share their experience by answering the following:

- How was for you to stand in the foot of somebody else’s?
- Based on what facts you have found the answer to the questions?

The trainer concludes this part by giving a short input about the concept of empathy as a key factor on connecting and understanding each other. It is also mentioned that lack of empathy can lead to and is associated to most tragic atrocities of humans.



#### **V. Empathy of one's feelings – addressing Step 2 of NVC (30 minutes)**

Participants are asked to have some moments of individual reflection by following trainer's instructions. Each person gets a sketched human figure on an A4 paper. It is asked that they think about emotions (sadness, anger, fear, pain) that are found difficult to be expressed. Then, on those sketches, everyone draws the process where this feeling starts from and how it moves through the whole body. The drawing can be expressed through different colours, on different parts of the body, what words can express it, what look and behaviour, and so on.

Next, they are asked to work in pairs and share their drawing. While sharing their drawings to each other, it is instructed that they think about situations when they had those feelings and by connecting the feeling with the situation, they form a sentence:

"When .....happened ....., I felt....."

The trainer adds: When expressing your feelings, try not to use words such as ignored, rejected, neglected – according to Rosenberg, they are more diagnosis of interpretation of other's behaviour towards you. More explained in the video: "The Basics of Non-Violent Communication 1.5" <https://www.youtube.com/watch?v=CTb-GeUFbOk>.

#### **VI. Needs as universal motivators – addressing Step 3 of NVC (10 minutes)**

The trainer uses 10 minutes to give an introduction about the importance of needs and addressing them. He/she asks the participants to pay attention on the difference between sentences: "I am hungry!" and "I want ice cream!".

The trainer adds: "There is a difference between needs and wants-wishes/satisfiers. **Needs are universal and non-negotiable.** When needs are not met, we have a natural urge to fulfil them. The way how we do this can be very different, sometimes difficult to understand from different cultural and social perspectives. In order to understand conflict, it is essential to differentiate needs from wishes, wants, positions and interests. The knowledge and understanding the difference between needs, positions and interests can lead to resolving conflict. The positions are what parties say they want; interest is what they really want. When we distinct positions and interest, we enter space for all to manoeuvre - when coming down to the level of needs!"

After the introduction, each participant gets the "Inventory of needs" by Marshall Rosenberg - author of four steps model of NVC.

#### **VII. Understanding the needs – addressing Step 4 of NVC (20 minutes)**

Participants are instructed to join their partner for the next work in pairs. They are encouraged to work in the same pairs as in the previous exercise – regarding empathy. Their task is to think about the situations in which the feeling they described in the previous exercise (Step 1) has appeared to them.

The next task is to try to find out the need behind that feeling and the reason for feeling that way.

When they are done with the task, trainer emphasises that: Practicing the understanding of feelings and needs behind someone's actions and behaviour **is empathy**. Same process can be done intrapersonal (giving empathy to yourself) for the purpose of understanding your own reasons for doing something, as well as interpersonally - to understand other people's feelings and needs.

#### **VIII. The I- speech/statement (20 minutes)**

The trainer highlights two sentences and explains the difference between them:

- "It is your fault! You are irresponsible" or "We all know who is to blame"
- and
- " When you leave the office without checking your e-mail, I am worried and a bit frightened if I can trust you with our project. I need to know if something happened and what made you forget to check it."



The second sentence may be replied with an answer such as: "Can you give me suggestions on how to avoid a similar situation so I can continue with my work?". The trainer emphasises that blaming others makes things only worse and leaves the space for creation of conflict. Participants are asked to form small groups. They will be provided with some sentences which they will analyse, discuss in groups. Upon agreement, they will change these sentences to make them look as non-violent by using facts, feelings, needs assessment learned and request question.

The sentences provided are:

- You have disappointed me!
- Nothing I do is good enough for you!
- You are so lazy; you never finish on time!
- It is your fault!

When they finish, they join the plenary to discuss and share their new formulated sentences.

### **IX. Short video screening: Why can't we be friends (5 minutes)**

The trainer screens a video related to the topic called "Why can't we be friends?". The video is about readiness and right timing to listen.

Retrieved on November 2019, from: <https://www.youtube.com/watch?v=-MYVb9moLr4>

### **X. Active listening (30 minutes)**

The exercise about active listening is designed to be a group work where participants form groups of four, and are assigned to have a communication setting by playing different roles - speaker, listener, observer. The instructions for the roles are printed and shared to the participants to read them. The role of "Listeners" has a hidden agenda to show behaviours which can be obstacles to understanding.

The description of each role and task is:

- 1) **Speaker:** Think about a movie that you really like; what and why it impressed you? You can say what it is about and then explain the reasons that make you feel connected with that movie. You have 2 minutes to prepare the task and 5 minutes to present it.
- 2) **Observer:** Pay attention on the dynamic of communication process - the speaker's body language and emotions related to listeners' behaviour. You can take notes but you cannot make any verbal comment. Only speakers and listeners can communicate.
- 3) **Listeners:** Your role is to listen to what the speaker says, but with an additional assignment. By the use of body language, express your interest in what the speaker says – keep eye contact, nod your head, and so on. However, at some moment (when appropriate) you should use two (2) relevant reactions in order to raise discussion.

The reactions are taken from the below text:

- Giving advice: "I think you should/shouldn't..."; "If I were you, I'd..."; "There's a great movie about..."
- Correct it: "That's not how it happened"; "But you're the one who..."; "I never said that!"
- Sympathise: "Oh you poor thing"; "How can people do that?"
- Investigate / Interrogate: "When did this happen?"; "How come?"; "Why didn't you tell to?"
- Take the story: "That reminds me of the time..."; "I know how you feel. That happened to me too when I..."
- Shut-down feelings: "Cheer up. Don't be so sad"; "Stop feeling sorry for..."
- Evaluate / Educate: "What is this telling you?"; "You're just too unrealistic."; "The trouble with you/them is..."
- One-Up: "That's nothing! Listen to this!"

After the task performance, the trainer conducts a short debriefing with questions for each role:

- Speakers: How was this exercise for you? Did you manage to tell your stories?



- Observers: How was your role for you? What did you notice about speakers and listeners' behaviour? Could you follow the change in dynamic of communication?
- Listeners: How do you feel? What was challenging for you?
- Question for all: How does this kind of listening/non-listening reflect our everyday communication?
- Based on this experience, how would you define active listening?

### **XI. Mapping active listening (15 minutes)**

Altogether, the trainer and participants make a cognitive map about active listening. This is done through reflecting about feelings and needs, clarifying thoughts through summarising and paraphrasing, showing support non-verbally, words of support and so on.

**Materials needed:** Paper with blank drawing of human figure per participant, List of needs per participant, computer and projector, printed tasks for role plays, flipchart and markers

#### **Background documents and further reading:**

- The purpose of non-violent communication by Marshal Rosenberg – retrieved on November 2019 from: <https://www.youtube.com/watch?v=Mybk7qMtjeo>
- Expressing feelings by Marshal Rosenberg in Basics of NVC 1.5 – Retrieved on November 2019 from: <https://www.youtube.com/watch?v=CTb-GeUFbOk>
- More about NVC by Marshal Rosenberg and the original list of needs – Retrieved on November 2019 from: [https://nonviolentcommunication.com/pdf\\_files/feelings\\_needs.pdf](https://nonviolentcommunication.com/pdf_files/feelings_needs.pdf)
- Methods of communication in "T –Kit Youth transforming conflict", Youth Partnership COE and EC in the field of youth, p. 123-125, 136-138. Retrieved on November 2019 from: <https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-12-youth-transforming-conflict>

#### **Recommendations for future trainers multiplying this session:**

- This session is designed in one flow. However, it is recommended for future trainers to make short breaks between the exercises if they see that the group is tired. It is important, when people practice empathic listening and share difficult feelings, that the trainers check with each group how much time they need and be flexible.
- NVC might seem simple with its four (4) main steps, but in fact it is a life practice. Every new situation of confrontations or misunderstandings can be an opportunity to create or fall into aggression and circles of accusations. If the trainer/facilitator sees that participants' discussion is leading through such situations, it is recommended to give them enough time and space to think and approach empathy. The trainers/facilitators should encourage them to try to share their feelings and look for needs – this might bring them closer.
- Understanding people through language of observations, feelings and needs is a universal channel of communication and that is how a perfect language for developing intercultural sensitivity and acceptance of diversity is created. The trainers should find the right moments during this session to connect it with intercultural learning and dealing with conflicts.
- The trainer needs to have experience and practice with NVC. Even though the steps might seem easy and practical, practicing can be challenging for the participants coming from different cultural backgrounds, gender, age to talk about feelings and needs.
- For the exercise on Active listening, the trainers should feel free to give the Speakers instruction to think and speak about topics that they as trainers recognise as relevant for your group.



