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# A TOOLKIT FOR EDUCATORS IN THE WESTERN BALKANS

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## EDUCATING FOR INTERCULTURAL DIALOGUE, PEACEBUILDING, CONSTRUCTIVE REMEMBRANCE AND RECONCILIATION

2019





# Educating for Intercultural Dialogue, Peacebuilding, Constructive Remembrance and Reconciliation:

## A Toolkit for Teachers & Trainers in the Western Balkans

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## Introduction

**Welcome! This Toolkit focusses on education for intercultural dialogue, peacebuilding, constructive remembrance and reconciliation. It is designed for teachers and trainers who work with adolescents (14-18 years) in formal and non-formal education settings. It may be adapted, however, for other contexts and age groups, such as for activities with older youth, for pre-service teacher training, and for teacher professional development programmes.**

The guidelines, methods and tips presented here draw from and build upon existing good practices across the Western Balkans and the world. This resource is thus intended to complement existing formal and non-formal education programmes with innovative approaches and interactive methods specially chosen to build young people's competencies for intercultural dialogue, peacebuilding, conflict transformation, and processes associated with dealing with the past. The concepts, competences and methodologies highlighted here can be integrated with classroom subjects across the curriculum and ideas for doing so are provided in this Toolkit.

## Why is this resource needed?

### Challenges facing young people in the Western Balkans today

Young people in the Western Balkans face many pressures and influences from social and political narratives that are distorted by prejudice, denial, revisionism and nationalism. Adolescents and youth, especially those with fewer opportunities, have limited access to mobility activities and have few chances for exchanges and hands-on experiences with peers in other countries in the region. There are also worrying trends such as the growth of radical youth political groups, the increase of hate speech among young people, and the increased exposure of young people to discrimination in schools, education, and the employment field. Youth participation in public and civic activities at the local level remains rather weak across the region. What is more, the channels for direct participation of young people in decision making processes are not sufficient nor efficient; they tend to marginalize young people and to exclude the most vulnerable.

### The critical role of education

Education is key to sustained positive change. Yet, school curricula and teaching practices in the region often do not provide young people with positive images of their peers in other countries or in their history, nor offer opportunities to discuss historical and contemporary issues in the region from multiple perspectives with the intention of devising inclusive solutions and promoting regional reconciliation. It has become a major challenge to break the cycle of prejudice towards neighbouring countries and there is concern that schools have failed to provide young generations with the needed skills to foster intercultural understanding and cooperation in the region.

Keys to this process include nurturing reconciliation between groups, which depends upon increasing mutual trust and collaboration, and rejecting negative stereotypes. Almost three decades since the violent break-up of the former-Yugoslavia and the fall of the isolationist/totalitarian communist regime in Albania, it is time to address lingering issues of prejudice and mistrust in the Western Balkans for each country's own peaceful and sustainable development, as well as for EU integration. The role of young people in this process is critical. Exposure across group lines, improved education related to social

cohesion, cooperation on historical and cultural exchange, and increased volunteerism within the region can help. Moreover, supporting the capacities and skills of youth actors to engage in reconciliation efforts is essential, so that with training on peacebuilding and advocacy they can be mobilized to interact with peers and decision-makers across the region.<sup>3</sup>

### **Addressing sensitive and controversial issues in the classroom**

One of the most challenging aspects of intercultural dialogue and peacebuilding in the Western Balkans is the controversial nature of topics related to the region's past and its legacies, mixed together with contemporary social, political and economic challenges within a rapidly shifting and less-than-stable global context. The development of alternative educational material for the teaching of history in Southeast Europe has been a challenging venture. Interpretations of the past in history textbooks often cause heated disputes between neighbouring Western Balkans communities.

In the post-conflict period, a new generation has now risen to adulthood. Either born during the conflict or since, these young women and men under 30 continue to experience the legacies of conflict. Compared to their predecessors, this generation has no memory of a time before the wars, and either experienced it as infants or grew up listening to its accounts while living amidst ethnic segregation. There are concerns that, as a result of the inter-generational transfer of traumas, the reproduction of nationalistic narratives, and having no memory of a time of peaceful coexistence, this generation is more hardened in its identity lines and views of the 'other', making any prospect for social cohesion and sustainable peace even harder to attain.<sup>4</sup> On the other hand, there are indications that this generation is more inclined to move beyond identity politics and to interact across ethno-religious identity lines freely, both in online and offline spaces.

History is not the only controversial topic that young people in the region face today. There are many issues in contemporary society that give rise to opposing views, heated debates and moral dilemmas. Whether in relation to economic exploitation and systemic corruption, sexuality, gender inequality and gender-based violence, religion and politics, beliefs and non-belief, ideas of ethnicity, interethnic/interreligious dating and relationships, contemporary world politics, war, migration and refugees, climate change and consumption behaviours, or social media uses and abuses, young people today face complex issues, challenges and choices on a daily basis. Education alone can equip young people with the necessary competences to face these challenging issues, to deliberate upon them and understand them in their multidimensionality, to articulate their aspirations and values, to assess the options available, to innovate new approaches where needed, and to collaborate, plan and constructively act upon these issues in order to ensure their own wellbeing and the wellbeing of their societies and the world. Yet,

"In Europe young people do not often have an opportunity to discuss controversial issues in school because they are seen as too challenging to teach, e.g., issues to do with extremism, gender violence, child abuse, or sexual orientation. Unable to voice their concerns, unaware of how others feel or left to rely on friends and social media for their information, young people can be frustrated or confused about some of the major issues which affect their communities and European society today. In the absence of help from school, they might have no reliable means of dealing with these issues constructively and no one to guide them."<sup>5</sup>

## The role of teachers and trainers

There is a dire need for greater willingness, ability and preparedness among teachers and youth workers to help young people in the region today to understand these difficult subjects, to think critically about them, and to learn how to design and act upon creative and constructive solutions. Recognition of this need has led to shifts in educational thinking, policy and practice across Europe:

“European policy on education for democracy and human rights has shifted in recent years from reliance on textbook exercises and the acquisition of theoretical knowledge to an emphasis on active and participatory learning and engagement with ‘real-life’ issues. There is a growing consensus that democratic citizenship, respect for human rights and intercultural understanding is learned more effectively through ‘doing’ than ‘knowing’, i.e., accumulating facts. As a result, curricula for democratic citizenship and human rights education across Europe have been opened up to new, unpredictable and controversial types of teaching content.”<sup>6</sup>

And yet, research across Europe shows that “a fairly common perception among teachers [is] that training for the teaching of controversial issues is either inadequate or non-existent.”<sup>7</sup>

Naturally, teachers and trainers may ask themselves such questions as:

1. *How can we approach these topics in meaningful and competent ways?*
2. *How can these topics be integrated into classrooms and schools?*
3. *What links can be made to the prescribed curriculum?*
4. *What competences are students supposed to acquire and what competences do I need in order to teach them?*
5. *What pedagogical strategies and methods are most conducive to these topics and competences?*
6. *How can students’ learning and competences in these transversal areas be evaluated?*

## The role of youth

There is no simpler way to put it: young people are our future. Unless they are equipped to make different and better decisions than present generations, there can be little hope that societies in the region will succeed in breaking through present discursive stalemates or significantly shift the social, economic or political challenges affecting everyday life. Until policymakers, schools and young people work more closely together, the Western Balkans will continue to miss out on young people’s potential to shape an alternative and sustainable vision for the future beyond the present ingrained ethno-religious identity divisions.

While it is widely recognized that the legacies of conflict continue to affect the everyday lives of young people in the Western Balkans, their voices remain largely missing from policymaking tables and are rarely integrated into formal education curricula. Few are the spaces where adolescent girls and boys, young women and men from different walks of life, can consult together on how they actually experience and perceive the legacy of conflict, what they would like to do about it, what direction they would like their societies to take in the future, and how that future can be built effectively. Without greater voice and participation from young people, it is difficult to design appropriate and effective peacebuilding responses to the challenges they face. The result is often ineffective peacebuilding initiatives. More importantly, by avoiding challenging topics in schools, young people from diverse backgrounds are deprived of opportunities to be agents of change in their communities and to shape a

more peaceful future. Frustrated and disappointed, large numbers of young people in the region have chosen to exit from public debate or to follow the well-established lines of prevailing divisive politics.

This Toolkit is designed to support teachers and youth workers in their efforts to educate young people for regional dialogue, civic engagement and reconciliation grounded in remembrance. Adolescents, youth and youth organizations with enhanced skills and exposure to diverse cultures and perspectives, with greater understanding of complex issues and greater competence and confidence in thinking innovatively about new alternatives will be better able to voice their needs and promote feasible and effective solutions. They will be then in a better position to contribute to, take ownership of and benefit from an enabling environment, thereby reducing prejudice and discrimination between communities in the region and strengthening resilience to the destructive forces of nationalism.

## Objectives

The objectives of this Toolkit are:

- 1) To support teachers' professional competences to engage adolescents and youth in **intercultural dialogue**.
- 2) To support teachers in their use of teaching strategies and techniques which help adolescents and youth to learn and **practice open and respectful dialogue**.
- 3) To develop teachers' professional competences and confidence to engage adolescents and youth in **discussing controversial issues**, particularly related to past and current causes of conflict in the region, and to manage this safely and effectively.
- 4) To support teachers to create **'safe spaces' in the classroom** where adolescents and youth can explore issues that concern them freely and without fear.
- 5) To support teachers' professional competences to nurture young people's understanding of the foundations of sustainable peace and to strengthen their **agency as peacebuilding actors**.

The hope is that teachers and trainers who work with young people will support the capacity-building and mobilisation of untapped cadres of young people to engage in advocacy, peacebuilding and sustaining peace across national, ethnic, socio-economic and cultural divides. This can be achieved through equipping adolescents and youth with knowledge, values and competences of intercultural dialogue, peacebuilding, conflict resolution, constructive remembrance and reconciliation. In particular, through **boosting young people's agency as peacebuilders by strengthening their capacities**:

1. To know and understand themselves, others and the world around them;
2. To build positive relationships with others;
3. To dialogue constructively with peers and decision-makers on issues of societal concern;
4. To value their own and others' unique perspectives and contributions;
5. To clarify and resolve misunderstandings and conflicts non-violently;
6. To analyse the root causes and effects of conflict;
7. To identify peacebuilding solutions that meet their own and others' needs;
8. To advocate for peace and for young people's participation in decision-making on peacebuilding policies and programmes;
9. To collaborate with others on creating innovative solutions, projects and platforms that address identified challenges;
10. To lead peacebuilding and reconciliation initiatives;

11. To be resilient in the face of setbacks;
12. To evaluate, learn from and build upon experiences.

## Background and Key Sources

The preparation of this Toolkit began with an extensive mapping of educational practices across the Western Balkans, as well as numerous consultations and working sessions with educators from across the region. The Toolkit is designed to meet identified needs and gaps by bringing together in one consolidated resource both original material and existing good practices that have been tested in classrooms across Europe and the world with diverse audiences.

Dozens of programmes, projects and resources have inspired the development of this Toolkit. At the same time, several key good practice sources were specifically drawn upon for the development of the competence frameworks and activity guides. These include:

- UNICEF's Adolescents as Peacebuilders Toolkit (2016)
- UNICEF Tajikistan's Peacebuilding Competences Curriculum (2018)
- UNICEF's Adolescent Kit for Expression and Innovation (2015)
- United Nations Dialogue for the Future Manual (2018)
- UNOY's Youth4Peace Training Toolkit (2018)
- Council of Europe's Competences for Democratic Culture (2018)
- Council of Europe's Teaching Controversial Issues Training Pack (2015)
- CDRSEE's Teaching for Learning Guide (2013)
- ForumZFD's MemorInMotion Toolkit (2016)
- Council of Europe and European Commission's Youth Transforming Conflict T-Kit (2012)
- Arigatou's Learning to Live Together Manual (2008)

Users of this Toolkit are encouraged to refer to these sources for further quality guidance and methodological ideas.

## Contents of the Toolkit

**Part 1:** This section presents a **conceptual framework** for educating for intercultural dialogue, peacebuilding, remembrance and reconciliation. The key concepts and their interrelationship are presented in a format that is designed to help teachers and trainers to understand and enhance their existing efforts to work with adolescents and youth on these themes.

**Part 2:** This section provides a set of **learning modules**, including training guides, for introducing adolescents and youth to the core concepts and competences of intercultural dialogue, peacebuilding, remembrance and reconciliation. The activities suggested are not prescriptive but intended only as a starting point upon which other training topics and formats can and should be added. Each learning module includes a conceptual introduction, lesson guides, ideas for linking the theme to subjects across the curriculum, and references to supplementary resources.

**Part 3:** This section presents **teaching methods** for connecting the key learning themes to topics across the curriculum. It presents several **pedagogical approaches** that teachers and youth workers can adopt in order to meet different learning objectives and to help young people exercise a range of competences. Finally, it presents a full list of additional activity ideas and methods for creating stimulating learning environments for young people.

**Part 4:** This section presents the peacebuilding **competence framework** that explains the competences that young people should acquire through effective education for intercultural dialogue, peacebuilding, remembrance and reconciliation. This section then highlights additional competences that educators must develop in themselves in order to be able to provide such education to young people.

**Part 5:** This section presents general **methodological tips** based on identified good practices for creating effective learning environments and for implementing activities and projects in schools and the wider community using a blend of formal and non-formal approaches.

**Part 6:** This section provides tips on **anticipating and managing challenges** that can arise in the learning process. The “What to do if...” section offers practical suggestions for teachers and trainers on how to handle scenarios that can appear in group dynamics.

At the end of this Toolkit, a **glossary** of key concepts and terms is provided, along with a **bibliography** containing references to additional sources.

## Part 1: Key Concepts

In order to help adolescents and youth understand and practice competences for intercultural dialogue, peacebuilding, constructive remembrance and reconciliation, it is important that you yourself, as teacher or trainer, have a clear understanding of what connects and distinguishes these areas of learning. This will enable you to be clear in the way that you explain these concepts to your group of students or participants. It will also help you to keep track of which themes and competences you are addressing (or not) in a given lesson or activity.

Below, these three themes are introduced briefly. They are then examined more deeply in the learning modules in Part 2 of this Toolkit.

### Intercultural Dialogue

**Intercultural Dialogue** is about building positive relationships in present-day society using communication skills that enable mutual understanding and cooperation. It is a way of communicating and listening that enables people to bridge different points of view and to constructively navigate the diverse perceptions, needs and priorities that often make sensitive and controversial issues difficult to discuss. Intercultural dialogue enables young people to gain a better understanding of the history, cultures and worldviews of other people and to develop more informed views on the social and political context of contemporary intergroup relations. It nurtures attitudes and behaviours of openness, curiosity and respect towards others that lead to greater empathy, trust and solidarity. It cultivates skills of perspective sharing and critical thinking, helps young people to recognize and reject stereotypes, and enables them to confront prejudice and discrimination wherever encountered. The aim of education for intercultural dialogue is to enable young people to engage in an open and respectful exchange of views with individuals and groups of different backgrounds, in pursuit of mutual understanding. The ultimate goal of this exchange is to create a collaborative environment that enables young people, their communities and leaders to overcome political and social tensions. Intercultural dialogue is thus a vital competence for all contexts and is the foundation of the other two fields of competence addressed in this Toolkit, that is, peacebuilding and dealing with the past.

### Peacebuilding

**Peacebuilding** is about establishing the foundations for sustainability within and between societies that have experienced significant social conflict, violence and war. It is about ensuring that the relationships between diverse individuals and groups are grounded in and protected by agreements, policies, institutions, cultures and modes of behaviour that are non-violent, respectful of diversity, inclusive, equitable and just. Building peace thus depends upon acquiring a universal and integrative worldview in which the shared humanity and interdependence of all peoples is valued and the barriers to the full development and wellbeing of all members of society are recognized and transformed. This requires competences in conflict analysis, conflict transformation and unity-building. Education for peacebuilding thus depends upon an inclusive and critical pedagogic approach that helps young people to analyse the world around them, to deconstruct received ideas and norms that have been used in the past to limit, exclude or dominate, to recognize their own and others' latent powers and potential, to recognize pressing challenges, needs and opportunities in our globalised world, and to use their creativity and resources to jointly construct and collaborate on new paths of action that will increase sustainable wellbeing for all. Building peace relies on, among other things, the ability to engage in intercultural dialogue and the ability to constructively address past and present conflicts.

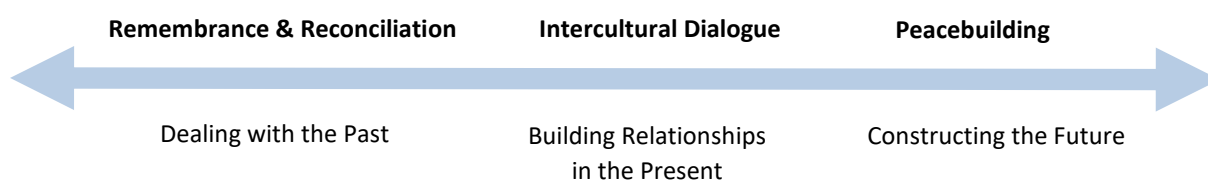
## Dealing with the Past

**Dealing with the Past** is about undertaking a difficult but necessary process of constructive remembrance and reconciliation, with the aim of addressing and overcoming the destructive legacies of conflict, violence and injustice. The purpose of dealing with the past is to ensure that present and future generations may be unburdened from inherited grievances and be given the opportunity to live in a healthy society where future grievances are intentionally and successfully prevented. The aim of educating for remembrance and reconciliation is to enable young generations to acquire the skills needed to view the events of the past within their historic context, to seek out and distinguish between facts and opinions, to think critically about received narratives, to listen to and consider additional perspectives, interpretations and narratives that offer further insights into historical events, to reflect upon the roles and choices of various actors, to weigh those choices within the balance of universal human rights and ethics, and to choose to become positive actors in proactively shaping a better future.

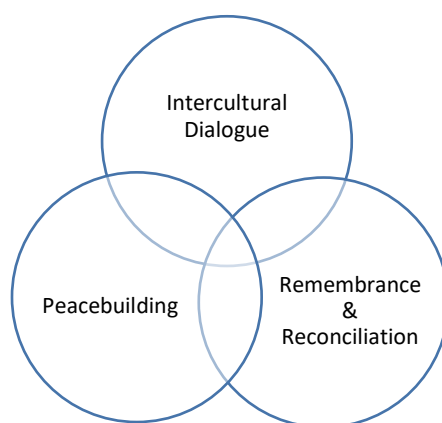
When undertaken thoughtfully, constructive remembrance and reconciliation are related to two other peace prerequisites: that is, **justice** and **healing**. By working towards recognition of past harms and by creating the conditions for individual and social healing, the wounds of the past are gradually dressed, and the processes of reconnection and repair are gradually favoured. Educating for constructive remembrance and reconciliation is a sensitive task that requires courage. It also requires and nurtures ethical maturity based on shared humanity and dignity. Such an education relies on “morally and socially aware teachers and activists who are able and willing to present and to question topics of cultural remembering...to find new ways of facing the past, facing dominant historical narratives and questioning the concept of identities, in order for young people to be encouraged to think critically about the process of memorialisation... and to recognize their own role and responsibility in processes of dialogue, decision-making and post-conflict social recovery” (Kasumagić-Kafedžić in ForumZFD, 2016).

## Connecting Dialogue, Peacebuilding, Remembrance and Reconciliation

One way to understand the relationship between these themes is to see them as part of a spectrum:



These three areas of learning and their associated competences are naturally interrelated, but they differ in terms of their main focus. As such, they can also be depicted as overlapping fields:

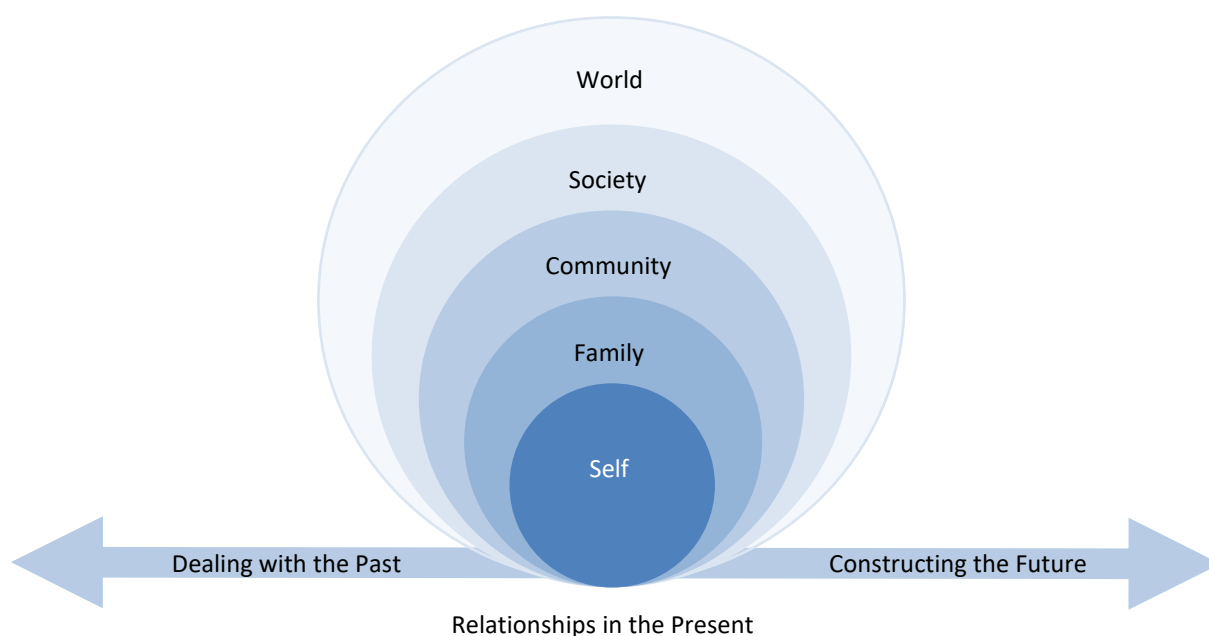


You may choose to combine them in learning units or to concentrate more on one or another area.

Part 2 of this Toolkit offer ideas for exploring these themes meaningfully with adolescents and youth in connection with topics across the curriculum. Part 4 of this Toolkit looks more closely at the competences and skills that students and teachers should acquire in these three areas of learning.

### **A Framework for Holistic Reflection**

As teachers and trainers, you are invited to consider deeply how these themes have relevance at different levels of human experience and in different dimensions of time. Enabling adolescents and youth to reflect on the implications of dialogue, peacebuilding and dealing with the past at each of these levels will help them to make insightful and holistic connections within themselves and in their relationships with others and the world around them.



Moving through the sections of the Toolkit, teachers are encouraged to continuously reflect on the relationships between core concepts and these various dimensions. The following template of key reflection questions can be used with each of the core concepts in this Toolkit:

### Holistic Reflection Questions on the Concept of [\_\_\_\_\_]

(e.g. unity-in-diversity or gender equality)

- *How does the concept of \_\_\_\_\_ influence my sense of self?*
- *Where do I see \_\_\_\_\_ being expressed in my family?*
- *How does \_\_\_\_\_ shape relationships in my community and society?*
- *What evidence is there of \_\_\_\_\_ in operation in the world?*
- *How would things be different if people/societies gave more importance to \_\_\_\_\_?*
- *In the past, was \_\_\_\_\_ considered important? What effect did this have on human lives and societies?*
- *Today do people regard \_\_\_\_\_ in the same way? What has changed and why?*
- *If our hope and aim is to create a world that is more peaceful, equitable, sustainable and just, what importance should we give to \_\_\_\_\_? What implications does this have for our values, priorities, modes of relationship, organisation and action?*

## Part 2: Learning Modules and Activities

In this section, you will find three learning modules that present active, thought-provoking and creative ways to explore the core themes of this Toolkit with adolescents and youth.

- **Module 1** focusses on Intercultural Dialogue
- **Module 2** focusses on Conflict Analysis and Peacebuilding
- **Module 3** focusses on Dealing with the Past, defined here as constructive remembrance and reconciliation.

Each of the three modules:

- a) introduces **core concepts** and their relevance for young people and schools in the Western Balkans;
- b) summarizes **learning outcomes** that participants will acquire by the end of the unit;
- c) identifies **key competences** to be developed and practiced by the teacher and students;
- d) provides **lesson / workshop activities** ready to use with young people;
- e) suggests **curriculum connections** for exploring the theme in different subject classrooms;
- f) provides links to **additional resources** to explore each theme further.

The sample lessons and workshop activities are set out in a clear step-by-step way and presented in a logical order. This order and these instructions are only offered as a guide, however. You should feel free to select, adapt or combine the suggested activities and approaches as will be best suited to the learning context and needs of your participants.

Each of the activities presented in this Toolkit may be adapted and integrated into formal and non-formal learning settings. Based on the Council of Europe's definitions and categorisations, formal, non-formal and informal education are defined as follows:

- |                                |   |
|--------------------------------|---|
| <b>1. Formal education</b>     | A structured and formalised education under the generally hierarchical educational system that has chronological degrees. It is the education that is acquired in pre-primary, primary and secondary school, university, technical schools or specialised and institutionalised programs. It generally leads to formal certification.   |
| <b>2. Non-formal education</b> | Any planned programme of education designed to improve a range of skills and competences, outside the formal educational setting. Non-formal education has a clear learning purpose. This type of education often employs participatory learning methodologies and usually happens in workshops, projects, initiatives, training, etc. organised by civil society groups, by communities, etc.                                |
| <b>3. Informal education</b>   | A lifelong process of learning whereby individuals acquire attitudes, values, skills and knowledge through the experience of daily life and through influences in his or her environment. These can include, for instance, family, friends, neighbours, encounters, mass media, games, etc. What is important to keep in mind is that with this type of education, learning is not necessarily planned, but it still happens. |

*Source: Charter on Education for Democratic Citizenship and Human Rights Education (Council of Europe, 2010)*

## Summary of Learning Activities

Each of the activities proposed in this Toolkit are intended to help build young people's understanding and competences related to the main theme. As summarized in the tables below, the activities vary in terms of their level of difficulty:

- **Level 1** activities need very little preparation and demand little emotional or subject competence from either participants or facilitator. They are short, simple activities mostly useful as starters to get people thinking about issues without going into too much depth.
- **Level 2** activities are designed to stimulate interest in an issue. They do not require prior subject knowledge. They help develop communication and group work skills and an introductory understanding of the topic.
- **Level 3** activities are longer, designed to develop deeper understanding and insights into an issue. They demand higher levels of competency in discussion or group-work skills.
- **Level 4** activities are more complex and demanding, both in terms of the preparation, subject knowledge and emotional involvement they entail. They are longer, go deeper, require good group-work, discussion skills, concentration and co-operation from the participants.

### Activities for Module 1: Intercultural Dialogue

	Activity	Theme	Level	Page
1.1	Introducing Intercultural Dialogue	Discussing what is "intercultural dialogue" and why is it important?	1	30
1.2	Multicultural Exchange	Learning about and sharing diverse cultures, traditions, histories	2	37
1.3	The Box	Recognizing and integrating different perspectives on a shared situation	2	39
1.4	The Other Side of the Story	Seeing a common story from another point of view	2	41
1.5	Active & Empathetic Listening	Learning to listen actively and empathetically	2	43
1.6	Who are you?	Recognizing multiple dimensions and developments in personal and social identities	3	48
1.7	All That We Share	Reflecting on similarities and differences between people	1	50
1.8	Barriers to Dialogue	Acknowledging attitudes and beliefs that are barriers to intercultural dialogue	3	51
1.9	Is Your Identity Yours?	Recognizing the role of external influences on social identities and the role of identity politics in creating social division	4	54
1.10	Societal Shuffle	Inviting youth perspectives on the needs and priorities for change in their own society	3	56
1.11	Dialogue Forum	Identifying youth recommendations for policy and action	3	58

### Activities for Module 2: Conflict Analysis and Peacebuilding

	Activity	Theme	Level	Page
2.1	Introducing Conflict, Violence & Peace	Discussing what are 'conflict', 'violence', 'peace'?	1	91
2.2	Pull Activity	Persuading others through different conflict styles	1	93
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2.4	Managing Emotions	Recognizing and managing emotions through self-regulation and constructive communication	1	98
2.5	Mindfulness and Meditation	Developing emotional self-regulation through mindfulness	1	101

2.6	Conflict Handling Styles	Comparing five conflict handling “styles”: avoidance, competition, compromise, accommodation, collaboration	2	104
2.7	Non-Violent Communication	Recognizing the power of language in framing grievances and needs	2	106
2.8	Conflict and Peace Worldviews	Introducing conflict and peace worldviews and their effect on interpersonal and societal relationships	2	108
2.9	Conflict & Peace in Our Community	Mapping community dividers and connectors, and existing modes of conflict resolution	3	110
2.10	Conflict Tree / Solution Tree	Undertaking detailed analysis of root causes and impacts of a conflict	2	112
2.11	Peace Journalism	Developing critical literacy skills through examining conflict and peace narratives in news media	3	115
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2.14	Social Innovation for Peace	Introducing social innovation as a tool for peacebuilding	2	120
2.15	Building a Team	Reflecting on the qualities of good teams	2	122
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	Activity	Theme	Level	Page
3.1	Introducing Controversial Issues	Discussing what are ‘controversial issues’ and why are they important?	3	168
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3.7	Roles and Perspectives in War	Reflecting on the multiplicity of roles played by individuals and nations in war	3	182
3.8	What is a Monument?	Understanding the social and political functions of public monuments	3	184
3.9	Are these my memories?	Reflecting on received memories from different perspectives	4	188
3.10	My Ideal Monument	Promoting constructive remembrance and reconciliation through inclusive monuments	3	189
3.11	Born in the 2000s / Ask Your Grandparents	Engaging in intergenerational dialogue on memories of the region’s past	3	190
3.12	Visiting a Memory Site	Reflecting on histories of human violence and the uses of historical memory	4	192
3.13	Transitional Justice	Introducing transitional justice principles and instruments	2	196
3.14	Reconciliation	Introducing reconciliation and identifying steps towards reconciliation in the Western Balkans	4	206

## Module 1: Intercultural Dialogue

### Introduction

Intercultural dialogue is one of the keys at the heart of all peacebuilding and reconciliation efforts. RYCO defines intercultural dialogue as “A process of education that supports people to both understand culture and interact with people from cultures different than their own. In this understanding, culture can be many things (political, social, religious, national, community, regional, gender, etc) and individuals can identify with or belong to more than one.”<sup>8</sup> Opportunities for intercultural learning occur when young people from different societies and ethnicities meet and get to know each other, especially when those meetings provide them with an opportunity to question their stereotypes and prejudices, and to speak about their attitudes and cultures (including cultural memory) in a safe environment. To educate for intercultural dialogue, the concepts of “identity”, “culture” and “intercultural” and “intercultural dialogue” should be clearly defined and understood.

### Learning Objectives

This module aims to help teachers:

- Introduce students to the concepts of identity, social identity and culture
- Reflect on the values and skills that enable intercultural dialogue
- Understand the importance of intercultural dialogue for creating inclusive, democratic and just societies
- Recognize and dismantle barriers to intercultural dialogue
- Consider the benefits of initiating young people into discussion of controversial issues

### Learning Outcomes<sup>9</sup>

In this module, students will exercise:

- |   |   |
|---|---|
| ● Analysing communication patterns and messages.                              | ● Building cooperation amongst diverse identity groups using positive communication skills. |
| ● Understanding visible and invisible aspects of culture.                     | ● Communicating effectively in challenging situations.                                      |
| ● Seeing the uniqueness of one's own identity.                                | ● Seeing challenging issues from different perspectives.                                    |
| ● Recognizing points of similarity and difference between oneself and others. | ● Demonstrating empathy and respect through active listening.                               |
| ● Thinking critically about influences on one's identity.                     | ● Respecting opinions and ideas that differ from one's own.                                 |
| ● Understanding identity influences on conflict/peace.                        | ● Understanding others who are different from oneself.                                      |
| ● Overcoming barriers to intercultural understanding and cooperation.         | ● Using dialogue to find creative solutions.  |
| ● Building inclusive group identity.  |   |

## Identity

“The term “identity” denotes a person’s sense of who they are and the self-descriptions to which they attribute significance and value. Most people use a range of different “identity markers” (attributes) to describe themselves, blending both personal and social identities.

**Personal identities** are those identities that are based on personal attributes (e.g. caring, tolerant, extroverted), interpersonal relationships and roles (e.g. mother, friend, colleague) and autobiographical narratives (e.g. born to working-class parents, educated at a state school).

**Social identities** are based on group memberships (e.g. of a particular nation, ethnic group, religious group, gender group, age or generational group, occupational group, educational institution, hobby club, sports team, social media group, etc). Cultural identities (the identities that people construct on the basis of their membership of cultural groups) are one type of social identity.”<sup>10</sup>

In times of intergroup conflict, social identities tend to become more narrow and rigid, with group membership being reduced to one essential attribute (such as race, religion, nationality or political affiliation), on the basis of which individuals are then divided into categories of “us” versus “them”. This division relies on stereotypes of an ‘us’ composed of a united and undifferentiated group of people, and a ‘them’ – those outside of our group – as being fundamentally different from ‘us’. This is called ‘othering’. Often, the ‘other’ is presented as inferior yet dangerous, while ‘we’ are presented as superior yet vulnerable. Justifications for ‘othering’ commonly rest on myths or traditions about racial purity, national uniqueness or some other claim to superiority, regardless of its spurious validity.

When one social identity marker [such as religion, ethnicity, language, etc.] becomes dominant, leaders may then manipulate the population based on these essentialised identities, creating a climate of fear centred on (real or imagined) threats to that narrow identity marker. These struggles between identity groups are called ‘identity politics’. **‘Identity politics’** refers to the manipulation of identity markers for the purpose of advancing the political interests of one group over another group.

In democratic societies where migration, cultural exchange and general diversity are increasingly normal, many individuals, especially young people, now have multiple social and cultural affiliations that they enjoy and manage on a daily basis in their families and communities. Their *composite identity* is not limited to simple identification with one particular national, ethnic or religious group alone. Students can learn to recognize and value the multiple identities that they themselves and others possess by reflecting on the sources and characteristics of their identities. This awareness is an important defence against the dangers of being manipulated by identity politics that can lead towards intergroup violence.

## Culture<sup>11</sup>

Culture is generally understood as a pattern or set of beliefs, norms and customs that is shared among a group of people. These patterns are believed to identify members as part of a group and distinguish members from other groups, often through ‘symbolic’ codes such as language, dress, music and behaviour. However, while cultures are learned and passed onto new generations, they are also dynamic and evolving. This makes “culture” a difficult term to define, largely because cultural groups are always internally heterogeneous and embrace a range of diverse practices and norms that are often disputed, change over time and are enacted by individuals in personalised ways.

Cross-cultural communication experts often compare culture to an iceberg, with the purpose of explaining that only a small amount of cultural traits are visible on the surface. These visible traits often relate to material aspects of culture such as dress, food and language. While other aspects such as values, beliefs and social roles remain below the surface.



Source: Pinterest

The risk with this model is that it presents culture as monolithic, and cultures as separate islands to which one either belongs or doesn't. In reality, cultures and cultural belonging are more fluid, plural, and intersecting. Indeed, the history of humankind is one of interculturalism where cultures have communicated and exchanged when different communities have come into contact through migration and trade.

In fact, groups of any size can have their own distinctive cultures. This includes families, nations, ethnic groups, religious groups, cities, neighbourhoods, work organisations, occupational groups, interest groups, generational groups, and so on. For this reason, all people belong simultaneously to many different groups and their associated cultures. Within a given group or culture, each person also occupies a unique social positioning. Furthermore, the meanings and feelings which people attach to particular cultures are personalised as a consequence of their particular life histories, personal experiences and individual personalities. Thus, even 'old' cultures are internally heterogeneous, contested, dynamic and constantly changing. All groups and their cultures are dynamic and change over time as a result of political, economic and historical events and developments, and as a result of interactions with and influences from the cultures of other groups. Cultures also change over time because of their members' internal contestation of the meanings, norms, values and practices of the group.

## Intercultural Dialogue<sup>12</sup>

Intercultural situations arise when an individual perceives another person (or group of people) as being culturally different from themselves. Intercultural situations, identified in this way, may involve people from different countries, people from different regional, linguistic, ethnic or faith groups, or people who differ from each other because of their lifestyle, gender, age or generation, social class, education, occupation, level of religious observance, sexual orientation, and so on. From this perspective,

“intercultural dialogue” may be defined as an open exchange of views, on the basis of mutual understanding and respect, between individuals or groups who perceive themselves as having different cultural affiliations from each other. Intercultural dialogue fosters constructive engagement across perceived cultural divides, reduces intolerance, prejudice and stereotyping, enhances the cohesion of democratic societies and helps to resolve conflicts. That said, intercultural dialogue can be a difficult process. This is particularly the case when the participants perceive each other as representatives of cultures that have an adversarial relationship with one another (e.g. as a consequence of past or present armed conflict) or when a participant believes that their own cultural group has experienced significant harm (e.g. blatant discrimination, material exploitation or genocide) at the hands of another group to which they perceive their interlocutor as belonging.

As stated by the Council of Europe (2018, p. 24), “In culturally diverse societies, democratic processes and institutions require intercultural dialogue. A fundamental principle of democracy is that those affected by political decisions are able to express their views when decisions are being made, and that decision-makers pay attention to their views. Intercultural dialogue is, first, the most important means through which citizens can express their views to other citizens with different cultural affiliations. It is also the means through which decision makers can understand the views of all citizens, taking account of their various self-ascribed cultural affiliations. In culturally diverse societies, intercultural dialogue is thus crucial for ensuring that all citizens are equally able to participate in public discussion and decision making. Democracy and intercultural dialogue are complementary in culturally diverse societies.”

If dialogue represents “the exchange of ideas and opinions and discussion between representatives of parties to a conflict that is aimed at resolution”, then a “culture of dialogue” is perceived as still lacking in the Western Balkans. There is concern that the prevailing narrative culture centres more on agreeing or disagreeing but does not go beyond that to arrive at mutual understanding or at the creation of achievable solutions. People are often expected to remain firmly attached to a particular stance on issues rather than being open to other possibilities. Views also vary by country, depending on the particular social and political history found there. It is not uncommon to hear such remarks as, “There was no war here, we don’t need to reconcile with anyone,” or “What do you mean intercultural? We are all from the same culture”, or “Everyone knows what happened, there is no need to discuss it”, or “Some things are too political to be discussed with young people”, etc.

The reasons for a weak culture of dialogue are many: dialogue is not promoted in regional education systems; schools teach young people to reproduce knowledge rather than to analyse information critically; teachers who are open-minded and want to support this other kind of learning, but receive little training or support; a patriarchal culture continues to define the subordinate place of children to authorities / experts, which discourages young people from voicing their views and questions. Supporting the development of young people’s competences for intercultural dialogue is extremely important for their lives as citizens in general and for cooperation and wellbeing in the region in particular.