## Conflict Transformation

**Session Title:** The constructive understanding of conflict and conflict transformation

**Duration:** 180 minutes

### Background:

Constructive approaches to conflict are based on values and principles of nonviolence. Being able to understand different perspectives, handle emotions with empathy and search for needs that are not met, analyse and raise chances for finding mutually satisfying solutions, requires having developed communication skills, especially listening and understanding of what lies behind different perspectives of parties involved in the conflict. Having this in mind, this session is designed to be implemented after several days of intercultural dialogue, as well as learning and practice of non-violence communication skills. Working together and practicing understanding of each other is necessary for creating a safe space and trust building, hence being able to tackle topics such as dealing with the past or deconstruction of enemy images.

**Aim of the session:** To increase awareness and understanding towards promoting a peaceful, democratic and inclusive work in dealing with a conflict.

### Objectives:

- To explore different attitudes, understandings and feelings associated with a nature of conflict;
- To understand how different approaches, lead to different outcomes of conflict;
- To experience positive outcomes of cooperation in conflict situation;
- To understand the complexity of conflict - its visible and invisible parts;
- To understand the dynamics of conflict - when and how can non-violent communication de-escalate it.

### Competencies addressed:

- Communication skills (verbal);
- Empathetic outlook;
- Sociability;
- Critical thinking and analysis;
- Managing conflict.

### Methodology and methods:

- Experiential learning and debriefing;
- Energisers;
- Small group - creative work;
- Presentations;
- Brainstorming;
- Role playing;
- Theoretical and practical input.

### Session flow:

#### **I. Introduction to the programme of the day and topic (5 minutes)**

The trainer starts the session introducing the participants with the programme of the day and giving a short introduction about the concept of conflict transformation and its importance.





## **II. Arm wrestling (30 minutes)**

The trainer gives instruction for the following exercise. It is recommended that the participants work in the same pairs from the previous exercise on "I-Speech". They are instructed that each pair will be sitting in the table, confront each other for the so-called arm-wrestling exercise.

The following instructions are: You score a point every time you get the other person's hand touch the table. Win as much points as you can. You have 60 sec. Every pair has the chance to do the same process.

After each round, the trainer raises the discussion by asking the questions:

- 1) How did you behave? How did that behaviour make you feel?
- 2) How was the communication?
- 3) How much did you score?
- 4) Could you score more? How?
- 5) What have influenced your perception of situation?
- 6) How do you usually understand conflict?

Then, he/she adds more input of conflict: "A disagreement of involved parties who **perceive** a threat to their needs, interests or concerns." (Bajja, Genneby, Markosyan, & Ohana, 2012) Conflict can be seen as a threat or chance to growth. There should be distinction between conflict (neutral) and its consequences. The way we see it is the way how we deal with it.

## **III. Different approaches (and behaviour) to conflict (60 minutes)**

Participants will be divided in 5 small groups to work on the following task. Each group will work on and represent an approach which is used to deal with a conflict. These approaches are: competition, avoidance, submission, compromise, cooperation. Each group gets a paper with four-panel chart drawn, like a page of a cartoon with four fields. In the first cell, there is a drawing. They need to think how the story continues according to the description of behaviour they receive and continue to draw the other three fields which are blank.

The question to complete the task is: What happens according to your approach to conflict? Draw the rest of the cartoon and how it ends.



*Image: Example of cartoon presented in the paper.*

The approaches' description provided to the groups are:

- **Avoidance** – such strategy is optimal, especially when the situation is not significant for us and there is no need to spend the energy and resources. It is sometimes better "not to communicate", as chances to improve are close to zero.
- **Competition** – represents satisfaction only in your interests, by not taking into consideration the interests of the other party. Such strategy frequently is quite logical (for example in sport competitions, competitions in high school, in employability, and so on). However, sometimes oppositions get destructive character by aiming "a victory at any cost", dishonesty and thus severe receptions comes to the presence.



- **Submission** – represents a compliance to the opponent, by not taking into consideration the own requirements and needs. Submission can show a good will and understanding by having into consideration the meaning of the issue, weakening the intensity in attitudes, and stimulating the situation to transform from confrontation to co-operation. Such strategy saves up resources and keeps attitudes. But sometimes concession is perceived as a display of weaknesses that can lead to escalation of the conflict. We can be deceived, expecting reciprocal concessions from the opponent.
- **Compromise** – mutual concessions of the parties. It is considered as the ideal compromise – satisfaction of interests of each of the parties on half. However, at times, each party might think they are doing bigger concessions comparing with the other (or it only seems that way), that can lead in the future to even greater strain of relations. Frequently the compromise is a temporary output, as any of the parties do not reach a full level of satisfactions.
- **Cooperation** – satisfaction of interests of both parties. Transition is necessary for co-operation from upholding the positions to deeper level on which compatibility of interests is found out. In such strategy, each party is aware of each other's issue and they agree to work together to solve them. Cooperation is known as the win-win approach. Intellectual and emotional efforts of the parties, as well as time and resources are necessary for co-operation as an approach to conflict. (Bajja, Genneby, Markosyan, & Ohana, 2012)

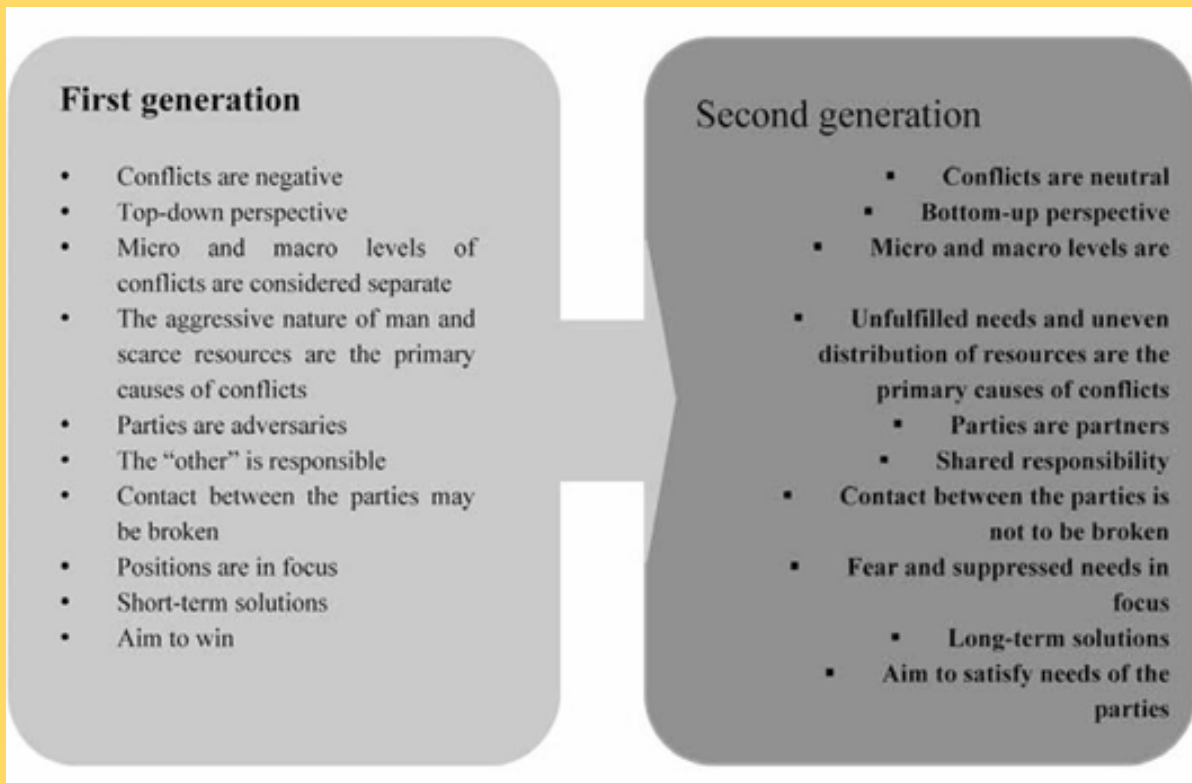
After the completion of the task, each group presents their cartoon stories and the understanding of their approach. The trainer gives some time for reflection by addressing the questions:

- Have you noticed different endings in the story that has the same beginning?
- Can you think about conflict situations when you use different approaches?
- Can you choose an approach? What makes it difficult to choose?
- How do you see different approaches to a conflict in relation to (your) culture and reality? Where did it come from, how did this grow in you?

#### **IV. Generations of thinking: Power versus Cooperation (10 minutes)**

The trainer gives more input to the topic of understanding the conflict according to the T-Kit 12 "Youth transforming conflict: Power versus Cooperation". There is also presented a comparison of thinking approaches between two generations and their perception on conflict.





*Image: Power versus cooperation. Retrieved from: T Kit 12 "Youth transforming conflict" page 99. (Bajja, Genneby, Markosyan, & Ohana, 2012)*

#### **V. Conflict dynamic-escalation (10 minutes)**

The trainer explains different stages in escalation of conflict. It is important to accent how and when a conflict can escalate. As long as there is an open communication channel between parties (until step 4) and wish to save the relationship, conflict can be resolved using constructive communication skills. When Dialogue is abandoned and focus increased on behaviour, then the need for intervention from the third party is necessary. (Bajja, Genneby, Markosyan, & Ohana, 2012)



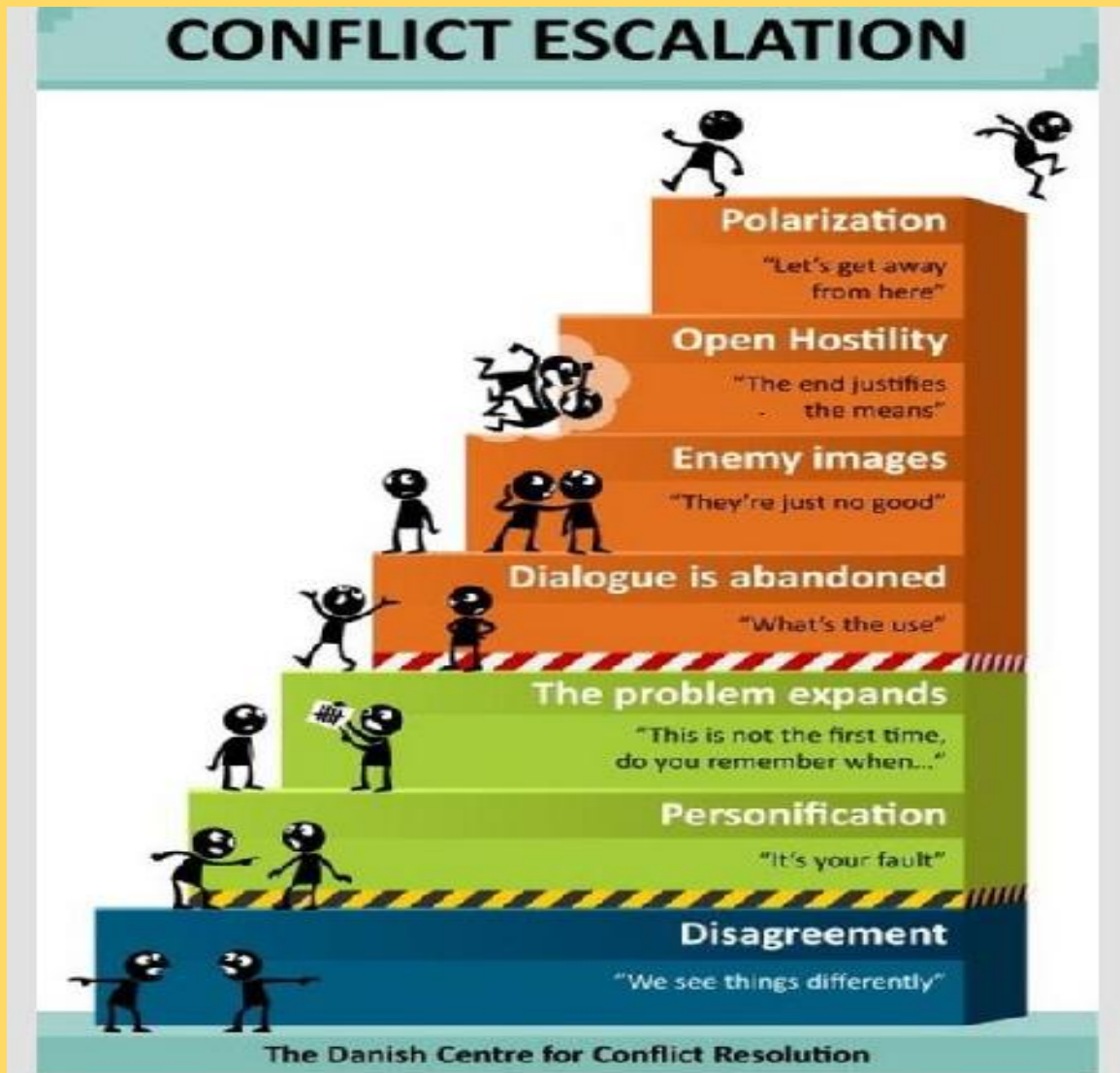


Image: The stages for conflict escalation. Retrieved on November 2019, from: <https://www.slideshare.net/aquatixpharma/the-role-of-diplomacy-its-effects-in-multicultural-conflict-management>

**VI. Creativity and Conflict transformation (5 minutes)**

The trainer continues the session by sharing a case which needs creative problem solving from the participants. The case goes as: "Imagine you are on an airplane. In front of you there are two bicycles and behind you there is an elephant. Suddenly the engine stops. What do you need to do?"

Participants brainstorm as the trainer tries to encourage thinking out of the box. The correct answer is: "You get down from the airplane on a carousel."

The conclusion is that we cannot solve problems with old solutions that do not work. Looking for solutions is a creative process itself.

**VII. Practice conflict analysis and negotiation (60 minutes)**

The participants are divided into four groups. They are instructed that every group has a different role by addressing the same story. Everyone receives the story, a description of their party (community), and a list of questions to discuss inside the group before the meeting with other groups. The task is to analyse the conflict using the method: Onion of positions, interests, and needs.

**The story:**



The international foundation and the City wish to open an intercultural centre in the multicultural part of the neighbourhood. Three divided communities are living there. When the building started, none of the communities reacted, they just observed what is happening. When the opening day is almost over, representatives of the foundation and the city, called members of different communities to join in decision making **about the name and the mission of the centre**. Nobody showed up. After sometime, all have been called at the city office to sit at a round table and try to find a common solution for the name. Participation is voluntary and there is no party who is facilitating a solution. Four sides need to come to an agreement that meets everyone's needs rather than bargain over position. Use non-violent communication and try to understand (map) the conflict in searching for a solution.

***Parties involved:***

- ❖ The first community: "You are the ones who call themselves "Fishermen" and you say you've been living here from the "old ages", for centuries. You are very traditional and have all kinds of different customs and celebrations all over the year. You have endured through history to be "protected" from the influence of "newcomers" and you aren't too keen to meet with others."
- ❖ The second community: "You are the ones who call themselves "Greenish". You are very much connected to nature and you value a simple life. Your community is low income, has a high number of unemployed people and lives mostly from gardening. You usually have celebrations on an open air but would like to have a space where you can gather and share great legends and myths."
- ❖ The third community: "You are newcomers. In your community, there are families from different places. They all came for a job in a newly open international company. You feel a bit alone and do not have too many chances to meet with the others. More or less, when you do the celebrations, happens in small circles. You like the place and the city but still live on a work-home-work routine. It would be nice to have a place in the neighbourhood which can somehow make you more visible."
- ❖ City and foundation group: "You invested time and money and you want that the cultural centre is opened and starts functioning. It is important from your perspective to see citizens take an active part in building a name and a program of it."

***Questions for each small group to analyse before the meeting:***

- Think about before round table begins: What is your standpoint on the issue. Describe the situation the way you see it. What is that you want? How did you behave so far?
- Think what is the real issue here? What is in contradiction? What do you really want? Or don't want?
- Think what are your needs? Can you fulfil them with the others? How?

All groups choose their first representative for the first round of discussions which is conducted in three steps: positions, interests and needs. The representatives change time after time. After a long discussion, they offer an option for solution about the name and their role in the life of the centre.

The trainer gathers everyone in the plenary for the **debriefing**. The questions of discussion are:

- Was this exercise difficult/easy for you? Which parts of the exercise were more challenging?
- Which issue appeared as the most important in analysis (mapping)?
- How was the negotiation process?
- How satisfied are you with the result?
- What are the main lessons learnt for you, based on this experience?