### Good Practice Example: “A Better Region Starts with Youth”

This RYCO-supported project brings together three secondary schools from Montenegro, Serbia and Kosovo to promote cross-border exchange and intercultural learning with youth. Each school hosts one part of the project. During the first exchange visit, participants gain a foundation for good cooperation by learning about interculturalism and discussing personal, national and cultural identities through activities such as “Meet our school”, “Our common values and our differences”, and “Intercultural communication”. They also reflect critically on the role of media in shaping intergroup perceptions. During the second exchange visit, participants learn about hate speech, human rights, and how to deal with the causes and impacts of national division in region. They reflect on regional political circumstances that have led to mutual national intolerance and use creative activities to think about their personal development and the role they can play promoting a tolerant and inclusive communities. During the third exchange visit, they reflect on signs of an evolution of human consciousness for the 21<sup>st</sup> century centred on the concept and values of global citizenship, asking “Who we are, if not citizens of the world?” Through arts and entrepreneurship workshops, they give shape to their visions of a better future. In each locality, they explore the culture and monuments of the host town and enjoy a meal with a local family. The participants also jointly create and perform a song that reflects the values of the project.

The three components of intercultural competence include the ability to know and manage oneself, the ability to know and manage encounters with others (difference), and the ability to integrate what is learned from those differences into one’s existing frames of understanding and expectation.



Source: Intercultural ability catalogue. Adapted from Steixner 2007: 169

### Barriers to Intercultural Dialogue

**Poor communication skills** are an important barrier to dialogue. This is why effort must be made to help adolescents and youth learn and practice the principles and skills of good communication.

**Negative patterns of thinking and behaving** present other barriers to intercultural dialogue. In particular, these barriers include:

1. **Stereotypes:** widely held, simplistic beliefs about the members of a social identity group. Some stereotypes are positive, others negative. Stereotypes are usually based on prejudices and are often influenced by media portrayals of other groups.

2. **Prejudice:** a negative preconceived judgement about a person or group that is not based on reason or actual experience, but rather on some social attribute (such as religion, gender, race, ethnicity, language, nationality, etc.) that is disliked or some unfounded belief about the person or group.
3. **Discrimination:** the unequal treatment of different categories of people, often on the grounds of race, age, or sex, that serve to exclude or distance them from other groups.
4. **Ethnocentrism:** the attitude that one's own cultural, national or religious group is superior to other groups.
5. **Nationalism:** devotion to the idea of the nation, exalting one's nation above all others, especially to the exclusion or detriment of the interests of other nations.

These barriers to intercultural dialogue are often interrelated. Stereotypes learned at home environments, from the media and even school lead to simplistic views of 'others' upon which judgements are formed. 'We' do not like 'them' because they are 'different' and vice versa. These negative feelings make us feel uneasy about interacting, so we seek to keep 'them' at a distance. This results in discriminatory behaviours and policies that keep 'others' out of 'our' schools, workplaces, neighbourhoods and families. Ethnocentrism and nationalism are examples of ideologies that employ stereotypes, prejudices and discrimination to promote the interests of one group over others. If left unchecked, these ways of thinking can escalate to dangerous forms of violence.

Overcoming these barriers to intercultural dialogue begins by breaking down the original stereotypes and prejudices. This is made possible through the process of intercultural dialogue itself: meeting others and interacting with them in a safe and cooperative environment helps us to see that we have many things in common and that what makes others unique is not a threat to our own uniqueness and vice versa.

## Respect for Diversity

Essential to the development of intercultural competence, is respect for one's interlocutors.<sup>13</sup> Without respect, communication with other people becomes either adversarial or coercive. In adversarial communication, the goal is to "defeat" the other person by trying to prove the "superiority" of one's own views over theirs. In coercive communication, the goal is to impose, force or pressurise the other person to abandon their position and to adopt one's own position instead. The other person is not respected in either case and there is no attempt to engage with the views of other people. In other words, without respect, dialogue loses its key characteristic as an open exchange of views, through which individuals who have differing cultural affiliations from one another can acquire an understanding of the perspectives, interests and needs of each other.

Respect itself is based on the judgment that the other person has inherent value and is worthy of one's attention and interest. It recognises the dignity of the other person and affirms their right to choose and to advocate for their own views and way of life. Intercultural dialogue thus requires respect for the dignity, equality and human rights of others. It also requires critical reflection on the relationship between the cultural groups and between majority and minority populations. Minority views can enrich debate and should never be marginalised or excluded.<sup>14</sup>

## Dialoguing on Controversial Issues

A big part of the work of peacebuilding, constructive remembrance and reconciliation is learning how to have "difficult conversations" on "sensitive issues" in ways that lead to greater clarity, empathy, understanding, discernment and cooperation. This is not an easy task when it involves dialoguing with

others whose values and perspectives differ from our own or with whom we have previously experienced conflict or violence. Yet,

“Learning how to engage in dialogue with people whose values are different from one’s own and to respect them is central to the democratic process and essential for the protection and strengthening of democracy and fostering a culture of human rights.”<sup>15</sup>

According to the Council of Europe (2015), “controversial issues embody major conflicts of value and interest, often coupled with disputed claims about underlying facts. They tend to be complex with no easy answers. They arouse strong feelings and have a tendency to create or reinforce divisions between people engendering suspicion and mistrust” (p. 8). As the Council of Europe points out:

- Opening up the school curriculum to issues of this kind raises difficult pedagogical questions – such as how to protect the sensitivities of students from different backgrounds and cultures, how to prevent friction in the classroom, and how to teach contentious material even-handedly, avoiding criticisms of bias. It also raises questions about academic freedom and the role of the teacher’s own beliefs and values.
- For school leadership and management it raises questions of policy – such as how to support classroom teachers in their teaching of controversial issues, how to provide additional opportunities for dialogue within the school community, e.g., through democratic forms of school governance, how to promote a supportive school ethos, how to monitor the overall quality of provision and how to address the anxieties of parents and others outside the school.”<sup>16</sup>

Module 3 of this Toolkit presents in detail the theme of controversial issues and how to prepare oneself to teach them.

### Ground Rules for Difficult Discussions<sup>17</sup>

1. Listen respectfully, without interrupting.
2. Listen actively and with an ear to understanding others' views. (Don't just think about what you are going to say while someone else is talking.)
3. Criticize ideas, not individuals.
4. Commit to learning, not debating.
5. Comment in order to share information, not to persuade.
6. Avoid blame, speculation, and inflammatory language.
7. Allow everyone the chance to speak.
8. Avoid assumptions about any member of the group
9. Avoid generalizations about social groups.
10. Do not ask individuals to speak for their (perceived) social group.

Setting ground rules for difficult discussions is a way of ensuring that everyone in the group commits to the same ethics of communication. Whether ground rules are co-created by the group or presented by the facilitator, they should be discussed and agreed to by all. They can then be referred to as a helpful reminder and support in moments when dialogue becomes tense.

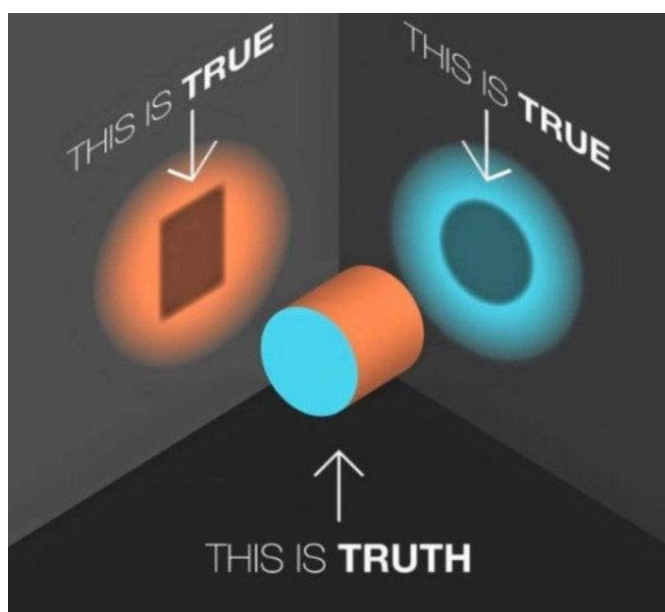
## Considering Multiple Perspectives

One of the key skills for intercultural dialogue, as well as for peacebuilding and reconciliation, is learning to see things from the perspectives of others as a means for enhancing one another's understanding of reality. Students can assume that everyone will see things the way that they do and can therefore struggle with understanding different perspectives. They need to see that different perspectives are not right or wrong and can be helpful in expanding each other's thoughts and ideas on a topic. Indeed, looking at sensitive and controversial issues from multiple perspectives is important for coming to a more complete picture and for building bridges between people on different sides of the issue.

With experience, considering multiple perspectives becomes easier, but at first young people might find it difficult, confusing or even threatening: Does it mean that I will have to abandon my own perspective? Will I have to agree with the other person's point of view? Will my own understanding of what is 'right' be devalued?

In order to address these questions and concerns, it is helpful to discuss with young people what is meant by "perspective". A **perspective** is a particular point of view. One's point of view is influenced by many factors, including one's proximity to and role in a situation, the amount of information one has or doesn't have access to, one's expectations of the situation, one's social identity, position and degree of perceived power, one's relationship to others involved in or affected by the situation, one's physical, mental and emotional state of being at the time, one's maturity and degree of experience in similar situations, and one's worldview.

Seeing things from another person's **perspective** (i.e. point of view) may change our initial **perception** (i.e. understanding) of the situation, but not always. Consider the following two images and what they reveal about the nature of multiple perspectives:



*Figure 1: Different perspectives can seem incompatible, but both be true*

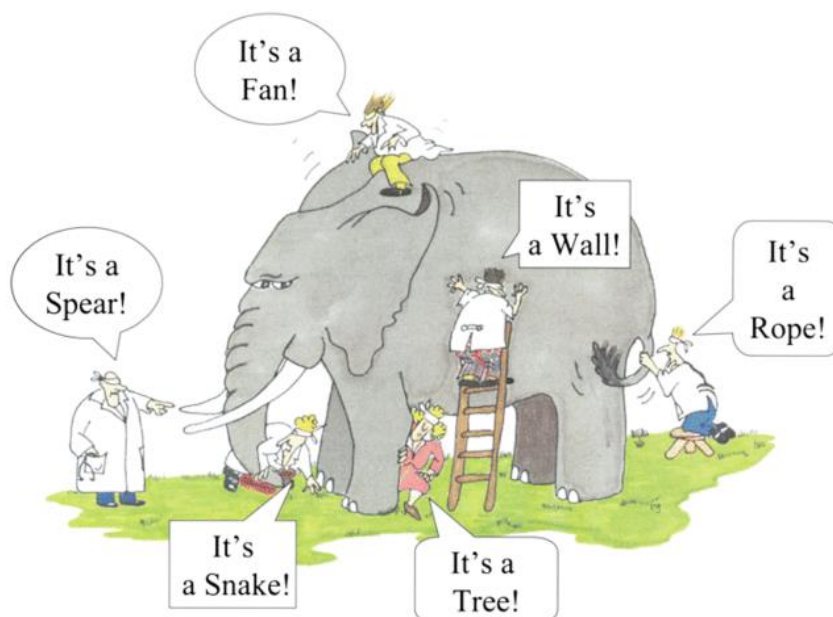
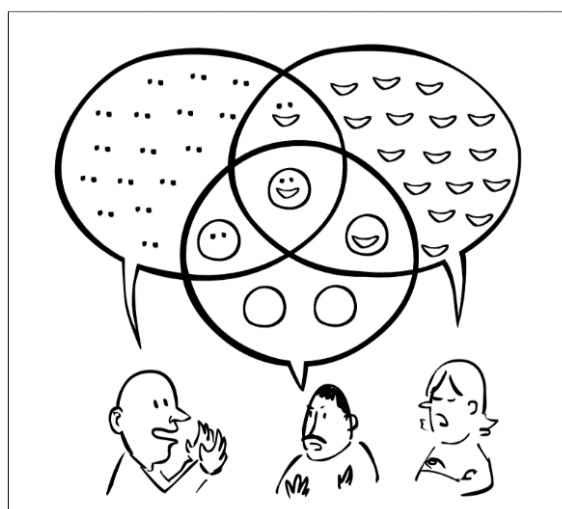


Figure 2: Six blind men try to describe an elephant from their own perspective

## Achieving Higher Levels of Mutual Understanding and Cooperation

The purpose of adopting a multiperspectival approach and practicing intercultural dialogue is not simply to convince others of our own point of view or to conclude that different perspectives are irreconcilable. Rather, the purpose of intercultural dialogue is to achieve higher levels of mutual understanding and cooperation. The better people understand one another, the better they become at anticipating and preventing misunderstandings, at solving problems without violence and at finding constructive solutions to challenges that result in greater social cohesion and goodwill. It is a means for building unity in the midst of diversity, and a core competence for dealing with the past and for peacebuilding.



## Module 1: Summary of Key Learnings

- **Identity** refers to a person's sense of who they are and the self-descriptions to which they attribute significance and value.
- **Personal identities** are based on personal attributes (e.g. caring, tolerant, extroverted), interpersonal relationships and roles (e.g. mother, friend, colleague) and autobiographical narratives (e.g. born to working-class parents, educated at a state school).
- **Social identities** are based on memberships of social groups (e.g. a nation, an ethnic group, a religious group, a gender group, an age or generational group, an occupational group, an educational institution, a hobby club, a sports team, a virtual social media group)., such as personal qualities, interpersonal relationships and roles, and life experiences and narratives.
- **Cultures** represent patterns of ideas, customs and behaviours shared by a group of people. Cultures are dynamic and evolving. Families, institutions, groups and societies have their own cultures. Most people have 'composite identities', meaning they belong to many groups and subgroups, and thus partake in multiple cultures.
- **Intercultural situations** occur whenever one perceives that the beliefs, norms and/or customs of another person or group are different from their own.
- **Intercultural dialogue** is an open and respectful exchange of views between individuals and groups belonging to different cultures that leads to a deeper understanding of the other's global perception. Intercultural dialogue is about creating an opening to see things from different points of view in order to understand the other person or group and to get a fuller picture of the subject at hand. It begins by adopting a posture of learning and curiosity, and is facilitated by active listening, avoidance of stereotypes and prejudices, the practice of critical self-reflection, and openness to sharing.
- **Barriers to intercultural dialogue** include stereotypes, prejudice, discrimination and ideologies that exalt one group above others, such as ethnocentrism and nationalism, as well as poor communication skills.
- **Dialogue on controversial issues** requires self-awareness, respect for diversity and willingness to examine topics from multiple perspectives. It also requires the ability to suspend judgement, to distinguish fact from opinion, to be sensitive to others' backgrounds, to listen actively and empathetically, to exercise critical thinking about narratives and sources of information, and to practice critical self-reflection and emotional self-regulation.
- **The benefits of intercultural dialogue** include benefitting from multiple perspectives, recognizing and celebrating our global heritage, building higher degrees of mutual understanding and cooperation, and solving challenges more inclusively.

## Module 1: Learning Activities

	Activity	Theme	Method	Outcomes	Duration	Level	Page
1.1	Introducing Intercultural Dialogue	What is “intercultural dialogue” and why is it important?	Mind mapping, followed by PowerPoint summary	Ability to define “identity”, “culture”, “intercultural” and give reasons for promoting intercultural dialogue	45min	1	30
1.2	Multicultural Exchange	Learning about and sharing diverse cultures, traditions, histories	Intercultural visits to cultural, religious or historical sites	Increased awareness and appreciation of different cultures	120 min	2	37
1.3	The Box	Recognizing and integrating different perspectives on a shared situation	Multiperspectival observation, sharing and reflection	Awareness of how different perspectives can coexist and help complete a picture to improve understanding	30 min	2	39
1.4	The Other Side of the Story	Seeing a story from another point of view	Re-writing a fable or fairy tale from another perspective	Awareness of how different perspectives change the narrative and interpretation of an event	60 min	2	41
1.5	Active & Empathetic Listening	Learning to listen actively and empathetically	Listening exercise in triads	Ability to listen attentively without filtering, and to echo with accuracy and empathy	30-45 min	2	43
1.6	Who are you?	Recognizing multiple dimensions and developments in personal and social identities	Paired inquiry, self-reflection and active listening	Awareness that identities are multi-dimensional and not static but evolving	30-45 min	3	48
1.7	All That We Share	Reflecting on similarities and differences between people	Whole group physical exercise	Awareness of unique and shared attributes among people	30 min	1	50
1.8	Barriers to Dialogue	Acknowledging attitudes and beliefs that are barriers to intercultural dialogue	Mind mapping, think-pair-share	Ability to define “stereotype”, “prejudice”, “discrimination” and cite ways to counter them	45 min	3	51
1.9	Is Your Identity Yours?	Recognizing the role of external influences on social identities and the role of identity politics in creating social division	Mind mapping, small group discussion	Ability to explain the relationship between social identities and identity politics in the Western Balkans	60-90 min	4	54
1.10	Societal Shuffle	Inviting youth perspectives on the needs and priorities for change in their own society	Small group brainstorming and ranking	Co-constructed understanding of current needs and priorities for improved societal wellbeing	60 min	3	56
1.11	Dialogue Forum	Identifying youth recommendations for policy and action	World-café consultation and presentation	Youth-generated recommendations for priority actions in various sectors	120 min	3	58

## Activity 1.1: Introducing Intercultural Dialogue

**Introduction/Aim:** To understand what intercultural dialogue is and why it is important.

**Outcomes:** Ability to define “identity”, “culture”, “intercultural”. Ability to provide good reasons for promoting and practicing intercultural dialogue.

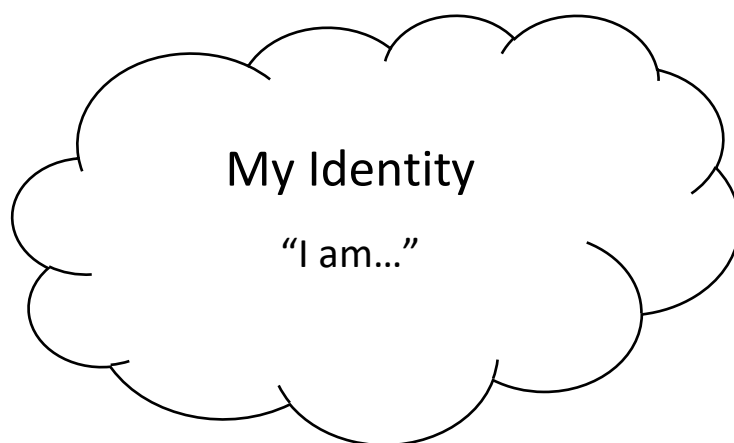
**Duration:** 45-60 minutes

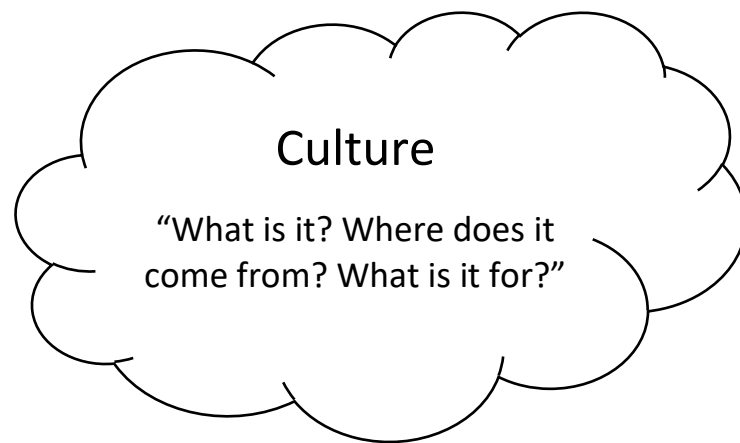
**Materials/Preparation:** Handouts of “My Identity” mind map and “Culture” mind map (or blank pages to draw them themselves), blank handout of culture iceberg, handout “Benefits and Challenges of Intercultural Dialogue”.

### Instructions:

1. “My Identity” mind map (10 minutes): Have students write the words “My Identity” in the centre of a blank page and circle it. Give them 5 minutes to write as many things about themselves and their own identities as come to mind. They should try for a minimum of 15 things that they associate with aspects of their identity.
2. Give students 1 minute to **circle** the aspects of their identity that have to do with **group belonging** (such as religion, nationality, membership of political and social clubs or associations, etc.), and to **underline** aspects of their identity that are **unique to them**, their relationships, personal qualities or preferences.
3. Give students 2 minutes to share with a peer, then 3 minutes to share with the group.
4. Invite students to develop in pairs a working definition for “personal identity” and “social identity”.
5. “Culture” mind map (10 minutes): have students work in groups of 2-4 to create a mind map around the word “culture”. Prompt students’ thinking by asking, What do you associate with the idea of ‘culture’? How do you know when someone has a ‘different’ culture? Note down your ideas. Are all aspects of culture visible? What may not be visible? Invite groups to share their ideas. Note and complete these on the board.
6. Help students to create a working definition of “culture”.
7. Ask students: Where do we see cultures in our society? Students will probably point to groups based on racial, religious or ethnic characteristics. Acknowledge these and ask, Where else do we find cultures? Lead them to associate the idea of culture with other types of groups and associations, such as in families, workplaces, institutions (like schools), clubs, associations and among interest groups (e.g. by music genre, etc.)
8. Present the concept of the “Culture Iceberg”. Handout blank version of the iceberg and give students 5 minutes to note down more visible and less visible aspects of culture. In discussion, help them complete the picture. Point out that only 15% of the iceberg is above the surface. Talk about the limitations of this model.
9. Ask students: What can happen when people from different cultures meet? Lead students to understand that, depending upon how similar or different they are (above and below the surface), they may find it easy or difficult to understand each other. Can you think of some examples? E.g. (not)shaking hands between men and women, addressing elders with (in)formality, (not) killing animals for food, interrupting/waiting while others are speaking, (not) believing in accountability for one’s actions in an afterlife, etc. They may or may not also borrow from each other. E.g. music and clothing trends, food cultures, spiritual beliefs and practices, etc.
10. **Debrief** the activities by discussing with students the following questions:

- a. Do all people in a group share exactly the same beliefs, values and behaviours? Lead students to recognize that there is diversity even within groups and that there is sharing between groups. Cultures are thus dynamic, not static, and evolve over time.
- b. What are the some of the benefits and challenges of Intercultural Dialogue? Time-allowing, you may have your group work individually or in threes to reflect on this final question using the handout.

**HANDOUT:** Mindmap

**HANDOUT:** Mindmap

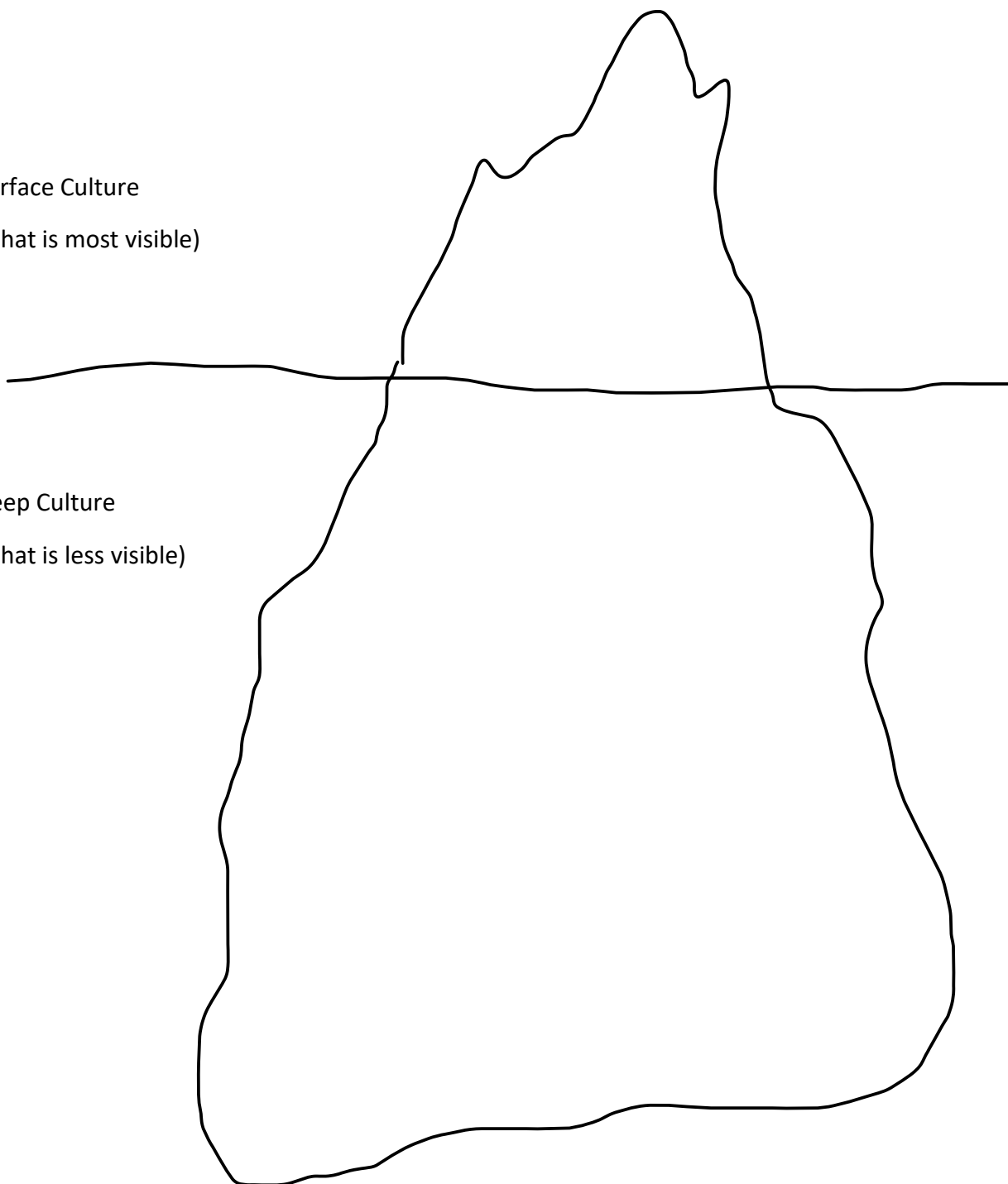
## The Cultural Iceberg

Surface Culture

(what is most visible)

Deep Culture

(what is less visible)



## HANDOUT

# The Cultural Iceberg



Source: Pinterest

# Intercultural Dialogue

CHALLENGES

BENEFITS

<div><div></div></div>	<div><div></div></div>
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## Activity 1.2: Multicultural Exchange

**Introduction / Aim:** Learning about and celebrating different cultures as part of a classroom open-house or school-wide festival can provide a stimulating way for adults and young people in the community to connect and appreciate the richness of human diversity.

In this activity, the class or school hosts a multicultural exchange for parents and families. This is a great activity to connect with lessons in geography, history and social studies. The students have fun sharing what they have learned with their families and the community through a multicultural event at which there is food to sample, along with presentations about different cultures put on by the students. The occasion enables students to learn about other cultures from each other, and parents get to see what their children are studying. Often, these multicultural exchanges ignite a lifelong curiosity about different cultures and an appetite among students and their families to travel.

**Outcomes / competences:** Participants develop greater international and intercultural awareness. Participants practice dialogue competences by learning about and discussing diverse cultures, histories and traditions.

**Duration:** Developed over a few periods and then presented as a 2-hour festival.

**Preparation / Materials:** Access to books or internet resources on different countries and cultures where maps, flags, photos, facts and recipes can be found and printed or copied and cut-out. If available, clothes or other artefacts, and a recording or performance of a song or dance from the countries/cultures being studied. Also needed: presentation boards, scissors, glue, tape.

**Instructions:** There are several variants of this activity:

- If organised at the school level, each class can focus on a selected country or region (e.g. for a whole term) infusing cultural aspects into daily learning and creating student work that can be displayed for parents and families during the event. The event can be organised as a World Day celebration at which classrooms share displays, the halls are decorated with international flags, and students and visitors read stories, wear / show traditional clothes, play or perform traditional music and dance, taste of national food, etc.
- If organised at the classroom level, students can work in small groups to study a different country over several lessons.
- If organised at the individual level, each student can create a presentation on a culture of their choice or, alternatively, their 'home culture' based on a unique family artefact or practice that they cherish. Teachers can take part too, sharing unique food, traditions, clothing or other aspects of their culture or of a culture that they have visited.

### General guidelines:

Student projects may focus on a specific theme, such as "holidays", "traditions", "seasons", etc., or on a broader introduction to the country and culture. This would include a map of the country they were assigned, some key facts, demographics, information on traditional music, dance, food, costumes, currency, national symbols, famous people, national sports, etc. Creativity is an important of this activity. Ideally each project group will be assigned a table which they can decorate with posters, tri-fold boards, flags and other cultural items that represent the country. Students can also wear traditional clothes from the country or clothes that are the color of the flag. Students may present a traditional song or dance during a formal programme. During the informal programme, everyone can walk around the tables to learn about the different countries each group of students had prepared.

**Tip:** Be mindful not to present only stereotypes about the country or culture being studied. Also, tap into community expertise – draw upon community resources to provide food, to teach participants a new skill, run craft tables, or anything else you need help with!

**KEY LEARNINGS FOR YOUR GROUP:**

- Human social and cultural diversity is really interesting – people around the world are both different and similar in many ways.
- Each country has unique histories, traditions, foods, music, arts. All societies have cherished values, beliefs and festivals that mark important moments in life and bring people together.
- There is also a lot of exchange and interaction between countries and cultures, both historically and today, which has led to the sharing and evolution of customs and practices.
- Discovering other parts of the world and other ways of life helps us to better understand and appreciate both other cultures and our own.

### Activity 1.3: The Box Activity (Multiple Perspectives)<sup>18</sup>

**Introduction / Aim:** To understand that different perspectives on a single event or phenomenon are possible, are valid and are not necessarily incompatible. Each perspective can have limitations and so making an effort to integrate different perspectives is a way to “complete the picture” and enrich one’s understanding.

**Outcomes / Competences:** Participants are aware that a situation may be experienced differently from different perspectives. Participants are able to solicit and listen to another person’s perspective (point of view) and consider it in relation to their own. Participants recognize the value of multiple perspectives for completing a picture and arriving at fuller understanding.

**Duration:** 30 minutes

**Preparation / Materials:** Prepare a box (size of a shoe box or bigger, if possible) and decorate each side with different symbols, colours, numbers or messages (see example below). One side of the box could be open or cut out. Other colours, images or an object could be inside. Participants should have a piece of paper or their notebooks.

#### Instructions:

1. Put the box in the middle of your training room and have your group sit in circle around the box.
2. Ask each participant individually and in silence to write down what they see of the box from where they sit. Give them around 8-10 minutes to write down everything they see. Ask them not over-think it and just write all that they see in and from the box.

**Extension:** For a more advanced discussion, include some element in the room set-up that partially obscures the vision of some members of the group. For example, a screen or standing plant, or a person walking back and forth in front of them or standing in front of the box. Do not give extra time or remove the obstruction, even if they protest. This will later help the group to recognize that our perspectives are sometimes limited by intervening variables (e.g. lack of information, structural barriers in society, even preconceptions and expectations, etc.)

3. Once everyone is finished, ask participants who are seated in different parts of the room to share the observations they have written. There should be no discussion at this point. The emphasis is on how different the observations can be. If the box was designed to reveal a specific purpose (e.g. a gift for Lisa or a lunchbox for Mark), ask the group “what/who do you think this box is for?” and see if they are able to assemble the right answer by combining their different perspectives.

4. Give a couple of minutes for participants to change positions and observe other parts of the box.

5. **Debrief** the activity by having all return to initial positions and asking:

- a. How did you feel when writing your observations? What did you realize when you changed positions? What did you miss from your first observation?
- b. Did you write only observations or also interpretations of what you saw? Why?
- c. How would a “full story” about that box change your initial observations?
- d. How does this exercise relate to the way we reproduce incomplete stories or accounts in real life? (Help them to make the link with perceptions and perspectives).

**Tip:** Prepare a creative box that could be interpreted in different ways. For example, inside the box may be a sandwich, a picture, a gift, or an animal. Something that could change the nature and purpose of the box for those who see it from that perspective. Some participants might actually only share

observations but still that would be only one part of the story as they do not describe the full box, so it is only an observation from a certain perspective. If they make a “story” out of the box, then that would be a perception on the box.

**KEY LEARNINGS FOR YOUR GROUP:**

- How we perceive a situation or issue is shaped by the perspective from which we view it.
- There can be many different perspectives on a given issues or situation. All can be valid and all are necessarily limited.
- To gain a fuller picture and understanding, it is necessary to look from other perspectives. Otherwise, we may be missing important information and insights, and arrive at incomplete or false conclusions.

## Activity 1.4: The Other Side of the Story

**Introduction / Aim:** The purpose of this activity is to help young people appreciate how adopting a different perspective can change the way we look at and narrate a situation. They do so by re-writing a well-known fable or fairy tale from a different perspective. The activity also centres on intercultural dialogue, as students are given an opportunity to brainstorm together, sharing their ideas and negotiating meanings. Through brainstorming, students think about the reactions of different people to particular incident and generate background information about the role they are going to focus on in their stories. Students are also asked to comment on their peers' writing and to provide suggestions to improve their stories.

**Learning Outcomes / Competences:** Participants are able to explain how different perspectives can change the narrative of a common incident, including changing the details on which the story focusses and shifting the interpretation that is lent to it.

**Duration:** 60 minutes

**Materials / Preparation:** Copies of a story – either fictional or from a newspaper. Writing materials.

### Instructions:

1. **Pre-Reading Assignment:** Have students read for each other the original “Three Little Pigs” fable and then the re-written tale called “The True Story of the 3 Little Pigs” (written by Jon Scieszka, from the perspective of the wolf). An online video of the story is available:

<https://www.youtube.com/watch?reload=9&v=vB07RfntTvw>

2. **Discussion:** Afterwards, organise a group discussion on the following questions:

- In the traditional version of the story, from whose point of view is the story told? Who are the “good” guys? Who are the “bad” guys?
- What is different in the fractured version of the story? Who tells the story? Do any of the “good” or “bad” characters change?
- Who do you feel bad for in the traditional version? What about in the fractured version of the story? Why do you feel that way?
- Did your feelings change about the characters in any of these stories? How and why did your feelings change?
- Did you feel the authors added a personal touch in any of the versions? Which version seemed the most special to you? Why?
- Which version did you enjoy the most? Why?

3. Explain that, in creative writing, there are many ways to tell a story differently.<sup>19</sup> One can:

- Change the main character
- Have the story take place somewhere else
- Have the story take place in another time
- Tell the story from another character’s point of view
- Make the problem of the story different
- Change an important item in the story
- Change the ending of the story

#### 4. Re-Writing Assignment (Perspective-Taking):

- Hand out a copy of a suitable newspaper article or fictional news story to each student. Ask them to read it silently. When appropriate, give students the relevant background to the incident and explain vocabulary as necessary.
- Explain the task to the students: They have to write another account of the story from the perspective of one of the persons involved. Ask students to name which perspectives could be included. Put their suggestions on the board. Ask students to select one of the roles and begin to think of their own version of the story. This may be done individually or in groups organised around a common perspective.
- Before writing, brainstorm with the class on what the reactions might be of each of the people involved in the incident. Elicit as many ideas and suggestions as possible.
- Now ask students to start writing about the event from the point of view of the role they have chosen. They may begin with making rough notes on the type of information they will include in the story. Move around the class and give suggestions as needed.
- Ask students to write the first draft of the story.
- Have students exchange papers with another group and read a story written by someone from a different perspective. If the stories were written in groups, each group can read their story aloud.
- Ask students to compare the different stories: How are they similar and different? What information is included in one but not the other? Does this make the story more effective?
- Debrief by asking students what they have learned from this exercise about seeing things from different points of view.

#### KEY LEARNINGS FOR YOUR GROUP:

- There are many perspectives from which to tell any story.
- Each perspective influences what details are considered important and what meaning is attributed to them.
- Challenging ourselves to re-tell a story from a different perspective increases our empathy for other points of view and brings to our attention elements that we may not have considered before.

## Activity 1.5: Active and Empathetic Listening<sup>20</sup>

**Introduction:** Active listening is a necessary skill for any true communication. Many people pretend to listen but are actually thinking of other things or of what they will say as soon as they can jump in. Many people also (pre)judge the person speaking and consequently give less attention to the value of what they are saying. Also, many people only listen for what they want to hear, thus filtering out everything else as unimportant.

**Active listening** is about putting all prejudices, expectations and distractions aside and listening fully and attentively to the words and the body language of the other person.

**Empathy** is the ability to identify with another person's feelings or experiences. When we put ourselves in another person's shoes, we are often more sensitive to what that person is experiencing.

By practicing active and empathetic listening, we learn to pause our own inner narrative and to centre our attention respectfully and compassionately on the other person. We listen to what they are actually saying (not what we believe they mean), and we watch for queues in body language about how they are feeling. Someone who listens actively is able to accurately echo back what they have heard. Someone who listens empathetically is able to accurately describe the feelings of the person that they have been listening to. The more we listen actively to what others are saying and develop empathy for what they are feeling, the better we are able to create environments that are conducive to intercultural dialogue, peacebuilding and reconciliation.

**Learning Outcomes / Competences:** Participants are able to practice active and empathetic listening.

**Duration:** 30-45 minutes

**Resources / Preparation:** Copies of "What Makes Listening Difficult/Easy" and "Why People Communicate" worksheets and "Six Tips" handout for your group.

### Instructions:

1. This activity uses the "Fish Bowl" methodology where the class sits in a large circle and observes an interaction that is played out in the middle.
2. Select two volunteers and tell them to leave the room and wait in the hallway where you will give them instructions (see below).
3. Meanwhile give the following **instructions to the rest of the class:** Use the next 5 minutes until we return to work with the person beside you to brainstorm 5 signs that someone is a good listener.
4. Join the volunteers and give them the following instructions. **Instructions to the volunteers:** Tell them that they are going to role-play a dialogue in two rounds. One person will be the speaker and one will be the listener.
  - a. The speaker should speak about a (pretend) situation that has upset them during their day (a failed exam, an argument with a friend, etc.) They should try to communicate what happened and how they felt about it. They should act those feelings as well.
  - b. **In Round 1**, while the speaker is speaking, the listener should do many things that show s/he is not really listening (looking distracted, interrupting, missing emotional cues, not asking questions, choosing only one word that is said and then going off-topic with their own remarks, etc.)
  - c. **In Round 2**, the speaker will try again to say what they were saying before, and this time the listener will demonstrate the qualities of active and empathetic listening (making eye

contact, not speaking, nodding or verbalizing that they are following, asking questions for clarification, echoing the person's words or feelings, etc.)

5. Return to the class and have students sit in a large circle. Explain that they will listen to two friends speaking and will be asked to share what they observe afterwards.
6. After Round 1 is played (2 minutes), debrief with the group: What did you notice in this interaction? What was Person A doing and what was Person B doing? What behaviours of Person B indicated that they were not listening? How would you feel in this situation if you were Person A?
7. Repeat the exercise and debriefing with Round 2.