The trainer concludes the session by mentioning the visible and invisible elements of a conflict. Furthermore, he/she emphasises that methods of negotiation can be done on one of the three levels of conflict. For conflicts that have gone further, a third-party needs to intervene. However, some questions are essential to explore:



1. Do I want to resolve the conflict? Do they want to resolve it? - Be willing to fix the problem/If they are not willing, think of a possible mediator.
2. What is my point of view? What is their point of view? - Describe the situation.
3. What am I feeling? - Am I too emotional? Could I get more facts? Should I take time out to calm down? Should I tell them how I feel?
4. What are the needs of everyone involved? - Write them down.
5. What do I want to change? - Look for positives, not negatives. ("I want to...", not "I don't want to...")
6. What are the possibilities? - Think about as many solutions as you can, don't worry about what is realistic at this point.
7. How can we both win? - Pick the one solution that gives everyone more of what they want.

**Materials needed:** Tables for arm-wrestling, printed cartoon sheets, printed conflict approaches for groups (5 in total), PPT on conflicts, printed case and description of communities for role play for round table, round table and chairs



#### **Background documents and further reading:**

- More about understanding conflict and transforming it: T Kit 12 "Youth transforming conflict", Partnership EC and COE in the field of youth work, 2012; Retrieved on November 2019 from: <https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-12-youth-transforming-conflict>
- Shushania N, Educational report "Building bridges in Conflict areas", Turkish NA, SALTO SEE, SALTO EEC and SALTO CD, 2007



#### **Recommendations for future trainers multiplying this session:**

- This session is very dynamic and requires active participation from the group in different roles and tasks. It is important to give them essential learning about conflicts and dealing with it and then giving the opportunity to practice it. In this way, they will be socially, emotionally, and intellectually involved and then new experiences and better understanding will appear in working in approach of "co-operation".
- After the Arm-wrestling exercise, it is important to facilitate the debriefing carefully. There are chances that some participants did not see the exercise as a competition. This can be a good moment to reflect and accent the presence of different perspectives.
- When talking about visible and invisible parts of the conflict, use the examples of previous exercises about the non-violent communication, in order to have a practical understanding.
- When working on conflict analysis, no matter which kind of method you are using (mapping, ABC Triangle, Onion, Tree of conflict, and so on), make it clear to be understood by the participants in order to perform the exercise correctly. Different methods can be found at the T-Kit 12 – Youth transforming conflict.



## Political and Social context we live in

**Session Title:** Political and Social Context we live in

**Duration:** 180 minutes

### **Background:**

In the previous days, participants have had the opportunity to explore and learn more about intercultural learning, reconciliation and peacebuilding. In this phase of the training course, participants will share and discuss the social and political realities in their countries. The highlight is also to try to identify the influence of youth work and youth programmes in changing local realities. Moreover, the focus will be on positive and good examples of the programmes or youth initiatives, examples on how people work and live together.

**Aim of the session:** To reflect on the political and social context in our surroundings and their impact on community lives and youth work.

### **Objectives:**

- Sharing knowledge in the group about the past conflicts in (their) communities;
- To identify common challenges and opportunities;
- Sharing the present situation and influence of the media in peace building processes.

### **Competencies addressed:**

- Analysing - research;
- Critical thinking;
- Presenting.

### **Methodology and methods:**

- Small group discussions;
- Brainstorming;
- Research and presentation.

### **Session flow:**

#### **I. Introduction to the session and task (10 minutes)**

The trainer opens the session by giving a short introduction about a social and a political context and the influence they can have in youth work and programmes. It is presented to the participants that they have to work in their country groups and conduct research according to the questions given by the trainer. Then they will prepare and present their tasks.

The questions for the completion of the task are:

- How do these contexts influence our youth work and our beneficiaries?
- What is the influence of the past conflicts/wars on our beneficiaries in communities?
- How do we deal with it?
- What are possible ways to deal with it?
- What is the media landscape in our communities?
- What makes youth involvement in media necessary and important?
- Which point of view do youth media makers bring to society?

#### **II. Group work and research – country groups (90 minutes)**



The groups start their work with searching for information and preparing the presentations about their countries.

### **III. Presentation of the country groups and discussion (80 minutes)**

When finishing with the group work and preparing their presentations, everyone joins the big group in the plenary. Each country group has to present their work in about 10-15 minutes followed by questions for discussion from other participants and trainers.

**Materials needed:** Papers, pens, flipchart papers, computers, prepare good internet connection.

#### **Recommendations for future trainers multiplying this session:**

- Participants usually find this session and the topic very important, especially because they have an opportunity to hear different perspectives and reflect upon those. Thus, in case they ask for more time to work on the research, it is recommended to provide them with more time and to be flexible with the time on presenting.





## Dealing with the past in post-conflict areas

**Session Title:** Dealing with the past in post-conflict areas

**Duration:** 180 minutes

### **Background:**

Dealing with the past and peace building are both processes that encompass and strengthen each other. Involvement in the process of dealing with the past can bring challenges and painful emotions. It is important to see it as a chance to bring peace for individuals and the community. (Fisher et al, 2007). It is a fragile and complex process. Working on deconstruction of the myth of 'ethnic war' which produces enemy images and empower reconstruction of identities can be challenging for youth workers. Anyone who has interest on working on these topics within youth work programmes, needs to have basic knowledge of non-violent communication and constructive approach to conflicts, but most importantly needs to build a safe atmosphere within the group in order to be able to tackle sensitive issues. There are cases when just by being in the same place with the "enemy" can be seen as a betrayal. On the other hand, open conversation about losses and pain brings respect for the victims and chance to examine dominant narratives about conflict and war and create new ones that takes us further to peace.

This session is not designed with a purpose to reconcile people or groups but to get closer to process of dealing with the past and complexity of it. By bringing any person who has directly experienced a war, leaves space for conflictual situations. Therefore, this session comes after several days on working in intercultural learning and diversity; after enabling participants to practice empathy, and work on acceptance of different perspectives.

**Aim of the session:** To empower participants towards constructive approach in the process of dealing with the past as a part of peace building.

### **Objectives:**

- To reflect personally on issues from the past and practice empathy towards oneself and the others;
- To search for common understanding of the meaning of dealing with the past to generations born after the conflicts;
- To raise awareness of the importance to understand the past in a context of building a stable peace;
- To introduce some of the mechanisms of reconciliation and constructive understanding/dealing with the past.

### **Competencies addressed:**

- Empathic outlook;
- Personal and social competence through showing empathy and non-judgmental attitude;
- Critical thinking.

### **Methodology and methods:**

- Individual and group reflection;
- Image and forum theatre exercises;
- Pre-prepared interview;
- Theoretical inputs;
- Small group work and brainstorming.



## Session flow:

### **I. A space for dealing with difficult experience (50 minutes)**

The session starts with an activity for trust building. Participants are asked to stand up and walk quietly through the room while waiting for further instructions from the trainer. After peaceful moments of walking, they are asked to think about some beautiful situations in their life.

The trainer's further instructions: *"Now stand in a chosen place inside the room and try to remember the situation in details and how did you feel during that situation. Make a posture that shows your inner state of mind. Continue walking around and think about the first days of this training course and how were the past few days. Now meet another person and start walking with each other by keeping a distance as you do before you get to know somebody. Walk around the room by getting closer with each other as you now know each other better – side by side. One of you has to close his/her eyes now and follow the partner by just touching the fingertip."*

The participants continue doing this and at some point, they are asked to change roles. Later on, to change the partners in silence.

The trainer calls the whole group for the first round of debriefing. They are asked the following questions:

- How was this exercise? Which role do you prefer - to lead or to be led?
- What was difficult?
- What is our first reaction when we do not feel safe? What did you do? How about in real life situations?
- What about the relationships that you have built here that makes you feel safe and trustful?

After a short debriefing, the trainer calls them for the second part of the exercise. Participants are asked to stand up again and walk around the room as previously. Now, they have to think about a life situation that was difficult and challenging for them, or when feeling threatened.

The trainer's instructions continue as following: *"Keep moving around the room and try to remember that situation in details, the feelings you had, the thoughts you had, if you shared that situation with someone, and if you had any support regarding that situation. Look around the room and make your personal shelter."*

Participants are guided that they make their personal shelter/space with a tape around them, depending on how much space they need in order to feel safe and no one can approach. Now, everyone tapes and stand in their safe zones.

At some moment, the trainer approaches some participants, one by one and says: *"Something happened and the border of your space is moved away"*. Thus, the trainer removes the tape from the floor by approaching participants. He/she continues: *"You cannot be here anymore. Decide what will you do?"*

While the ones, without safe zones, feel confused and seeking what to do, the others who still are in comfort spaces start moving away their border and accepting them in their spaces. In the end, everyone chooses to stay without border.