**Debrief** the activity by summarizing for students the following listening mistakes to avoid:

### **Tips for Active and Empathetic Listening**

- When listening, keep your comments and opinions to yourself – concentrate on remaining silent and attentive while the other person is talking;
- Maintain good eye contact and pay attention while looking directly at them;
- Pause before saying anything after the speaker—leave the floor open in case they are not finished.
- When the other person stops talking, try to paraphrasing key words he or she said and check whether you have a clear understanding of what they said;
- Consider their perspective – listen to fully understand what the other person is saying rather than preparing your reply;
- Ask follow-up questions that show that you are making a genuine effort to understand what they are sharing or experiencing.
- Communicate non-verbally with encouraging body language (such as nodding), while being aware of their non-verbal cues; and
- Identify or reflect the speaker's feelings, for example, you can say, "You sound angry," or "You seem to be upset."
- Ask yourself, "How would I feel in this situation?"

With mature participants, the "Six Tips" included below can be given as a handout.

**Extension:** Time allowing, you may either:

- a) Have your group summarize their personal reflections on this exercise using the handout "What makes listening easy/difficult", or
- b) Have your group reflect individually or in pairs on "Why People Communicate" in order to look more deeply at what needs and desires underlie communication transactions: that is, what information, feelings, messages, affirmations, effects we seek to give and receive in the process of speaking and listening. This reflection helps participants to become clear about and also move beyond their own needs and expectations, in order to have greater awareness of what others expect and need as well.

### **KEY LEARNINGS FOR YOUR GROUP:**

- Active listening is vital for effective communication.
- Empathetic listening helps us to understand others better.
- Both active and empathetic listening require that we practice suspending our own urge to speak, as well as urges to judge, to jump to conclusions or to simply be distracted.
- To listen actively and empathetically, one must focus their attention fully on the speaker, including on their words and body language.

## HANDOUT

## Six Tips on how to overcome your own agenda and become an active and empathetic listener:

**1. Nonverbal involvement:** Look at your counterpart instead of studying people passing by. Show your attention by nodding your head or raising your eyebrows. Make sounds that indicate attentiveness. Remember that even by listening, we are communicating non-verbally (Weger et al., 2010).

**2. Pay attention to the speaker, not your own thoughts:** Devote your whole attention to the speaker. Being mindful means being present in the moment and paying attention to what is happening right now (Kabat-Zinn, 2003). In a conversation, this means observing the speaker while they are sharing their story. Be aware of subtle changes in their voice, the way they mimic you, the words they use and the emotions they are experiencing. Try to truly understand the thought process of your conversation partner (Ucok, 2006). Observe your own thoughts, but from a distance, and resist the temptation to engage in them.

**3. Practice Non-Judgment:** Being mindful means practicing non-judgment. There is no need to agree or disagree with what is being said or evaluate the statements being made. Remember that offering your active presence is more important than having their deeper question answered (Rogers & Farson, 1957). A skillful active listener is able to simply receive the message without the need to judge or respond with their own bias.

**4. Tolerate silence:** Resist the urge to fill moments of silence. There are different types of silence. Respecting quiet moments can be a powerful tool for a deep conversation. It gives the speaker and receiver a chance to reflect and continue with this process. So often we rush to “fill” silence, right before someone has a breakthrough thought to share. If you find silence difficult, you can encourage the person to continue by asking open questions such as “What do you make of this?” or “Tell me more about what happened.” Do not underestimate silence for a potentially rich conversation.

**5. Paraphrase:** Paraphrasing is another powerful communication tool. Starting with sentences such as “So you are saying that...” or repeating in your own words what you believe the other person said, are ways to show that you followed the conversation and understand. You can also paraphrase by asking the speaker a question, such as, “So are you saying that you felt uncomfortable in that experience?” or “What did you do after this happened?” A recent study found that while paraphrasing does not necessarily make people feel understood, it does create a greater sense of closeness and intimacy in a conversation. This is a key part of building trust and possible friendships (Weger et al., 2010).

**6. Ask questions:** When you finally do respond, try to not simply hammer your own point. Refuse the impulse to tell your story on the topic. Ask open questions such as “How do you interpret this?”, they are powerful tools to deepen a conversation and uncover hidden reasoning. (Weger et al., 2010). For example, if someone is sharing how they are sad about someone they lost, do not respond by talking about when this last happened to you. Instead, ask them a follow-up question to show that you care about their experience. Show your attentiveness using sentences such as “I can imagine how sad you must feel right now,” or if they share a happy update, “It must feel amazing! I’m so happy for you!”

## HANDOUT

**What makes listening...**

<i>Difficult</i>	<i>Easy</i>

**Signs of a good listener:**


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**What makes speaking...**

<i>Difficult</i>	<i>Easy</i>

**Signs of a good speaker:**


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**TIPS FOR CREATING SPACES OF DIALOGUE IN THE CLASSROOM**


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## HANDOUT

## Why people communicate

	Speak	Listen
Why do we...	(1)	(4)
Why do we want others to...	(3)	(2)



## Activity 1.6: Who Are You?<sup>21</sup>

**Introduction / Aim:** In this lesson, participants are encouraged to appreciate their own uniqueness and the uniqueness of others. Adolescence is a challenging phase in everyone's lives. This lesson helps participants to reflect on the different events and people that have influenced them. They will be given the opportunity to identify their unique strengths, to accept who they are, and to think about the person they want to become.

**Outcomes:** By the end of the session, participants will be able to appreciate the wealth of attributes they possess which can assist them in defining their own futures. They will also be able to appreciate nuances in the self-identity of their partner in this activity. Participants will appreciate that identity is a complex and evolves over time.

**Competences:** Participants will have a sense of their own identity. Participants will practice listen actively. Participants will practice reflecting on and setting goals for the future.

**Duration:** 30-45 minutes

**Preparation/Materials:** You would need enough space for participants to stand or sit in front of their pair and not be distracted by other pairs in the room. Provide a mind map paper with "identity" written and circled in the middle of the page, or a blank page on which participants can create their own mind map.

### Instructions:

1. Ask your participants to form pairs. During three minutes, person A will repeatedly ask person B "Who are you?" and person B has to reply with a word or short phrase.
2. Person B will likely first respond with biological and social attributes about themselves (name, age, gender, physical features, daughter/son of, profession, religion, etc.). They may then start sharing other types of attributes, such as personal character qualities.
3. After 1-2 minutes, Person A may change the question slightly: "Who were you before?" then "Who would you like to become?" This may elicit short phrases. Allow a couple rounds for each question. Person A should not comment, but only listen.
4. After three minutes, persons A and B exchange roles. Three minutes seems short, but participants may struggle to fill the time. Make sure to keep soliciting responses for three minutes.
5. When the time is up, give participants a few minutes in silence think about their responses individually and to write down any notes, personal insights or reflections on the "Identity" handout.
6. **Debrief** the activity. In the first feedback round, ask: How do you feel (in one word)? What happened? What did you share? What is difficult? Why? In the second feedback round, ask: How is this similar to our daily life? How do others perceive us? How do we define/present ourselves? You can reflect with your group on how we might tend to first share the "visible" or obvious about ourselves before going more into depth, and on the challenge of defining ourselves with just a series of words (without explaining). You can also discuss if they learned anything unexpected about the person they had in front of them when it was their turn to ask and how it changed their perspective on the other.

**Tip:** Depending on how ready and mature you feel your group is, you can ask them to pair with someone they feel comfortable with or someone they do not know very well. Make sure to tell participants not to overthink and just reply whatever comes first to their mind.

### KEY LEARNINGS FOR YOUR GROUP:

- One does not have a single identity; we are not only this or that. We have multiple identities and affiliations at the same time.
- Identity might have some visible elements but most importantly it entails a whole range of invisible characteristics.
- Identities are influenced by the society, culture, religion, family, education, etc. but ultimately the result of your individual and personal decisions about who you are and what you value.
- Identities evolve over time and are multi-layered. By reflecting on who we have been, are now and wish to be in the future, we realise that we are in a continuous state of evolution. If we can change, so can others. All people have the potential to grow and evolve in their understanding, values and behaviours. Our images of the “other” should also be open to change.

### Activity Extension: Step by Step<sup>22</sup>

- Ask the students to draw 3 footprints in their journals or on a piece of paper that they can keep (the steps should point in the same direction)
- Give the students 5 minutes to write down one of their goals for personal development (“who they want to become”) in each footprint. If they can’t think of more than one that’s also fine, they can always come back to the footprints later on if they like.
- Ask them to add one of their positive characteristics in the space of the big toe that they believe will support them to achieve the goal of that footprint.
- Ask the students to think of more positive words that friends and family have used to describe them and fill these into the other toes (again matching the goal they wish to achieve)\*.
- Remind students that this image also represents how they will take one step at a time to reach the goals they have set for themselves and become the person they want to be.
- Leave a few minutes at the end of the session to allow a few participants to share some of their step by step examples with the group.



\*You can give them some examples of powerful positive words:

*Ambitious, articulate, brave, bright, caring, capable, confident, courageous, creative, credible, curious, decisive, dedicated, detail-oriented, determined, disciplined, diligent, dynamic, eager, efficient, energetic, enthusiastic, exciting, fair, faithful, fearless, friendly, goal-oriented, good listener, generous, helpful, honest, honourable, independent, informed, insightful, inspiring, intelligent, joyous, kind, knowledgeable, a leader, lively, loving, mature, motivated, organized, passionate, patient, peaceful, persistent, positive, productive, receptive, resilient, responsible, self-assured, selfless, sensitive, sincere, smart, steadfast, stimulating, successful, supportive, talented, team-player, thoughtful, tough, trustworthy, unique, upbeat, wise, witty.*

## Activity 1.7: What We Share<sup>23</sup>

**Introduction / Aim:** To recognize that people who seem different from ourselves often share experiences and interests in common, and that those who seem similar to us are often unique in various ways too.

**Outcomes / Competences:** Participants are aware of similarities and differences between members of their group. Participants recognize that assumptions based on physical attributes or “first impressions” may be misleading.

**Duration:** 30 minutes

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

### Instructions:

1. Ask participants to group themselves by very visible physical characteristics that you have previously decided: gender, being short or tall, light or dark hair... According to these criteria they will be « inside the boxes », meaning in the squares on the floor.
2. Read the following statements and ask them to go to the middle if the statement applies to them. Statements should build from light or humorous to more significant or serious in relation to the social context in which the lesson or training is taking place. For example, statements could range as follows:
  - You have brown hair / blue eyes
  - You are afraid of spiders
  - You have a sister / brother / both
  - You love to dance / sing / play guitar / listen to heavy metal
  - You are vegetarian / gluten-intolerant
  - You are an introvert / extrovert
  - You’ve been to Africa / South America / Asia
  - You care about the environment / future of the planet
  - You’ve protested something you’re passionate about
  - You’ve been in love / heart-broken
  - You have never been bullied / bullied others
  - You’ve lost someone you were close to
  - Etc. etc.
3. **Debrief** the activity by asking the group: How did you feel about this activity? What did you observe? What surprised you? Did you label some people and now have a different understanding of them? Why? What can we learn from this for our daily lives and interactions with people who seem different from us?
4. Reflect with them on how we tend to create stories about the “other” based on the visible attributes or received stereotypes. Yet people may be very different from our preconceived ideas and often have many less obvious things in common.

### KEY LEARNINGS FOR YOUR GROUP:

1. We sometimes look at our differences more than our similarities. It is also easier to identify what makes us different rather than what brings us together. Sometimes, we let our own prejudices decide how we interact with others in society.
2. What is on a person’s inside is much greater than what is on the outside. By getting to know people beyond appearances, we often find we have a lot in common. We also often find that what we don’t have in common is interesting.

## Activity 1.8: Barriers to Intercultural Dialogue<sup>24</sup>

**Introduction/Aim:** To understand what “assumptions”, “stereotypes”, “prejudices” and “discrimination” are, how they are related and how they interfere with effective intercultural dialogue, peacebuilding and reconciliation.

**Outcomes:** Participants are able to define and give examples of these key terms, and to empathize with the experience of being the object of assumptions, stereotypes and/or prejudice and discrimination.

**Duration:** 45 minutes

**Materials/Preparation:** Paper and pens; “Exit Card” handout (optional)

### Instructions:

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

2. Give students a few moments to consider those phrases. Then ask them to share their reactions. Lead students to the conclusion that the statements are too general to be true; encourage them to recognize that it is unfair to make such sweeping statements. Help students make the connection between the phrases and the term stereotype.

3. Have students work in pairs for 2 minutes to write down additional stereotypes they might have heard or thought about. Bring the group back together and ask for examples. Then ask them to share their reactions.

4. **Journal** (5 minutes): At the start of the lesson, give students a few minutes to write answers in their journals in response to the following questions (these can be read sequentially aloud, or be written on the board): Has someone ever stereotyped you (that is, assumed something about you, based on one aspect of your identity)? Was it a positive assumption or a negative one? How did it make you feel? How did you respond? Invite volunteers to share.

5. **“Stereotype” Mind Map** (10 minutes): Tell students that the assumptions we make about each other are sometimes based on stereotypes. Lead students through the steps of the Mind Map to develop their understanding of stereotypes.

Have students write the word “stereotype” in capital letters in the centre of the page. Have students then brainstorm words, examples and feelings that they associate with stereotypes and organize these around the keyword on their page.

6. Have students share their mind maps with a pair. They can revise their maps with additional ideas that extend or challenge their thinking. Invite examples from the group and write on a class mind map that you hang in the room and refer back to over the course of the unit.

7. **Working Definitions** (7 min): Using the information on their mind maps and from their discussions, ask students to write a “working definition” of *stereotype* underneath their mind map. Ask volunteers to share their ideas to create a class working definition of stereotype, which you can then add to the class mind map.

8. Explain the relationship between **stereotype**, **prejudice**, and **discrimination** (10 min):

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

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

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

**Discrimination** occurs when prejudices are translated into action.

1. For example, a person who says that ‘all Mexicans are lazy’ is citing a stereotype. A person who says, ‘because he is Mexican, he must be lazy’ is guilty of prejudice. One who refuses to hire a Mexican based on this stereotype and prejudice is guilty of discrimination. Not all stereotypes result in discrimination, but many do.<sup>25</sup>
9. Explain that **ethnocentrism** and **nationalism** are examples of how stereotypes, prejudices and discrimination are used to promote the interests of one group over others. Ask students to add these additional terms to their mind maps and connect them to other ideas they noted previously.
10. Ask the group for ideas of what people can do **to prevent and overcome** stereotypes, prejudices and discrimination. Note their ideas on the board or flipchart. Some examples could include:
  2. Suspend our assumptions about others until we get a chance to know them better
  3. Take each person as an individual instead of as a representative of a particular group
  4. Stand up for someone who we see is being treated with prejudice. Debunk assumptions and show solidarity.
  5. Insist of equal treatment of all people regardless of their gender, race, ethnicity, religion, nationality, etc.
  6. Monitor ourselves for biased or discriminatory behaviour or speech, and make changes when needed
  7. Call out prejudice and discrimination when we encounter it (“name-and-shame”)
  8. Advocate for non-discriminatory laws and policies in our schools, communities, institutions and country.
11. Have the group complete and return to you an “Exit Card” before leaving class. An example handout is provided, but see Part 3 “Teaching Methods” for additional ideas.

#### KEY LEARNINGS FOR YOUR GROUP:

- Assumptions, stereotypes, prejudices and discrimination are all are barriers to intercultural dialogue.
- To overcome these barriers to intercultural dialogue, it is necessary to break down their faulty logic and replace them with more nuanced, accurate and inclusive understandings.
- Intercultural dialogue itself makes this possible: meeting others and interacting with them in a safe and cooperative environment helps us to see that we have many things in common and that what makes others unique is not a threat to our own uniqueness and vice versa.

## Handout

<b>3 2 1 Exit Card</b>	
<b>3</b>	<i>Things I Learned Today</i>
<b>2</b>	<i>Things I Found Interesting</i>
<b>1</b>	<i>Question I Still Have</i>

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<b>3 2 1 Exit Card</b>	
<b>3</b>	<i>Things I Learned Today</i>
<b>2</b>	<i>Things I Found Interesting</i>
<b>1</b>	<i>Question I Still Have</i>

## Activity 1.9: Is Your Identity Yours?<sup>26</sup>

**Introduction / Aim:** To understand the relationship between social identities, identity politics and socio-political trends in the Western Balkans. This activity is an extension of Activity 1.1.

**Outcomes / Competences:** Participants are able to explain how social identities are constructed; to identify examples of “identity markers” or labels; to define what are ‘identity politics’ and give a few examples from their own context, including how they function and what their purposes and risks are.

**Duration:** 60-90 minutes

**Resources:** You will need a board or flip chart and writing material. Participants will need paper and pen.

**Preparation:** Prepare three short cases of examples of identity politics in action. These could be clippings from a newspaper, a political speech or textbook extracts. Have enough handouts of the three case studies for each small group.

### Instructions:

- Brainstorm definitions for ‘identity’ and ‘social identity’ (See Activity 1.1).
- Define the idea of ‘identity markers’ and brainstorm some physical and non-physical examples with the group.
- Give students 5 minutes for personal reflection time to create a mind map on the sources and influences on their own (social) identity (e.g. family, religion, school, media, life experiences, political climate, etc).
- Give a few minutes for sharing examples and reflections with the group. Then ask: “Are our identities ‘ours’, or do others define and control them?” Allow students to discuss this question from different points of view. Lead the group to recognize that external influences on our identities can be strong, but we also always have the power to choose what we associate ourselves with.
- Next introduce the relationship between politics and social identities.
  - a. Divide students into small groups and ask them to identify at least 3 ways in which politics and identity interact, plus 3 examples of how this interaction shows in their own society.
- Come back together and debrief with the class for 10 minutes, summarizing key points on the board / flip chart.
- **Extension:** In small groups, read and discuss brief case studies or newspaper clippings where social identities have been mobilized for political purposes – help students to recognize and contrast exclusive and inclusive discourses about identity. Have them answer the following questions: Which social identity does the narrative focus on? What identity markers are being invoked in this case? Is this social identity being cast in a positive or negative light? How is the social identity being mobilised and why? What appears to be the political purpose?

### KEY LEARNINGS FOR YOUR GROUP:

1. **Identity** is a social construct and has a dynamic and multiple nature; all people have multiple identities, and these develop over time.
2. **Social identities** are influenced not only by culture, beliefs and social belonging, but also by power relations and agendas. They can be manipulated by identity politics.
3. **‘Identity politics’** refers to the manipulation of identity markers for the purpose of advancing the political interests of one group against another.

4. Identity discourses that are **exclusionary** and discriminatory tend to deny or devalue the existence of diversity and to portray different identity groups as being in competition or conflict with one another.
5. Identity discourses that are **inclusive** tend to acknowledge and value the existence of diversity and to place importance on shared interests and concerns.

## Activity 1.10: Society Shuffle

**Introduction / Aim:** To stimulate youth-led assessment of the challenges and needs in their society, and to develop youth-generated ideas for change. This activity is best done with a group of 6-8 participants. If working with a larger group, split into smaller groups and have one facilitator with each group. The group may be from one community/school or mixed from several communities/schools (preferably in the same locality).

**Outcomes / Competences:** Participants are able to identify a range of challenges and needs in their society and to explain their interrelationship. Participants are able to explain what they regard as priorities for action and why. Participants are able to make concrete recommendations for the changes that are needed and to identify some ways in which they themselves can contribute to that process as youth.

**Duration:** 60 minutes

**Resources/Preparation:** You will need pieces of paper or cards with key terms written in large letters, along with several blank papers or cards. You will need a working surface around which the group can sit or stand, where all can easily see and touch the papers or cards.

### Instructions:

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

**Rule:** Each time they move a card, they must explain the logic for doing so. They must say, for example: "I think that we need to prioritize \_\_\_\_\_ because \_\_\_\_\_." Or "I agree with you that \_\_\_\_\_ is important, but believe that it depends upon \_\_\_\_\_. Therefore, I place that in a higher priority." Or "If we start with

\_\_\_\_\_, that will give an incentive to others to do \_\_\_\_\_.” Or “These two have to go together because \_\_\_\_\_.”

8. If the group gets stuck, the facilitator may **pose questions only** to stimulate further dialogue. The facilitator should not offer suggestions and should otherwise only listen to the youth participants.

9. The group may move towards consensus, but this is not required. At the end of the allocated time, ask for a volunteer to summarize the strategy that the group has arrived at so far.

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

- how they felt about the activity
- where they see themselves taking part in this picture

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

#### KEY LEARNINGS FOR YOUR GROUP:

- The social, economic and political challenges of society are interrelated.
- Bottom-up and top-down solutions are both needed.
- Young people can contribute to the betterment of society through the values they choose to uphold, through their everyday behaviours and their life choices; through how they build friendships, families, studies and careers; and through exercising moral courage to advance causes of justice and to resist social pressures that reinforce division, hatred and indifference.

#### SAMPLE CARDS

Economic reform	Education reform	Constitutional reform
Interethnic dialogue	Youth empowerment	Protests / activism
Media reform	Elections	[add your own]

### Activity 1.11: Dialogue Forum<sup>27</sup>

**Introduction:** Adolescents and youth have a range of understandings, experiences and views on the subject of their society. To unpack challenging and controversial societal issues in a meaningful way, rather than telling students what to think, try engaging them in actively constructing solutions by reversing the classroom – instead of providing students with all the information yourself, have students pool what they know and brainstorm points for further inquiry, which you can then use for follow-up discussions.

In this activity, participants use a dialogue approach or the World Café approach to pool together their knowledge, views and ideas on a particular issue. Some amount of background information will need to be provided depending upon experience of the group.

**Aim:** To use dialogue to generate youth recommendations for change-oriented action. Depending on the maturity of the participants, this may be done at the level of the school, community, country or region, possibly even with the joint participation of community leaders (though maintaining an emphasis on youth voice and participation).

**Outcomes:** Participants are able to consult upon and co-construct solutions to shared problems. Youth participants identify recommendations for priority actions in different sectors.

**Duration:** 120 minutes

**Materials:** Several pages of flipchart paper and markers for each group

**Preparation:** The topics of consultation need to be specified in advance and background briefings prepared for participants if engaging with higher level leaders. Alternatively, an introductory panel presentation can be organized to brief participants on key information and debates. Participants should understand and have practiced principles and techniques of intercultural dialogue prior to this activity. A dialogue forum can be organised with a small group or more participants—for example on a whole-school basis or bringing several schools or delegates from schools together.

#### Instructions:

1. Begin by welcoming participants and presenting the dialogue question/challenge/agenda. The subject/challenge can be presented by a speaker or panel of speakers.
2. Organise participants in groups of 8-10 participants. Each group is assigned one peacebuilding theme or sector (e.g. media, governance, education, religion, family, civil society, economy, culture, tourism, etc.). Give each group a flipchart to record their ideas.
3. One person in each group should volunteer or be appointed as recorder to write key points on flip chart paper. Groups may record their ideas as bulleted lists or as concept maps. It may be helpful to organize ideas under headings such as Challenges, Needs, Priorities, Strategies, Resources
4. Give groups 1 hour to dialogue on the peacebuilding role, needs, opportunities and priorities of their assigned sector. The final 15 minutes (to be signalled by the facilitators) should be used to arrive at a consensus on the Top 3 conclusions and priorities for action.
5. Each group should appoint a spokesperson or two to present the group's conclusions and recommendations to the plenary.

**Variation:** The “World Café” approach to collaborative knowledge-building can be used as another way to examine controversial issues even-handedly when there is little available background information.

This variation incorporates a discussion stimulus – a photograph representing a controversial topic (e.g. structural racism in the US: <https://www.nytimes.com/2016/07/31/magazine/the-superhero-photographs-of-the-black-lives-matter-movement.html>) – but this is optional. A different image for each small group should be provided.

#### Instructions:

1. Arrange tables and chairs for small group work. Place a piece of flipchart paper and an image of a controversial issue on each table.
2. Divide participants into small groups and briefly outline the issue you have chosen for them to work on.
3. Have groups discuss the image on their table and write on the flipchart paper any questions it raises for them about the issue. Instruct students to formulate questions that begin with each of the words: What? When? Where? Who? How? Why?
4. After 10 minutes, ask groups to rotate to a new table where they will discuss the questions posed by the previous group and try to offer some answers, writing them next to the questions on the flipchart paper. Some of the responses they write will be factual, some will be interpretive, and some will be solution-oriented. Groups can also write more questions if they wish.
5. After 10 minutes, groups move on again and repeat the process. They do this until they have been all round the tables.
6. Allow a final 10 minutes for participants to go freely around the room reading all the questions and answers on each table. Then ask all to return to their seats.
7. **Debrief** the activity by asking what they think they have learned about the issue from doing the exercise. Do they feel it has broadened their understanding of it? Where would they like to take it next?

**Suggestion:** If your group is comprised of teachers or trainers who work with youth, end with a short discussion on the use of the World Café method for building collective knowledge of a controversial issue. What do they see as its advantages and disadvantages? Could they replicate the World Café activity in class? If so, how would they follow it up? Have they any other activities like this to share?

#### KEY LEARNINGS FOR YOUR GROUP:

- Multiple perspectives and inclusive dialogue are powerful tools for building knowledge and understanding of a particular topic or question.
- Shared problem-solving through participatory processes brings greater insights, creativity, resources and ownership than trying to do it alone or without consultation.

## Linking Intercultural Dialogue to the Curriculum

When thinking of ways to connect the theme of Intercultural Dialogue with standard curriculum content areas, you will find that each subject has something unique to offer. In the table below<sup>28</sup>, some general ideas are offered as starting points. You may find other opportunities to make these connections based upon the prescribed topics you are to cover and the degree of flexibility you have to choose learning materials and activities. You are encouraged to both try the proposed activities and to develop your own.

Subject Area	Intercultural Dialogue
Language and Foreign Languages	<ul style="list-style-type: none"> <li>Consider how the structure of language expresses the principle of unity-in-diversity: how with the help of the different parts, people would be able to communicate complex thoughts. Next consider how without all of the different components and this ability to communicate, how different the world would be!</li> <li>Study the origins of languages: learn how they have evolved over centuries and millennia through the migration and mixing of peoples.</li> <li>Research the origins of words (etymology) of words such as 'peace', 'conflict', 'grievance', 'healing', 'trust', 'agreement', 'cooperation', etc. in different languages and try to construct an intercultural understanding of what these relational conditions represent and require.</li> <li>Compose a school motto, prayer or song that encompasses the spirit of intercultural dialogue and peacebuilding.</li> <li>Use foreign language studies to explore the similarities and differences between countries, including the ways of life, norms, attitudes, behaviors and values. Use these comparative insights to reflect on one's own society, lifestyle choices and values and their effect on quality of life.</li> </ul>
Literature	<ul style="list-style-type: none"> <li>Read books from other countries and cultures to see different ways of life and different attitudes to everyday situations, to gain insights into other worldviews.</li> <li>Practice re-writing stories from other points of view – to exercise perspective-taking – and/or with different endings – to exercise other outcomes when characters engage dialogue and constructive problem-solving. Famous stories like fairy tales or Romeo and Juliet are easy to work with.</li> <li>Write a short story about an intercultural situation that conveys empathy, tolerance and optimism using literary techniques being studied.</li> <li>Organize a debate on the topic: How literature helps us to better understand ourselves and others.</li> <li>Study a piece of literature that examines themes of poverty, inequality, racism, social justice, etc. and discuss it with peers or present it to the wider community to stimulate dialogue.</li> <li>Develop critical media literacy by examining stereotypes about a particular group (e.g. women) in the media. For instance, notice on which pages of the daily newspapers</li> </ul>

	<p>women appear, how many are present, what messages and images they are associated with, etc. Do you notice any bias or stereotypes in those depictions? How does these media depictions shape the place and status of women in society? In what other ways could / should women be depicted in media so that they could be respected as full and equal members of society? Try this same exercise focussing on another group (e.g. a religious or ethnic minority), and ask the same questions.</p> <ul style="list-style-type: none"> <li>• Read the short speech of scientist Carl Sagan called “Reflections on a Mote of Dust” that talks about what the earth looks like from space. Use it as a basis for intercultural reflections on what humanity has in common.</li> </ul>
<b>History</b>	<ul style="list-style-type: none"> <li>• Discuss the origins and aims of nationalism, fascism, anti-Semitism and Islamophobia. Reflect on what these ideologies have in common, what worldviews they represent and what effects they have on society.</li> <li>• Examine changing attitudes in history towards gender, sexuality and disability. What trends do you notice?</li> <li>• Frame a discussion on a sensitive or controversial issue to understand it from multiple perspectives and to analyze and understand the different and conflicting emotions that people feel about the issue. Practice active listening and sharing to gain insight into one's own and another's feelings and motives.</li> <li>• Study the lives of both prominent figures and “ordinary people” during recent historical events in your community, country or somewhere else. What were their roles, responsibilities, values, attitudes, and behaviors? Talk about their character, the decisions that they made, the motives for such decisions, and the consequences of these decisions on other people. Analyze their worldviews and character traits that guided certain decisions (e.g. what did they value most? Did they demonstrate empathy, tolerance, optimism or not?) How did these people affect the lives of others?</li> </ul>
<b>Geography</b>	<ul style="list-style-type: none"> <li>• Become familiar with the importance of preserving cultural heritage. Visit rural areas in your region and neighbouring countries to learn about the traditions and cultures that you have not encountered before. Promote cultural tourism in the Western Balkans. Create a brochure, website or blog to encourage visitors.</li> <li>• Look at old maps from the Middle Ages to see how mapmakers embellished the vast lands unknown to them with what they imagined to be there. Use the maps to raise awareness of issues such as stereotyping and prejudice, but also about the great shifts in awareness and blending of cultures and resources on a global scale over the past several centuries.</li> <li>• Discuss the importance of the natural environment and natural resources to both the survival and the culture of rural communities. Examine a border territory conflict from the perspectives of the local populations on both sides. How does the conflict over land overlap with conflicts over religion, language and culture? What are each community's cultural and economic associations with the land? What are their needs? Consider solutions to the conflict that would meet as many of those different needs as possible.</li> </ul>
<b>Civic Education</b>	<ul style="list-style-type: none"> <li>• Compare different political systems, ideologies, parties and/or policies for their approaches to conflict and peace. How do they reflect different worldviews? Has</li> </ul>

	<p>the world yet created a system of governance that embodies the values, principles and processes needed for sustainable world peace?</p> <ul style="list-style-type: none"> <li>• Discuss the following questions: Why is intercultural dialogue so important for the healthy functioning of a democratic society? How can intercultural dialogue help solve 21<sup>st</sup> century global challenges and support the growth of world citizenship?</li> <li>• Create a community-building initiative in your school or in cooperation with another school, with help from your teachers, parents, and/or friends. Invite people from the community to get involved: neighbours, local businesses and local religious and/or political leaders. The focus can be simple: collecting food for the vulnerable, reducing litter in public spaces, improving recycling, improving street lighting or community security, creating a community park or garden, etc. After your project/campaign, hold an awards ceremony to recognize and celebrate the positive contributions that participants have made. Invite television and newspaper media to cover the event or write/video your own blog.</li> </ul>
<b>Religious Education</b>	<ul style="list-style-type: none"> <li>• Learn the basics about the beliefs and practices of different religions in your society and the world. If possible, visit or have a guided visit of different places of religious significance and prayer.</li> <li>• Participate in a festival of a religion other than your own. Invite someone from another religion to one of your festivals.</li> <li>• Get to know other religious communities by looking at a common theme (such as food, prayer, charity, virtues, peace, etc.) from the perspective of the sacred writings and traditions of different religions.</li> <li>• Have an intercultural dialogue on what religion signifies for each of you personally. Discuss what you understand as the relationship between religion and spirituality, and the role of each in shaping the character of human life. How can religion and spirituality contribute to the development of peaceful communities?</li> <li>• Create a multi-faith prayer space at school. Engage members of different religions from among students, families and the community to consult together on how to make a suitable space for this purpose. Look at good examples from around the world, such as in hospitals and airports. Create, decorate and inaugurate the space together with prayers, readings and or music from different faiths.</li> </ul>
<b>Sociology / Psychology</b>	<ul style="list-style-type: none"> <li>• Explore different cultural/societal approaches to power and decision-making. Compare the roles of children, youth and elders, boys and girls, men and women. Consider the rituals of trust-building that different cultures follow before and after taking important decisions (e.g. drinking tea, shaking hands, etc.)</li> <li>• Discuss how a family is composed and united through the diversity and complementarity of its members. Create a concept map of the members of your family and the roles and qualities that each contributes to the wellbeing of the others. Share and discuss how different families are both similar and unique. Reflect: What builds unity in my family? What would help us to have greater unity? What would the family</li> </ul>

be like if everyone had exactly the same character and role? Extend the reflection to the school or wider community: how does/can our diversity enrich our unity?

- Roleplay in small groups two scenarios: one in which the members of a family or team are encouraging and one in which they are discouraging. Invite each group to roleplay their scenarios in front of the class. Discuss the impact of these two experiences on the individuals in the scene and on the family or team as a whole.

## Additional Resources

- EU Intercultural Learning for Pupils and Teachers Project Toolbox: <http://intercultural-learning.eu/>
- Managing Controversy: Developing a strategy for handling controversy and teaching controversial issues in schools. Council of Europe and European Union, 2017: <https://rm.coe.int/16806ecd25>
- Competences for Democratic Culture: Volume 1 Context, concepts and model. Council of Europe, 2018: <https://rm.coe.int/prems-008318-gbr-2508-reference-framework-of-competences-vol-1-8573-co/16807bc66c>
- Competences for Democratic Culture: Volume 3 Guidance for implementation. Council of Europe, 2018: <https://rm.coe.int/prems-008518-gbr-2508-reference-framework-of-competences-vol-3-8575-co/16807bc66e>
- Learning to Live Together: An Intercultural and Interfaith Programme for Ethics Education. Arigatou Foundation, 2008: <https://ethicseducationforchildren.org/images/zdocs/Learning-to-Live-Together-En.pdf>

## Module 2: Conflict Analysis and Peacebuilding

### Introduction

In every corner of the world today, societies are faced with the challenge of conflict. The pressures of globalisation, the threat of economic, environmental and political crises, the failures of governance, together with the heightened awareness of citizens everywhere, is giving rise to increased polarisation, frustration and conflict in all sectors, along with a worrying increase in radicalisation and violence, especially among young people. Peacebuilding can no longer be considered a supplement to core learning. It is vital to our survival as a planet and as essential as literacy and numeracy to all spheres of human development.

People of all ages, but especially our young generations of citizens and future leaders, need guidance and skills to build families, communities and nations that are non-violent, inclusive, equitable, sustainable and just. This requires a universal and integrative worldview as well as a range of competences such as critical reflection, conflict analysis, constructive communication, intercultural dialogue, collaborative problem-solving, innovation and advocacy.

Education for peacebuilding thus depends upon a critical pedagogic approach that helps young people to analyse the world around them, to deconstruct received ideas and norms that have been used in the past to divide, exclude and dominate, to recognize their own and others' latent powers and potential, to assess needs and opportunities, and to use their creativity and resources to jointly construct and collaborate on new paths of action that will increase sustainable wellbeing for all.

This module lays a foundation for developing these competences in young people. It begins by defining key terms that students should be made aware of and reviews some basic approaches to conflict analysis and resolution. It then moves into more comprehensive strategies for youth peacebuilding and introduces innovative design-thinking approaches to solving peacebuilding challenges. The learning activities proposed at the end of this module provide opportunities to exercise peacebuilding competences at the interpersonal, intergroup and community levels.

### Learning Objectives

This module aims to help teachers:

- Introduce students to the concepts of violence, conflict and peace
- Understand the influence of worldviews on approaches to conflict, peacebuilding and power
- Introduce students to tools for conflict analysis and resolution
- Model competences of conflict resolution, peacebuilding and non-violent communication
- Reflect on the role of youth in peacebuilding and ways to promote youth participation
- Engage students in practices of social innovation, community engagement and advocacy for peace.

## Learning Outcomes<sup>29</sup>

In this module, students will exercise:

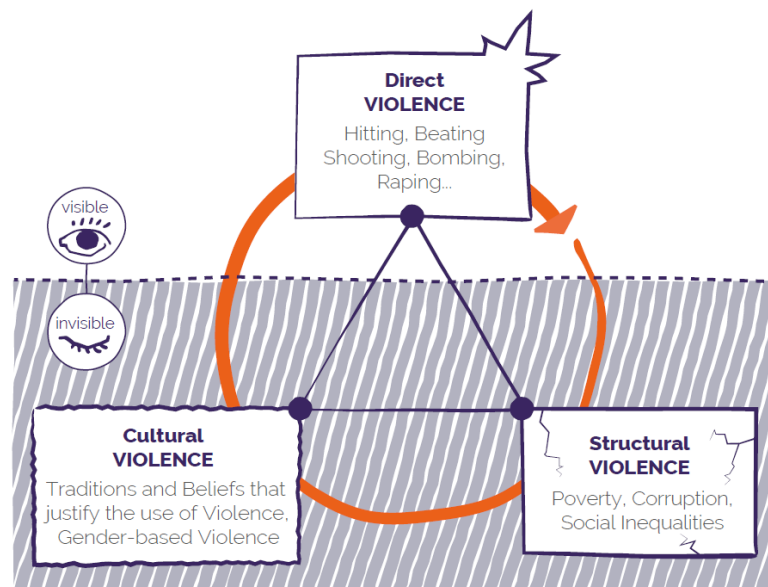
- Analysing problems using critical thinking skills.
- Building tolerance, cooperation and trust amongst groups in conflict.
- Communicating shared visions, hopes and dreams.
- Persuading others to try new approaches.
- Expressing their ideas, opinions and emotions in a confident and healthy manner.
- Maintaining optimism and persevering when faced with challenges.
- Demonstrating empathy and respect in groups.
- Group brainstorming, decision-making and cooperation towards achieving goals.
- Finding creative solutions to overcoming challenges.
- Identifying barriers to effective cooperation.
- Identifying situational and attitudinal factors that contribute to stress and conflict.
- Identifying new strategies to build cooperation.
- Identifying shared hopes and dreams and set group goals.
- Imagining creative possibilities for a peaceful future.
- Encouraging others to engage in peacebuilding efforts.
- Including others in creative processes.
- Leading cooperative efforts for problem solving.
- Making decisions that consider the needs of others.
- Managing emotions of people/parties in conflict.
- Seeing challenging issues from different perspectives.
- Setting realistic goals.
- Thinking critically about information, ideas and perspectives.
- Understanding the challenges faced by conflict parties.
- Uniting others to work towards a common purpose and shared goals.
- Utilizing diversity to enhance creativity.

## Violence<sup>30</sup>

Violence takes many forms. It may be physical, verbal, sexual, emotional, psychological, economic, environmental or symbolic. Violence refers to any act that causes harm or intentionally prevents people from achieving their full potential.

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

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



*Adopted from: Galtung, J. 2004*

*Source: UNOY (2018), p. 9*

**Direct violence** is usually the most visible kind of violence and what most of the people identify with the meaning of the term ‘violence’. It is often physical, but can also be psychological or verbal violence, like insulting. **Examples** include: torture, war, killing, destruction, hate speech, bombing, rape.

**Structural violence** is less visible, but can affect whole populations or particular groups within a population. It is usually understood as indirect violence caused by an unjust social structure. Structures (or systems) in societies that generates discrimination or inequalities in, for instance, having access to rights, services or resources. **Examples** include: systemic poverty and discrimination resulting from unjust laws that do not give the same access or rights to certain citizens (such as minorities or women).

**Cultural violence** is the legitimisation of violence on the basis of cultural norms, traditions and values. It is also an invisible form of violence as it relates to people’s attitudes, feelings and values and it is usually anchored in the culture of a society. We might not even realise it but our culture through its jokes, songs, and beliefs is promoting forms of discrimination, mistrust, hate or polarisation that in turn can justify the use of direct violence or having structures that permits those violences to flourish. **Examples** include racist and sexist humour, patriarchal norms and behaviours, early and/or forced marriages, imposing or outlawing particular religious and/or linguistic norms, etc.

It is important that young people understand that these three forms of violence are interrelated and the fact that we have structural and cultural violence will allow, with time and if not addressed, direct

violence to happen. In addition, sometimes cultural and structural violence might be overlapping, and it might be difficult to distinguish one from another; because we have a culture that finds it normal to segregate one group from another, we might end up with legal structures that institutionalise discrimination and injustice.

Conflict is not always violent, although unregulated conflict can lead to violence. Indeed, **violence is the final stage in a series of conflicted developments in the human mind as expressed through human behaviours.**

People may use the words violence and conflict interchangeably. However, violence and conflict are not synonymous. One of the key learnings of any of educational activity related to youth and peace should be this distinction: violence does not equal conflict. Violence is just one possible (negative) way of managing conflict. What then is conflict?

## Conflict

Conflict involves a clash or struggle between two or more parties (persons, groups, countries, etc.) who perceive that their needs, goals or strategies are incompatible, mutually exclusive or antagonistic.<sup>31</sup>

Conflict usually has a negative connotation: being the opposite of cooperation, harmony, agreement or even peace. It is often associated with violence and most people find conflict to be destructive. However, conflict is a multidimensional social phenomenon and, as stated above, is not synonymous with violence.

Indeed, conflict is not categorically positive or negative. What makes it such is how we deal with it: depending upon our choices, attitudes and skills, conflicts can be transformed into something negative or positive. Conflict occurs in our everyday life: people have disagreements on any number of topics. This doesn't necessarily lead to violence. Indeed, differences in opinion or understanding of a particular matter are not in themselves negative. Bringing these contrasting views together can actually be transformative for both parties. In other words, diversity does not have to lead to disunity.

When conflict does appear, it needs to be resolved or else it may escalate and lead to various forms of violence. As we saw in the previous unit, negative beliefs and attitudes that lead to intolerance and discrimination can open the way to violent conflict.

Resolving and transforming conflict is about finding ways to create the social, psychological, political, and economic conditions that enables unity to (re)emerge among diverse actors, taking into account their respective needs and points of view.



Source: UNOY (2018), p. 36

## Peace

Once students have grasped the notion of different forms of violence (cultural, structural and direct) and are aware that conflict and violence are not the same, it is then possible to introduce the concept of peace. Ultimately, **peace is the outcome of healthy human development at the individual and collective levels**. However, peace is not just a final outcome or goal, it is also an ongoing dynamic process. Both peace and the means of achieving peace have to be peaceful. In other words, to quote A.J. Muste, "There is no way to peace, peace is the way".

Peace does not emerge simply because bombing, shooting and other forms of direct, physical violence have stopped. It needs more than this. Peace only truly emerges from wellbeing, and for this there must also be an end to indirect forms of structural and cultural violence, as well as the presence of enabling structures and processes. As civil rights activist Martin Luther King Jr. declared in 1963 and as sociologist Johan Galtung later explained, peace can be seen in two forms or degrees. **Negative peace** refers to the absence of direct violence. **Positive peace** refers to the presence of conditions that enable full human development and ensure sustainable peaceful and just human relationships. A ceasefire and peace treaty may put an end to war, but until the conflict parties have repaired their relationship and put into place conditions of life that provide for inclusive security, wellbeing and reconciliation, only negative peace has been achieved. Positive peace necessitates shifts in social policies, structures and cultural practices so that they become non-discriminatory, inclusive, equitable, just and conducive to human well-being.

In addition to negative peace and positive peace, many people recognize the importance of peace in its psychological and spiritual dimensions. This is called **inner peace**. It is one of the outcomes of healthy human development and healthy human relationships that are enabled by positive peace. As peace psychologist H.B. Danesh explains, peace is thus best understood in a holistic sense. Peace emerges from physical, social, psychological, economic, political, ethical and spiritual well-being.

## Approaches to Peace

When conflict has led to violence, there are three main approaches for strengthening peace:

- **Peacekeeping** = ending direct / physical violence (e.g. peacekeeping troops are sent to stop/suppress direct violence)
- **Peacemaking** = changing adversarial attitudes through dialogue and mediated negotiations. (e.g. peace negotiations/peace processes)
- **Peacebuilding** = transformation of the root causes of conflict and promotes trust and confidence-building in the political, economic, cultural and social spheres. Attention to relational, cultural and structural dimensions of peace. (e.g. dialogues within and between communities on issues of concern, reform of laws and institutions to be less discriminatory and more inclusive).

**Peacebuilding** is often thought about in simplistic terms. Sometimes people confuse peacebuilding with getting people from different communities or groups to meet and “get along”. But peacebuilding is much more than this. It’s about transforming **people, problems and systems**. Peacebuilding is a process which focusses on addressing the roots of conflict, on mitigating all forms of violence and on working towards just and inclusive societies that enable human development and wellbeing. It is about transforming governance and development challenges such as corruption, institutional ineffectiveness, and putting an end to inequality, discrimination and gender-based violence. Especially in contexts that have been affected in the past by conflict, violence and/or injustice, it is difficult if not impossible for social acceptance, collaboration and unity to grow when the causes of those divisions remain ignored, unaddressed or disputed. Therefore, authentic and sustainable peacebuilding can only be achieved through efforts that support the search after truth, that recognize and value one’s own and others’ experiences and needs, that ensure the implementation of justice and that reinforce new patterns of interaction that uphold the dignity, equality and shared humanity of all members of society.

Transformative peacebuilding education is a great need and challenge in communities affected by or emerging from recent histories of violent conflict, or where the social fabric has been damaged by abuses of power, by the politicization of social identities, by widespread aggression, by violence-induced displacement, deprivation and loss, poor governance and poverty, and by the resulting intergenerational effects of individual and societal psychosocial ill-health.

The aims of education for peacebuilding are to ensure that new cadres of young women and young men in the region acquire the values, knowledge and skills to work together with their peers across ethnic, communal, conflict and societal divides. It seeks to build confidence and common understanding among them by undertaking joint activities across traditional divides; entering into constructive dialogue with decision-makers; enabling young people to identify common peace and security priorities and to engage in real-world projects and advocacy.

Education for peacebuilding reduces prejudice and promotes intercultural understanding among young people, helping them to build inclusive identities and healthy relationships and families. It promotes young people’s participation in identifying and implementing solutions to societal challenges and promoting their roles as active citizens. Equipped with peacebuilding competencies, young people are able to transform issues of indirect and direct violence in their communities.

## Worldviews, Conflict and Peace<sup>32</sup>

Attitudes and approaches to conflict and peace are greatly affected by human worldviews. Worldviews are mental orientations that shape how we perceive, understand and respond to the world around us. Thus, they influence our values, choices and behaviours. Everyone has a worldview, even if they are not aware of it. They develop over the course of one's lifetime and are influenced by such factors as family, culture, religion, education and life experience.

As explained by psychiatrist and peacebuilding expert Dr. H.B. Danesh, every worldview is comprised of four beliefs:

- a) Beliefs about the nature of **reality**
- b) Beliefs about **human nature**
- c) Beliefs about the **purpose of human life** (both individual and collective)
- d) Beliefs about the ethical **principles and laws that govern human relationships**

Worldviews may be grouped into different categories depending upon the topic we are exploring. For example, we may compare religious and secular worldviews when exploring issues of "life after death" or "codes of dress for women and men" and find that these different worldviews yield different values, choices and behaviours among those who hold them.

Observing how human have organised and governed themselves throughout history, we can see three main types of worldview. Consider the following:

1. **The Survival-Based (Authoritarian) Worldview:** This has been the most prevalent worldview throughout human history. It is especially found in contexts of insecurity and threat. In authoritarian societies and families, the world is regarded as a dangerous place, full of enemies. Ensuring the survival of oneself and one's group is the main objective and so maintaining security and order become the primary concerns. Anything that is "different" or non-conforming is perceived by the authoritarian as threatening. Power is thus used to suppress difference and maintain control. Decisions are made in a dictatorial fashion, often by a 'superior' or absolute leader without consultation or consideration of the needs of others. Those who dare to oppose the authoritarian risk and often receive punishment. The authoritarian mindset leads to the forceful suppression of both diversity and creativity. Under an authoritarian, the more vulnerable members of society are oppressed, often kept under physical and economic control and deprived of opportunities to develop and take up an equal place in the world.
2. **The Identity-Based (Libertarian) Worldview:** In libertarian societies and families, life centres on individualistic pursuits. Having rejected the idea of absolute authority that dominated in the survival-based (authoritarian) mindset, the main focus in the libertarian worldview becomes that of forming and asserting individual and group identities. This gives rise to an increasing diversity of identities and competing claims to identity-based rights, above all, the right to self-determination. Independence and status are now highly prized and sought after in an open struggle for power where some win and some lose in an ongoing fight for recognition and success. Collective decisions are openly debated and negotiated, while at the individual level, everyone decides for him/herself. Social, economic and political arenas become characterised by considerable competition and conflict. Almost 'anything goes' in a world now characterised by relativism and the survival of the fittest. On the one hand, there is a greater distribution of power and resources in the libertarian society than under the authoritarian system. Indeed, those able to compete and to assert their rights can gain much. On the other hand, those who are vulnerable or disadvantaged are often left behind.

**The survival-based and identity-based worldviews have been prevalent in societies throughout history.** They are both conflict-based and their dominance explains in part why conflict and violence have been prominent in human societies. Worldviews are not static, however. They “evolve in direct response to the development of human consciousness” (Danesh, 2004). Many societies have been transitioning away from the survival-based worldview and its authoritarian and dictatorial forms of governance, to more identity-based worldviews and democratic practices, for example.

But while the survival and identity-based worldviews have historically satisfied certain needs and brought certain benefits, **neither are sufficient to advance humanity towards peace.** Progress in the world today depends upon overcoming conflicts and injustice that continually divide people, communities and nations. **Today’s challenges transcend cultural and national boundaries and require a global and unifying perspective.** A new worldview, more conducive to inclusive peace and prosperity, is therefore needed.

As individuals and humanity move towards maturity, a unity-based worldview is gradually being adopted as a framework for reorienting human affairs. The unity-based worldview emerges from the recognition that:

- The world is one;
- Humanity is one;
- Humanity’s greatest asset is its incredible diversity;
- Our greatest challenge and opportunity is to create **unity in the context of our diversity.**

The unity-based worldview is the hallmark of humanity’s “coming-of-age”. Its objective is to create a civilization of peace that is simultaneously equal and just, progressive and moral, diverse and united, so that all peoples and groups can fully develop without fear of insecurity, war, injustice or inequality. This integrative approach offers the necessary foundation for building a peaceful and dynamic world.

3. **The Unity-Based (Integrative) Worldview** centres on building unity-in-diversity. It regards all humans as interdependent members of one human family. The main objective in this worldview is to create relationships based on mutual trust and cooperation within the parameters of equality and mutual respect, justice and peace. Inclusive, consultative, participatory approaches to decision-making and problem-solving replace the authoritarian and adversarial modes of governance. Interdependence and cooperation replace division and competition. Instead of suppression and manipulation, human relationships are nurtured on universal principles of truthfulness and respect. Instead of survival and success “at any price”, human energies are oriented towards justice and service. Power is now understood as the ability to foster holistic development in oneself and in others.

The unity-based worldview is different from the other two worldviews because its central focus is wellbeing, not power. Through creating ever-expanding circles of unity in the context of diversity, communities gather and redirect power and resources to create inclusive wellbeing and justice. The three worldviews described here are summarized in the table below.

It is evident that these different worldviews or mindsets affect our perceptions, priorities and behaviours when faced with a conflict situation. Teachers and students should give some time to reflect upon their own worldviews, including their source(s) and adequacy for meeting the challenges of conflict resolution, violence prevention and peacebuilding in today’s increasingly heterogeneous and interdependent world.

Table: Conflict-Based and Peace-Based Worldviews

	<b>Survival-Based Worldview</b>	<b>Identity-Based Worldview</b>	<b>Unity-Based Worldview</b>
<b>Perspective</b>	World is Dangerous	World is a Jungle	World is One
<b>Operating Principle</b>	Might is Right	Survival of the Fittest	Unity in Diversity
<b>Relationships</b>	Dichotomous	Individualistic	Service-oriented & Just
<b>Intellectually &amp; Emotionally</b>	Rigid	Relativistic	Creative & Fulfilling
<b>Ultimate Purpose</b>	To Survive & Control	To Win	To Build Unity & Peace
<b>Mode of Problem-Solving</b>	Coercive	Competitive	Consultative
<b>Mode of Decision-Making</b>	Authoritarian	Libertarian	Integrative

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### Competences for Conflict Resolution and Peacebuilding<sup>33</sup>

To competently manage and transform conflict for positive personal and societal effects, young people need to understand the causes and dynamics of conflict better – why it occurs, how it impacts on societies, economies, individuals, how it escalates, how it can be de-escalated, etc. It is therefore useful to learn about some key concepts and theories for understanding and dealing with conflict.

When it comes to skills, young people need to learn how to analyse conflicts, develop effective communication strategies, as well as problem-solving and peacebuilding skills, in order to be able to engage with the conflicts they encounter in a constructive manner. They also need skills for public communication and advocacy to bring conflict situations they wish to change to the attention of policymakers and the wider public when necessary.

In relation to attitudes and values, young people working with conflict and conflict transformation need to be deeply convinced of the necessity and the possibility to redress injustice and of the need to promote peaceful, democratic and inclusive approaches to working with conflicts. These attitudes and values can be challenged and explored and re-examined. Yet, they have to be present, as they represent the basis of the commitment required from young people to stay on the path of conflict transformation. For youth workers and youth leaders, this means doing one's best to create learning environments that respect and promote these values and enable the emergence of attitudes such as tolerance of ambiguity, empathy and the ability to critically assess one's own role in society and those of others.

## Conflict Analysis<sup>34</sup>

Conflict analysis involves the systematic examination of the root causes and effects of a conflict, including its political, social, economic and security dimensions. The aim of conflict analysis is to provide a better understanding of the proximate and structural causes of conflict, and also to identify the main actors and stakeholders in the conflict. It can also be used to identify entry-points for peacebuilding and inform the design and prioritizing of conflict-sensitive programming. Essentially, conflict analysis provides:

- a better understanding of the causes (proximate, intermediate and root), dynamics and forces promoting either violent conflict and/or peace; and
- an opportunity to identify and prioritize entry points for conflict resolution, transformation and peacebuilding.

**Conflict sensitivity** should guide all aspects of the Conflict Analysis process to ensure that adolescents' participation does not exacerbate existing tensions or create new ones. The topics that will be covered and questions that will be asked need to be carefully prepared in advance to appropriately respond to and manage potentially controversial issues which adolescents are likely to bring up, for example tensions between different identity groups or experiences of gender-based violence. In some contexts, terminology can be a sensitive issue, and [educators] will need to reflect on whether or not to use terms such as 'conflict', 'peace', 'genocide', etc. Depending on the local situation, it may be more appropriate to conduct the analysis along more neutral terms, allowing the 'conflict' to remain implicit while discussing other aspects of adolescents' lives and experiences. Throughout, awareness of the conflict dynamics is needed, with sensitivity to potential 'dividers' such as identity, language, gender, religion, socio-economic status or education level. These should be taken into careful account when organising group activities.<sup>35</sup>

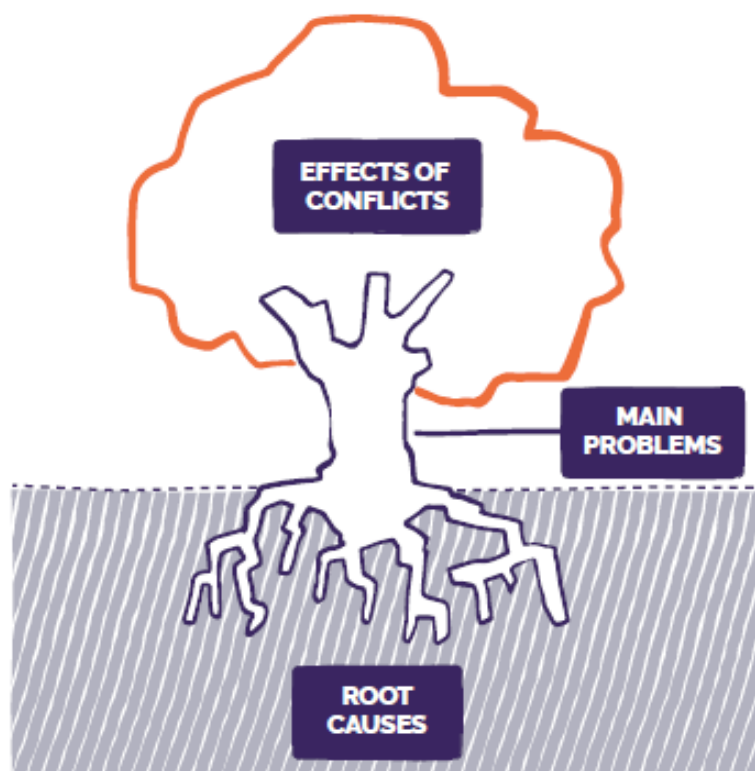
Adopting a "conflict sensitive" approach means:

1. Understanding the conflict context,
2. Understanding the interaction between interventions and the conflict context,
3. Acting upon this understanding to avoid negative impacts and maximize positive impacts on conflict factors,
4. Adjusting the approach taken in response to changing conflict dynamics.

In the context of Conflict Analysis, adolescents' voices can and should be represented along with those of other stakeholders. In addition, the findings of the Conflict Analysis will not remain static and new information can be incorporated over time. It is never too late to begin consultations with young people in order to enhance and revise existing research and analysis.

## Conducting a Conflict Analysis

Before attempting to address any conflict (apparent situation of disagreement) it is necessary to understand its context, the actors involved, their needs and interests, what divides and connects them, etc. Using a **Conflict Tree can help** generate reflection on the root causes and effects of the conflict. The trunk represents the core issue (the conflict), the roots are the causes and the branches are the impacts or consequences of the conflict. It sounds simple but be aware that this is not so easy. Depending on the complexity of the conflict, the consequences might also be root causes and vice versa.<sup>36</sup>



Source: UNOY (2018), p. 16

The Problem Tree Analysis can be used to explore problems that young people or the teacher identify as concerns in the past or present. By illustrating how the causes and effects of problems are interconnected, deeper insights are gained into the problems being experienced, thus making it easier to identify possible solutions. The 'tree' can be drawn on a flipchart by the facilitator, with the participants providing guidance on which 'roots' and 'leaves' are to be drawn, where and how they might relate to each other. This exercise can be conducted in a large group to analyse one problem, or in smaller groups to analyse multiple problems which are then reported back to the plenary. The time allocated to each 'Problem Tree' will vary; the point is to explore in sufficient depth the causes and effects of the selected problem.

### Exercising Critical Thinking Skills

The ability to think critically is an essential skill for conflict analysis, peacebuilding, constructive remembrance and reconciliation. It enables young people to recognize misinformation and bias, as well as structural and cultural roots of injustice. Critical thinking is necessary for finding truth, and truth is a necessary foundation for justice and wellbeing. Learning to question, to test information and visualize how different factors and agendas influence each other, strengthens young people's capacity for critical analysis of conflict and the freedom of thought that is needed to make decisions that contribute to peace.

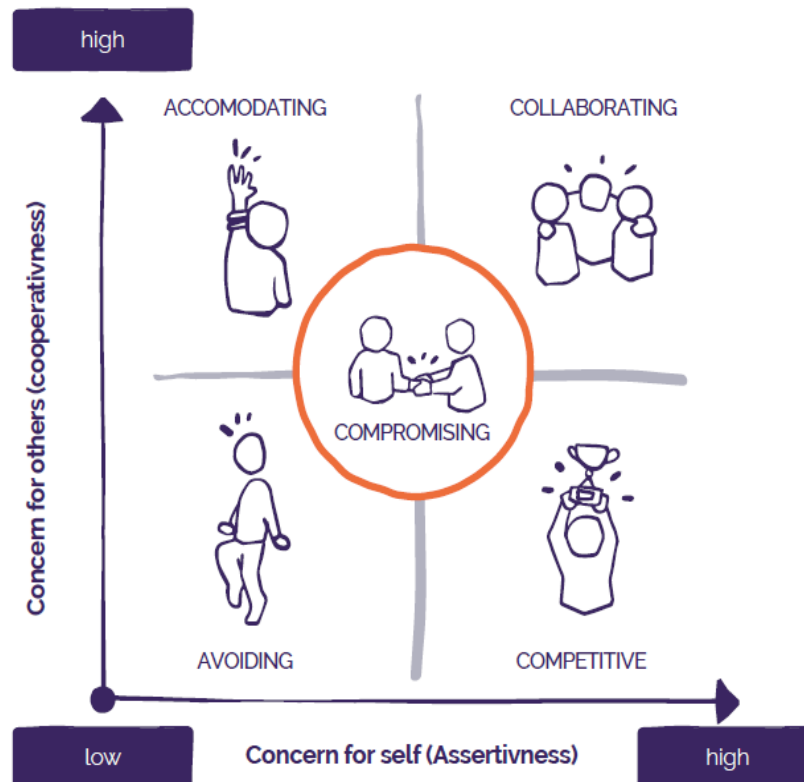
## Ultimate Critical Thinking Questions<sup>37</sup>

To exercise critical thinking skills, help students to ask these broad and versatile questions whenever they encounter new information or arguments:

<b>WHO</b>	...benefits from this? ...is this harmful to? ...makes decisions about this? ...is most directly affected?	...have you also heard discuss this? ...would be the best person to consult? ...will be the key people in this? ...deserves recognition for this?
<b>WHAT</b>	...are the strengths/weaknesses? ...is another perspective? ...is another alternative? ...would be a counter-argument?	...is the best/worst case scenario? ...is the most/least important? ...can we do to make a positive change? ...is getting in the way of our action?
<b>WHERE</b>	...would we see this in the real world? ...are there similar concepts/situations? ...is there the most need for this? ...in the world would this be a problem?	...can we get more information? ...do we go for help with this? ...will this idea take us? ...are the areas for improvement?
<b>WHEN</b>	...is this acceptable/unacceptable? ...would this benefit our society? ...would this cause a problem? ...is the best time to take action?	...will we know we have succeeded? ...has this play a part in our history? ...can we expect this to change? ...should we ask for help with this?
<b>WHY</b>	...is this a problem/challenge? ...is it relevant to me/others? ...is this the best/worst scenario? ...are people influenced by this?	...should people know about this? ...has it been this way for so long? ...have we allowed this to happen? ...is there a need for this today?
<b>HOW</b>	...is this similar to _____? ...does this disrupt things? ...do we know the truth about this? ...will we approach this safely?	...does this benefit us/others? ...does this harm us/others? ...do we see this in the future? ...can we change this for our good?

## Addressing Conflict

Once the context, root causes and effects of the conflict are understood, it is then timely to decide how the conflict will be dealt with. There are different ways of dealing with conflict. The approach one adopts depend upon different factors, such as: time, interdependence with the other party, **one's level of maturity**, personality, interests and needs. As you can see from this chart<sup>38</sup>, there are 5 main ways or "styles" of dealing with conflict, using a scale based on two main axes: the first being "Concern for Others" (also called Degree of Cooperativeness), and the second being "Concern for Self" (also called Degree of Assertiveness).



Source: UNOY (2018), p. 22

- Low concern for others and low concern for self leads to **avoiding**: you avoid the conflict leading to a lose-lose situation.
- Low concerns for others and high concern for self leads to **competing**: you compete (using power, authority, violence) and basically the other loses and you win.
- Moderate concern for others and moderate concern for self leads to **compromising**: you both find a mid-way solution where none are completely satisfied, but it is a short-term solution (half win-half lose).
- High concern for others and low concern for self leads to **accommodating**: you basically give up and surrender to the needs of the other (win-lose situation).
- High concern for others and high concern for self leads to **collaborating**: you collaborate with others to understand one another's needs and work together so that they can be fulfilled in a win-win situation.

### Non-Violent Communication<sup>39</sup>

Non-Violent Communication (NVC), developed by Marshall Rosenberg, is one of the tools that individuals can learn to use to resolve conflicts and identify solutions. First, however, it is important to recognize that people often use language in everyday life that can be aggressive, judging or blaming, even without realising it. How often do we see people placing the fault and responsibility on others, making them feel guilty and defensive, shutting them down, rather than communicating in a way that permits an open sharing of feelings and needs, and that invites connection and collaboration? Non-violent communication helps us to reflect on the language we use and to communicate better by connecting with the humanity of the person in front of us, while focusing on our needs. Using the NVC approach helps avoid escalating a conflict situation into violence. The model involves two key elements:

- **“I” messages:** speaking from your own perspective, opinions, feelings and needs. Not pretending that you know what is happening inside the other person or why she/he acted like that. We do not know.
- **Active listening:** being silent and listening deeply and carefully to the other person, connecting with their needs and not taking anything personally.

The four steps to communicating non-violently are as follows:<sup>40</sup>

Step	How
<b>1. Observe without evaluating</b>	Start by describing the action or the situation that is causing the problem. This should be a neutral statement: you simply state what you observe from your perspective without introducing any judgement or accusation. Example: “Yesterday the music was loud.”
<b>2. Express your feelings</b>	In this step, you express your feelings, you take responsibility for them and do not blame others. Share with the other how you feel in that particular situation, which are the emotions that you feel. Example: “I felt frustrated and stressed when the music was loud, as I could not fall asleep.”
<b>3. Connect feelings to needs</b>	Now describe why you had the feeling you just expressed. Express the hidden need behind the feelings. Remember to separate positions and interests from needs. The needs are what you need to achieve in order to feel secure and fulfilled. Try to be honest and open as you express your needs. Entering into NVC is also an act of faith and vulnerability as you express your deep needs. Example: “I need to have at least eight hours of sleep to be able to function correctly at work. I am afraid of losing my job and failing in my family responsibilities.”
<b>4. Make requests, not demands</b>	The last step is to express your preferred outcome with no demands. This means that you have to decide what you would like to happen, and what you would like your conflict partner to do. It is important to be as specific as possible and to try to come up with creative solutions. It is helpful to provide options, leaving the choice of solution open to the other person. Example: “Would you be willing to turn off the music from 10pm or listen with headphones?”

## Causes of Aggression and Hate Speech

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

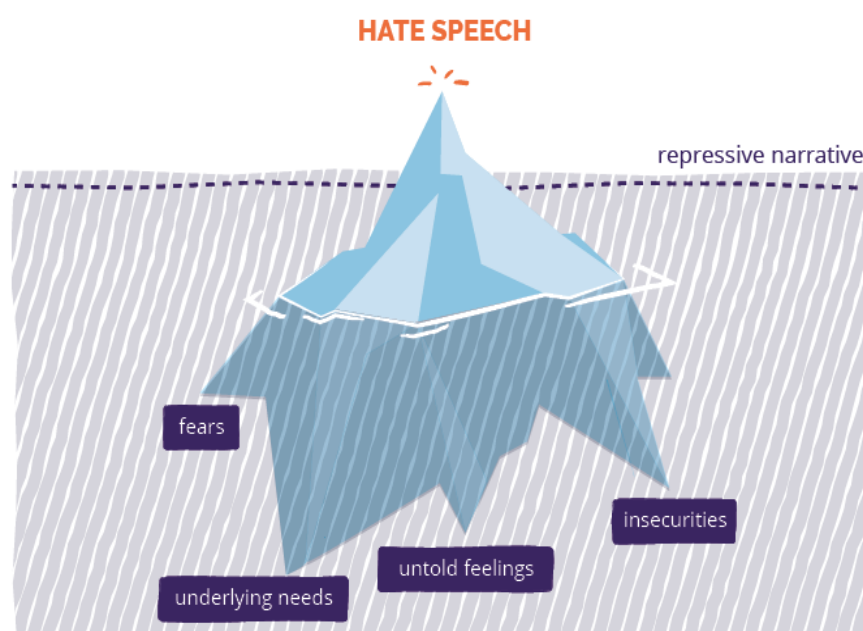
“Hate speech is defined as speech that offends, attacks and threatens groups or individuals based on some of their determinants, such as ethnicity, skin color, religion, gender, sexual orientation, etc. It may also be directed against different political and other opinions or social backgrounds. Hate speech is expressed with the aim of creating contempt for a person or group, inciting discrimination or hostility, provoking criticism of the environment, feeling insecure and fearful, instigating and provoking violence, and creating a feeling that such behavior is generally accepted, tolerated, and that he would not be punished. As a

result of being exposed to hate speech, emotional stress is created, feelings of less value, humiliation and loss of human dignity are challenged, and the right to equality and equality is challenged, all of which leave consequences in the personal, emotional and social field of the functioning of an individual or group. We can witness the growing presence of hate speech in political discourse and the public sphere, as well as on the Internet. We see it on social networks used by young people, but also in the public space, to which we are all exposed, whether online or offline.”<sup>41</sup>

Young people should be made aware that the use of hate speech threatens fundamental human rights. The right to freedom of expression excludes any form of expression that incites hatred and conflict, and many countries have legislation that penalizes such activities.

The internet can function as an “echo chamber”, amplifying and confirming extremist beliefs. Education in digital literacy is thus vital to enable young people to engage not only with the literal meaning of the materials which they encounter on the internet but also with the communicative purposes of those materials. In addition, they need skills for identifying fabricated news stories on the internet (by, for example, checking the authorship, checking whether the sources of information cited within the story really do support the views that are being expressed, checking other independent sources of information to corroborate the story, checking the dates of photos that have been used, etc.).

While laws and penalties can limit hate-based activities, they cannot transform their underlying causes. Destructive attitudes and behaviours will persist so long as their underlying causes remain unaddressed. Hatred is often an outward expression of deep-seated fears and anger related to a perceived threat or unmet need. A range of factors can increase a young person’s sense of vulnerability that leads to negative thinking, hatred and radicalisation. Some of these factors include problems at home, estrangement from others, identity conflicts, lack of positive role models, lack of exposure to alternative points of view, experiences of discrimination, deprivation or marginalisation, experiences of injustice, and disillusionment with leaders and non-violent approaches to problem-solving.<sup>42</sup>



Source: UNOY (2018), p. 38

Teachers and students can think of hatred and its expressions as an iceberg, as depicted in the diagram above.<sup>43</sup> While hate speech may be visible on the surface, underneath there are often fears, insecurities, untold feelings and needs.

## Countering and Preventing Hate Speech

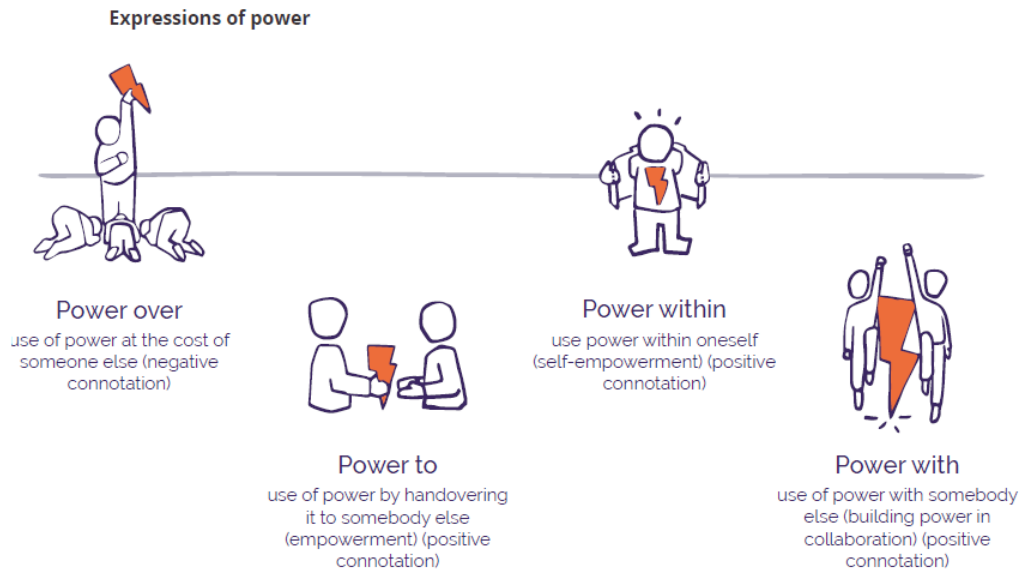
While hate speech should not be tolerated, the expression of hostility in a learning situation may be transformed into an opportunity to address some of the underlying fears and needs that young people may be struggling with. When young people express hatred, teachers and trainers can choose from several strategies to address it:

<b>1. Draw the line</b>	<i>To indicate that the choice of words is undesirable, or that it does not represent your opinion/of the organisation.</i>	You firmly disagree with what is being said or how it is being said. You might not have or not be able to bring in the arguments to do so, but you make your position clear.
<b>2. Report</b>	<i>To have a publicly posted hate message suppressed.</i>	In the case that hate messages have been posted in the public domain, you may need to take immediate action to suppress its circulation. You can achieve this by confronting the person who produced the hate message, the owner of the profile or platform, to take it down, or by reporting it to the social network or the administrator of the page where the message has been posted. You can also contact hotlines, the government or the police to report discrimination.
<b>3. Refute</b>	<i>To refute or debunk a hate message or repressive narrative by demonstrating that it is factually incorrect.</i>	If you decide to try to refute a hate message, it is important to counter it with facts that contradict and prove its irrelevance.
<b>4. Offer alternatives</b>	<i>To offer a counter narrative that shows that there is a different way.</i>	You may decide not to react directly but rather to promote alternative narratives that offer positive perspectives. A conflict analysis will help you to better understand the context and possible unmet needs that may be driving a person or group to use hate speech. You can then collaborate with other to design alternative narratives that offer positive messages. By “providing accurate information, by using humor and appealing to emotions on the issues involved, and by accounting for different perspectives and views” alternative narrative can make a difference (WE CAN!, CoE, p.12) Note: creating a new peaceful narrative does it happen overnight; it needs to be developed strategically and be mainstreamed.
<b>5. Dialogue</b>	<i>To understand where they're coming from and search for a shared solution.</i>	A more direct strategy is to engage in dialogue using nonviolent communication. A dialogue is not about convincing the other, it is rather about understanding needs and what drives them. While this strategy seems more apt if you know the agents involved, you can always try even we perfect strangers as it can be very impactful. Dialogue is best when it is combined with community strategies to promote inclusive belonging and wellbeing of all members, especially those who feel the most left out and frustrated.

Adapted from: Mediawijs. Cited in UNOY 2018.

## Power<sup>44</sup>

Power is an important component in the production of both conflict and peace. Power is usually understood in negative terms, as a form of domination, but it can also be a positive force for individuals and groups to transform relationships and narratives. In “A New Weave of Power” VeneKlasen & Miller (2002, p.55) describe four “expressions of power” as follows:



*Source: UNOY (2018), p. 28*

- **Power Over:** if you ask participants what is power, there is a high chance they will define “power over” meaning a negative definition of power, where power is used over the other: repression, coercion, discrimination, abuse, etc. Just as the case of force in the conflict management style, we are in win-lose situation: “I have power over you” (I can take your resources, land, job, rights, etc.). But there are three other positive ways of expressing power that provides the possibility to form more equitable relationships;
- **Power To:** ‘Power to’ refers to the unique potential of every person to shape his or her life and world. When based on mutual support, it opens up the possibilities of joint action, or ‘power with’. Citizen education and leadership development for advocacy are based on the belief that each individual has the power to make a difference;
- **Power With:** ‘Power with’ has to do with finding common ground among different interests and building collective strength. Based on mutual support, solidarity and collaboration, ‘power with’ multiplies individual talents and knowledge. ‘Power with’ can help build bridges across different interests to transform or reduce conflict and promote equitable relations.
- **Power Within:** ‘Power within’ has to do with a person’s sense of self-worth and self-knowledge; it includes an ability to recognise individual differences while respecting others. ‘Power within’ is the capacity to imagine and have hope; it affirms the common human search for dignity and fulfilment. Many grassroots efforts use individual storytelling and reflection to help people affirm personal worth and recognise their ‘power to’ and ‘power with’. Both these forms of power are referred to as agency – the ability to act and change the world – by scholars writing about development and social change.

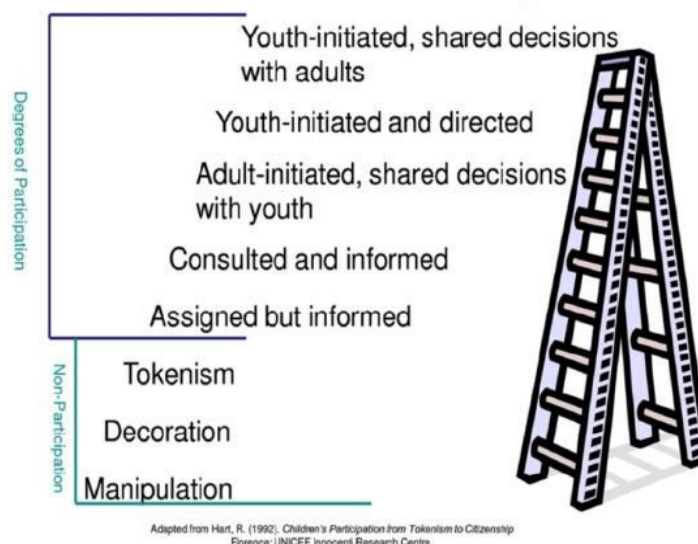
## Participation of Youth in Peacebuilding<sup>45</sup>

The power to create positive change in the world comes both from within us and from the systems and structures around us that shape how much and in what ways we can express ourselves and participate in decision-making.

The more that young people acquire the competences in this Toolkit, the more power they will have to lead processes of intercultural dialogue, peacebuilding, constructive remembrance and reconciliation in the region. Benefiting from the engagement of young people depends, however, on shifting the way they are regarded, including in the classroom. Rather than viewing young people simply as recipients of projects designed by adults, young people should be given opportunities and be encouraged to design their own projects through which they can learn and develop their knowledge and competences. Putting youth in the driver's seat is a powerful strategy for engaging young people as positive social change actors and peacebuilders. However, the extent to which young people are allowed to become involved in assessing the needs, identifying the priorities and making decisions about their society and their future, depends largely on the attitudes that adults hold towards youth and the quality of intergenerational partnerships that are established as adults work with youth.