The group is gathered again in plenary for debriefing. Trainer raises the questions for discussion:

- What did the defined space bring?
- What were your thoughts when you were left without it?
- How did you transcend that moment?

In the end, the trainer sums up the connection of the exercise with the concept of dealing with the past. The relation between them is explained by using the stages of recovery, and by highlighting the importance of providing a safe space when working with communities that were directly or indirectly influenced by conflict and wars. The stages of recovery are:



- Having a healing relationship
- Provide Safety
- Remembrance and Mourning
- Reconnection

More about these stages can be found in Herman, Judith Lewis. 2005. "Justice from the Victim's Perspective".

## **II. Gentle Washing (10 minutes)**

Participants work in pairs, same ones as from the get trust walk. The task is as follows: One of them sits in the chair and close his/her eyes. The other person imagines that he/she is holding a gentle brush. He/she has to use that brush carefully, all over the partner's hands, shoulders, head, body, legs, feet, until all remains of the hardships from the past are vanished. Then they switch places and go through the same process.

## **III. Reality of living with trauma (50 minutes)**

This part involves an interview with a guest speaker. It is not an ordinary interview. The trainer and the guest - war veteran, have already established constructive relationship and the guest has an experience in working with youth on topics of reconciliation and dealing with the past. The trainer introduces the guest and starts an interview with him, giving first information of his profession, age, and life before the war in former Yugoslavia. Then the interview goes in direction of his experience in the war, his involvement, dealing with the situations, and the existence of any kind of support.

Participants then have few minutes to think of some questions for the guest and write them on paper. The trainer will collect the papers and sort out the questions. Then he/she reads them and the guest answers – this approach will allow better managing of the conversation, which, due to the sensitivity of this situation, can easily become discordant.

In the end, participants will be able to share the feelings/impressions when listening to this story, and how much potential do they see towards reconciliation in parts of Europe and the world where there were some conflicts.

## **IV. What does 'constructive' and 'deconstructive' ways of dealing with the past mean? (10 minutes)**

Trainer writes in the flipchart two concepts: constructive and deconstructive.

Participants have to brainstorm about their meanings and at the same time being encouraged from the trainer to relate it with their so-far learning in the training course. It serves as initial point to start the discussion and understand the concepts. The trainer, by gathering ideas and concepts, explains these concepts and writes those key words in the flipchart.

Some examples provided can be:

- crossing borders, spend time together and drain out stereotyping
- learning from others, realising the significance of multiple perspectives in interpretations of stories from the past
- development of capacities for empathy and cooperation with sharing feelings

## **V. The Past and young generations (30 minutes)**

This activity is adapted from the exercise "How Our Societies Treat Past" taken from manual "Reconciliation?! A training handbook on dealing with the past", p.101)

The trainer gives each participant a set of questions and asks them to reflect individually on them. The questions consist of the following:

- What are the issues related to the past in your society?
- What stories are kept in silence (taboos)?
- Why are we silent about some things?
- How do you feel about this?
- How stories from the past influence you and your generation?



- Are they still difficult to talk about?
- What do you think is lacking?
- What do you think can be a role of young people?

After individual reflections, participants are divided into small groups of maximum four (4) people and share their reflection. After they are done, the trainer brings everyone in the plenary for a short debriefing by asking:

- How was it for you to ask yourself these questions?
- How was it to share the answers within the group?
- Have you notice any commonalities?
- What would be your recommendation for constructive approach within youth work regarding understanding and dealing with a past for building peace?

## **VI. Truth, Justice, Forgiveness and Peace (30 minutes)**

The trainer divides participants into three (3) groups by giving the following task: Try to define one of the three elements of dealing with the past process (truth, justice, forgiveness). Each group is assigned to work in one element; they receive a set of Dixit cards and have to pick a card which associates them with the element they have to work with.

In their group, they discuss about the element following with the decision which card to pick that represents their outcomes. The groups present the chosen card and give further explanation for the others about their brainstorming and outcomes of discussion.

After each presentation, the trainer stand in the middle of the room by saying: "If I am a lasting PEACE, where is your place in relation to me?"

Groups start to further discuss and brainstorm their ideas about the question of the trainer. After the discussion, trainer provides additional elaboration about each element they had to work on.

**Materials needed:** Flipchart paper, marker, printed questions for individual reflection, Dixit cards, printed description of concepts



### **Background documents and further reading:**

- Fisher S., Abdi D.I. and others in "Working with conflict-skills and strategies for Action", Zed Books, London, 2007, p. 129-136
- T –Kit No 12 "Youth transforming conflict", Partnership COE and EC: <https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-12-youth-transforming-conflict>
- Franovic I, Dealing with a past in the context of ethnonationalism, Berghof Research Center for Constructive Conflict Management, 2008
- Franovic, I. Vukosavljevic N, Smilding T, "Reconciliation?! A training handbook on dealing with a past", CNA, Sarajevo, 2012, p. 101: <https://nenasilje.org/en/reconciliation-training-handbook-for-dealing-with-the-past/>
- Peacebuilding-A Caritas training manual: <https://www.ngoconnect.net/resource/peacebuilding-caritas-training-manual>



### **Recommendations for future trainers multiplying this session:**

- Having in mind that the topic of the session and the part regarding painful experiences is the most challenging one, the trainers should be empathic and think about using creative methods as body expression, image theatre, creative writing, and so on.
- When approaching this topic with a group formed by participants from conflicted areas, the trainers should have in mind that it can bring bitterness, denial, sadness, resistance. These reactions are expected in processes of changing perception, and re-examine beliefs. It is important to make this acceptable and see it as a learning path. This way, participants will recognise that all the above-mentioned reactions are part



of the learning and understanding process, for the purpose of positive changes and peaceful future.

- When facilitating the activity “Find a space”, it is important to explain how finding space in a room is connected with the process of reconciliation and dealing with the past. One way of enabling reconciliation is by making space for others. This can be physical space, where zones or areas are created in order that people feel safe. At other times, new social spaces can be created, where people can speak their minds, think aloud, and talk together with others about the future, like the one we try to create within youth work.





## Peacebuilding

**Session Title:** Peacebuilding

**Duration:** 180 minutes

### **Background:**

Peacebuilding is a process that includes steps and individual actions that contribute to building bridges of communication, cooperation, understanding, and trust, with the main purpose to contribute to a shared and mutual sense of security and awareness of interconnectedness. Reconciliation is not a concession to former enemies; it is a process of self-healing in a society where it further recognises the need and importance of constructive cooperation with former enemies, which leads to a fundamental change in relations and creates a mutual sense of security. (Franovic & Vukosavljevic, 2018)

**Aim of the session:** To introduce participants with the concept of peacebuilding and useful tools to adapt in their youth programmes.

### **Objectives:**

- Better understanding of what peacebuilding is;
- Better understanding of values and principles of peacebuilding;
- Developing a culture of criticism and self-criticism;
- Creating space for better understanding of others and promoting non-violence.

### **Competencies addressed:**

- Practical thinking;
- Human awareness;
- Personal and social competence through showing empathy and non-judgmental attitude;
- Critical thinking.

### **Methodology and methods:**

- Group work;
- Individual work and sharing.

### **Session flow**

#### **I. Introduction to the topic and preparation for group work (15 minutes)**

The trainer describes shortly the programme of the session and gives a brief introduction about the peacebuilding as a concept, and its values. It is presented to the participants that the session will focus into understanding by practical examples the concept of peacebuilding, in order for them to explore tools and methods, understand the concept practically and be able to deal with such topics in their community.

Furthermore, it is presented to the participants that they will have a group work and the instructions are the following: Participants are divided into three (3) small groups. The trainer explains that this part of the session will be improvised as a World Café type of working. There are three tables in the working room. Each group will use one table to work with their team in the assigned task/question. They are instructed to appoint a leader/host in each table who will stay there all the time to host the guests from other tables. The first round of discussion will be with the designed groups in each table, whereas after some minutes, they can change tables in order to learn and contribute to each table and the task. The hosts must remain in



their tables all the time in order to explain the work to the guests and collect ideas and answers. After several rounds, everyone gets back in their first assigned groups and prepare outcomes for the discussion.

## **II. World Café - group work (60 minutes)**

The groups gather in their tables to start the process as instructed from the trainer. The topics for the table discussion are:

- What tells us to live in peace?
- What tells us not to live in peace?
- What could lead to someone next rate?

## **III. Presentations (40 minutes)**

Each group host with the help of their team gives a presentation about the work results in their table. Other participants ask questions and/or add more input in the presentation.

## **IV. Barometer (25 minutes)**

The trainer divides the working room into two parts with two walls which represents two different attitudes. One wall represents - ***maximum agreement with the statement***, and the opposite wall - ***maximum disagreement with the statement***. It can also be that on one end of the room, you put a piece of paper on which you write "I agree", and on the other end, a paper with "I Disagree".

There are also some numbers between the two walls which represents the level of positions – level of agreeing or disagreeing. The instructions are: The facilitator reads the first statement and the participants step into the so-called barometer in a position that reflects their opinion - I agree or disagree with the statement. Then, some participants explain why they have decided to step in this position. Explanations on decisions go from one end of the barometer to the other (each category or level), but the direction of motion (from Agree to Disagree and vice versa) can change from statement to statement. The same procedure repeats with each statement.

Topics of statements for the barometer:

- Return of refugees to their homes
- Religious institutions
- Emphasising their national identity
- The death penalty
- NATO bombing of Serbia and Montenegro
- The Hague Tribunal
- KFOR
- Feminism
- Military service
- Trial of war criminals in their countries
- Abortion
- Media censorship
- Peace activism
- 51% are women in politics
- Patriotism
- Humanitarian aid
- The Dayton Agreement
- Introducing religious education in schools
- Construction of Ferhadija in Banja Luka
- Positive discrimination
- NGOs - NGOs



- Globalisation
- Tradition
- The Chinese
- Americans

#### **V. My own definition of peace (40 minutes)**

The trainer starts the exercise by asking participants to think about the question "What is peace?". Participants have to come up with at least four definitions of peace, and write them in separated paper by using different colours. When they are done with this part, they have to put all papers on the floor which figuratively represents a sea of peace definitions. Everyone reads the papers by walking peacefully through the room.

When everyone is done with the reading, they are asked to pick one definition that they fully agree with (not necessarily the one they wrote themselves) and to explain why they choose it.

**Materials needed:** Printed statements, papers in different colours, pens, music;



#### **Background documents and further reading:**

- For this session, we used some parts for the session from this guide (Retrieved in November 2019): <https://nenasilje.org/publikacije/pdf/Handbook/Nenasilje-Priručnik-IzgradnjaMira.pdf>



#### **Recommendations for future trainers multiplying this session:**

- The trainers should take care of the time for the barometer activity. After the world café activity, participants might be very talkative and willing to share and to discuss





## Deconstruction of “enemy” images

**Session Title:** Deconstruction of “enemy” images

**Duration:** 180 minutes

### **Background:**

There can be no lasting peace without understanding the root causes of extreme conflict such as the war. An important step in transforming post conflict societies is deconstruction of the myth that the cause of the war lies in belonging to different (ethnic) groups. Believing that (ethnic) differences are to “blame” is a political or other (economic, religious) misuse and manipulation. People with different cultural (ethnic) background will always exist, so is it possible that they live in constant fear of each other? It is nationalistic and ethnic nationalistic myths and narratives that keep this fear of differences as an instrument to make people feel safe or not. Thus, this source of fear must be understood, deconstructed and neutralised. (Franovic, Vukosavljevic, & Smidling, 2014)

So, it is of great importance to work on deconstruction of these narratives based on enemy images. For young people who have never been taught in critical thinking and analyses but live in post conflict areas, can be challenging to look at their realities analytically and try to see how and who is (re)making enemy images in public life. It is also challenging for them to realise that something they accept as a part of their identity is just a made-up story for someone’s purposes.

**Aim of the session:** To raise awareness about the existence of enemy images in our realities and make space for re-examination of collective narratives and beliefs based on fear from others.

### **Objectives:**

- To understand what collective narratives are and what’s the purpose of them;
- To raise awareness about nationalistic and ethnocentric or any other narratives based on discrimination and negative images of others in societies they come from;
- To critically analyse which group are presented as “enemies” and who is behind these constructions;
- Explore strategies to deconstruct existing enemy images working with young people from divided communities, based on personal experience.

### **Competencies addressed:**

- Critical thinking;
- Situation analysis;
- Multicultural competences;
- Empathetic outlook;
- Media literacy.

### **Methodology and methods:**

- Small group research;
- Self-reflection;
- Creative collage;
- Creative writing.



## **Session flow:**

### **I. The perception of 60 seconds (10 minutes)**

The session starts with conceptualisation of the 60 seconds. Participants stand up, and are asked to close their eyes and count in silence the 60 seconds. After 60 seconds reached, they open their eyes and sit down until everyone finishes.

The trainer instructs participants to shortly discuss in pairs about:

- Are you surprised with your perception of a minute?
- Did you realise before how differently people observe time?
- What can influence our perceptions of such objective phenomena as time is?

### **II. Hello from the other part of Universe (60 minutes)**

Participants are divided in mixed small groups by approximately five people in each group. Their task is to imagine that they are space teams assigned to visit new planet on the other part of the Milky way. Each group needs to create a story - a myth about humans as the best beings existing in our part of the Universe. They have to create a creative poster in which they will present this myth (it can be a caricature, poster, or other design based on their preferences).

After the completion of the task, each group presents their work.

Then, the trainer starts with the debriefing of the exercise consisting of the questions:

- How was this exercise? How did you feel during this creative storytelling?
- What do you like the most? What makes you proud?
- Can you see some similarities in structure of the myths? What elements are appearing? (like where we come from, with whom we fought for existence, what are our beliefs, heroes, powers)
- Are you aware of these elements in your collective (national, regional, local) narratives?
- What is the purpose of this narrative? Who creates them?

The trainer concludes that narratives promote and give us a sense of uniqueness and act as a connective tissue for individuals belonging to the same clan, tribe, nation, region, city, and so on.

### **III. Enemy images space - barometer (30 minutes)**

The working room is marked with different levels of percentages, starting from 0% to 100% in both ending corners. The trainer explains the participants that they will take part in a barometer exercise which allows them to express their opinions regarding some "enemy image" statements. The trainer reads statements one by one. After each statement, participants have opportunity to show how much they agree or not with it, by positioning themselves between the working space marked with categories of agreement from 100% to 0%. After positioning themselves, some participants can elaborate their opinion without arguing with others or judging who is more/less right.

Statements to be used for the exercise are:

- Before the weapon comes the image.
- The war is never waged against the people, but against the enemy.
- Many enemy images emerge from tragic experiences, conflict, war.
- Deconstruction of enemy images can save us from dehumanising ourselves.
- We need bad jokes about others to feel less frightened by them.
- Every government cultivates the "enemy" because they are real threat to our identity.

(Statements are adapted by the text "Enemy Images" from "Reconciliation?! A training handbook on dealing with the past", 2012, p.125-126)



#### **IV. Enemies I "grew up" with (35 minutes)**

This exercise is adapted from the activities "Enemy images I and II" from manual "Reconciliation?! A training handbook on dealing with the past" p. 64)

The trainer gives the following instructions for the participants: they have to work in their country groups and prepare a list presented as "enemies" since they can remember or see in media. They are asked to also focus on "Who should we be afraid of?" and "From whom/where this is coming" (family, education, media, politicians).

After making the list, they present it shortly and the trainer starts the debriefing by asking:

- How do you feel talking about this? Why do you think is that?
- What are your thoughts when you look at all these lists now?
- What do you think how these images can change?
- What do you (as youth workers) need for "deconstruction" of these images?

Then, the trainer concludes the exercise by emphasising that the deconstruction of (ethnic) myth is very important to start understanding your ethnic identity in a positive way, not as an expression of hatred towards others – which is the negative way of it.

#### **V. Good news-deconstruction practice (45 minutes)**

In this part of the session, participants are asked to imagine that they are editors of their country's most selling newspapers. They have to work in the country groups and use the magazines they brought from home to work on this. The task is: *"You need to make a first page of the magazine, by using existing pictures but presenting news which deconstruct the existing images of being threatened or against the others."*

When they are finished, the participants present their "Good news" to the group in plenary and describe the comparison.

**Materials needed:** Big papers for making a poster, magazines, markers, pens, scissors, glue.



#### **Background documents and further reading:**

- Franovic, I. Vukosavljevic N, Smilding T, "Reconciliation?! A training handbook on dealing with the past", CNA, Sarajevo, 2012, p. 125-126  
<https://nenasilje.org/en/reconciliation-training-handbook-for-dealing-with-the-past/>



#### **Recommendations for future trainers multiplying this session:**

- Some people can feel uncomfortable to list their "enemies". It is important for all to understand that the purpose of the exercise is to scan our realities, make the influence of these prejudice visible in people's lives, not to take it as an example of their own.
- When doing barometer, the trainers can clarify some statements if needed, or ask participants how they understood it. Barometer can take quite a lot of time, but after 45 minutes, people need change in dynamics, so it is better to keep it within that duration.
- The trainers should make sure to remind the participants to bring magazines from their country with them, well in advance. In case this is not done, they can use the internet in searching for magazines, choose cover pages of some editions and make presentation on how would they change it.