The “Ladder of Youth Participation” pictured below, is a helpful model for visualising the degrees of youth participation in projects and initiatives. The bottom three rungs (Manipulation, Decoration and Tokenism) represent non-involvement or low involvement. The upper steps represent increasing degrees of youth participation until youth initiate and act on ideas themselves in full partnership with adults. When designing formal and non-formal learning opportunities, teachers and trainers should reflect on the level of youth participation they allow and make space for. They should definitely avoid the lower forms of participation. As much as possible, they should create better opportunities for young participants to build capacities to consult upon, initiate and lead activities for learning and engagement.

### Ladder of Youth Participation



Below, each of these levels of participation are briefly described, starting from maximal youth participation and moving down to minimal. As you review them, ask yourself what level of participation the youth you know and/or work with are at:

- 8. Youth Initiated, Shared Decisions with Adults:** Designed and run by youth who share decisions with adults

7. **Youth and Adult Initiated and Directed:** Designed and run by youth and adults in full partnership
6. **Adult Initiated, Shared Decisions with Youth:** Designed and run by adults who share decisions with youth
5. **Consulted and Informed:** Designed and run by adults who consult with youth. Youth make recommendations that are considered by adults
4. **Assigned and Informed:** Youth do not initiate but understand and have some sense of ownership.
3. **Tokenism:** Symbolic representation by few. May not have genuine voice. May be asked to speak for the group they represent
2. **Decoration:** Adults use youth to promote or support a cause without informing youth.
1. **Manipulation:** Youth are not involved in design or decisions; Youth involvement used by adults to communicate adults' messages

Putting young people in the driver's seat recognizes their potential and value as positive resources, contributors and leaders of change initiatives.

## Critical Citizenship

Young people are our society's next generation of pioneers and leaders of change. To take up this role, it is important that adolescents and youth learn how they can become active citizens.

**Active citizenship** combines a number of key skills and strategies, including: 1) critical thinking, 2) civic engagement and 3) advocacy.

**Critical thinking** relies on both skills (such as evaluating evidence, uncovering hidden assumptions, and logically supporting one's argument) and dispositions (such as inquisitiveness and open-mindedness). Without critical thinking, people do not question the validity, utility or justness of policies, practices, arguments and claims. Critical thinking is needed to face challenges in society. Ideally, critical thinking helps individuals to pose critical and reflexive questions in order to analyse a problem, its effects, possible alternatives, and one's own role in realising solutions.

Sometimes young people's growing awareness of societal challenges and of the gap between the ideals and the reality of democratic society leaves them feeling disappointed and frustrated. The key to overcoming this sense of powerlessness is to become civically engaged actors.

**Civic engagement** is about "working to make a difference in the civic life of one's community and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community, through both political and non-political processes."<sup>1</sup> Civic engagement is the foundation for turning peacebuilding ideals into reality. There are many ways to become active and engaged citizens. Volunteering, national service, participation in civil society associations and projects are all forms of civic engagement.<sup>46</sup> Participation in decision-making is one of the ways that we move from being passive citizens to active citizens.

### Good Practice Example: Project Citizen

Project Citizen is a project-based method used in many countries to promote civic education and engagement among adolescents. Over a period of 10-12 weeks, a class or group of learners engages in a process that focusses on addressing a local community issue which can be solved through public policy analysis and reform. The steps in this process include:

1. Understanding the concept of public policy and making a list of issues affecting the local community.
2. Selecting one community issue which can be solved by a local public policy to be studied in depth. The choice is made by the learners using democratic decision-making procedures.
3. Collecting information about the selected issue from various sources, including the local authorities with relevant responsibilities, citizens affected by the issue, experts, civil society stakeholders, internet, etc. The information is organised in order to make an analysis of possible solutions, decide on a proposed public policy to address the issue and design an advocacy plan to promote the chosen solution.
4. Producing a portfolio and a presentation consisting of four parts:
  - description of the issue and explanation of why it is important and who is responsible for addressing it;
  - analysis of a few possible solutions, pointing out advantages and disadvantages;
  - description of the proposed public policy, its expected impact, cost, procedure of adoption and the fact that it is compatible with the principles of human rights, as well as with the national and European legal frameworks;
  - outline of an advocacy plan explaining what citizens can do to persuade the responsible authorities to adopt the public policy proposed.
5. Presenting the result in a local meeting organised by the learners and possibly in larger public events.
6. Reflecting on the values, attitudes, skills, knowledge and critical understanding that have been developed through the whole process.

In various stages learners have to work together in small groups, interact in different ways with various community stakeholders, communicate and explain to the others their findings and proposals, and manage the process together.

In **Bosnia and Herzegovina**, 40,000 primary and secondary students participate in Project Citizen each year. Some of the winning social change policy improvement projects by students have included: addressing violence in schools; supporting children with disabilities; reducing discrimination against Roma; addressing social network addictions; supporting families of missing persons; and educating for service to the wider community.

**Advocacy** is considered one of the highest forms of active citizenship because it takes knowledge, courage, communication and organisational skills to speak effectively to the public and to powerholders about societal problems that require attention and change.

Too often, however, advocacy is reduced simply to protesting. Unfortunately, many protest campaigns have no tangible impact: concerned citizens take to the street for a period of time, but then nothing changes. Other times, protests do result in political resignations or other stopgap measures, but

substantive solutions that are well-considered, inclusive, feasible and sustainable remain out of reach because decision-making structures and processes are not adequate or political support for the desired action is lacking.

To strengthen young people's engagement in personal and societal transformation, a shift to critical citizenship needs to be made. **Critical citizenship** draws inspiration from the critical pedagogy movement advanced by Paulo Freire that focusses on raising people's consciousness so that they can liberate themselves from power relations in their society that keep them oppressed. A critical pedagogy approach channels knowledge into **praxis** – that is, conscious action undertaken by ordinary citizens to change the status quo and achieve higher degrees of social justice. For peacebuilding, this represents a shift in thinking from dialogue to action: "It is not enough for people to come together in dialogue in order to gain knowledge of their social reality. They must **act together upon their environment**, in order critically to reflect upon their reality, and so transform it through further action and critical reflection."<sup>47</sup>

Critical citizenship is not about simply adopting a pessimistic stance on power inequalities and injustices in society. Rather, critical citizenship is about individuals and communities undertaking values-driven actions to transform their reality. Some of the ways to incorporate praxis-oriented critical citizenship into learning with adolescents include (1) apolitical civic engagement via grassroots community service, (2) simulated political engagement such as Model United Nations to explore solutions in a safe environment, (3) intercultural dialogue to widen empathetic understanding of diverse worldviews, and (4) public policy analysis and reform (such as the Project Citizen example cited above).

## Innovating Solutions

Youth will quickly recognize that solving conflicts and building peace needs out-of-the-box thinking in order to break old habits and find new and better ways to address current needs. Social innovation is a method for doing just that. Social innovation is about developing a new or improved idea, product, service or process, that benefits a community by addressing their unmet needs. By 'social' is meant that the value created is for the public good rather than for private gain. To be considered innovative, a social innovation solution should:

- 1) **Be new** (to the user, the context, or in its application)
- 2) **Be better** than the existing reality (more efficient, effective, sustainable, or just)
- 3) **Add value** to a large number of people in the community, or even the whole population

Societies are in constant evolution, as are people. Needs and priorities continue to change. This means that there is a constant need for new and innovative solutions to existing and future challenges. When conflict has caused physical, social and economic damage in a society, not only is there the challenge of rebuilding the basics of 'normal' life, but there is also the challenge of anticipating and finding solutions to a host of new needs problems and priorities that have since appeared. The task of peacebuilding is thus about finding ways to **(re)build better** – this requires creativity, innovation, collaboration and courage.

### Good Practice Example: UPSHIFT

UPSHIFT is a youth social innovation programme that began in **Kosovo** and is now being used in more than 20 countries to promote youth intercultural dialogue, social innovation and peacebuilding. It uses a human-centred design (HCD) approach, which supports young people to identify challenges and problems in their local communities and then to design and implement products and services to address those problems. Young people learn transferable skills around creativity, problem solving, communication, leadership. They also build confidence and resilience and builds links to their communities. The UPSHIFT approach thus engages youth on four levels: **1) skills-building, 2) empowerment, 3) civic engagement and 4) entrepreneurship.**

The process starts with teams of young people, either self-composed or from schools, that participate in a HCD workshop. In the workshop, they undertake a 3-step process with the help of trainers and mentors to:

- identify and frame a problem in their locality that they would like to collaboratively address, using tools like the Problem Tree analysis, 5 Why's, Stakeholder Mapping and Personas;
- learn to use HCD tools like brainstorming, concepting and modelling to design their solution;
- rapidly prototype and test their solution idea, learning from user feedback to improve it through several iterations until it's ready to pitch, build and launch.

Phase 1 workshop topics include understanding myself and my community, building a team, defining our challenge, generating ideas and building our solution. Phase 2 workshop topics focus on developing and launching a social venture. Through the UPSHIFT process, adolescents are empowered with transferrable skills, lead their own social change projects and become directly involved in civic engagement activities. In this way, youth are not just beneficiaries of projects, but creators and innovators of their own solutions! In Kosovo, for example, 25 youth-led projects have become businesses and a further 31 have become non-profit or civil society organizations.

### Building Unity

Ultimately, resolving conflicts and challenges in society depends upon creating the conditions that enable greater unity and collaboration. Building unity can be challenging because people's needs, values, priorities, preferences, ways of thinking, communicating and acting are diverse. Building unity in the midst of diversity thus depends upon the developing the abilities of individuals and groups to:

- Better understand the essential needs and feelings of others
- Better understand the actions, intentions and motivations of other
- Better communicate one's own essential needs and feelings
- Better reflect on one's own actions, intentions and motivations
- Better express good will to find a solution that is inclusive and fair
- Better brainstorm options to meet the needs of all involved
- Better prepare to adjust one's preconceived ideas and positions to accommodate new perspectives, information, needs and priorities
- Better consult upon and assess the options to arrive at an agreed solution
- Better communicate the process of consultation and decision-making to all affected stakeholders
- Better cooperate and follow-through on the agreed solution, including periodic review and readjustment.
- Better communicate of results of the actions taken.

### Good Practice Example: Interethnic Integration in North Macedonia<sup>48</sup>

The Interethnic Integration in Education Program (IIEP), implemented by the Macedonian Civic Education Center, was a five-year initiative led by USAID in partnership with the Ministry of Education and Science of North Macedonia, educational institutions, municipalities, schools and partners. The objective of this program was to integrate children of various ethnic backgrounds through education and other activities. IIEP involved schools, teachers, children and parents, local leaders, and entire communities in developing interethnic relationships and building the foundation for a better future. The aim of the project was to break down barriers and build bridges across ethnic divides in every school in Macedonia.

One of the core achievements of the project is that every primary and secondary school in Macedonia participated in the process. Most of the municipalities, parent councils, and local communities supported and will continue to support community-level integration activities. Many municipalities have created school integration councils and actively promote ethnic cohesion. The Bureau for Development of Education's advisors and education inspectors at the national and regional levels were involved in achieving sustained change and capacity strengthening activities. The project established nearly 400 partnerships between schools through which teachers and students from schools with different languages of instruction interact. More than 5,600 students participated in ethnically diverse creative workshops, debate clubs, and curricular and extracurricular activities. Additionally, many more students participated in school and municipal-level sports and other joint activities. The program built awareness and provided diversity training, technical assistance, and incentives to school boards, principals, teachers, and administration officials in support of interethnic integration in education.

## Community Engagement and Advocacy

An important part of peacebuilding is engaging with the wider community, to raise awareness of issues and to attract more people to support positive social action for change. Young people have an important role to play in campaigning to create change. Did you know that young people around the world have the right to speak out and be heard on matters that affect them? This idea is captured in law in the UN Convention on the Rights of the Child:

***“UNCRC Article 12:** Every child has the right to say what they think in all matters affecting them, and to have their views taken seriously.”*

One way to make your voice heard and to engage the wider community is through advocacy. Advocacy means promoting a cause you believe in. Advocacy can be a stepping-stone to community dialogue and vice versa: community dialogue can bring new ideas and partners for advocacy.

When you create an advocacy campaign, you start by figuring out what **issue** you want to change in your community and then you create a **plan** to get there, making sure that as many people as possible learn about the issue and join you in undertaking **action**. Another key part of any advocacy campaign is identifying who has the **power** to make the change you want to see and figuring out what is the best and most constructive way to **convince** them to do that.

**Advocacy** campaigns often combine some form of activism and community-based action. It may combine public actions and private consultations. It may involve advocating for specific policy changes or proactively demonstrating alternative ways of behaving. It often involves simply raising awareness. Advocacy campaigns revolve around having a **clear message** that captures people's attention and

convinces them to support the cause. It is especially powerful when that message has been created through a process of community dialogue. When done well, the advocacy message is phrased in a way which conveys key information in a way that makes people care and want to act. This may be in the form of slogans and branding, poster campaigns, public events and demonstrations, online platforms with written/video/photo content, social media messaging, as well as press releases and interviews with local media.

What is important is that every single young person recognize that they have an opportunity to initiate and/or contribute to positive social change. As teachers and trainers, you too have an important role to play in helping young people develop the skills and confidence to become positive change actors. The activities in this module offer suggestions for strengthening those skills.

## Module 2: Summary of Key Learnings

- **Violence** takes many forms. It may be physical, verbal, sexual, emotional, psychological, economic, environmental or symbolic. Violence refers to any act that causes harm or intentionally prevents people from achieving their full potential. Specialists distinguish between three categories of violence: direct, structural and cultural (or symbolic) violence.
- **Conflict** occurs when there is a perceived incompatibility between the needs, goals or strategies of two or more parties. How conflicts are handled determine whether they are ultimately negative or positive: in other words, whether they lead to greater division or greater understanding.
- **Peace** is the outcome of healthy human development. 'Negative peace' refers to the mere absence of direct violence. 'Positive peace' refers to the additional presence of conditions that enable the development of inclusive human wellbeing.
- **Conflict resolution** can take many forms and have many outcomes. To address conflict, one must first get a better understanding of its root causes, along with the factors and individuals/influences that are shaping it. Conflict resolution thus begins with a 'conflict analysis', on the basis of which solutions can be identified.
- **Resolving conflict** can be easy or difficult depending on the complexity of the concern, the number of parties involved, and their maturity and willingness to collaborate on finding solutions. The best solutions are so-called 'win-win' solutions. Particularly when they are inclusive and just, win-win solutions will result in higher degrees of unity.
- **Peacebuilding** aims to transform the root causes of conflict by working towards just and inclusive societies. This means improving the conditions of human life, improving human relationships, and finding constructive solutions to problems and building better systems.
- **Power** is key to both conflict and peace. Different approaches to power can either strengthen relationships and communities or divide them.
- **Worldviews** (or mindsets) influence our perceptions of conflict, peace and power in important ways. Adopting a peace-oriented worldview is essential to creating sustainable peace.
- **Youth** have an important role to play in finding creative and effective solutions to societal challenges. One of the tools that youth can use is a social innovation design approach to problem-solving. Community engagement and advocacy are other powerful tools.

## Module 2: Learning Activities

	Activity	Theme	Method	Outcomes	Duration	Level	Page
2.1	Introducing Conflict, Violence & Peace	Discussing what are 'conflict', 'violence', 'peace'?	Mind mapping and brainstorming	Ability to define 'conflict', 'violence', 'negative peace' & 'positive peace' and give relevant examples	30 min	1	91
2.2	Pull Activity	Persuading others through different conflict styles	Game	Awareness that challenges only become conflicts depending upon how the situation is framed and what method is chosen to deal with it	15-20 min	1	93
2.3	Win-Win	Recognizing diverse outcomes of conflict resolution	Scenario analysis	Awareness of four basic solutions to the resolution of conflicts; Ability to identify "win-win" approaches	15 min	1	95
2.4	Managing Emotions	Recognizing and managing emotions through self-regulation and constructive communication	Analysis and discussion of two short scenarios depicting emotional reactions to conflict.	Ability to name emotions; ability to pause and regain self-control when experiencing strong emotions	60 min	1	98
2.5	Mindfulness and Meditation	Developing emotional self-regulation through mindfulness	Practice of mindfulness meditation and other exercises	Ability to mindfully monitor thoughts and feelings in the present moment	30 min	1	101
2.6	Conflict Handling Styles	Comparing five conflict handling "styles": avoidance, competition, compromise, accommodation, collaboration	Jigsaw method, role-play	Ability to explain 5 conflict handling styles and apply them to a conflict scenario	30 min	2	104
2.7	Non-Violent Communication	Recognizing the power of language in framing grievances and needs	Dialogue role-play	Awareness of effects of verbal aggression on dialogue; ability to reframe grievances and needs in non-violent ways	45-60 min	2	106
2.8	Conflict and Peace Worldviews	Introducing conflict and peace worldviews and their effect on interpersonal and societal relationships	Role-play	Awareness of impacts of worldview on values and modes of problem-solving	60 min	2	108
2.9	Conflict & Peace in Our Community	Mapping community dividers and connectors, and existing modes of conflict resolution	Participatory community mapping	Ability to name sources of conflict and cohesion in the community, some causes and consequences, and identify possibilities	60-90 min	3	110

				for youth peacebuilding engagement			
2.10	Conflict Tree / Solution Tree Analysis	Undertaking detailed analysis of root causes and impacts of a conflict	Participatory conflict mapping	Ability to identify in detail the root causes, drivers and impacts of a conflict, identify key stakeholders, and propose lines of intervention	60 min	2	112
2.11	Peace Journalism	Developing critical literacy skills through examining conflict and peace narratives in news media	Analysis of local / national news articles	Ability to recognize narrative tools to fuel or mitigate conflict	60 min	3	115
2.12	Ask the Community	Gathering perspectives to understand a community problem	Field research and presentation, option of creating short films	Ability to frame a peacebuilding narrative, integrating community perspectives and needs	60 min + 120 min	3	117
2.13	Social Innovation for Peace	Introducing social innovation as a tool for peacebuilding	Video viewing / story reading and discussion	Ability to define 'social innovation' and describe benefits of this approach for peacebuilding goals	60 min	2	120
2.14	Building a Team	Reflecting on the qualities of good teams	Small group brainstorming and consultation	Ability to form and function well as a team	45 min	2	122
2.15	I Have a Dream	Visioning an alternative and better future	Reflection on alternative futures as solutions to societal grievances	Ability to translate frustration into a constructive vision of a better future	90 min	2	124
2.16	Brainstorming Solutions	Generating possible solutions to a specific problem	Structured and unstructured brainstorming	Ability to iterate solutions to a specific peacebuilding challenge	60 min	3	126
2.17	Design Workshop	Concretizing ideas through design practices	Design process workshop	Ability to shape a particular peacebuilding project or product, test its feasibility, and estimate the eventual impact.	50 min	3	128
2.18	Project Citizen	Devising policy solutions to a community problem	Small group research and policy development	Ability to research and analyse existing policies; ability to articulate a policy solution to a community problem.	Several sessions of 45-60 min over several weeks	4	130
2.19	Advocacy for Peace	Speaking to powerholders and the public about peacebuilding priorities	Workshopping advocacy messages and strategies	Ability to create advocacy messages for online platforms and advocacy packages for local authorities; seeking consultation with local authorities	120 min	3	131

## Activity 2.1: Introducing the Concepts of Conflict, Violence and Peace<sup>49</sup>

**Introduction / Aim:** To familiarize students with key peacebuilding terms and concepts.

**Outcomes / Competences:** Participants are able to define “conflict”, “violence”, “negative peace” and “positive peace”, and give examples of each.

**Duration:** 30 minutes

**Preparation/Materials:** Distribute three coloured sticky notes per participant: ideally, one colour for conflict, another for violence and another for peace. Prepare three flipcharts, again, one per concept.

### Instructions:

1. Using the sticky notes, ask participants to write a word that comes to mind when they think of the notion of “conflict” and what it means. Repeat the exercise with both “violence” and “peace”, writing down their words on the appropriately coloured sticky note.
2. Ask the participants to put their sticky notes on the corresponding flipcharts when they are ready.
3. When all participants have added their sticky notes under each related term, you can read a few of them to the group and start reflecting together on what each concept means.
4. Ask them what differences they notice between the terms violence and conflict. Explain to them that conflicts can be handled in non-violent ways. Help them to distinguish between negative and positive peace and see which of these types they have written down on their sticky notes.
5. End by synthesizing and completing the definitions based on the content of this module so that participants have a clear understanding of each term.

**Tip:** Students often associate “peace” with states of psychological calm, tranquillity or well-being. Acknowledge these contributions and explore how inner peace is both a foundation for and an outcome of the other two types of peace.

**Extension:** If time allows, this activity may be extended with questions and discussion about the kinds of conflict, violence and peace that participants observe in their communities. This can be done in discussion format, or as a mind map created by participants individually or in small groups.

### KEY LEARNINGS FOR YOUR GROUP:

- Conflict is not negative or positive. It is a common feature of everyday life that people need to learn how to deal with in constructive ways.
- Conflict is not the same as violence. There are many non-violent ways to deal with conflict. Violence does start, however, from some form of inner, interpersonal or intergroup conflict.
- Direct violence (physical, verbal, sexual) is the most obvious form of violence, and has an identifiable perpetrator and victim, but there are other more subtle forms of violence.
- Structural violence takes the form of laws, policies and procedures that systemically marginalise and discriminate against certain groups of people.
- Cultural violence takes the form of social norms and values (beliefs, sayings, traditions, etc.) that make structural violence seem normal and justified.
- These three forms of violence (structural, cultural and direct) feed each other.
- There is a difference between negative peace and positive peace. Negative peace is the absence of direct violence. Positive peace is the absence of both direct and indirect (structural and cultural) violence. In other words, positive peace is the presence of social conditions that enable inclusive human development, wellbeing and social justice.

## Activity 2.2: “Pull” Activity<sup>50</sup>

**Introduction / Aim:** This exercise offers a fun way to introduce participants to different approaches to conflict.

**Outcomes / Competences:** Participants recognize that challenges only become conflicts depending upon how the situation is framed and what method is chosen to deal with it.

**Duration:** 15-20 minutes

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

### Instructions:

1. Ask for 10 volunteers, 5 pairs. Ask each pair to position themselves standing opposite each other/(facing each other), one foot away from the line (with the line in between them). Make sure the line is long enough so that the 5 pairs are not cramped up and have space to move.
2. Give the group the following instruction once: (1) To those not in the middle of the room: please observe the volunteers and take notes if you want. (2) To the 5 pairs: you have 2 minutes to accomplish your task. (3) Your task is to get the person in front of you (your partner) on your side of the line.
3. After 2 minutes, stop the activity and ask participants to sit in a circle.
4. Ask the observers to share what they have seen and then take each pair and ask them to share about their process: what did they do? Did they accomplish their task?
5. Then - if they have not been explored yet - introduce the five Conflict Management Strategies (Compromising – Competition – Collaboration/ Cooperation – Avoidance – Accommodation). You may ask the volunteers to show (1 pair each) each of the Conflict management styles/strategies.
6. **Debrief** the activity by asking participants to reflect on the experience and what they learned.

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

**Advanced level:** If you have a more advanced group, there is actually a sixth form of addressing this conflict which is removing the tape. Sometimes, we think there is a conflict only to realise it is being imposed by our own structures/society. You can also reflect on how manipulation and power are used in the activity, the trainer/facilitator giving instructions once (communication dynamics or lack of one) and imposing the line in the first place.

### KEY LEARNINGS FOR YOUR GROUP:

- There are various ways to deal with conflict.
- Cooperation and collaboration may not always be evident or easy, but they are the only approaches that allow for a sustainable and peaceful transformation of the conflict.
- Cooperation may not always be an option and sometimes you may use other strategies (such as avoiding or accommodating), depending on the priority of your need(s), time or relationship with the person/group you are encountering the conflict with.
- To enter into a cooperation style you will need to understand the needs of the other as well as your own.

- Think outside the box and look at whether the conflict is imposed by the structure/society.

### Activity 2.3: “Win-Win”<sup>51</sup>

**Introduction / Aim:** To understand that there are four basic solutions of a conflict between two parties. These are called “win-lose”, “lose-lose”, “lose-win” and “win-win” solutions. The purpose of this activity is to apply these four solutions to a simple conflict scenario. Once the four solutions are grasped, students can try applying them to progressively more complex conflict situations. The aim is to achieve mutually beneficial (“win-win”) solutions. For advanced participants, scenarios involving more than two conflict parties and/or involving more complex needs can be exercised.

**(Careful!** just because a solution is “win/win” doesn’t mean it is **just**. It is only just if it meets the needs of all stakeholders – not just those negotiating the solution. In an extension of this exercise, try to think of some ‘win-win’ situations that would and would not meet the higher criteria of justice.)

**Materials:** Copy of conflict scenario, blank paper or copies of outcomes table handout

**Outcomes / Competences:** Participants understand the four basic solutions to a conflict and can apply them to a simple conflict scenario.

**Duration:** 15 minutes

#### Instructions:

1. Organise participants in groups of four.
2. Explain to the participants that there are four outcomes to any conflict (win-lose, lose-lose, lose-win, win-win), and that the people involved in the conflict have to make a choice about its outcome.
3. Provide a copy of the following conflict scenario to each group and read it out loud:

*One afternoon, a teenaged girl is studying in her room for an exam. In the next room, her older brother begins playing loud music, to relax after a long day. The girl cannot concentrate on her revisions because of all the noise her brother is making. She becomes angry.*

4. Ask the small groups to discuss and respond to the following questions:
  - a. What does the girl want? The girl wants to study in quiet.
  - b. What does the brother want? The brother wants to play music.
5. Handout the blank four outcomes table. Give groups 10 minutes to discuss the four possible outcomes to this particular conflict, starting with “lose-lose” and working through to the multiple “win-win” solutions. They can fill in their ideas in the table.

	The girl gets what she wants	The girls doesn’t get what she wants
The brother gets what he wants.	<p>“Win-Win”</p> <p>Possible outcome:</p> <p>(1) The brother offers to listen with headphones so his sister can continue studying in peace.</p> <p>(2) The brother agrees to turn the music down until his sister has finished studying, when he will be able to play it loudly again.</p> <p>(3) The brother offers to listen to music at his friends’ place instead, or the girl offers to study at the library instead.</p>	<p>“Win-Lose”</p> <p>Possible outcome:</p> <p>The brother is irritated by his sister’s complaints and yells at her to mind her own business. He shouts, “It’s my right to rest at home how I want!” and continues playing the music loudly.</p>

The brother doesn't get what he wants.	<b>"Lose-Win"</b> Possible outcome: The girl gets mad at her brother and yanks the cord out of the player to stop the music and yells "Be quiet or I'll call father and then you'll regret it."	<b>"Lose-Lose"</b> Possible outcome: The fight gets out of control and they each shout awful and hurtful things at each other. The parents intervene and punish both siblings. The house is quiet but the girl can no longer concentrate on her exam.
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6. Give students another conflict scenario and have them work through the four possible outcomes using another outcomes template. Remind them that there is usually more than one win-win solution.
7. **Debrief** the activity and review some basic conflict resolution guidelines and non-violent communication skills (see Activity 2.7). In the context of interpersonal conflicts, these include:
  - Using "I" statements ("I feel..." and "I need...", etc.) versus "you" statements ("You want...", "You always / never..." etc.).
  - Focusing as much as possible on specific observable behaviours and express your needs clearly and without blame ("When you..., I ... What I need is...").
  - Listening to the other person when they are speaking and do not interrupt.
  - Expecting and modelling respect. No name calling.
  - If things heat up too much, avoiding further escalation by allowing time for cooling down / giving the person for some time to reflect privately.
  - Seeking a win-win approach together.
  - Ending the conversation with a win-win solution and/or an apology/thank you.

### Extension: Role-Plays

1. Organise students in groups of four. Inform them that they will be given a scenario to act out as a role-play.
2. Give each group a scenario (see below) and ask them to read and discuss it for five minutes. Ask them to think about what each character really needs, and to consider ways to a win-win solution. Draw their attention to the fact that a win-win solution may involve multiple steps.
3. Each conflict scenario should be acted out twice: first time without a resolution; second time with a win-win ending.

**Scenario 1:** Maya, who is Orthodox, has been invited to go out one evening with Adnan, who is Muslim. They know each other from school. Maya wants to accept, however her mother doesn't know/like Adnan and forbids her to go.

**Scenario 2:** Two groups of boys, who go to different schools in a divided city, have been fighting over access to a public football pitch. They both like to use the same football pitch on Saturday afternoons when their friends are available for a game. They get really frustrated when they arrive at the field and see it is already taken by the other group. A couple of times, shouting and ethnic insults have led to physical fights.

4. Explain the Role-Play Tips:
  - Speak in a loud clear voice and always face the audience.
  - Make your role-play entertaining. Use emotions. Be dramatic. Be funny.
  - Keep it brief.
5. Bring the groups back together and have them perform their role-plays (2 minutes per pair).
6. After each presentation, prompt some brief reflections from the group with questions such as:
  - What was the conflict?

- What were the underlying needs of each character?
- Was there actually a win-win solution? Why or why not?
- What other win-win solutions can you think of?
- Is there anything that you would have done differently if this had happened to you?

**Debrief** the activity with the group by discussing the following questions:

- What can we learn from these types of conflict experiences?
- How can we cope with conflict? What are our choices?
- Who can help us mediate our conflict and create a win-win solution?
- How can we support each other to reach win-win conflict solutions?

#### KEY LEARNINGS FOR YOUR GROUP:

- Solving a conflict begins with understanding the underlying needs and concerns of each person.
- There are multiple solutions to every conflict. A “win-win” solution is preferable so that everyone’s needs are met and further conflicts are avoided.
- Practicing positive communication skills can help prevent conflicts from escalating and ease the way to finding a resolution.

#### HANDOUT

##### Finding a “Win-Win” Solution

	Person A gets what they want	Person A does not get what they want
Person B gets what they want	<b>“Win-Win”</b> possible outcome:	<b>“Win-Lose”</b> possible outcome:
Person B does not get what they want	<b>“Lose-Win”</b> possible outcome:	<b>“Lose-Lose”</b> possible outcome:

## Activity 2.4: Managing Emotions<sup>52</sup>

**Introduction / Aim:** Conflicts at any level (interpersonal, intergroup, international) can give rise to strong emotions. Knowing how to regulate one's emotions is important for keeping a level head and preventing the conflict from escalating out of control. Adolescence is frequently a time of emotional turmoil. At this stage in life, emotions seem huge and potentially overwhelming. The objective of this lesson is to help adolescents to manage difficult or painful emotions. In this activity, students learn to name emotions using precise words and to recognize which emotions are negative and positive. They learn to pause and reflect whenever experiencing strong emotions, rather than reacting impulsively. They also learn to recognise when someone else is experiencing a strong emotion and to respond constructively.

**Outcomes / Competences:** Participants know that awareness of one's emotional state is key to addressing conflicts constructively. Participants understand that it is healthy and normal to experience a range of emotions, and practice techniques for moderating and expressing them non-violently. Participants learn to pause and reflect whenever they experience strong emotions and to help others to do the same.

**Duration:** 60 minutes

### Step 1: Brainstorming emotions – 15min

- Brainstorm a list of emotions with the class group and write them on one side of the board.
- Draw a T-Chart and label one column as "Positive Emotions" and the other column as "Negative Emotions". Ask students to sort the list of emotions under the two headings. Some emotions may be considered both positive and negative by students – ask them why and either offer a more precise emotion for what they mean or write the emotion in both columns with a brief qualifier.
- Tell students they will now do a Think-Pair-Share activity.
  - Start by asking participants to reflect individually for two minutes on the following question: "How can negative emotions affect our lives?"
  - After two minutes, put participants into pairs to discuss their answers. Give 2 minutes for this.
  - Ask a few volunteers to share their answers with the whole class.
  - Summarise by saying that negative emotions can impact on our work, health, relationships. If we are unhappy, we are less likely to work well and that our health and our relationships might come under strain.

### Step 2: Case Study -15 mins

1. Begin with a quick *Think-Pair-Share* activity:
  - a. Ask students the following questions and give them two minutes to reflect individually:
    - Think of a time when you did not like the way you were feeling.
    - What caused you to feel this way?
    - What did you do about it?
  - b. Ask them to turn to a partner and discuss their answers for two minutes.
  - c. Ask them to think about how they could respond differently in a similar situation. Give them two minutes to reflect individually and another two to share with their partner.
  - d. Invite students who are willing to share their answers.
2. Inform the class that you are going to read two short stories about two fictional characters.

- a. Ask them to listen and take note of when the characters seem to be managing their emotions well – how do they do so? And when are they not managing their emotions well – how do you know?
- b. Invite answers and record these on the board in two columns:  
Managing emotions well / Managing emotions poorly.
- c. Afterwards, ask them what advice they would give to Bojan. What could he do to help himself feel better?
- d. Wrap up the session by sharing two more techniques that students can use when needed to prevent emotions from getting out of control (STOP, breathe).

### **The story of Nikola**

When Nikola got to school he knew something was wrong. That morning he hadn't wanted to eat his breakfast. And when some friends had asked him to play football with them he had kicked the ball away angrily and ignored them. At dinner the night before, his older brother Bojan had announced that he was leaving the family village and going to the city to look for work. Nikola had always looked up to Bojan and loved spending time with him. Bojan always had good advice for him and often defended him from their father when he got angry. He could not imagine life at home without having Bojan around. Just thinking about it gave Nikola a tight feeling in his chest. Nikola's father had always told him that real men didn't show emotions. They had to be strong. All day Nikola tried to ignore the pain in his heart but it was no good. He found himself unable to concentrate on his schoolwork. He didn't want to eat his lunch. After school his friend Milan asked him what was wrong with him. Nikola shouted that there was nothing wrong with him and that Milan was stupid for asking. He pushed him hard and ran all the way home without stopping.

### **The story of Alma**

Alma's mind was racing and her heart beating fast. She could not believe how her best friend Lejla had treated her earlier that day. On the walk to school that morning Lejla had ignored her. Alma couldn't stop thinking about it and because of that she couldn't concentrate on her lessons. So at break time she sat down in a quiet place away from the others to try and make sense of her feelings. Alma realised she was angry at Lejla and hurt. Just understanding this helped and Alma no longer felt so confused. She told herself this was only a feeling and that it would pass. She remembered the advice of another friend, Amina, who had told her never to feel bad about the way she felt. 'Feelings are just feelings', she had said, 'We all have them. It's how we act on them that is important'. Alma said to herself, 'It's okay to feel hurt. It's only natural. Nobody likes being ignored.' Later that day she wrote down in her diary how she had felt when Lejla ignored her and she found that this also made her feel calm. Finally she decided to share her feelings with Amina. After she had done this her heart felt much lighter. Amina suggested that Alma have a chat with Lejla the next day, explaining how hurt and angry she had felt. Amina even suggested that Lejla might have ignored her because she was worried about something. Maybe together they could ask Lejla if anything was bothering her.

### **Techniques for controlling emotions and behaviour:**

1. **STOP technique** – with this technique we interrupt the flow of thoughts that lead us to inappropriate behavior. It is performed by having the person, as soon as they notice that thoughts that are disturbing her, reflects inwardly on some part of the body or does something else that helps to interrupt the flow of thoughts:

- Stop. Just take a momentary pause, no matter what you're doing.
- Take a breath. Feel the sensation of your own breathing, which brings you back to the present moment.

- **Observe.** Acknowledge what is happening, for good or bad, inside you or out. Just note it.
- **Proceed.** Having briefly checked in with the present moment, continue with whatever it was you were doing.

2. **Breathe Technique** - a technique that helps to calm the heart rate faster, prevent anger-induced aggressive behavior, and reduce anxiety. It is performed by taking a deep breath and exhaling and repeating it several times until the person feels that the situation has calmed down. With this technique, young people can also support themselves with positive, encouraging thoughts, especially when they are in a situation where they are feeling anxious.

#### **KEY LEARNINGS FOR YOUR GROUP:**

- Being self-aware is the first step to managing stress and emotions. We all need to be aware of our emotional reactions and how they affect our body and our behaviour.
- Once we understand our feelings, we are more likely to be in control of them, rather than the other way around.
- This in turn can help us to empathise with others – that is, to imagine what another person is feeling.
- Knowing how to regulate one's emotions is important for keeping a level head and preventing the conflict from escalating out of control.

## Activity 2.5: Mindfulness<sup>53</sup>

**Introduction / Aim:** Mindfulness is a simple technique that helps individuals learn how to pay attention to the present moment in an accepting, non-judgmental manner. This means learning how to direct your attention rather than letting it wander, and it means that the thoughts, emotions and sensations that arise during mindfulness are simply noticed, but not judged as good or bad, as pleasant or unpleasant; they are simply observed until they pass.

“Mindfulness means paying attention in a particular way; on purpose, in the present moment, and nonjudgmentally.” - Dr. Jon Kabat-Zinn (1991)

Research has found that introducing mindfulness practices in schools produces a range of social, cognitive, and emotional benefits for students. Mindfulness practice has been found to improve executive function – the set of mental skills that enable attention, switching focus, planning, organizing and remembering details). It can also improve emotional health and well-being by helping to reduce anxiety, stress and depression, and raising levels of optimism and positive emotions. In this activity, students are introduced to basic mindfulness practice.

**Outcomes/Competences:** Students are able to mindfully monitor how they are thinking and feeling in the present moment. Students are able to use breathing practices and mindfulness exercises to re-centre and calm themselves.

**Duration:** 30 minutes

### Instructions:

Tell students that they are going to learn about and try practicing mindfulness. Explain that mindfulness is a simple technique that emphasizes paying attention to the present moment in an accepting, non-judgmental manner. Mindfulness helps us put some space between ourselves and our reactions, thereby freeing us from our conditioned responses. It is like meditation, but not a religious practice. It focusses on breathing and bringing the mind to attention in the present moment.

### Step 1 - The Basics of Mindfulness Practice<sup>54</sup>

Lead students through the steps of this simple mindfulness meditation practice (5-10 min):

- **Sit comfortably.** Find a spot that gives you a stable, solid, comfortable seat.
- **Check your posture.** Choose an upright but relaxed sitting posture that allows you to be *comfortable* and *attentive*. Don't stiffen. The spine has natural curvature. Let it be there.
- **Notice what your arms are doing.** Let your upper arms hang comfortably. Rest the palms of your hands on your legs, wherever it feels most natural.
- **Soften your gaze.** Drop your chin a little and let your gaze fall gently downward. You may close your eyes if you wish, or simply let what appears before your eyes be there without focusing on it.
- **Release any tension.** Take a few moments to notice any tension you may be holding in your body. Relax your face and jaw, and let your shoulders relax. Feel the weight of your body resting on the chair and your feet resting on the floor.
- **Now feel your breath.** Bring your attention to the physical sensation of breathing: the air moving through your nose or mouth, the rising and falling of your belly, or your chest.
- **Notice when your mind wanders from your breath.** When your attention leaves the breath and wanders to other places, don't worry. There's no need to block or eliminate thinking. Notice it and gently return your attention to the breath.

- **Be kind about your wandering mind.** You may find your mind wandering—that’s normal, too. Instead of wrestling with your thoughts, practice observing them without reacting. Just sit and pay attention. As hard as it is to maintain, that’s all there is. Come back to your breath over and over again, without judgment or expectation.
- **When you’re ready, gently lift your gaze** (or open your eyes). Still silent, take a moment and notice any sounds in the environment. Notice how your body feels right now. Notice your thoughts and emotions.