## **NFE / Youth work for reconciliation**

**Session Title:** Non-formal education / Youth work and Experiential learning

**Duration:** 90 minutes

### **Background:**

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

By many authors and youth workers, non-formal education is seen as a better form of education than formal education. Using non-formal education to work for and with young people gives wonderful results and great impact in their work and in the community life. However, we should not forget formal education and its importance and that nowadays there are more and more examples how NFE is being part in the formal educational system. This is the part of the training course to be introduced with all learning aspects but as well to explore learning styles and its importance and diversity.

**Aim of the session:** To introduce participants with the concept of non-formal education as essential experiential learning in addressing reconciliation youth programmes.

### **Objectives:**

- To provide opportunity for participants to explore concepts of non-formal education;
- To understand the L2L (learning to learn) competence and the importance of planning and organising learning;
- To practice self-reflection on the learning process and learning preference;
- To get to know the cycle of experiential learning in working with young people.

### **Competences addressed:**

- Self-reflection;
- Learning to learn;
- Project and goal focus;
- Organisational sensitivity.

### **Methodology and methods:**

- Individual and group work;
- Presentations in plenary;
- Theoretical inputs.

### **Session flow:**

#### **I. Theoretical input about NFE, FE, IE (10 minutes)**

The trainer presents a flipchart with the concepts of Formal Education, Non-formal education, and Informal education. He/she explains each concept and differences between each concept to the participants, followed by some practical examples.



<b>Formal Learning</b>	<b>Non-Formal Learning</b>	<b>Informal Learning</b>
Provided by an educational institution	Not provided by a traditional educat. institution	Not provided by an educational institution
It is structured (in terms of learning objectives, support and time)	It is structured	Not structured
Intentional (from learner perspective)	Intentional	Non-intentional
Leads to recognised certifications/ qualifications	Does not lead to recognised certifications/ qualifications	Does not lead to recognised certifications/ qualifications

Source: Alen Maletic, Policy Office, Lifelong Learning Platform

*Image: The concepts of Formal, Non-formal, and Informal education. (Maletic, n.d.)*

## **II. Group work - Small groups (30 minutes)**

Participants are asked to form small groups of three members. Their task is to draw their river of learning moments and at the same time discussing over the similarities and differences between each other's learning.

Then, they share in the big group their impressions. The trainer asks questions:

- How was it to turn their river into the paper?
- How was it when they shared with the others?
- What were the similarities and the differences?
- Why is it important to reflect on own learning?

## **III. Theoretical input on non-formal education / learning and L2L (10 minutes)**

Trainer presents the key elements of ***non-informal learning***:

- Planned and organised
- Introduced outside formal institutions
- Holistic (knowledge, skills and attitudes)
- The group is a source of learning

He/she continues the explanations about learning and Learning to Learn (L2L) by addressing the individual (I) perspective. It is emphasised that the following are very important:

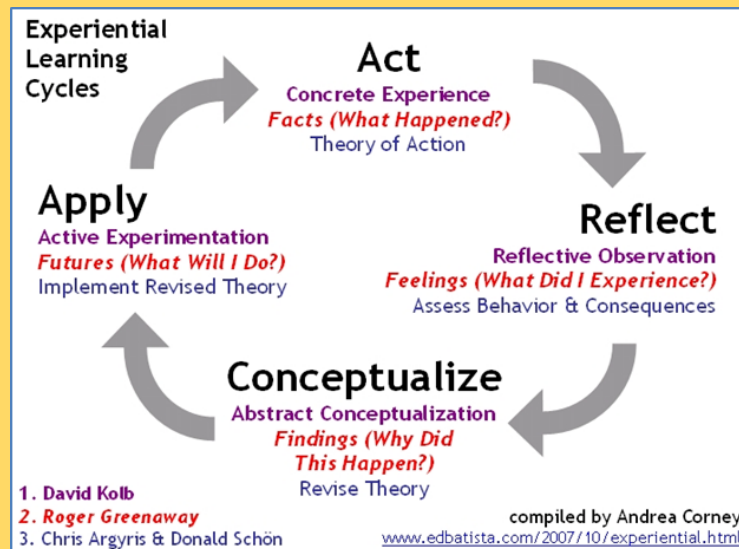
- Knowing own preferences
- (Self) reflection
- Planning own learning

## **IV. Learning Cycle Model to apply in their task (25 minutes):**

The trainer introduces the Learning Cycle Model to the participants. It is instructed from the trainer that as a practical tool for them in the session is to learn how to make a paper boat in the next 20 minutes. The participants have four options to learn how to do that: Video; Instruction paper; Human teacher and figure out themselves.

They are also taught that by going through this process they have to reflect the cycle mode and its steps. Therefore, the process of making the boat goes in the following steps in practice:

1. Do;
2. Review (what happened, what went well, what went wrong?);
3. Develop and implement ideas for improvement (what will I do with this?).



Participants make their own paper boat, and take notes of their process of learning, according to the model presented.

#### **V. Group discussion – small groups (15 minutes)**

Participants are divided in small groups to share their process of learning. Each group receives the following questions to discuss:

- Which of the different options did you choose and why?
- Are you satisfied with how far you got?
- What were the difficult moments?
- How did you try to overcome these moments?
- Did you look at the others? Did they have different strategies?
- Can you connect this experience to how you normally learn?
- How do you think you can further improve?

**Materials needed:** Papers, markers, scissors, tape, printed stories.



#### **Background documents and further reading:**

- About the David Kolb theory (Retrieved in November 2019): <http://www.reviewing.co.uk/research/experiential.learning.htm#axzz6FXI6MOHZ>
- David Kolb theory (Retrieved in November 2019): <https://infed.org/mobi/david-a-kolb-on-experiential-learning/>
- Definitions of learning (Retrieved in November 2019): <https://www.coe.int/en/web/european-youth-foundation/definitions>



#### **Recommendations for future trainers multiplying this session:**

- Main goal of the session is to introduce participants with the concept of Non-formal education and Experiential Learning, and specificities of different learning styles. During the implementation of the exercise, participants might need more time for creation of the paper boat and the discussion, rather than focusing on the theoretical inputs (depending on the structure of the groups and their previous experience with non-formal education). The discussion should be directed towards the benefits of learning. Therefore, it is important to reflect on the learning tools used during the training courses.



## **Youth work for reconciliation – workshops development**

**Session Title:** Youth work for reconciliation – workshops development

**Duration:** 360 minutes

### **Background:**

During the upcoming sessions, participants have the chance to create detailed workshops to realise in the local level and thus to put in practice as youth workers everything they learned during this training course, so that the learned / gained competences would be firmer internalised. In order to go through the whole cycle of learning by doing, they will test the workshops with their group members in the training course, first. Moreover, the knowledge and experience that they gained during this week about intercultural learning, reconciliation and peacebuilding, they will apply in creation of the workshops but as well in delivering them. The session is designed in a way that the trainer will periodically check participants and advise them with tips and tricks for better facilitation and development of the sessions. The participants will be grouped based on their topic of interest. Based on collected feedbacks on tested workshops, the participants will make the final adjustments to the workshops and they will be ready to work on the action planning and evaluation.

**Aim of the session:** To create space for creativity and cooperation, and increase the participant's capacities in developing youth initiatives.

### **Objectives:**

- To discuss potential topics for the future workshop development and implementation;
- To discuss potential opportunities for the workshop development and implementation;
- To provide feedbacks to developed outlines of future workshops' sessions.

### **Competences addressed:**

- Social and civic competences;
- Learning to learn competences;
- Communication;
- Team work;
- Creative and critical thinking.

### **Methodology and methods:**

- Group work;
- Presentations and testing.

### **Session flow:**

#### **I. Introduction about the working sessions (10 minutes)**

The trainer gives a brief introduction about the next stage in this training course implementation regarding the workshops development and testing out. The trainer lists potential topics that are related to follow up steps defined in the project proposal, as well as asks participants for related suggestions.

#### **II. Elaboration of the topics (20 minutes)**

Through presentation and brainstorming each potential topic is elaborated from the aspect of objectives and potential content, as well as potential methods that could be used.



### **III. Presentation of TSO template (5 minutes)**

The trainer presents the TSO template for developing a session, its content, purpose and importance in planning phase of an NFE activity development.