This basic mindfulness meditation can be practiced every day, even for a few moments. The more frequently it is practiced, the more benefits it will have. A shorter way to lead students into mindfulness is as follows<sup>55</sup>:

- “Please move into your mindful bodies—still and quiet, sitting upright, eyes closed.”
- “Now place all your attention on the sound you are about to hear. Listen until the sound is completely gone.”
- Ring a “mindfulness bell”. A bell with a sustained sound or a rain-stick will encourage mindful listening.
- “Now slowly, mindfully, move your hand to your stomach or chest, and just feel your breathing.” [Option: “Imagine a sailboat that rises and falls as you breathe: with each inhale and exhale, the boat moves gently on top of the water.”]
- You can help students stay focused during the breathing with reminders like, “Just breathing in ... just breathing out ...”
- After a few minutes, ring the bell to end.

To help young people develop their mindfulness further, try the following additional exercises:

**Body Scan Exercise:** The body scan is a key practice in mindfulness, and an easy one to learn. This simple exercise helps participants to be more aware of their bodies and helps them find a way to be present in the moment.

- “Sit comfortably on a chair or lie on your back on a mat and close your eyes.”
- “Focus your attention slowly and deliberately on each part of your body, in order: from toe to head or head to toe.”
- “Be aware of any sensations, emotions or thoughts associated with each part of your body. Observe what is there and then move on to the next part.”

**Dealing with Uncomfortable Emotions<sup>56</sup>:** It is common for emotions that have been ignored during the day to arise as you shift your focus inward. Sometimes these emotions can be uncomfortable or unpleasant and you may feel the urge to resist them. Instead, allow them to arise without judging them or creating stories about them. Simply observe the physical sensations that accompany your emotions, such as tightness in the chest. Acknowledge the feeling and then return your attention to your breath. You will often find that your emotions naturally pass.

For further information and mindfulness resources, see: [www.mindful.org](http://www.mindful.org)

#### **KEY LEARNINGS FOR YOUR GROUP:**

- Practicing mindfulness helps us to appreciate the present moment and to develop greater self-awareness and self-acceptance.
- Regularly anchoring our attention in the breath, conducting a mindful body scan and observing any feelings that arise without judgement, and just being present for a few moments before moving on, helps us to be more aware and more deliberate in our actions.

- As we observe our emotions and their effects on the body, we become better able to help ourselves in times of stress, to return to our centre, to our breath, and to find calm.

## Activity 2.6: Conflict Handling “Styles”<sup>57</sup>

**Introduction / Aim:** This activity offers another method for thinking about how to resolve conflicts. While the “win-win” approach focusses on possible **outcomes** of conflict resolution, the “styles” approach focusses on possible **methods** of conflict resolution. The five styles reflect higher or lower degrees of concern for ourselves and for the other parties to the conflict. They include: “avoiding”, “competing”, “accommodating”, “compromising” and “collaborating”.

**Outcomes / Competences:** Participants are able to define the five conflict handling “styles” and use them to reflect on their own approach to conflict. Participants are able to choose a style, think about its benefits and limitations, and practice using it to handle a conflict situation.

**Duration:** 30 minutes

**Preparation/Materials:** Handouts of the five “styles” for students

### Instructions:

To purpose of the activity is to introduce students to the five “styles” of handling conflict presented in this Toolkit using the **jigsaw method** of peer education, where students themselves become ‘experts’ on one of the styles and introduce it to others.

#### Step 1: (20 minutes)

1. Have the participants form five groups, with an equal number of students in each group.
2. Assign each group one of the conflict styles and give them the corresponding handout description. Let the groups know that they will now be given time to read and discuss their style so that they can become ‘experts’ on that style. Let them know that afterwards they will have to present their style to people from other groups.
3. Give the groups 3 minutes to read the description silently.
4. Give them 5 minutes to discuss their conflict “style” together using the following questions:
  - a. *What is this style called? How does it work?*
  - b. *What are its advantages and disadvantages?*
  - c. *In what kind of conflict situation would this conflict handling “style” be appropriate?*
5. When the time is up, count off the members of each expert group (1,2,3, etc. ) and have them re-organize themselves into new groups by number (all 1s together, all 2s together, etc.)
6. Each group should now be composed of an expert from each of the 5 conflict styles.
7. Give them 10 minutes to take turns presenting their conflict style to the others in their new group (including its advantages, disadvantages and a situational example).
8. At the end of the 10 minutes, each group should have learned about all 5 styles.

#### Step 2: (8 minutes)

9. Distribute or post in a visible spot the following questions for each group to now discuss
  - *Which conflict style are you most comfortable using?*
  - *Why do you think you prefer that style?*
  - *Is it important to you to resolve conflicts with friends, classmates and family members? Why?*
  - *How might you improve how you handle conflicts with others?*

#### Step 3: (10 minutes)

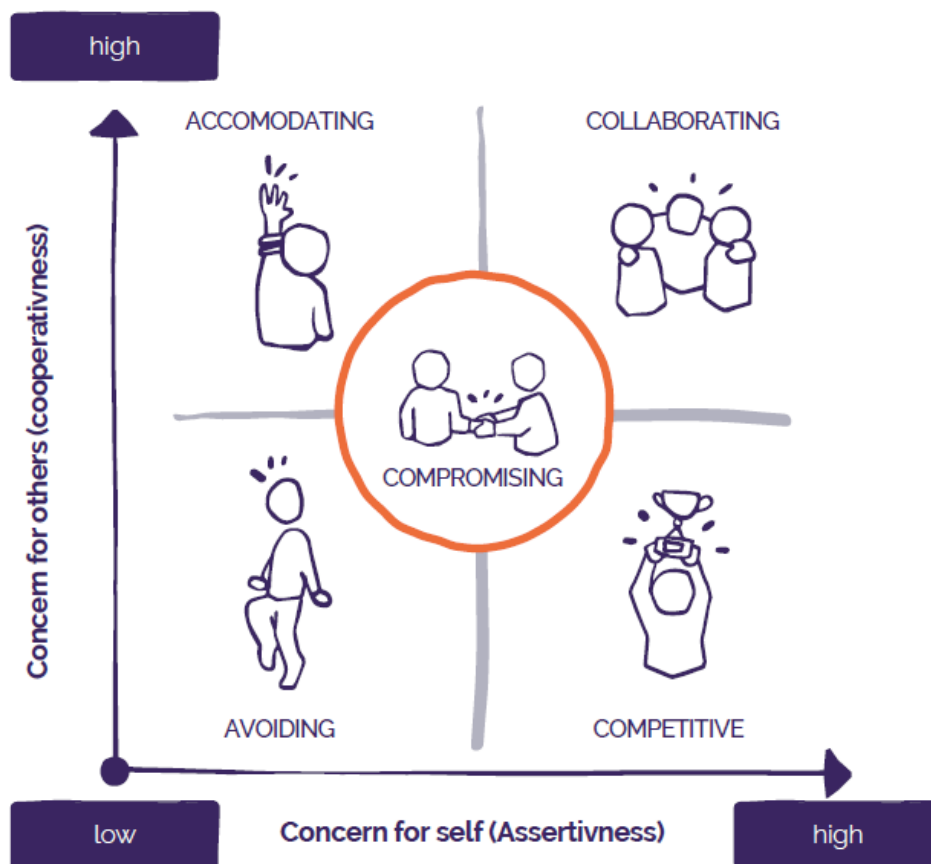
10. **Debrief** the activity by inviting each group to share some of the examples they came up. Provide positive feedback.
11. End the activity by asking the following questions:

- Based on what you learned today, how will you try adjusting your conflict style to better resolve conflicts with others?
- Why is it important to adjust one's conflict style for different types of conflicts?

#### KEY LEARNINGS FOR YOUR GROUP:

- There are a number of different conflict handling styles.
- Each style has certain advantages and disadvantages depending upon the conflict situation.

#### HANDOUT



Source: UNOY (2018), p. 22

## Activity 2.7: Non-Violent Communication<sup>58</sup>

**Introduction / Aim:** This activity introduces the principles of non-violent communication (NVC) and gives participants an opportunity to practice using them.

**Outcomes / Competences:** Participants are able to express their concerns and needs non-violently.

**Duration:** 45-60 minutes

**Resources:** You will need to prepare a short handout summarizing the main principles and four steps of NVC.

### Instructions:

1. Explain and discuss NVC with your group
2. Ask them in small groups to share a real conflict they have lived, including how they reacted at the time.
3. Have the group role-play and discuss how they could have handled the situation differently using the 4 steps of NVC.

### Debriefing:

- Discuss the main challenges and added value of using NVC.
- Highlight that in most conflict situations, our needs and the needs of the other are very similar, while the strategies we and they use to fulfill those needs might be different.
- The key is to find strategies that enable both parties to feel that their needs are being met.

### KEY LEARNINGS FOR YOUR GROUP:

- Harsh words and demands are not effective for resolving problems with others.
- NVC is more effective at getting a “listening ear” because it is less accusatory, less aggressive than other common forms of conflict communication.
- NVC starts with an objective statement and moves to subject perceptions and needs. It remains courteous, clear and assertive.
- While we should try to use NVC, in case of direct violence, NVC might not be appropriate and you have to consider your safety and security first.
- You might not always be in a position that allows you to ask for the needs of the others. Certain cultures may not allow such communication between a junior and senior, for example. But you can still connect with the humanity of the other and understand he/she has needs.
- Only non-violent communication can enable real dialogue. Non-violent communication skills are essential to finding and sustaining peaceful solutions to conflict.

## Activity 2.8: Conflict and Peace Worldviews

**Introduction / Aim:** In this exercise, participants use role-play to understand how worldviews shape our responses to conflict situations and to discuss what principles and approaches would be optimal.

**Outcomes / Competences:** Participants are aware of the nature and function of conflict and peace worldviews. Participants are able to demonstrate the effects of worldview on how conflicts are framed and handled.

**Duration:** 60 minutes

**Preparation/Materials:** Handout of Peace and Conflict Worldviews table (blank)

### Instructions:

#### Step 1: Presentation of concepts

- Explain to students what a “worldview” is and how it shapes our perceptions, values, priorities and behaviours.
- Present to the main characteristics of the three worldviews described in this module: the Authoritarian (Force-Based) worldview, the Individualistic (Identity-Based) worldview, and the Integrative (Unity-Based) worldview. Check for understanding and invite examples as you go.
- Have students fill-in their “Peace and Conflict Worldviews” table as you go along.

#### Step 2: Role-plays

- Ask participants to think of a conflict situation they have encountered at school, at home, or in society. Alternatively, they may choose a conflict from a piece of well-known literature, (e.g. Romeo and Juliet, etc.)
- Organise participants into small groups (four to five participants each). Within the group, the participants have 5 minutes to choose from available ideas the one conflict situation they will role-play and to assign who will play what character.
- Give the groups 15 minutes to prepare a short 3-part sketch. In each part (2 minutes max), they will re-enact the conflict situation and depict how the characters respond to it through one of the three worldviews described in this module. The complete sketch will depict how the conflict is resolved differently according to each worldview (in any order, and without naming the worldview being depicted).

#### Step 3: Presentation and discussion

- Bring everyone back together. Each group is given 8 minutes to present their 3-part sketch in front of the others.
- The audience is then given 5-7 minutes to react to the sketch. Ask them about what they observed and have them guess in which order the three worldviews were presented.

**Debriefing:** Use the following questions to debrief the activity:

- What are the key differences between the authoritarian, individualistic and unity-based worldviews?
- What are the strengths and limitations of each worldview?
- Which worldview is most likely to produce a solution that is just?
- What can prevent us from dealing with conflict situations in a unity-based way?
- What values, skills or tactics can we use to turn a conflict situation into an opportunity for building unity?

### KEY LEARNINGS FOR YOUR GROUP:

- The authoritarian worldview regards the world as dangerous and divides people into friend/enemy categories. The use of force is regarded as necessary to control opposition and protect against threats.
- The individualistic worldview regards the world as a jungle in which everyone struggles for their own advantage. Power and opportunity are used to pursue individual interests and to get ahead.
- These two worldviews tend to focus on conflict and to promote limited self-interest. They thus create more conflict by producing 'winners' and 'losers'. Authoritarian and individualistic "solutions" to conflicts are short-lived.
- The unity-based worldview recognizes the world as one interdependent whole. It prioritizes human connection, mutual respect and collaborative problem-solving. Solutions arrived at through a unity-based worldview are more inclusive and sustainable.

## HANDOUT

**Conflict-Based and Peace-Based Worldviews**

	Survival-Based Worldview	Identity-Based Worldview	Unity-Based Worldview
Perspective			
Operating Principle			
Relationships			
Intellectual & Emotional			
Ultimate Purpose			
Mode of Problem-Solving			
Mode of Decision-Making			

## Activity 2.9: Conflict and Peace in Our Community<sup>59</sup>

**Introduction / Aim:** This activity takes the form of a group interview/brainstorming. It's purpose is to begin the process of identifying and mapping conflict and peace dynamics (dividers and connectors) in the lives and community of the students. As this activity is community-specific, it works best with young people who live in the same region. If your group is from multiple regions, it may be conducted in small groups by locality, ideally with one facilitator per group.

**Outcomes / Competences:** Participants are able to articulate and summarize concerns in their lives, are aware of some differences of perspective on those issues, are thinking about the role that they might play in resolving them and are aware of some resources within themselves and their community that they can draw upon.

**Duration:** 60-90 minutes

**Preparation/Materials:** Flipchart and markers. In this activity the facilitator will record and synthesize contributions from the group on a flipchart or board. The group will be given question prompts to discuss in a Think-Pair-Share format.

### Instructions:

1. **Think-pair-share:** Over the next hour, you will ask your group the questions listed below. For each question, allow students 1 minute for personal reflection and note-taking, 2 minutes for discussing with the person beside them (pair), and 5 minutes for sharing with the group.
  2. **Summarize** the contributions on several pages of a flipchart.
    - For the "Opening questions", you can summarize on a page labelled "Dividers / Connectors".
    - For the "Causes and impacts of conflict", a Conflict Tree diagram can be used (see Activity 2.10).
    - For the "Existing approaches to conflict", a mind-map can be created around the words "Conflict Resolution" in the centre, with the key actors and stakeholders connected around. Different colours can be used for what they do and don't do to resolve conflict.
    - For the "Possibilities for peacebuilding", two summaries can be created: a general mind-map around "Peacebuilding actors" and a specific mind-map around "Youth as peacebuilders" with sub-themes on "Knowledge", "Attitudes", "Skills", "Behaviours", "Projects".
- a) Opening questions: The situation of adolescents**
- What is life here like for adolescents?
  - What concerns do you have about your community?
  - What issues divide people here or give rise to conflict?
  - What issues connect people here and bring them together?
- b) Causes and impacts of conflict**
- Explain what the conflict in your community is/was about.
  - What are/were the main causes of the conflict(s)?
  - How has the conflict affected the lives of adolescents?
  - What impact has the conflict had on education?
  - How might violence and education relate to each other?

**c) Existing approaches to conflict**

- How do people usually resolve conflicts here?
- Who participates and who doesn't (who are the key actors and stakeholders)?
- What do they do to resolve conflict? What *should* they do but don't?

**d) Possibilities for peacebuilding**

- Who are the people here who have the power to influence peace? (actors and stakeholders)
- How might leaders, media, religious communities, families, education, businesses, artists, etc. contribute to building peace?
- What can adolescents do to contribute to peace – including what they are already doing, and other things they could do?
- What additional skills and knowledge would adolescents need to transform conflict and promote peace?

**Debriefing:** Ask the group: How did you feel doing this exercise? What is one thing that stands out for you from these conflict and peace maps we made? What would you like to discuss more in another session? What is one thing you can do this week to begin contributing to peacebuilding in your community?

**KEY LEARNINGS FOR YOUR GROUP:**

- Conflict analysis is a tool that can be used with people of all ages and levels of society.
- Locally rooted conflict analysis is important for identifying the main concerns, needs, conflict drivers, actors, and opportunities for peacebuilding at the community level.
- Each community and conflict context is unique.
- Identifying solutions at the local level, through participatory approaches, is key to building sharing understanding, a shared sense of ownership for change, and necessary for mobilising community resources.

## Activity 2.10: Conflict Tree / Solution Tree Analysis<sup>60</sup>

**Introduction / Aim:** To identify the causes and consequences of the problem that they are looking at in a way that will help them take practical action. By the end of this exercise, the problem should be better defined.

**Outcomes / Competences:** Participants are able to see the main problem, the impact that this problem has, and the root causes of the problem.

**Duration:** 60 minutes

**Resources:** You will need Flipcharts, markers. Handout of Conflict Tree.

**Preparation:** You first need to explain what conflict analysis is and how different tools (such as the conflict tree or a conflict timeline) are helpful. Depending upon the size and maturity of your group, this activity may be conducted all together with facilitator writing on the conflict tree diagram, or the group may be divided into smaller groups and each group can make its own conflict tree.

### Method / Process:

- Divide the group into smaller groups and ask them to analyse a conflict of their choosing through one of the tool presented. It is best to choose a conflict they are familiar with (in their community, family, school...).
- Introduce the purpose of the Problem Tree Analysis.
- Agree with the group the problem or conflict to be discussed.
- Draw the tree shape on a flip chart or board. There should be space for adding text around the tree.
- The problem is then written on the trunk of the tree. The causes of the problem will be the roots and the branches will be the effects.
- Ask the group: "Why is there [this problem] in your community/group/school? What are the causes of this problem?"
- Listen to their answers and ask them to justify their reasons. ("Why do you think that? Who has a different opinion?") Write the causes on cards or sticky notes and stick them to the roots of the tree. Keep going until you have found five or six causes for the problem.
- When underlying causes are identified in the discussion, try then to identify the effects of the conflict.
- Ask the group: "Why is there [this problem] in your community/group/school? What are the causes of this problem?" Again ask them to justify their answers ("Why do you think that? Who has a different opinion?"). Note down the effects on cards or sticky notes and stick them to the branches of the tree.
- The facilitator may need to help the group reflect on how the conflict may have differential impacts on girls or particular groups of adolescents who are otherwise marginalised.
- **Moving from problems to the solutions:** Once the tree is completed, discuss what steps would be needed to begin addressing the root causes and the effects of the conflict. Explore possible 'solutions'. These can be written and posted on the same tree diagram if there is space. Otherwise, draw a second tree and use it to construct your vision for solutions. Encourage the group to recognize that they can contribute to the realisation of solutions. In the final stage of the discussion, focus on what actions members of the group might take.

**Debriefing:** At the end, ask some participants to briefly share their analysis and their experience of using this tool, including what they realised, how useful it was for them and any doubts or open questions they might have.

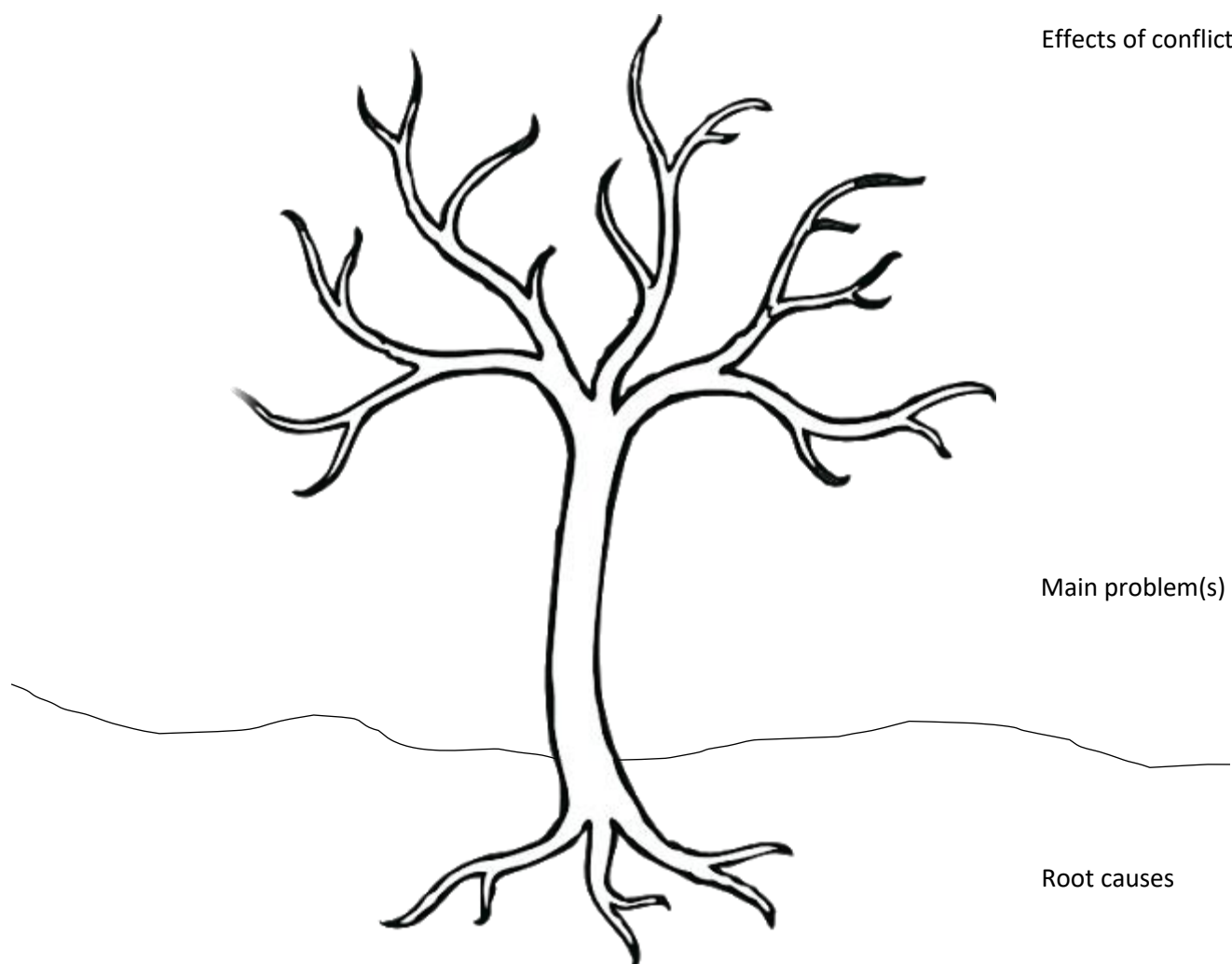
**Tips:** Unless the group is advanced, do not propose a complex conflict to work with, but rather examples they can relate to (conflict within the family, in the community, at university, etc.).

**KEY LEARNINGS FOR YOUR GROUP:**

- Young people are affected by conflicts in their community.
- Young people can participate in analysing the causes and effects of conflict.
- Young people can and should take part in identifying solutions to community conflicts.
- Conflict Tree Analysis is a helpful tool for doing this. Participants can use it to identify the root causes of conflict, its impacts, the actors and stakeholders involved, as well as triggers.
- Solution Tree Analysis then enables participants to identify opportunities for intervention, to envision ideal solutions, and to focus on concrete actions.
- Conflict analysis is key to identifying conflict sensitive solutions and being more aware of when and how address or intervene in a conflict.

## HANDOUT

## Conflict Tree / Solution Tree



## Activity 2.11: Peace Journalism<sup>61</sup>

**Introduction:** Journalists and the media play a key role in the collective memory of a country through the way they report on different historical figures and events. Peace journalism refers to the choices that editors and reporters make – about what to report, and how to report it – to create opportunities for society at large to consider and to value non-violent responses to conflict. Most media are biased in favour of violence and violent actors – this “plays into” the interests of violent actors to intimidate and disrupt the peace process, creating a “negative feedback loop.” It also weakens non-violent groups who are affected by the conflict, by silencing their voices and activities. Especially under dictatorships, but also in “free” societies, media are politically manipulated into propaganda tools, often diverting attention away from tensions in society or distorting the issue by painting a one-sided picture. Peace journalism focusses on counteracting this bias in media; it aims for a more holistic representation of the reasons behind conflict, including a more nuanced depiction of underlying needs. It also aims to support awareness of and reflection on peacebuilding opportunities, strategies and efforts – counteracting the sometimes chronic pessimism that also discourages people from doing more for social change.

**Aim:** This activity helps young people learn about and critically examine conflict and peace narratives in media sources. It helps them to think holistically about the way messages are constructed and used in society. They observe actual social and political narratives in the region, recognize the role of media in process of building good neighbourly relations.

**Outcomes / Competences:** Participants are able to critically analyse the use of language and the selective coverage of issues in news media. Participants are able to explain how peace journalism functions to counteract media biases that promote societal conflict.

**Duration:** 60 minutes

**Preparation/Materials:** Select a few articles from the press (online or offline mainstream media) that are discussing/presenting a conflict situation. Ideally, there will be a mix of ‘negative’ and ‘positive’ articles preselected so that participants can compare and contrast ways of articulating issues and creating public message. Media may be gathered from within one locality / country, or from neighbour localities / countries as well depending upon the intended scope of the activity.

### Instructions:

1. Divide your group into subgroups of 4-5 participants and give them 1 or 2 articles per group. Ask for a volunteer to be the group note-taker.

2. Next, ask the groups to read and analyse the article(s) from the perspective of peace journalism, using some or all of the following guiding questions:

- How many parties of the conflict are presented? Could there be more? If yes, which ones?
- Are the voices of all groups represented equally? Are some given more space than others? Why?
- Can we distinguish verifiable facts from opinions and speculations in this piece? How can we research and verify the accuracy of these claims?
- What biases can we recognize in this account? Does this account reveal propagandistic elements? Where do we see the use of emotive language and/or hearsay?
- What biases might I have on this topic? How might they affect my ability to hear and accept other perspectives?
- What purposes does this narrative seek to serve?

- Is the article fostering prejudice, intolerance, hate or violence? How?
- Is the article supporting transformative narratives, highlighting possible solutions, peacebuilding opportunities or efforts? If so, which ones? If not, why?
- What is the take-away conclusion from this article? How does the author arrive at that conclusion? Does the article take adequate account of other facts and perspectives?
- What would be important to me if I were in a similar situation?
- What would make the presentation of this issue more complete and more conducive to inclusive and constructive solutions?

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

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

**Tip:** This is a powerful exercise to do with a mixed group of participants from different communities or countries, if well managed. The exercise can be sensitive, however. If the group is mature, controversial topics that are specific to current or past conflicts between communities may be examined. For example, a more advanced group can look at media coverage of significant historical events and their memorialisation or transitional justice processes related to those events. Or can examine challenges in the transition from politically controlled media to independent and democratic media to peace journalism in countries across the Western Balkans over the past 25 years. If the group is less not ready for these topics, choose content that is less controversial or more distant to the lives of participants.

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

#### KEY LEARNINGS FOR YOUR GROUP:

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

## Activity 2.12: Ask the Community<sup>62</sup>

**Introduction/Aim:** Field Research is a way of gathering information about the concerns, experiences and needs in the community, by directly speaking with the people who live there. In this activity, students learn how to conduct community interviews. Any local concern can be explored (e.g. prejudice and intolerance, education, employment, healthcare, environment, etc.). **For an advanced version** of this activity, students may create short films on the basis of their community interviews.

**Outcomes / Competences:** Participants practice listening to community members to understand their views, needs and aspirations and to identify entry points for positive social action and peacebuilding. Participants learn to organize and implement a listening process in the form of field research that can feed into consultations for action planning.

**Duration:** 60 minutes (prep) + 120 minutes (interviews and debriefing) + optional 3 hours for short film creation and editing

### Instructions:

#### Step 1 – Explaining the activity (10 minutes)

- a) Divide the class into groups of 3.
- b) Explain that in this short exercise, they will be planning their field research into community members' understanding of the problem. (Community members intended to benefit from the social innovation / action plan)
- c) Explain that the overall objective of the research in this case is to understand the user and that this will help them to design a specific innovation, service, or product that will address the challenge you have identified and be attractive to users.
- d) Explain that in their teams they will identify:
  - What they would like to find out from the field
  - Who they need to speak to
  - Roles within the team to do this

#### Step 2 – Practicing for field interviews

1. Ask each group to assign 3 roles:
  - **Interviewee** – In the practice interview this person should speak as though they are affected by the challenge being investigated – they should use “I” statements.
  - **Interviewer** – this person will ask questions to understand the challenge that the interviewee is facing.
  - **Observer** – this person will watch and observe the interview to gain insights about the interviewee, and also to give feedback to the interviewer.
2. Ask the group to agree on the issue that they will talk about, and then ask them to think about the type of person that is affected by this issue. The interviewee will play this “persona” in the first round.
3. The interviews may be conducted with fellow classmates or with actually members of the community if feasible. While there are suggested questions below and areas for the interview to cover, you should tell participants to be curious about what appears to be important to the interviewee and ask questions accordingly.
4. Using the following guide, the interviewer should ask questions of the interviewee for 10 minutes:
  - Begin by expressing gratitude for their time and asking them how they are doing.
  - Explain the purpose of documenting the individual's personal story.
  - Ask some general questions to help them to be comfortable speaking about their daily life.

- Try to find out how this issue affects this person, such as what are they worried about, pleased about etc.
  - Find out what is important to them now and in the future
  - Ask how this issue affects their lives?
  - Do they see opportunities to improve the situation?
  - How might they use the resources they already have in the community to address this problem? [This could include: expertise of a certain type, buildings, spaces, community values, or resources that can be re-used and re-cycled.]
  - Provide interviewees with an opportunity to ask any questions they may have.
  - Thank them for their participation.
  - Following the discussion, finish making notes about the case study or life history.
5. The role of the observer is to observe what is happening in the conversation and to give thoughts and feedback on the exercise.
  6. Cap the practice interviews at 10 minutes. Remind the interviewers to thank their interviewees for their time and to close the interview.
  7. The three participants should then be asked what they noticed, what worked well and what they might do better next time.
  8. Time allowing, the group should rotate roles until each has a turn in each role. After each turn, discuss the following debrief questions:
    - Interviewer – What did they find out was important to this person?
    - Interviewee – How did it feel to be in the shoes of another person and how did it feel to be interviewed? Did you gain any insights into how the problem impacts this persona?
    - Observer – What did they observe or learn from the interaction?

### Interviews in the community

It may be necessary to organize people to interview in advance to ensure that the participants can interview a range of people that are engaged and that the interviews happen in a way that is safe.

1. Explain to the students that they are going to go into the community in groups of 3 to perform interviews with members of the public to find out more about the issues that have been identified already by the groups.
2. Tell them that when they come back they will be asked to make a short oral report of 2 minutes based on the findings of the interviews.
3. Guide the participants to make some notes on the interview and the roles within each group (for example, if they do this in a group of 3, one person may ask questions, one might take notes if possible, and the other might simply be listening to the interview to give feedback to their friends and listen for any questions that haven't been asked).
4. Before participants leave for interviews, check that they are clear on their roles, how they will rotate roles, what they will ask, what they will record, and how they will record it.
5. For the next 60 minutes, the participants will do field research. The expectation is that each group will run around 3 interviews of 10-20 minutes each.

**Debriefing** (30 minutes) - When all of the teams are back from the field research, debrief together by asking each team questions such as:

- How did you feel about the process of conducting the interviews?
- How did it feel to observe the interaction and the context? Did anything surprise you?
- What new information did you gather?
- What worked well and what can your group improve for the next time?

### Extension: Short Films

Students may combine their community interviews with a short film-making project. Audio-visual content creation is a powerful way for young people to convey their views, vision and dreams in their communities. The equipment needed can be as simple as a mobile phone device with video function and a free online video editing software. Before filming interviewees, their permission will have to be sought: both for the filming and for whatever form of sharing students plan to do with the recordings afterwards. Students will need to be oriented to the basics of short film production (script writing, story board writing, filming, editing). Students may choose to present the film in journalistic style, with a single interview presented in question and answer format, or may opt for a documentary style, splicing interviews together and exploring the topic by comparing and contrasting different interviewees' views by sub-theme. With the permission of their participants, students may share their short films online through Vimeo or YouTube.

**(Caution:** community voices may be negative and divisive. Before presenting the results of the interviews, it is important to reflect on what was heard and, if necessary, develop a peace-promoting narrative by using critical thinking and conflict resolution tools to move past divisions.)

**Extension: Create an exhibition**

Students can create an exhibition around the topic of their field research, presenting their findings alongside a gallery of photos, quotations, and videos. The exhibition can provide an opportunity for dialogue with other members of the school and wider community.

### Activity 2.13: Social Innovation for Peace<sup>63</sup>

**Introduction:** Building peace needs out-of-the-box thinking in order to break old habits and find new and better ways to address problems. Social innovation is a powerful method for doing this. Social innovation is about developing a new or improved idea, product, service or process, that benefits a community by addressing identified unmet needs. By ‘social’ is meant that the value created is for the public good rather than for private gain. To be considered innovative, a social solution should:

- 1) **Be new** (to the user, the context, or in its application)
- 2) **Be better** than the existing reality (more efficient, effective, sustainable, or just)
- 3) **Add value** to a large number of people in the community, or even the whole population

**Outcomes / Competences:** Participants are able to define “social innovation” and cite examples of real-world social innovations. Participants can identify some ways to use a social innovation approach to solve peacebuilding needs in their own community. Subsequent activities in this module move into students’ own team development and action-planning.

**Duration:** 60 minutes

**Resources:** You will need a computer with internet connection, projector and screen. If you do not have access to computer and internet, you can do this activity with using copies of the story text below. You may also prefer to do this activity with an invited social innovation guest speaker.

**Instructions:**

#### Step 1 – What is social innovation? (15 minutes)

- a. Start this exercise by reminding the participants of what social innovation is.
- b. Ask the group if they can think of any examples of social innovation (this could be in their own community or at a national level).
- c. Ask if they can think of any social innovators that are their age.
- d. Tell the participants that they are about to watch a short video or listen to someone speaking about a social innovation that they created and that a discussion will follow.

#### Step 2 – Show a video, share a story or listen to a local innovator speaking (15 minutes)

Show a video or tell a story of a young innovator (there are options below). If possible, it would be very valuable if you were able to invite a local innovator to talk to the participants.

##### Suggested story 1. Richard Turere, Kenya

This TED talk is a video that is downloadable with subtitles in approximately 40 languages:

[https://www.ted.com/talks/richard\\_turere\\_a\\_peace\\_treaty\\_with\\_the\\_lions](https://www.ted.com/talks/richard_turere_a_peace_treaty_with_the_lions)

It is a wonderful example of being innovative in an environment with few technical resources and also shows the power of combining personal strengths with a community problem.

##### Alternative story (offline) - Refugees Welcome International

Refugees Welcome was founded in Berlin in 2015 by Mareike Geiling, and Golde Ebding and Jonas Kakoschke in response to the influx of refugees into Europe, and Germany in particular. They observed the problems and poor conditions that refugees were living in, in Germany and realised that there were local people with spare rooms who were willing to accommodate these people. They have now expanded into a large network called Refugees Welcome, which is a set of organisations across Europe, Canada and Australia. The network has provided a match between 1,136 refugees in shared flats. Previously there was no easy way for people to offer accommodation to refugees in such a coordinated

way. It takes its inspiration from the website Airbnb which is a platform for people that wish to easily rent their homes or rooms to tourists and business people for short periods. They are using existing technology and an emerging openness of people in Europe and other places around the world to use free space in their homes. Prior to this, it was not easy for people that wanted to help refugees in their country to do so. Refugees Welcome makes it easy for people to have a conversation with an asylum seeker or refugee that is in their country and to see if what they can offer will suit both parties. Refugees Welcome provides financial and administrative support to people offering accommodation, as well as advocating locally for refugee rights. The solution is low cost and the organisation aims to be sustainable rather than profit making. The aim is to create connections between refugees and local inhabitants as well as provide pragmatic support for refugees.

### **Step 3 - Follow up questions (20 minutes)**

Split the class into groups of 5 or 6 to discuss these questions, or keep them together as you discuss as a larger group. These questions are focused on Richard's story, but many can be adapted for another story too.

- What did Richard notice?
- What was the current way of dealing with this issue?
- What effect did it have?
- What was his first step?
- Where did he find the materials and ideas for his idea?
- What other skills and behaviours did you notice in him?
- What is now possible for him?
- Can you see where the various parts of our journey (as seen in the program roadmap) show up in Richard's story?

### **Step 4 – Group reflection (10 minutes)**

Invite the groups to return to a big circle and debrief the following questions with them:

- What impressed you about this example?
- What have you learned about what social innovation is?
- What is possible for you now?

This activity is ideally followed up with two more activities: team building (Activity 2.14) and innovation design (Activity 2.15), in which students design their own peacebuilding innovation.

## Activity 2.14: Building a Team<sup>64</sup>

**Introduction:** This exercise encourages participants to work together to design guidelines and standards for how they think they will work best together, in an open way that creates positive relationships. In this exercise, we will use a positive approach which is based on “appreciative inquiry” to help participants identify what teams and groups do well when they are working together effectively. Co-responsibility and accountability create empowered groups with shared leadership. We suggest that you have 2 ‘stations’ or areas corresponding to steps 2 and 3 below. During step 2 you may find it useful to have the questions displayed in a place where the participants can easily see them.

**Outcomes / Competences:** Participants are able to define the characteristics of a good team. Participants are able to form a team and function effectively. This provides a foundation for subsequent team activities, such as social innovation for peace projects.

**Duration:** 45 minutes

**Resources:** You will need Flipchart, sticky notes or paper, pens

**Instructions:**

### Step 1 – Preparation (5 minutes)

- Introduce the exercise and possibly share a quote such as: “Coming together is a beginning. Keeping together is progress. Working together is a success.” – Henry Ford. (Other inspiring quotes about teams may be used.)
- Split the participants into two groups and allow each group to spend 10 minutes at each of the stations. Teams can either use sticky notes or use a separate piece of flipchart paper to add their ideas. Each group will do Step 2 and then move onto Step 3.

### Step 2 – What do effective teams do? (10 minutes)

At this station, invite the participants to have a conversation about the question of “What do effective teams do?” and write their ideas on the flipchart or sticky notes. Some ideas might include:

- They communicate well with each other
- They collaborate on defining shared goals and achieving results
- Everyone contributes to the team and shares in the work
- They offer each other support
- They draw upon the diversity of their members
- They have a clear decision-making process
- They have a leader or facilitator to keep things on track
- They organise themselves well
- They have fun

### Step 3 - What does the ideal team member look like? (10 minutes)

At this station, start by drawing a stick person on the flipchart with plenty of space to write around the drawing to write notes. Ask the participants to add characteristics of a really good team member. On the left-hand side, ask the participants to list qualities, behaviours and attitudes that a good team member can exhibit to create a positive environment. Examples could include:

- |                             |   |
|-----------------------------|---|
| • Good communicator         | • Not arrogant, disengaged or overly critical |
| • Active listener           | • Resourceful                                 |
| • Reliable and trustworthy  | • Creative                                    |
| • Enthusiastic              | • Willing to participate and contribute       |
| • Positive                  |   |
| • Open-minded               |   |
| • Encouraging other members |   |

On the right-hand side, ask the participants to list actions that a team member can take when they face a challenge or have an issue with another team member. Examples could include:

- Patient
- Honest and courteous
- Solution-oriented
- Not holding a grudge
- Open to other approaches

**Step 4 – Bringing it together (10 minutes)**

1. Ask each group to present what they have discussed, and each group can add to what the others have produced.
2. During and at the end of this conversation, synthesise the key points from across the groups, highlighting key points, and checking with the groups that
3. Let the group know that this should form the guidelines for how this group of people will act together – and that it will be a ‘living’ document that we will refer back to.
4. Ask the group if they think these guidelines for action reflect how they will work together at their best and answer any questions.