### **IV. Group creation (15 minutes)**

Participants review the topics and put their names around chosen topics. They have to also keep in mind the approximate equal number in each group. Each topic to be covered by approximately 5-6 participants (depending on the whole group size). After the creation of the small groups / teams, everyone is instructed to join their team and start with discussion on conceptualising their workshops and defining objectives.

### **V. Group work (150 minutes)**

Participants go into their small groups to start working on the given task. They are instructed from the trainer to first work on the development of the aim and objectives of their workshops, and then to continue working on the content. In two rounds, groups have the opportunity to share their workshops' objectives and content and provide/receive feedbacks for the continuation of the development.

Participants then go back to original small groups – discuss received feedbacks and conceptualise potential changes/improvements. The feedback and facilitation from the trainers are available during the whole time.

### **VI. Preparations of the testing phase (60 minutes)**

After finishing with the development of the workshops, participants send their work to the trainer. The trainer then gives further instructions to start with the preparations of themselves to implement/test their key activities of the workshop in the next phase of the training course.

### **VII. Presentation of the workshops and testing (90 minutes)**

Each group has equal given time to test out their developed activities with the other participants. After each workshop testing, a short-time for discussion and sharing feedbacks is provided.

### **VIII. Feedback and conclusions (10 minutes)**

After the testing phase and feedback from the participants, the trainer gives final conclusions and remarks about the presentation of the workshop's activities. He/she shares general recommendations for planning and implementation of NFE activities (presentation and communication skills, preparation and improvisation, learning styles, failures, and so on).

**Materials needed:** Papers, markers, scissors, tape, prepared HO with TSO;

### **Recommendations for future trainers multiplying this session:**

- The presence of the trainers should be all the time during the development of the workshops. The session ends with at least four topics that are developed into workshops. Accordingly, four groups are created around these topics. It is important to group similar topics into one. The participants usually find it very interesting and are very positive to provide feedbacks to each other's in cohorts of topic groups. The participants are very motivated to try out their sessions. The trainers should point out that they are testing only core activities due to the time limitations.





## Evaluation of the training course and Youthpass certification

**Session Title:** Evaluation of the training course and Youthpass certification

**Duration:** 90 minutes

### **Background:**

In this session, participants have the chance to fill in their 3<sup>rd</sup> pages of the Youthpass certificates (the key competences). This session has high importance to receive the final feedback from the participants for the whole programme and the training course, based on their evaluation. It serves as an opportunity for trainers and organisers to improve or modify certain things that might come up from the participants, for the future implementation of similar training courses.

**Aim of the session:** To create space for evaluation of the training course and sharing impressions about the whole process.

### **Objectives:**

- To evaluate all the activities implemented during the entire training course;
- To give the opportunity to the participants to express their feelings and emotions regarding the process;
- To gather feedback for potential improvement of the training courses for the purpose of future implementation of those.

### **Competences addressed:**

- Ability to reflect and analyse;
- Sense of belonging;
- Creative expression.

### **Methodology and methods:**

- Individual reflection;
- Evaluation form;
- Plenary round.

### **Session flow:**

#### **I. Summarising of the TC and questions (20 minutes)**

A short summary of the training course is done by the trainer and the participants by reflecting on each working day. The trainer asks the participants if there is still any unanswered question to them from the training course programme. Participants are asked to take an A4 paper and to stick on their back, and to write messages to each other.

#### **II. Round of evaluation (30 minutes)**

After the summary, the trainer asks participants to share their expressions about the programme and the training course in general with the rest of the group. They are instructed to first write in a piece of paper their evaluation according to the following categories by putting them in different places:

- 1) What was useful? (this paper they put in the suitcase)
- 2) What was useless? (this paper they put in the recycle bin)



3) What was the most impressed moment of the training course? (this paper they post on the bulbs)

On the floor, the trainer has put three items: 1) an open suitcase; 2) a recycle bin and 3) the flip-chart paper with some big happy light-bulbs drawn on it.

Participants sort out their papers and put them in respected places.

### **III. Evaluation form completion (20 minutes)**

Participants are asked to fill out the evaluation form of the training course, the whole process and the programme. This task is individual, in an online evaluation form.

### **IV. Youthpass Certification (15 minutes)**

After they fill in evaluation form, participants are asked to sit in the plenary. The trainers distribute the participants their Youthpass certificates.

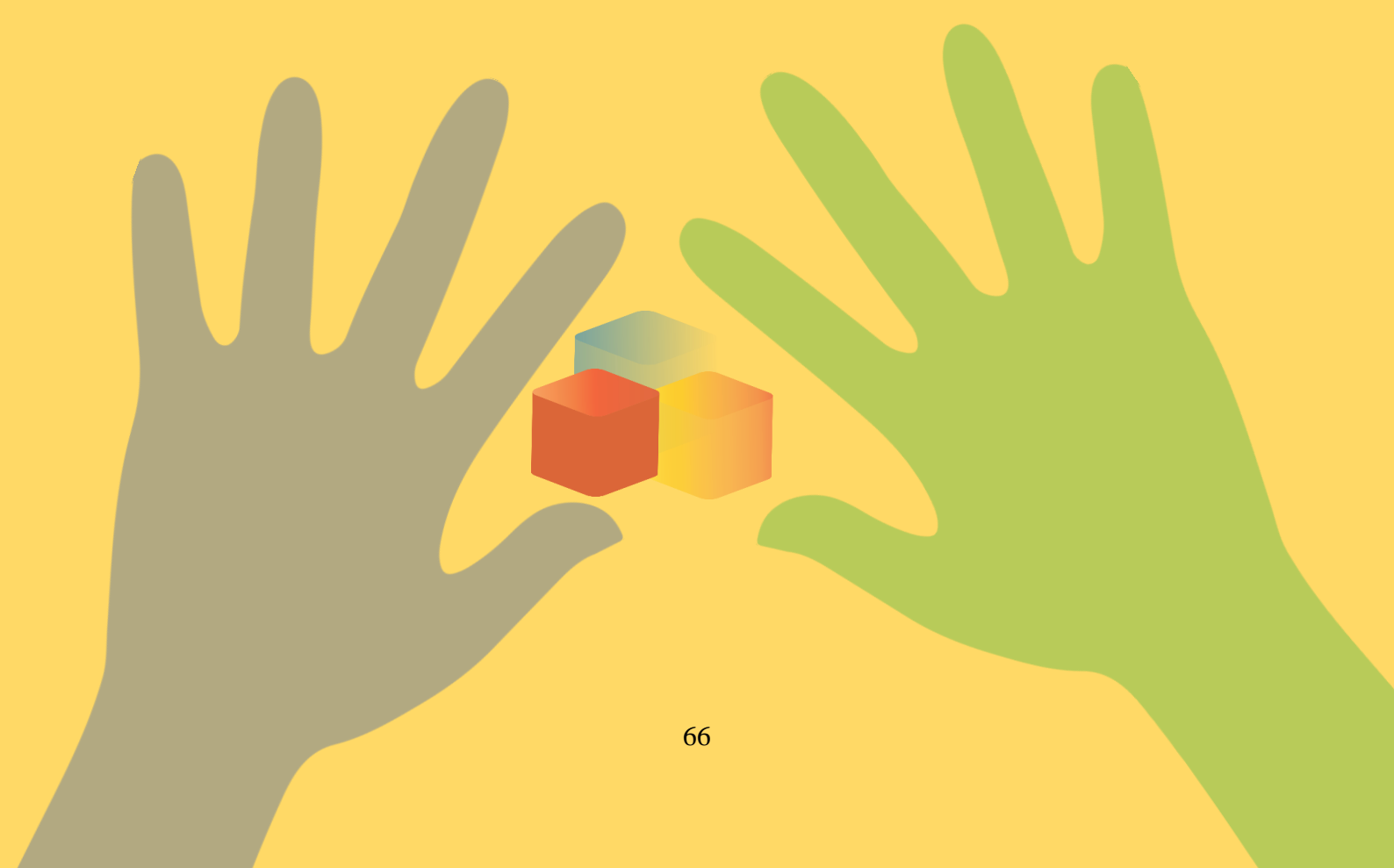
### **V. Final words (5 minutes)**

The trainer closes the last session of the training course by encouraging everyone for further work in these topics and by encouraging future cooperation between the countries.

**Materials needed:** Papers, pens, prepared flipchart with drawn bulb, one suitcase and a bin; evaluation forms.

### **Recommendations for future trainers multiplying this session:**

- It might be that this session is longer than 90 minutes, but that depends on the group size, their interest to share and evaluate; and the methods used.





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