**Step 5 - What will I contribute as a team member? (5 minutes)**

1. Ask each participant write on a sticky note or a piece of paper their personal response to the following question: “What will you commit to doing, to be a valuable team member and companion to other group members?”

**Note:** During every other session, check the participants’ opinions on how well they are doing as a team. The following questions may be used:

- How are we functioning?
- Does anything need to be adjusted?
- Does anyone have a need, a suggestion, an offer or other feedback they would like to make?

## Activity 2.15: I Have a Dream<sup>65</sup>

**Introduction / Aim:** This exercise aims at building on the personal strengths of each participant, and to articulate a vision of a different future. This exercise allows participants to learn more about Martin Luther King Jr., one of the most famous social leaders in modern history. It focuses on how he articulated his vision of the future and how his strengths may have played a part. A core skill of an innovator is the ability to see and articulate an alternative future that is not currently being imagined by others.

**Outcomes / Competences:** Participants are able to transform their concerns and frustrations into a constructive vision of a better future. Participants are able to describe some of the steps and human qualities associated with a social change movement.

**Duration:** 90 minutes

**Preparation/Materials:** You will need a one-page history of Martin Luther King that students can read. Among many good sources, here is one suggestion:

[https://archive.nytimes.com/www.nytimes.com/learning/teachers/featured\\_articles/20080118friday.html](https://archive.nytimes.com/www.nytimes.com/learning/teachers/featured_articles/20080118friday.html) Online videos may be used instead if desired. Optional materials needed: art supplies.

### Instructions:

#### Step 1 – Martin Luther King Jr.’s Story (15 minutes)

1. Read the participants a one-page history of Martin Luther King Jr. and the American civil rights movement. Alternatively, you may show students the following YouTube video or other similar videos with subtitles: [https://www.youtube.com/watch?v=I47Y6VHc3Ms&feature=emb\\_logo](https://www.youtube.com/watch?v=I47Y6VHc3Ms&feature=emb_logo)
2. Ask participants what they noticed in the speech and how they felt when they heard, listened to, or read the speech.
3. Point out to them that Martin Luther King did not say “I have a clever plan.” or “What do you think of this as an idea?”. He had developed a vision by listening to and being part of a community. He spoke passionately and articulated his vision using emotion. It was something positive for all human beings and addressed something they felt was important – equality and justice. He had noticed that something was wrong in the society that he lived in – something that affected him and his family and his community.

#### Step 2 – What are you passionate about? (20 minutes)

1. Ask the participants to each list 5 things that frustrate them, disappoint them or make them angry (for example, lack of opportunities, discrimination of some sort, not being able to use the internet, not being able to go to school)
2. Then ask them to list 5 things that really excite them and make them excited (for example having a local sports club for young people, creating job opportunities locally)
3. Then ask them to respond to what frustrates and excites them:
  - How do you feel when you think of these frustrating and exciting things?
  - What stands out for you as something you would like to do something about?

#### Step 3 – My dream (15 minutes)

1. Tell participants that they will now act upon their passion, anger or sense of opportunity. They will do this by developing a vision of what their world would be like if the problem was resolved or addressed in some way.
2. Ask participants to take 15 minutes on their own or with a friend to develop their vision/dream of a solution to the problem they identified. This problem or issue could be relevant to their family or a group of people in their community and could address one of the issues identified in

Step 2. Have them write or draw their vision on a paper. If time allows, this could be developed with art supplies either as a quick or extended project.

**Step 4 – Sharing my dream (30 minutes)**

1. In groups of 3 or 4, ask participants to exchange their 'dreams', starting with the phrase "I have a dream that...".
2. When they have finished presenting their 'dream', group members should express appreciation for some aspect that they liked. The activity may be followed with another session in which students brainstorm strategies to realize their visions or some part of it.

**KEY LEARNINGS FOR YOUR GROUP:**

- Words are powerful! They have the power to change people's minds and to move them to action.
- Social change starts with a powerful, transformative vision, and sharing that vision with others.
- Creating change is a group effort and requires courage to do things differently from the established norm.
- Social change takes time and doesn't happen all at once – in addition to courage and solidarity, perseverance in the face of challenges is also needed.
- With persistence, great strides can be achieved towards creating more just and equal societies.

## Activity 2.16: Brainstorming Solutions<sup>66</sup>

**Introduction:** The aim of a brainstorming session is to generate ideas for possible solutions to a peacebuilding problem. Remind participants of the following brainstorming tips:

1. Do not judge or constrain yourself or others. You never know where a good idea is going to come from. Leave evaluating the feasibility of an idea for later.
2. Build on the ideas of others. You can get inspired by someone's else idea. Instead of saying "No, but..." to someone's idea, try saying "Yes, and..."
3. Go for quantity, not for quality at this point. At this stage, the more ideas you have, the better!
4. Record everything! Use sticky notes or flipchart so that the ideas are accessible and visible for everyone

**Outcomes / Competences:** Participants are able to generate creative solutions through collaborative brainstorming.

**Duration:** 60 minutes

**Prerequisites:** Prior to doing this activity, students should already have done a conflict analysis of a specific peacebuilding challenge that they would like to work on (Activity 2.9 and/or Activity 2.10).

**Resources:** You will need Flipchart, markers, coloured paper and glue or sticky notes

**Instructions:**

### Step 1 – Structured brainstorming (20 minutes)

1. Explain that for the brainstorming session, participants will work on the question: "How might we achieve our peacebuilding idea?"
2. Provide the participants with cards or sticky notes in 3 different colors. Each participant should receive at least two of each colour.
3. Ask the participants to work individually. Each person should follow these steps:
4. On the **green** cards, participants should write down what they think will be a **positive point** that will help solve the peacebuilding challenge. Refer back to the Conflict Tree Analysis or persona analysis that you have already done. The persona analysis is about creating a profile of the main people who are affected by the peacebuilding challenge (the 'target group').
  - For example: If the problem is online hate speech, and one of the things that was written on the persona is, most youth have smart phones, this could help in finding an innovative solution for this problem. When possible, the participants should say what this solution is based on: Is it based on personal experience or from field research or from desk research?
5. On the **red** cards, participants should write any issues that they think could be a **hurdle** to realising their proposed solution.
  - For example: If the problem is online hate speech and one of the issues that could be a hurdle is that most youth who are subjected to hate speech feel isolated and ashamed, and thus could be hard to reach.
6. On the **yellow** cards, the participants should write any issue that they think could be of **interest** to the target group, even if they are not related to the original problem. For example, the target group may be interested in soccer or music.
7. By the end of stage 1, each group member will have written at least 2-3 cards of each colour.

### Step 2 – Unstructured brainstorming (20 minutes)

1. Ask the participants to place the red, green, and yellow cards (or the sticky notes) in a place where everyone can see them. It can be on a wall or on the floor.

2. Ask the team members to look at all of the cards and think of possible solutions and write whatever occurs to him or her on a piece of white paper.
3. Each group should follow the brainstorming rules to create as many ideas as they want, but aim for at least 20. You may want to step in to help if there is a very high number of ideas or if the group is struggling to get going.
4. When the groups have a good number of ideas, ask them to step back and review their ideas to check if there are any overlaps or repetition - or to see whether new themes are emerging.

**Step 3 – Combining and selecting ideas (20 minutes)**

1. When the groups have finished, ask the groups to connect and combine two or three ideas and try to build more robust ideas. This is a good moment for to remind the participants about the Thought Blender and the Curiosity Box activities they did in this module.
2. To do this, ask participants to identify the 5 most interesting ideas that they have and lay them out on the left-hand side of a column. Then, get the rest of the ideas and place each one beside each of the 5 ideas in turn and ask, “How might we combine the idea on the left with the idea on the right?” Ask the teams to write their ideas on a flipchart and each team can share their ideas with the rest of the class.

Follow-up this activity with the activity “Idea Design” and other human design-centred approaches (see UPSHIFT manuals for guides).

## Activity 2.17: Design Workshop<sup>67</sup>

**Introduction:** In this exercise, the participants will work to give some more shape to their peacebuilding idea(s). Project ideas will be developed and assessed for feasibility. The teams will think in some detail about how their project idea will run in practice and estimate the eventual impact.

**Duration:** 50 minutes

**Resources:** Paper and pens

**Preparation:** Participants should already have gone through Activity 2.15 “Brainstorming Solutions” before doing this activity.

**Instructions:**

### Step 1 – Describing the idea (35 minutes)

1. Ask participants to select 2–3 ideas (or groups of ideas) from the previous steps of the process (Activity 2.15 Brainstorming)

Note: ask participants to give a name to each idea, so they can distinguish between them when they are talking about them. These names can be as simple as ‘the platform’, ‘the app’, or any names that help them remember the idea easily.

2. Provide the participants with the following questions that they should ask about each of their ideas. Suggest to teams that they answer these questions for the idea that they think is best first:

1. **Who is it for?** Who are we solving the problem for? Who will use this and who will be the people that will find it most valuable?
2. **What is it?** Describe the idea in detail. What are its main characteristics? Be as descriptive as possible. You might be clear in your mind what your idea is, but it is important to be able to summarise the main aspects of your idea to other people.
3. **How would it work?** Think about how people will first hear about the idea, how will they realise that it is something they would like to try, how would they start using it, and how would they interact with this in their lives? What value would they see and how would this show up?
4. **Stakeholders?** Who is involved in the delivery or could be affected by the idea? This is a good opportunity to consider who you might need to work with to deliver the idea, who might be a supplier, and who might indirectly benefit from your idea?
5. **Benefit/influence in the system:** What difference will users see in their lives and in what area of their lives? If that happens, then will people begin to see a difference in the community as a whole?
6. **Rating:** Ask the participants to rank their ideas from 1-5 (1 being the lowest and 5 the highest) in regard to 1) how new the idea is, 2) how beneficial it will be, 3) how easy it will be to bring it to life.

### Step 2 – Presentation (15 minutes)

3. Ask each team to present a summary of their findings to the rest of the group with a discussion around the rating that each team has given themselves across these three areas:

- How new the idea is,
- How beneficial it will be,
- How easy it will be to bring to life.

4. Note: it is important at this stage that you explicitly identify any problems relating to the feasibility of an idea or a risk to health or security related to the idea.

**Debrief** the activity with a review of how participants felt about the activity. Close by identifying next steps for follow-up with this activity.

## Activity 2.18: Project Citizen

**Introduction:** Project Citizen is a project-based method used in many countries to promote civic education and engagement among adolescents. Over a period of a semester, a class or group of learners engages in a process that focusses on addressing a local community issue which can be solved through public policy analysis and reform.

In this activity, students choose an issue of concern in their community. Research existing policies on that issue. Evaluate their adequacy and consider how new or reformed policies would improve the situation. Present your concern, analysis and policy recommendations as an essay or poster project. Share it with your community and leaders to advocate for change.

**Outcomes / Competences:** Participants learn to exercise problem analysis, research skills and policy analysis. Participants learn to collaborate on the development of a solution proposal. Participants learn to present their solutions to a variety of audiences as part of an awareness-raising and advocacy strategy. In various stages learners will work together in small groups, interact in different ways with various community stakeholders, communicate and explain to the others their findings and proposals, and manage the process together.

**Duration:** Multiple sessions of 45-60 minutes over several weeks.

**Materials/Preparation:** Previous activities in this Module (for example, Activity 2.8, 2.9, 2.11) can be a good preparation for Project Citizen and/or can be incorporated into the process.

### Instructions:

- Working with a whole class or in small groups, have the students make a list of issues that they see are affecting the local community.
- Select one community issue which may be solved by a local public policy. The choice may be made by the learners using democratic decision-making procedures.
- Collect information about the selected issue from various sources, including the local authorities with relevant responsibilities, citizens affected by the issue, experts, civil society stakeholders, internet, etc.
- Collect information (online if possible or through library inquiries) on what the current policy approach is (if any).
- Organise the information in order to make an analysis of possible solutions, to decide on a proposed public policy to address the issue and to design an advocacy plan to promote the chosen solution.
- Produce a portfolio and a presentation consisting of four parts:
  - A description of the issue and an explanation of why it is important and who is responsible for addressing it;
  - An analysis of a few possible solutions, pointing out advantages and disadvantages;
  - A description of the proposed public policy, its expected impact, cost, procedure of adoption and the fact that it is compatible with the principles of human rights, as well as with the national and European legal frameworks;
  - An outline of an advocacy plan explaining what citizens can do to persuade the responsible authorities to adopt the public policy proposed.
- Present the result in a local meeting organised by the learners and possibly in larger public events.
- Reflect on the values, attitudes, skills, knowledge and critical understanding that have been developed through the whole process.

## Activity 2.19: Advocacy for Peace<sup>68</sup>

**Introduction:** An important part of peacebuilding is engaging with the wider community, to raise awareness of issues and to attract more people to support positive social action for change. Young people have an important role to play in campaigning to create change. Did you know that young people around the world have the right to speak out and be heard on matters that affect them? This idea is captured in law in the UN Convention on the Rights of the Child: ***“UNCRC Article 12: Every child has the right to say what they think in all matters affecting them, and to have their views taken seriously.”*** One way to make your voice heard and to engage the wider community is through advocacy. Advocacy means promoting a cause you believe in. Advocacy campaigns revolve around having a clear message that captures people’s attention and convinces them to support the cause.

**Outcome / Competences:** Students will be able to design and implement an advocacy campaign.

**Duration:** 3 x 60 min

**Materials/Preparation:** Optional worksheets for building an advocacy campaign can be drawn from UNICEF’s Youth Advocacy Toolkit. <https://www.unicef.org.uk/wp-content/uploads/2019/03/Youth-Advocacy-Toolkit.pdf>

### Instructions for creating an advocacy campaign:

Prior to developing an advocacy campaign, your students will need to identify: (1) **the problem** they wish to address and (2) **the vision of change** that they want to work towards. These steps may already be completed if they have done Activities 2.8, 2.9, or 2.12 on problem analysis, or 2.15, 2.16, or 2.17 on solution design in this Toolkit.

When your students have defined their problem and desired solution, **they are ready** to build their advocacy campaign by working through the steps below:

#### 1. THINK

**a) Objectives:** What are our campaign objectives? Who will it reach and how? What steps do we need to take?

These are the **goals** you will set to help you achieve your vision – if you are meeting your objectives, it means you are on track to achieve your vision! Try to be realistic, but don’t be afraid to aim high. Have students check whether their goals are **SMART**:

- **Specific:** What exactly do we want to achieve with the campaign? Be clear and direct by using words indicating a “direction”, for example: increase women’s participation in sports events, reduce waste in the neighbourhood, or develop school materials about human rights.
- **Measurable:** How can we assess the impact of our campaign and whether we met our goal(s)? Numbers are good. Take your time to think about which evaluation measures are relevant to your campaign/project and to the change you want to initiate. What is it that you want to measure?
- **Achievable:** Is the goal(s) achievable? If it is too vague or too general, it is unlikely that you will achieve your objective(s).
- **Realistic:** Is the goal(s) realistic? It does not have to be easy to meet the goal you set but it has to be feasible.
- **Time bound:** When is the campaign expected to come to an end or the goal to be reached? Set a date when everything should start and end.

*Example:*

**Vision:** “Every child in my neighbourhood breathes clean air”

**Solution:** “To raise awareness about what causes air pollution”

**Objective:** “3 schools in my neighbourhood will take part in my campaign by teaching their students about air pollution by November”

**b) Targets:** Who has the power? Who can make it happen?

To move your campaign forward, you will need to identify key people who have the power to help with your issue – the ‘decision-makers’. These are the **targets** whose mind you need to change or influence to bring your vision to life. **Influencers:** These are the other people who can help you convince your targets – such as local schools, the general public, community organisations or local media. **Brainstorm and create a list** of who your key targets and influencers should be. These should be people or organisations in the community who care about or are involved in this issue. Examples include other young people who are affected by the problem, your school’s headteacher, your local council, a community action group, your neighbourhood parents’ network, or a politician. Of these, **decide on two or three targets** who you really think you could influence.

## 2. ACT

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

**\*\*Your key message should appeal to:**

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

So, what is your key message for your key audience(s)? Write it down as talking points. Then **try to encapsulate it in a catchy and convincing slogan**.

**b) Tactics:** What tactics will you use to promote your message? How are you going to send it? **Who** will do **what** and **when**? Think about the following:

- What tactic would best engage our audience or influence decision makers?
- Have others tried this approach? How did it work?
- What skills and resources do we already have? What additional skills or resources would we need?

**You may choose between or combine public campaigning** (raising awareness, building public support and engagement, e.g. through media), and **private campaigning** (engaging and influencing political decision-makers through private meetings).

For public campaigns, students may decide to create:

- Slogans
- Branding
- Creation of online platforms (websites, Facebook groups, other social media network platforms)

- Written and video blogs
- Social media hashtags #
- Publication of opinion editorials
- Publications of articles reflecting the project updates
- Publication of video and photo content
- Press Releases for local media
- Public events (e.g. presentations to your school, school board, local community, town council, etc.)

**c) Risks and challenges:** Once you have outlined your advocacy campaign ideas, reflect for a moment: What are the risks and challenges of this strategy? How will we manage these risks and challenges?

**d) Success:** What will the success of your campaign look like? Refer back to your SMART objectives.

### 3) EVALUATE

Evaluating your campaign at the end will help you figure out what worked, what to change and remind you to celebrate the successes! After you implement your campaign, respond to the following evaluation questions:

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

## Linking Conflict Analysis & Peacebuilding to the Curriculum

When thinking of ways to connect the theme of Peacebuilding with standard curriculum content areas, you will find that each subject has something unique to offer. In the table below<sup>69</sup>, some general ideas are offered as starting points. You may find other opportunities to make these connections based upon the prescribed topics you are to cover and the degree of flexibility you have to choose learning materials and activities. You are encouraged to both try the proposed activities and to develop your own.

Subject Area	Conflict Analysis & Peacebuilding (review)
<b>Language and Foreign Languages</b>	<ul style="list-style-type: none"> <li>• Make a (unilingual or multilingual) dictionary of positive human qualities, virtues and values related to peacebuilding and conflict transformation.</li> <li>• Use reading comprehension exercises based on texts that support the examination of societal issues from multiple perspectives.</li> <li>• Orient written assignments and debates to focus on social issues.</li> <li>• Examine what constitutes hate speech, and why and how to counter it.</li> <li>• When covering a travel topic in class, use the opportunity to underscore the importance of traveling and getting to know other cultures for developing tolerance and breaking prejudice.</li> <li>• Listen to music in a foreign language to practice comprehension. Analyze the messages in the songs.</li> <li>• Wise sayings and quotes in a foreign language provide a good incentive to enrich vocabulary, and to analyze and reflect on the content of messages.</li> </ul>
<b>Literature</b>	<ul style="list-style-type: none"> <li>• Select texts that address societal issues such as discrimination, race, gender and violence, looking at the ways in which writers and poets approach these issues and thus set in motion social and moral inquiry.</li> <li>• Study the (auto)biographies of positive social changemakers like Malala, Mandela, Greta Thurnberg, etc. Analyse the conflict they faced / are facing, the values that they fought / are fighting for, the key choices they made, the actions they took, and the impact they have had on others.</li> <li>• Talk about the character qualities of literary characters. Describe the characters, notice their actions. Explain why some traits are acceptable to them, and some are not; explain the motives behind their actions.</li> <li>• Use well-known tales and stories to explore human qualities that lead to conflict, harm, peace and healing.</li> <li>• Re-write literary stories that were characterized by conflicts so that the characters employ better conflict management strategies. E.g. Romeo and Juliet. Suggest solutions that characters could employ to reach a different, more positive outcome.</li> </ul>

	<ul style="list-style-type: none"> <li>Analyse the contents of a newspaper or online journal. What conflict and peacebuilding messages are there?</li> <li>Write a poem that portrays your vision of a true “leader for peace”. Alternatively, create a recipe for “cooking up” a true leader for peace.</li> </ul>
<b>History</b>	<ul style="list-style-type: none"> <li>Compare the situation in the world a century or two ago and now according to different indicators: e.g. number autocratic regimes; number of wars; rate of poverty / hunger; number of nuclear weapons; number of epidemics and children dying from them, global literacy rates of women and girls, etc. Discuss the progress that has been made in quality of life around the planet as a result of the concern and effort of individuals, groups and institutions to make the world a better place a place to live.</li> <li>Create a timeline of the peace movement starting at the end of the 19<sup>th</sup> century up to the UN Sustainable Development Goals. Include the development and activities of the United Nations system that link peacebuilding to related topics including the eradication of poverty and disease, the promotion of universal education and environmental sustainability, and the protection of human rights. Present your timeline to the class and discuss the acceleration and expanding reach and scope of this movement.</li> <li>Conduct biographical research on the lives of 6-10 historical leaders for peace. They may be leaders of thought, religion, science, education or government. There should be an equal number of women and men. Next write a letter to your school principal and Minister of Education stating that you want your school’s textbooks to be rewritten with a focus on such figures, whose heroic efforts advanced the cause of peace and noble civilization. Present your findings, letter and any response you receive to your community and local media.</li> </ul>
<b>Geography</b>	<ul style="list-style-type: none"> <li>Investigate the causes (the ‘push’ and ‘pull’ factors) of recent major migration flows. Organise a discussion of governments have contributed to the rise in economic and conflict refugees and how refugee-receiving countries have responded to these populations. What solutions are needed in both sending and receiving nations to ensure human wellbeing?</li> <li>Explore controversial issues in urban planning that affect conflict and peace dynamics among majority and minority populations. E.g. minaret building, pollution control, economic segregation, human security, food security, preservation of cultural heritage and ethical tourism.</li> <li>Organise a debate on the notion of borders: are borders beneficial or harmful to human communities? How much of our daily lives in the present day depend utterly on a world without borders? How have inventions like the internet and the globalisation of consumer culture changed our relationship with borders? Will borders still be considered necessary in the future? Why or why not? Consider and discuss the saying: “The earth is but one country, and mankind its citizens.”</li> </ul>
<b>Civic Education</b>	<ul style="list-style-type: none"> <li>Project Citizen: Choose an issue of concern in your community. Research existing policies on that issue. Evaluate their adequacy and consider how new or reformed policies would improve the situation. Present your concern, analysis and policy</li> </ul>

	<p>recommendations as an essay or poster project. Share it with your community and leaders to advocate for change.</p> <ul style="list-style-type: none"> <li>● Create an inventory of tools for the non-violent expression of citizens' views and opinions, for managing differences of opinions, and for pursuing political and social causes. Cite some real-world examples to illustrate.</li> <li>● Create your own non-violent campaign around a social issue that you are passionate about. (E.g. organise a community action group, undertake voluntary service, engage in fundraising for an organisation or NGO, make donations of goods or your time to charities, engage in consumer activism, organize awareness campaigns and festivals, engage others through social media, write articles and blogs, communicate with leaders, organise community consultations / 'town-hall' meetings, etc.)</li> <li>● Take Me to Your Leader: Imagine that you are living in a future society that is diverse and united, peaceful and dynamic, prosperous and just. Who are the leaders of this society? Write a creative piece describing the leaders of this advanced society: What are their qualities? How do they make decisions? When and with whom do they consult? By what process are they selected as leaders? What are their leadership priorities?</li> </ul>
<b>Religious Education</b>	<ul style="list-style-type: none"> <li>● Examine the contributions of different religions to the cause of peace (what specific teachings, sayings, practices, festivals, activities, advisory roles do they present for building positive relations between peoples?)</li> <li>● Explore how religions around the world are evolving / changing to better contribute to peace in the 20<sup>th</sup> and 21<sup>st</sup> centuries (e.g. creation of the World Council of Religions, global rise in interfaith dialogue and cooperation, increasing contribution of faith-inspired civil society organisation to inclusive humanitarian efforts, etc.)</li> <li>● Compose a school prayer that encompasses the spirit of intercultural dialogue and peacebuilding.</li> </ul>
<b>Sociology / Psychology</b>	<ul style="list-style-type: none"> <li>● Learn about the psychological foundations of healthy and whole human development. Discuss how each person in the (class) community can support the creation of a healthy learning and social environment.</li> <li>● Learn about the psychological causes and dynamics of human violence, and study guidelines for violence-prevention and recovery. Journal your reflections on the following questions: In what ways have you been affected by violence? Have you ever been a victim, a perpetrator, a bystander? How has this affected you? What are some thing you can do to help yourself (and perhaps others) to heal from the negative impact of violence and to prevent it in future?</li> <li>● Help learners gain awareness of psychological phenomena that they may be enacting unknowingly. For example, help them to reflect on their relationship to authority, group or mob behaviour, or peer pressure.</li> <li>● Design a healthy, violence-free environment of your choice (family, school, community, workplace, country, world). As an essay or art project, use words and/or visuals. Identify the core values and behaviours of this environment: how people would work together, communicate with each other, solve disputes and problems. What roles would people have? How would their needs be met? What would be the purpose of life</li> </ul>

	<p>in this environment? Link with sociological and/or psychological concepts being studied.</p> <ul style="list-style-type: none"> <li>• Discuss: "Peace is the natural outcome of healthy and whole human development."</li> <li>• Discuss: "Peace is the expression of human maturity." What does it take to be a 'mature' person? What are the challenges of maturity and what are the benefits of maturity? Use examples to discuss your views.</li> </ul>
<b>Music</b>	<ul style="list-style-type: none"> <li>• Analyze song lyrics of popular music genres through a gender lens. How do they gender? (e.g. stereotypes about boys and girls, about love, about relationships between genders.) How do these gender depictions contribute to (un)healthy relationships, families and communities?</li> <li>• Critically examine racist, ethnocentric and sexist lyrics in music and discuss the ethics of music production and consumption. At what point does freedom of expression feed into cultures of violence?</li> <li>• Consider ways to use music as a means to unite people and communities that have been divided by conflict? Study the example of "Musicians Without Borders". Organize with the help of teachers, families and musicians in your community an inclusive and participatory music gathering.</li> </ul>
<b>Art / Theatre / Dance</b>	<ul style="list-style-type: none"> <li>• Create a poetic, dramatic or visual triptych about a conflict situation and its resolution (e.g. pre-conflict/ conflict/ post-conflict, or conflict/ post-conflict / peacebuilding).</li> <li>• Create a "Visual Voices" exhibition featuring students' artwork (drawing, photography, collage, painting, sculpture, video) examining a dichotomy related to peacebuilding or intercultural dialogue, such as conflict/peace, competition/cooperation, injustice/justice, denial/truth, exclusion/inclusion, equality/inequality, division/unity, indifference/solidarity.</li> <li>• Study graffiti and its uses in promoting conflict and peace messages. Exam the social critiques of world-famous graffiti artists like "Banksy", who provoke public reflection on issues of injustice, corruption, violence, exclusion, poverty etc. What makes Banksy's graffiti so accessible and so political, while using only a minimum of words? Try crafting your own social critique in graffiti style.</li> <li>• Photograph 'leaders for peace' in your community. Remember that a leader for peace does not have to be a prominent figure or member of public office. You may find leaders for peace in your own school, local club, religious community, sports team, radio or television station, hospital, family and/or neighbourhood. Make a booklet or collage of your images and write or describe why you consider them to be 'leaders for peace.'</li> </ul>
<b>Biology</b>	<ul style="list-style-type: none"> <li>• Does biology predispose humans to violence? Study the 1991 "Seville Statement on Violence" adopted by an international gathering of scientists and discuss their conclusions in class.</li> <li>• Connect topics across the curriculum to examine</li> </ul>

	<ul style="list-style-type: none"> <li>• issues related to discrimination and social justice. Environmental issues lend themselves well to such reflection. For example, analyse differences and inequalities in air pollution-related morbidity and mortality based on factors such as class and race that determine where people live, work and go to school. Link with scientific sources and instruments such as the Air Quality Index (AQI). Look up data from the AQI of different cities, relate it to the climate and socioeconomic status of that locality. Reflect on whether there is a correlation between air quality and social issues of justice and equity.</li> <li>• Discuss: How is the current environmental crisis the reflection of disunity in both the world's natural systems and the world's political systems? What unity-building measures are needed to mitigate and reverse the climate crisis?</li> </ul>
<b>Chemistry and Physics</b>	<ul style="list-style-type: none"> <li>• What do we learn from atomic and chemical bonds and the operation of physical forces about the importance of "unity-in-diversity" in our world and the universe?</li> <li>• Compare and contrast applications in chemistry and physics that contribute to the improvement of human life and its destruction. What scientific properties were discovered, by whom, and how were they applied or used? What worldviews and values shaped these human scientific pursuits towards such destructive and such creative ends? With your class, create a code of scientific ethics that, like the Hippocratic Oath for doctors, commits scientists to use their powers and instruments only for the improvement of human life and planetary wellbeing.</li> </ul>
<b>Math</b>	<ul style="list-style-type: none"> <li>• Practice mathematical calculations using examples from current demographic, economic and social data.</li> <li>• Calculate the costs of war and compare them with the costs of education and healthcare.</li> </ul>
<b>Sport</b>	<ul style="list-style-type: none"> <li>• Favor cooperative games. Individual and competitive games tend to overemphasize winning vs losing. Choose games that help individuals learn to rely on each other, that build teamwork and good sportsmanship, that align their behavior with the wellness of the whole team (tolerance, self-control, empathy). Emphasize belonging, process over outcome, the importance of each part to the whole, and joint success. Exercise and build confidence, solidarity, effort, perseverance, and gratitude. Underscore that even mistakes can contribute to moving forward. Link successes and challenges to optimism, tolerance, self-discipline and self-control, honesty, empathy, etc.</li> </ul>
<b>Information Technology</b>	<ul style="list-style-type: none"> <li>• Analyze ethical aspects of the use of technology and the impact it has on individual and society (e.g., online violence).</li> <li>• Learn about how radicalisation of young people via social media takes place, what the risks are and how young people can protect themselves from manipulation.</li> <li>• Create a computer/mobile app that meets a need in the area of intercultural communication, violence prevention, peacebuilding, social justice, community development, constructive remembrance or reconciliation.</li> </ul>

- Discuss the idea of ‘peace media’: How would a peace media agency differ in its approach to reporting news from typical news agencies today? What principles would guide their work? How could it cover both ‘good’ and ‘bad’ news in ways that foster peacebuilding instead of conflict? Summarize the discussion into key points and write a letter with these recommendations to the editors of local, national and international news agencies.

## Additional Resources

- Engaging Adolescents in Conflict Analysis. UNICEF, 2013. <https://www.unicef.org/media/59361/file>
- Youth4Peace Training Toolkit. UNOY, 2018. <http://unoy.org/wp-content/uploads/Youth4Peace-Training-Toolkit.pdf>
- Guiding Principles on Young People’s Participation in Peacebuilding. Search for Common Ground, 2014. [https://www.sfcg.org/wp-content/uploads/2014/04/Guiding-Principles\\_EN.pdf](https://www.sfcg.org/wp-content/uploads/2014/04/Guiding-Principles_EN.pdf)
- Obrazovanje za mir: Priručnik za primjenu u formalnom i neformalnom obrazovanju mladih o ljudskim pravima, interkulturalnom dijalogu i suočavanju/sučeljavanju sa prošlošću za I, II, III i IV razred srednje škole. Helsinški odbor za ljudska prava, 2015. [http://www.dwp-balkan.org/userfiles/file/PRIRUCNIK%20OBRAZOVANJE%20ZA%20MIR\\_1.pdf](http://www.dwp-balkan.org/userfiles/file/PRIRUCNIK%20OBRAZOVANJE%20ZA%20MIR_1.pdf)
- Obrazovanje za mir: Iskustva iz prakse. Nansen Dialogue Centar (2013). [https://www.nansen-dialogue.net/ndcserbia/images/stories/pdf/obrazovanje\\_za\\_mir-iskustva\\_iz\\_prakse\\_opt.pdf](https://www.nansen-dialogue.net/ndcserbia/images/stories/pdf/obrazovanje_za_mir-iskustva_iz_prakse_opt.pdf)
- We Can! Taking Action against Hate Speech through Counter and Alternative Narratives. Council of Europe, 2017. <https://rm.coe.int/wecan-eng-final-23052017-web/168071ba08>
- Youth Advocacy Toolkit. UNICEF, 2019. <https://www.unicef.org.uk/wp-content/uploads/2019/03/Youth-Advocacy-Toolkit.pdf>

## Module 3: Dealing with the Past

### Introduction

**Dealing with the past (DwP)** is a term used to describe a long-term process aimed at establishing a culture of recognition, accountability, rule of law and reconciliation in societies that have experienced and are still affected by the legacies of violent conflict and/or gross human rights violations. In this Toolkit, the notion of dealing with the past is framed as “**constructive remembrance and reconciliation**”.

### Learning Objectives

This module aims to help teachers:

- Introduce students to the concepts of dealing with the past, transitional justice, constructive remembrance and reconciliation;
- Reflect on processes that foster individual and societal healing;
- Consider the important role of schools in supporting a culture of remembrance and reconciliation in the Western Balkans;
- Reflect on their own attitudes and approaches to dealing with sensitive and controversial topics in the classroom;
- Prepare for and overcome the challenges of discussing sensitive and controversial issues with students, by becoming familiar with good practice tips and tools;
- Strengthen students’ abilities to distinguish between facts and opinions, to think critically about sources of information, and to challenge dominant narratives that promote the reproduction of social conflict.

### Learning Outcomes

In this module, students will exercise:

- Thinking critically about history from multiple perspectives.
- Acknowledging the plurality of narratives about past.
- Awareness of barriers to effective dialogue on sensitive issues.
- Listening to and considering ideas and views that are different from one’s own.
- Empathy and respect for the emotions and experiences of others.
- Discussing and transforming difficult emotions in group settings.
- Reflecting on the influences that shape one’s perspective and identity.
- Thinking critically about the mobilisation of social identities in conflict.
- Thinking critically about the role of leaders and media in driving conflict.
- Awareness of the impacts of conflict and violence on communities and families.
- Reflecting on one’s own role as an actor in shaping (inter)community relations.
- Awareness of the importance of individual and societal healing.
- Building inclusive, peace-oriented identities.
- Envisioning inclusive remembrance practices that promote reconciliation.

## Dealing with the Past

*“Those who cannot remember the past are condemned to repeat it.” – George Santayana*

*“In a society where dealing with the past helps deconstruct established representations of the enemy, where reconciliation is readily discussed and where people take responsibility for their actions, it is easy to see that it is only inhumanity that is our common enemy and that we must fight it constantly and openly.”*

*– Radomir Radević<sup>70</sup>*

Dealing with the past (DwP) is a term used to describe a long-term process aimed at establishing a culture of recognition, accountability, rule of law and reconciliation in societies that have experienced and are still affected by the legacies of violent conflict and/or gross human rights violations.

Dealing with the Past is an important step towards peacebuilding. Erasing memories, suppressing them into oblivion or rejecting responsibility for what happened and passing it onto someone else cannot form the basis for coexistence or for building a lasting peace.

For those who lived in periods of war and dictatorship, dealing with the past can mean facing oneself, one's own memories, ambivalent feelings and possibly traumatic experiences. For those who were born after the wars and political transitions, dealing with the past means understanding what happened during these periods of history, how the lives of ordinary people were affected by the social and political events of the time, and how the legacies of direct and structural violence in the past continue to shape society today.

Dealing with the Past opens a window for those who wish to discover truth and create spaces of reflection that lead to acting differently, acting constructively, on the basis of shared understanding and responsibility.

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### Questions for Reflection:

- *What principles and ground-rules should young people think about and agree to before discussing sensitive topics like the conflict past?*
  - *In the Western Balkans, what conditions have made the peacebuilding and reconciliation process difficult over the past 20 years?*
- 

## Transitional Justice

There are many aspects to dealing with the past. One aspect is called ‘transitional justice’ and it is founded upon the Joinet-Orentlicher Principles for dealing with the past. These principles include:

- The right to know
- The right to justice
- The right to reparation
- The right to guarantees of non-recurrence

**Transitional justice** refers to a range of measures undertaken by governmental and non-governmental actors to confront impunity, seek effective redress for and prevent recurrence of large-scale human rights abuses (whether systemic or in the context of violent conflict). Transitional justice seeks to uphold and restore the dignity of individuals that have been victims of human rights abuses and seeks to acknowledge and redress these violations and to prevent them from ever happening again.<sup>71</sup>

Over the last few decades, the field of transition justice has developed, and much discussion has taken place about how post-conflict countries can best address the legacies of gross human rights violation and mass atrocities. Although each context is unique, the principles of transitional justice above have been operationalised through four main instruments:

1. Truth-seeking processes such as “truth commissions” gather facts and testimonies about the past, to establish an accurate record of events surrounding human rights violations.
2. Criminal prosecutions seek to examine and hold accountable the individuals most responsible for the most serious crimes.
3. Reparations seek to redress some of the damages resulting from human rights violations and may take a variety of forms: individual, collective, material and/or symbolic.
4. Reform of laws and institutions, including the police, judiciary, military and other sectors, are intended to ensure better protection of human rights for all.

Each of these instruments has its limits and should not be understood as alternatives for one another. Transitional justice is a highly sensitive and complex process and all four approaches need to be combined to effectively confront impunity, to seek accountability and redress for victims, to prevent recurrence of abuse and to lay the foundations for societal reconciliation.

The concept of reconciliation has also increased in importance and it is now generally acknowledged that the success of transitional justice depends upon how reconciliation is handled. Such a process is crucial in Western Balkans’ societies that were socially, economically and politically devastated by wars and political transitions, during which many people were traumatized, displaced or are still missing, and in which ethnic tensions, social despair, distrust and hostility remain. To move through these legacies of conflict towards reconciliation, it is necessary not only to understand the roots of violence that occurred, but also to initiate a deep societal transformation to achieve peace. However, the lack of common understanding about what exactly reconciliation implies in the context of the Western Balkans makes it difficult to find common ground about how this process should be implemented.<sup>72</sup>



#### Questions for Reflection:

- Which transitional justice processes have taken place in the Western Balkans? Which have not and why?
- What role might education play in furthering the aims of transitional justice?
- Are the events of the 1990s easy or difficult to discuss with young people today? Why? What would make it easier?

## Cultivating Memory

In the Western Balkans today, the legacies of the 1990s still weigh heavily on societies. Memories of the political upheavals, violent conflicts, human rights violations and loss of trust between peoples and their leaders continue to shape major political junctions in the region. Some leaders continue to practice politics with the same rationale and mindset of the past, descending into verbal belligerence and arbitrarily invoking the past in a blatantly propagandist fashion. Young people remain unsure about what really happened in their societies during that period and who was responsible for the suffering that occurred. Contradicting narratives leave them wondering: Who were the perpetrators? Who were the victims? What needs to be repaired and how? Young generations have the right and the need to learn the truth about the past, to open up the past for critical and constructive reflection. A greater understanding of the past will help them to assess the challenges and opportunities in the present-day for creating a better future in the region. More especially, if educators do not cultivate memory about the past, we fail to prevent a culture of denial from taking hold which can lead young people to be politically manipulated, causing further conflict and violence in the future. Thus, what and how we remember is very important for sustainable peace and reconciliation.<sup>73</sup>

Societies remember key historical periods and events in a variety of ways and for a variety of purposes. Regarding histories of conflict, “sites of memory” can include both ‘found sites’ (e.g. cemeteries, graves, locations of mass killings, former concentration camps and torture centres) and ‘constructed sites’ (e.g. monuments, museums, commemorative libraries, walls of names of victims, virtual memorials on the internet). Other “memorial initiatives” include activities such as anniversaries of coups, battles and other actions related to the conflict, temporary exhibits, renaming or rededicating streets, buildings and other infrastructure, walking tours and parades, demonstrations and vigils, and public apologies.<sup>74</sup>

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### Questions for Reflection:

- *How do societies remember? Are memory and history the same thing?*
  - *Why is it important to address the past?*
  - *What is ‘constructive remembrance’ and why is it important for reconciliation?*
  - *What does reconciliation mean to you?*
- 

## Constructive Remembrance and Reconciliation<sup>75</sup>

*“History, despite its wrenching pain, cannot be unlived,  
but if faced with courage, need not to be lived again.” - Maya Angelou*

**Reconciliation** is a complex term which can have many meanings and may be considered controversial. In the Western Balkans context, especially in the post-Yugoslav context, the term “reconciliation” has been used frequently in the aftermath of the 1990s wars by local and international actors; some would say overused and misused, which has led to a certain mistrust of the term as empty or counterproductive. That reconciliation is a complex term and reality means that it needs constant reflection and discussion. At the same time, reconciliation is a useful and important term which helps to define what intercultural dialogue and peacebuilding in post-conflict societies are intended to achieve in the longer term.

Reconciliation is here defined as *“a process that involves mutual recognition of a common violent past and the transformation of harmful relationships and behaviour to promote a shared future towards sustainable peace”* (Lederach, 1997; Bloomfield, 2003).

Reconciliation is a gradual process that is intentionally undertaken to repair ruptures to relationships that were caused by conflict, injustice and/or violence. Reconciliation is, thus, inseparable from acknowledging and making reparations for past harms, and is intended to establish a basis for recommitted relationships between former enemies characterized by truth, mutual recognition and responsibility, as a basis for leading to increased trust and cooperation. In concrete terms, reconciliation involves “bringing together individuals, groups and societies burdened by past or present conflicts and negative representations and perceptions of ‘the other’. Through shared experience, cooperation and ongoing exchange, new pathways are built to reconcile people who would otherwise remain trapped in the past.”<sup>76</sup>

In summary:

- Reconciliation is both a process and a goal, not an event;
- Reconciliation is a complex and multi-layered process that requires sustained effort and action;
- Reconciliation concerns different levels and actors within and between societies, that must connect and collaborate together;
- Reconciliation is a way of dealing with both past and present grievances
- Reconciliation cannot be forced, it can only be invited and earned
- Through reconciliation, antagonist perceptions within and between the societies of the Western Balkans can be transformed, so that new generations can build a common future, unconstrained by the negative dimensions of the past.

Reconciliation does not mean forgetting the past, nor does it necessarily mean forgiveness either. Above all, reconciliation means **learning from the past and changing attitudes and behaviours to better ensure mutual respect and mutual wellbeing**. The aim is to create a society in which the diversity and rights of all peoples are recognized and valued, in which all people recognize the wrongs and harms that were done in the past and their continued impact on life today, and through mutual efforts by the government and the population, to make amends for these harms and ensure that they are never repeated.

Young generations in the Western Balkans are increasingly ready to come to terms with the region’s history as a crucial step towards a unified future, in which all groups acknowledge, value and respect each other. Taking this step necessitates engaging in challenging conversations and unlearning or reframing some of what we have been taught at home, at school and in the media. This is why **reconciliation requires courage**. Part of this unlearning may include having an open and honest discussion about our forefathers’ misguided actions and policies, and recognizing the opportunity we have now to set ourselves on a new and better path. Apart from looking at transitional justice and structural reform measures, our conversations may also include reflecting on the merits of public apologies and other symbolic gestures that could contribute to the reconciliation process.

Working with young people for reconciliation is important because past and present conflicts continue to affect the relations between individuals and groups within and between societies across the Western Balkans. These issues will not go away by themselves or by being ignored. It is important to address these difficult issues and to find appropriate ways to do so. Proactive efforts to deal with these conflicts and divisions are necessary for the region and for the persons living there to move forward without the spectre of new conflicts catching flame. Young people especially need to be equipped with these skills as

they are and will continue to be affected by regional dynamics. Indeed, reconciliation and the development of productive neighbourly relations are a pre-requisite for the social, economic, and cultural renewal of the region and for the European integration of the Western Balkan region.<sup>77</sup>

This Toolkit, intended for teachers and trainers that work with adolescents, focusses on the dimension of “constructive remembrance and reconciliation”.

**Remembrance**, like reconciliation, is a term that can have various meanings and that covers multiple realities. In the context of post-conflict societies, remembrance refers to memories and the memorialisation of key events. Most often, the events that are remembered and memorialised are linked with particular victories and tragedies that have marked the identity and life trajectory of an individual or group in a definitive way. Such events, and more specifically the memories and monuments associated with them, become integrated into the essential narrative that is retold to oneself, one’s family and one’s community, in commemorations and other cultural practices. In this way, key events become integrated into one’s identity and their importance as a lens for understanding the world and oneself is consolidated.

Although remembrance may be ritualised in outward behaviours and symbols, reinforced by objects associated with the remembered events or people, it ultimately takes place in the mind. Indeed, remembrance is an individual and collective psychological tool and, like all tools, it may be used for different purposes, some constructive, others destructive. Remembrance can be used to bring people together or to drive them apart.

The aim in this Toolkit is to help educators of young people to create opportunities for “constructive remembrance”. In other words, to creating learning opportunities for young people in which the events of the past are remembered and discussed as a basis for strengthening the foundations of reconciliation. This does not mean that historical accounts should be altered to mislead young people into having an inaccurate or selective view of the past. To the contrary: it means using appropriate pedagogical strategies and tools that enable young people to understand the facts, to critically reflect on their interpretation, to discuss their meaning for the present and future of their society.

**Constructive remembrance** differs from remembrance which is exclusively backwards looking and disconnected from the present or the future. It also differs from remembrance which is used to antagonize and reinforce social divisions. Constructive remembrance involves looking at the past in a holistic way, from multiple perspectives, through the lens of shared humanity. This means examining periods of conflict, violence and injustice in the Western Balkans region through the framework of human needs for dignity, wellbeing and justice. It necessitates an openness to uncomfortable truths, as well as the readiness to be self-critical towards one’s my own past and inherited narratives. For example, in Albania, the victims of the harsh dictatorship such as former political prisoners, persecuted individuals and their family members are nowadays asking the government for truths to be told, for public forgiveness to be asked, for their dignity to be respected and acknowledged, for young people to be educated in order not to raise generations without memory. It is important to raise awareness of young people regarding the consequences of totalitarian regimes and to develop a critical thinking about them, because only by being aware of what happened in the past will they be able to better understand current dynamics in the country and build a better future.

### Good Practice Example: Museums of Memory

Memory museums and sites of conscience all over the world have been developing myriad methodologies and programs to educate children and adolescents about the legacies of human rights abuses for many years. In many contexts, not only can the experiences that these museums provide be immensely valuable for those interested in including a transitional justice dimension in educational programming, but they also can be important allies for taking such work forward. In Bosnia and Herzegovina, the **War Childhood Museum** remembers the wars of the 1990s through the unique perspective children's memories, rather than from political and military perspectives. The collection includes more than 4000 memory items including objects, photographs, diaries, letters, drawings, as well as over 100 hours of video testimonies from all parts of Bosnia and Herzegovina. The themes explored include everyday life, love, trauma, loss, survival and joy in the midst of war. The museum hosts school visits and has developed educational materials for use in classrooms. Temporary exhibitions have been created in other cities through collaboration with youth organisations, bringing wider reflection on the effects of war and armed conflict and the importance of preserving peace to young people.

In South Africa, the **District Six Museum** uses the experience of a neighbourhood in Cape Town to reflect on the forced removals of the past. The museum has an educational program that introduces both teachers and learners to the history of District Six, apartheid, and forced removals. The museum's Heritage Ambassador Project encourages young people to participate actively in the museum, with interested youth given the opportunity to become museum ambassadors in three areas: antiracism, curatorship, and expressive arts.<sup>56</sup> As part of this project, youth participate in a series of activities to explore issues related to colonialism, apartheid, and socioeconomic systems held in place by race, class, and gender stereotyping.

Constructive remembrance also involves the readiness to listen to other perspectives, facts, interpretations and narratives. This does not necessarily mean agreeing with these other views. Indeed, constructive remembrance does not mean agreeing on everything. Rather it means having a readiness to share, to listen, to think critically and to work collaboratively for the sake of a better future. Constructive remembrance offers a way for individuals, groups and societies from the Western Balkans to address difficult issues related to past and present conflicts in a manner that deepens the relations between them. The necessary foundation for constructive remembrance is dialogue.

Indeed, constructive remembrance and reconciliation only and ever result from a voluntary commitment to discuss those difficult and sensitive topics, to listen deeply to others, to be ready to consider uncomfortable facts and diverging opinions, and to seek ways forward that promote mutual understanding, respect, dignity, equality and cooperation.

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#### Questions for Reflection:

- *How could you integrate constructive remembrance and reconciliation into your teaching and peacebuilding activities with students within and beyond the classroom?*
  - *What opportunities can you create to dialogue with students about the 1990s & its legacies?*
  - *How would you build in multiple perspectives and personal reflection in your activity?*
-

## Good Practice Example: Remembrance and reconciliation in Israel and Palestine

**The Parents Circle Families Forum (PCFF)** is a grassroots organization of Palestinian and Israeli families who have lost immediate family members due to the conflict. The PCFF operates under the principle that a process of reconciliation is a prerequisite for achieving a sustained peace. Founded in 1995, PCFF members, also known as **Israeli Palestinian Bereaved Families for Reconciliation and Peace**, gather together and promote reconciliation through shared mourning, public education, dialogue encounters, summer camps for young people, arts and political advocacy for peace. While the killed family members have been on opposite sides of the conflict, including soldiers and activists, the point of reconciliation for the families has been their openness to listen compassionately to one another and to appeal for an end to violence, division, inequality and injustice. Another example in the region are the binational and bilingual schools, like “Wahat al-Salam, Neve-Shalom”, where children are co-taught by both Palestinian and Israeli teachers in Arabic and in Hebrew. Important holidays and commemorations of each community are also observed, including both Israeli Independence Day and the Nakba Commemoration Day. These opposing historical events and narratives are both acknowledged and linked to the principles that recognition, security and freedom are needed by each community, and that the only way to achieve these conditions is to work on it together.

## Reconciliation and Healing after Violent Conflict

Reconciliation is a process that involves addressing past harms in a way that enables the victim(s) and perpetrator(s) of those harms to rebuild a relationship of cooperation and trust, without fear that past wrongs will be committed again. As such, reconciliation and remembrance are necessarily interrelated. **Reconciliation without remembrance can be hollow, while remembrance without reconciliation can be divisive.** Both aspects must be undertaken together to contribute to sustainable peacebuilding.

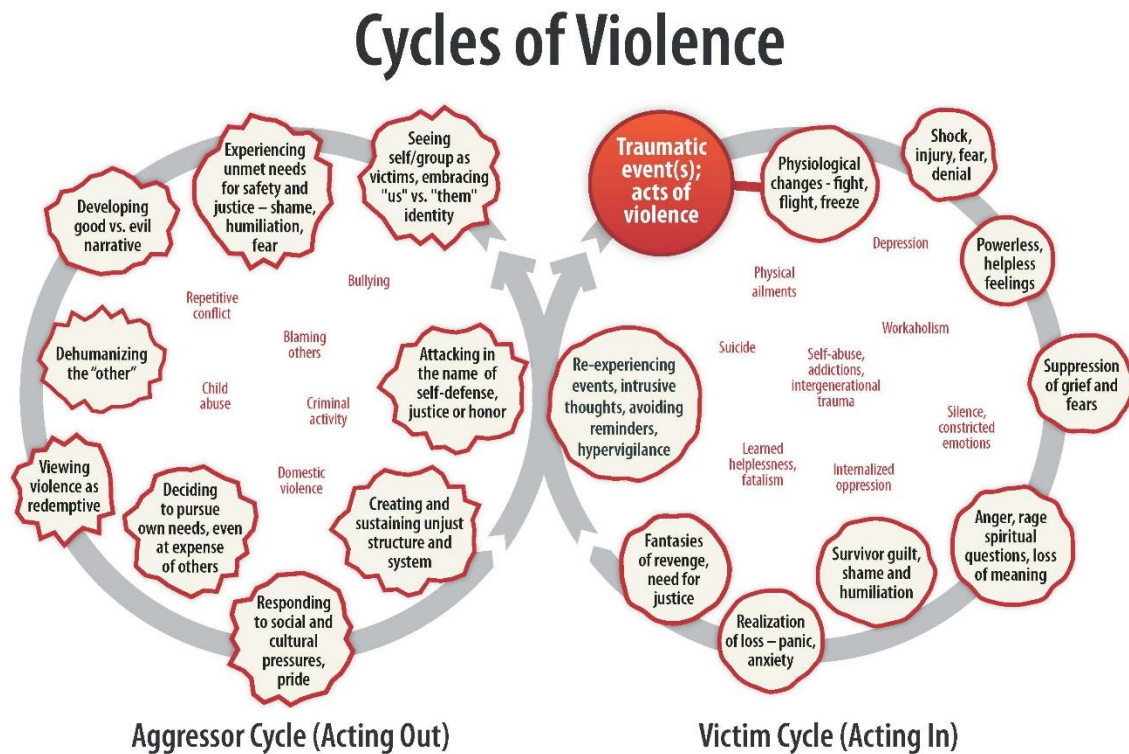
*Reconciliation is not a stand-alone issue, but rather the consequence of a holistic approach to dealing with the past.*

This view moves past the “reconciliation vs. dealing with the past” approach that has been common over the past 20 years among initiatives across the Western Balkans. Too often reconciliation has been reduced to the idea of “getting along” through avoiding substantive discussions, and remembrance has been used to reinforce intercommunity accusations.

Yet the complexity of reconciliation is evident. In the aftermath of violent conflict, parties may agree to work together again, but this does not mean that reconciliation in the true sense has occurred. The signing of an accord cannot alone heal past wounds and broken trust. Reconciliation is not an event. Herein lies the difficulty: reconciliation cannot be imposed on anyone, neither on the victim(s) nor the perpetrator(s). It emerges only through willing engagement with the work of personal and societal healing. This requires engagement with *processes of truth and reparation both within and between the parties to the conflict*. Ultimately then, healing and reconciliation are both the result of *choices*. They do not result from *obligation*, nor do they appear “by themselves”. **Despite folk wisdoms, “time” does not heal all wounds... unless that time is used to create the conditions that enable healing processes to occur.** In the case of traumatic conflicts, if this work is not realised between the first generation of conflict parties, it is invariably passed on to future generations as “unfinished business”.

What conditions are needed to foster healing and reconciliation? It is difficult for healing and reconciliation to take place at either the individual or societal level while violence and harm are still

occurring. Violence and harm tend to be self-reproducing, but not necessarily in ways that are obvious. Some violence is expressed outwardly in the form of hostility, bullying, prejudice, discrimination, aggression and direct acts of violence against others. Some violence is expressed inwardly in the form of anxiety, depression, self-punishment, substance abuse and self-harm. Oftentimes, inward and outward cycles of violence reinforce one another, as depicted in the diagram below. Victims of violence become perpetrators of violence that create new victims, and so on.



© Carolyn Yoder and the STAR Team at Eastern Mennonite University.  
Based in part on the writings of Olga Botcharova, Peter Levine, Vamik Volkan and Walter Wink.



Violence, in all its forms, is destructive and leads to damage and loss. Depending upon the nature and extent of the violence and the traumas experienced, this may include loss of property, loss of dignity or respect, loss of loved ones, loss of a 'better' life once lived, loss of direction, loss of confidence and hope, loss of trust in others or in humans in general, loss of belief and/or loss of meaning. Both victims and perpetrators of violence experience loss, but in different ways.

To overcome the sense of paralysis that violence and loss can create and in order to move forward in living a healthy life, it is necessary to acknowledge and begin recovering from the loss that was experienced. This is true at both the individual and societal levels. It entails naming the loss(es) and grieving or mourning them. Grieving may take time or occur more quickly. It may or may not involve memorialising the loss. Memorialising is a way of remembering the loss and honoring what was good and cherished about the lost person(s) or thing(s). Memory and memorialising in the context of collective traumas can also be controversial. This dimension of dealing with the past is discussed in more depth later in the chapter.

Although mourning is not a linear process, it may be considered 'complete' when acceptance of the loss has taken place and when the feelings and fears about what life will be like after that loss are faced. This

acceptance enables the mourning individual/community/society to begin the process of healing and to begin building a new future. It does not mean that feelings of grief over the loss(es) no longer remain; rather it means that the loss and grief are no longer barriers to moving forward.

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**Questions for Reflection:**

- *How did your Western Balkans society grieve the events of the 1990s?*
  - *Was the grieving process completed? How do you know?*
  - *What legacies of trauma remain in Western Balkans societies?*
  - *Do these legacies affect young people today? How?*
  - *Why is healing important to advancing peacebuilding and reconciliation in the Western Balkans?*
- 

In the context of reconciliation, the grieving process usually entails a search for why past harms occurred. There is a search to make sense of what happened. This may be an easy or difficult process depending upon the nature and complexity of the event(s). It will also depend upon whether or not the harm was accidental or intentional, and whether or not information and insights into what happened are accessible. Sometimes, finding answers to these questions can take many years.

When harm has been done, it may be instinctual not to want to interact with the ‘other’ again. Atrocities shatter our sense of trust in the world and in others. This deep loss of trust is the greatest barrier to peacebuilding and reconciliation. Withdrawal, separation and avoidance may be sought as ways to not think about ‘them’ or about ‘what happened’. However, when violence has taken place in a society and the victims, perpetrators and witnesses continue to live alongside one another, this separation and avoidance is neither possible nor functional. Where agreement has yet to be reached between the conflicted parties on such essential questions as “what happened, why and who is responsible?”, the idea of reconciliation can feel risky or unfair.

A turning point occurs when it is realised that, without reconciliation, the trust and cooperation necessary for repairing past harms and for building a better future will never be gained. Once the importance of reconciliation for a healthy future is understood, willingness to ‘take the risk’ to engage with the other side can emerge (especially when signs of willingness and goodwill on the other side are given). The process of reconnection can then begin. What happens next is not linear either and will depend upon many factors, including whether or not there is institutional and community support for reconciliation. What is certain is that through a combination of encounters, dialogues and agreements, supported by truth and accountability measures and symbolic acts of goodwill, the underlying causes and effects of the violence can gradually be understood and steps for guaranteeing their non-recurrence, making reparations and ensuring a more just and peaceful future can be negotiated and gradually put in place. The quality of those encounters, dialogues, commitments and actions, and the courage, perseverance and integrity with which they are undertaken, are most important for promoting the process of individual and collective healing and reconciliation.

These steps that underlie the process of breaking cycles of violence (acknowledging past harms and rebuilding connection through recognition, reparation and conflict transformation) are depicted in the following model<sup>78</sup>:

## Breaking Cycles of Violence • Building Resilience

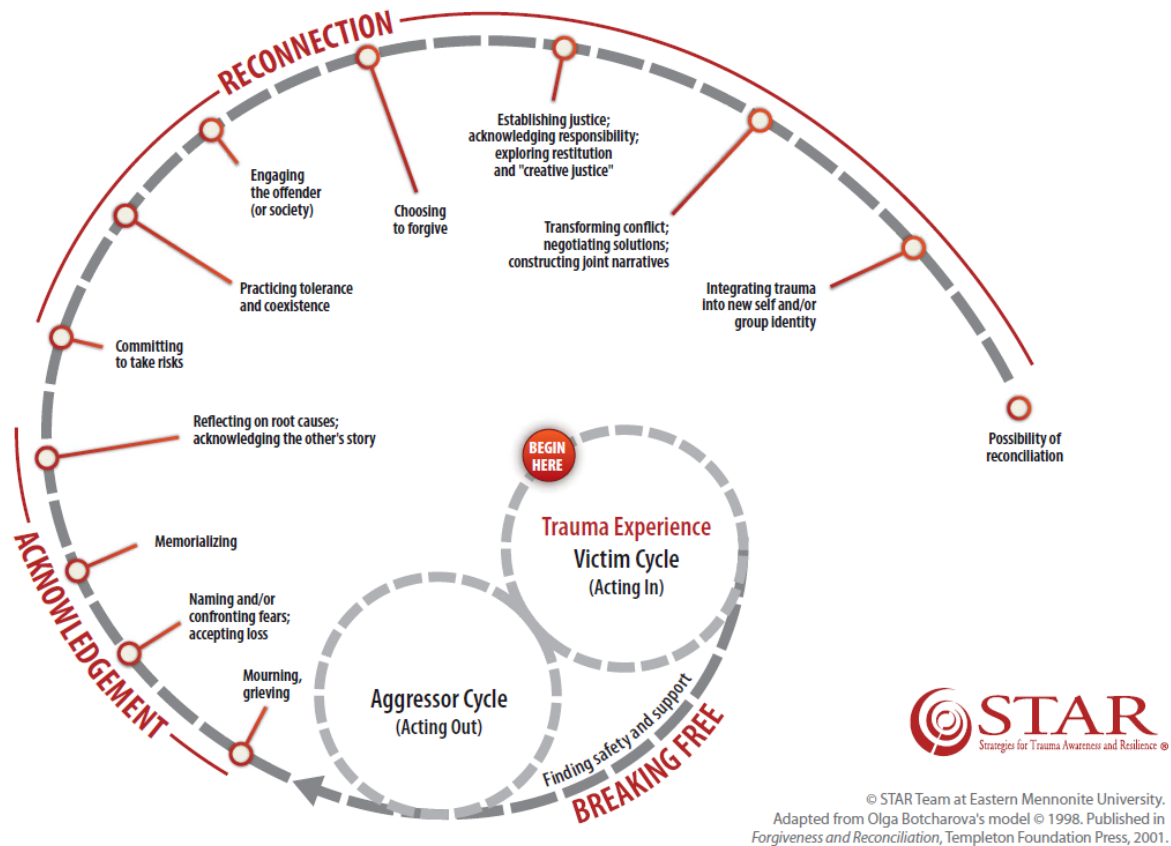


Figure 3: Foundations for Reconciliation after Trauma

Elaborating on the pathways to trust-building and reconciliation, transitional justice expert Martha Minow (1998) speaks about the importance of seven processes:

**Truth-telling and truth-hearing:** All sides need to have their story heard and acknowledged by a sympathetic and moral audience. It is important to have the facts of the events recorded, along with their meaning and impacts. Minow explains that a key to making truth-telling and truth-hearing a healing process is that the wrongness of the harms is affirmed, and the pain that was experienced is honoured. The documenting of atrocities through the testimonies of eyewitnesses and survivors creates a record that breaks down myths and combats mistruths and lies. The process of giving testimony, an act which takes incredible strength, itself transforms shame into virtue. Truth can be elusive – but, on the whole, such processes increase clarity on those who ordered, who committed and who benefitted from the violence. May take place in criminal proceedings, in national dialogues, before TRCs (with or without amnesty).

**Rehumanization:** For both victims and perpetrators, rehumanisation of the other is a key to re-establishing trust. Mass violence seeks to destroy, to humiliate, to turn others into worthless animals. But to rehumanize an enemy, we must recognize something human and noble within them.

**Empathy:** Listening to the other, seeing their uniqueness, hearing their feelings about their experience and circumstances. Empathy fosters an emotional understanding that reconnects us with our own

humanity and with the humanity of the other. Empathy goes beyond coexistence as it helps us focus on individuals, not just groups, and helps us recognize particular needs that may differ from our own.

**Justice:** Justice takes many forms but revolves around condemning crimes, ensuring restitution and reparation (where possible), and vetting and reforming systems to prevent future abuses. High expectations, however, can lead to disillusionment if justice procedures only address few participants and remorse among perpetrators is not evident.

**Apology:** Sincere apology is really important for victims. What can be difficult in the case of wars and other mass conflicts is deciding who should apologize, to whom and how. Verbal apologies without remorse and symbolic apologies without concrete changes in behaviour do little to help healing and reconciliation. Apology must include acceptance of responsibility for harm and a commitment to ensure prevention.

**Forgiveness:** Forgiveness cannot be demanded or forced or offered on behalf of anyone else. Only if a victim freely feels the desire to forgive a harm may it be granted.

**Education as prevention:** Education is critical for ensuring non-repetition of harms. Education reforms that open up the examination of the past can alone dismantle a culture of silence, and enable a society to truly embody the principles of truth, justice, accountability and reconciliation.

## The Role of Schools in Dealing with the Past

Schools have a critical role to play in the process of constructive remembrance and reconciliation. As Subotic (2013) explains: “Uncontested public memories of past conflicts that are assimilated into public discourse become very difficult to challenge, reproducing themselves over time, and taking on a life of their own (McGrattan, 2010)... Public education after conflict is thus important ‘to reduce the number of lies that can be circulated unchallenged in the public discourse’ (Ignatieff, 1998, p. 173)... Public education about the violent past is especially important for ‘perpetrator states,’ where society has yet to undergo a profound repudiation of the criminal past (Dimitrijević, 2008).” In this respect, “Post-conflict education has the potential to ‘demystify the past’ and inculcate the public culture of human rights, remembrance and peace...Schools are thus unique locations for wider societal repair (Weinstein, Freedman, & Hughson, 2007).”

So far, schools in the region have tended to avoid the topics and legacies of the 1990s wars in former Yugoslavia and the 45 years of the dictatorship in Albania (1945-1990). There have been many reasons for this: accounts of the events have been disputed as incomplete, inaccurate or biased, as needing “more time” to be made clear by historians; personal and social trauma caused by the wars was widespread, making the teaching of these topics painful and sensitive for many teachers, students and families; political monopolisation of selected histories and memories has led to collective narratives that reinforce ethnically biased accounts of the past, “us vs. them” rivalries and cultures of silence and denial with respect to responsibility for war crimes and the experiences of “others” more generally; government support for the preparation and circulation of appropriate educational materials has been limited; schools have regarded the teaching of the past as inherently political and therefore risky; schools have also wanted to avoid “burdening” young people with the past, preferring to provide them with the experience of a “normal” childhood as though the wars never happened. Those educators who recognize the importance of discussing the past with students as a means for helping them to make sense of the post-war, post-communist societies they live in and to build their capacities to engage as active citizens for the betterment of their society, have also felt a certain lack of preparedness to do so. Some have benefited from trainings offered by civil society organisations, but such training remains

limited in pre-service teacher education programmes offered by pedagogical faculties and therefore these capacities are not being developed systemically.

Despite these considerations and constraints, a great deal of preparatory work has been done over the past 20+ years by historians, civil society organisations, pedagogical experts and educators to enable schools to begin to engage students more actively in constructive remembrance and reconciliation as a means for dealing with the legacies of the past. Engagement with these topics in schools is also timely: the shift from war to post-war generations, the character of the present-day challenges in the region and the increased availability of pedagogical resources to discuss complex issues all underscore the present need and opportunity.

Teachers and trainers can help young people by modelling ownership of these processes, engaging thoughtfully with these topics and promoting a sense of shared responsibility among individuals, communities and institutions. This responsibility comes with a warning: If responsibility for dealing with the past is attributed only to “others”, young people will learn to distance themselves from the necessary individual and collective efforts required to build sustainable peace, justice and reconciliation in the region. Teachers and trainers have the unique opportunity to inspire and guide young people to learn about and from the past, to take an active role in resisting forces of social division and to participate in processes of dialogue, peacebuilding and reconciliation.

### Discussing Sensitive and Controversial Issues with Young People

Attempts to address recent histories and legacies of violent conflict and to build approaches to constructive remembrance and reconciliation often require engagement with difficult, sensitive and/or controversial issues. The Council of Europe (2015, p. 13-14) explains that “typically, **controversial issues** are described as disputes or problems which are topical, arouse strong emotions, generate conflicting explanations and solutions based on alternative beliefs or values and/or competing interests, and which, as a result, have a tendency to divide society. Such issues are often highly complex and incapable of being settled simply by appeal to evidence.

It can be useful to distinguish two types of controversial issues: a) long-standing issues such as the sectarian divisions and tensions between differing groups in various countries, and b) very recent issues, such as the growing concern about religious extremism, violence and the indoctrination and radicalization of young Europeans or the rise of cyber-bullying and on-line identity theft. Both types offer similar challenges to teachers, but with differing emphases. With **long-standing issues**, the challenge for teachers is how to come afresh to the issue and find something new to say, while avoiding further alienating particular groups or individuals. With very **recent issues**, the challenge is how to respond to spontaneous discussion by students, how to find reliable information on the topic and the position the teacher should take on it.”

It is important to remember that what is controversial in one place may not be controversial elsewhere. For example, the idea of state-funded healthcare is particularly controversial in USA, but hardly at all in many European countries. Meanwhile, issues of sexual orientation and religious difference are addressed more explicitly in the curriculum in some European countries than in others. Similarly, what is considered controversial in the context of one school, or even of one class, may be of no concern in the context of another (Stradling, 1984).

Factors that can make an issue controversial to discuss with young people include:

- The students’ backgrounds
- The teachers’ background

- The students' age and maturity
- Parents' views
- The current social climate
- The current political climate
- The school location
- Treatment of the issue in the media and on social media
- The school's ethos and institutional culture

Other reasons why schools may avoid contested and sensitive histories in the classroom include<sup>79</sup>:

- Taboo and/or trauma:** The subject matter is perceived as uncomfortable, shameful, and/or potentially (re)traumatizing for teachers and especially children and young people;
- Historical complexity:** The complexity of the historical events, their roots and the array of roles and experiences they contain, can be perceived as too difficult to represent justly;
- Pedagogical complexity:** Concern that mere exposure to historical violence and injustice does not ensure that students become informed, morally courageous decision-makers and actors;
- Literature dilemmas:** There is an insufficient body of multiperspectival pedagogic literature on recent histories of armed conflict, violence and atrocity. Most literature is either anecdotal, technical/legalistic, or produced by interested parties to the conflict;
- Political controversy:** There is a desire to avoid agitating surviving participants, accomplices, victims, and their respective descendants, and to avoid facing unpleasant aspects of one's own national history. There can also be fears of eliciting criticism against present state policies (e.g. toward domestic minorities, refugee quotas, international military interventions or lack thereof, etc.) and other unresolved issues (e. g. looted items in state collections), or of being associated with disfavoured contemporary political actors;
- Religious controversy:** There is a desire to avoid covering histories of institutionally sanctioned religious prejudice (e.g. anti-Semitism) which have contributed decisively to the unfolding of genocide in order to avoid unpleasant encounters with one's own religious convictions and with religiously affiliated students and teachers from one's community;
- Ingrained nationalism and prejudice in society:** There may be a thoroughly ingrained and supported national narrative that renders other points of view illegitimate or simply invisible in the educational context.
- Personal loyalties:** Teachers and students with personal links to the contested events may feel obliged to defend the narratives and grievances received from family or community, and worry about being disloyal to those individuals or narratives by considering other perspectives.
- Teacher 'neutrality':** in some schooling institutions, the duty of educators to be 'neutral' can hinder teachers from opening topics on which they themselves have a strong viewpoint. Not wanting to represent other views or caution about possibly revealing their own views can lead them not to open up the topic at all.

The purpose in citing these concerns is not to discourage teachers and schools from engaging with controversial topics, but rather to be pragmatic in assessing the context of education and ensuring that appropriate preparations and support are in place to have those conversations.

## Why Teach about Controversial Issues?

Granted, not every issue will be suitable for discussion with every age group. However, there are many compelling reasons for examining sensitive and controversial issues with young people in classrooms and schools. Firstly, they relate to the “major social, political, economic or moral problems of our time” and are “directly relevant to student’s lives” (Crick Report, 1998). Secondly, “controversial issues are important in themselves and to omit informing about them and discussing them is to leave a wide and significant gap in the educational experience of young people.” Thirdly, because it is important “to compensate for the one-sided and confusing ways in which some issues are presented in the media: “The evolution of mass media has increasingly exposed children to sensitive issues, which require demystification and discussion.” (Scarratt and Davison 2012 in CoE 2015, p. 14-15).

Exploring controversial and sensitive issues allows for learning history as an open narrative rather than as a closed positivistic discipline.<sup>80</sup> Research shows that there are three main approaches to teaching contested issues: the “critical thinking” approach, the “battling stereotypes” approach and the “creation of empathy” approach. “The critical thinking approach is based on critical assessment of sources taken from a variety of perspectives, underlining how different societal groups experienced the same events differently, and encouraging an understanding of history as a complex, multi-perspective discipline. The battling stereotypes approach engages students directly on biases they may have. Students are confronted with the historical wrongdoings of their own social groups and challenged on their potential lack of knowledge on minorities and other perspectives. The creating empathy approach attempts emotionally engage students in order to prompt feelings of genuine interest and care, which will aid the creation of empathy in the classroom.”<sup>81</sup>

The use of diverse and contradictory sources shows that the construction of knowledge is an on-going investigation, and events can be analysed from different perspectives. Approaching conflicting interpretations of past events in a critical and analytical way does not mean abandoning cherished views, although it could indeed nuance and change them. A similar approach can be used to address present day events and issues. Exploring sensitive and controversial issues helps students to have a better understanding not only of the past but also of the contemporary world. Students learn how to debate matters in a rational and peaceful manner, with recourse to distancing techniques that prepare them to engage constructively in democratic discussions and intercultural dialogue as a foundation for peacebuilding and reconciliation.<sup>82</sup>

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### Questions for Reflection:

- *What teaching strategies and methods are helpful for exploring complex issues and themes from multiple perspectives in interesting and interactive ways?*
  - *What links can you create between your curriculum subject / competences and the themes of constructive remembrance, peacebuilding and reconciliation?*
-

### Good Practice Example: United World College, Mostar<sup>83</sup>

United World College (UWC) Mostar, in **Bosnia and Herzegovina**, is a private international school with a unique approach to learning that enables youth from diverse backgrounds to engage deeply with the history of the Western Balkans, to build intercultural and intergroup understanding, to learn the attitudes and skills of peacebuilding and a culture of dialogue, and to put that learning into service towards the wider community. Calling itself “a school in the peace process,” UWC-Mostar is widely admired as a model of how intercultural learning could be structured at the secondary school level. All 18 United World College schools around the world share the educational mission “To make education a force to unite people nations and cultures for peace and a sustainable future...”

Uniquely, UWC-Mostar is the only school to add “post-conflict reconstruction” to its formal mandate. It achieves this mandate by offering a **tailored peacebuilding curriculum and pedagogy**. The main curriculum is the International Baccalaureate (IB). In addition to teaching core subjects, the IB requires that all students study an additional course called “Theories of Knowledge” (ToK) and participate in a module on “Creativity Activity and Service” (CAS). Adding to this basis, UWC-Mostar offers unique courses on “Global Politics”, “Peace and Conflict Studies” and “Balkans Studies” that engage students in thinking profoundly about the society of Bosnia and Herzegovina (BiH) in the context of the Western Balkans and the world.

**Balkans Studies** engages students in critically examining dominant narratives in BiH society. Balkan Studies asks students to explore the complex histories and recent past of the region. Students from the region are thus forced to engage with the assumptions and narratives they have grown up with. This unique course spends four weeks on each of two themes: the first is ‘**History of Identity**’ which is designed to “complicate students’ understanding of identity in the Balkans by recognizing the dynamic histories behind religion, language, politics/the state and how outsiders have viewed the region”. The second is ‘**Yugoslavia War and Peace**’. Here, students begin by briefly exploring what Yugoslavia was through the (fun) concept of ‘Yugo-nostalgia’. Students then spend two weeks directly engaging with the topic of the 1990s war through the personal stories of family and community members, emphasizing the multiplicity of experiences in the war and challenging the idea that there are ‘three’ narratives. In the final week, they discuss the Dayton Peace Accords and its difficult effects.

Interspersed with lighter lessons on cultural aspects of the region, such as music, dance and film, students also conduct a project on ‘**Divided Cities**’ looking at “the ways in which Mostar is still a divided city (not only along ethno-nationalist lines)...and ways in which it is not so divided.” A related project focusses on the “Voices of Mostar” in which students conduct an oral history of a person from the region. The school hosts a YouTube channel where these projects are posted.<sup>84</sup>

Throughout the year a bi-weekly, school-wide, student-led dialogue known as “Global Awareness” is also held. UWC-Mostar’s educational model thereby engages a high degree of student-led learning opportunities to exercise leadership and ‘glocal’ engagement. UWC-Mostar’s approach represents an important model for fully integrated transformative peace pedagogy at the secondary school level.

## Practical Questions<sup>85</sup>

Practically speaking, opening up the curriculum to sensitive and controversial issues raises pedagogical questions for teachers, including:

- How to design a participatory approach to teaching controversial issues through, for example, making study visits to sites of memory, screening and discussion of documentaries, exhibitions and multimedia, other creative ways of teaching which grab attention of young people;
- How to respond to conflicting truth-claims among students, including whether to take sides on an issue – so that the teacher does not feel compromised or the students sense that there is a ‘hidden agenda’;
- How to protect the sensitivities of students from different backgrounds and cultures and of those with a personal or family involvement in the topic - so that students do not feel embarrassed, victimized or alienated, or are subject to harassment or bullying;
- How to defuse tension and prevent discussions from over-heating – so that classroom control is maintained and students are able to discuss freely;
- How to encourage students to listen to other people’s points of view - so that students come to respect other people and appreciate their opinions;
- How to handle controversial issues even-handedly without detailed background knowledge or trustworthy sources of evidence on a topic – so that teachers do not feel compromised or vulnerable to criticisms of partiality or incompetence;
- How to respond to unexpected questions about controversial issues and deal with insensitive remarks – so that the teacher’s integrity is maintained, and other students do not feel hurt or offended.

School leaders also need to reflect on such issues as:

- How to support classroom teachers in their teaching of controversial issues;
- How to motivate and build capacity in disengaged and risk-avoiding teachers to approach controversial issues;
- How to manage the spread of discussion about controversial issues from the classroom out into the corridors, playground or other spaces;
- How to develop and promote a supportive democratic culture across the school;
- How to address the anxieties of parents and others in the community or in the media who have concerns about the appropriateness of teaching such issues in school and/or of ways in which they are taught.

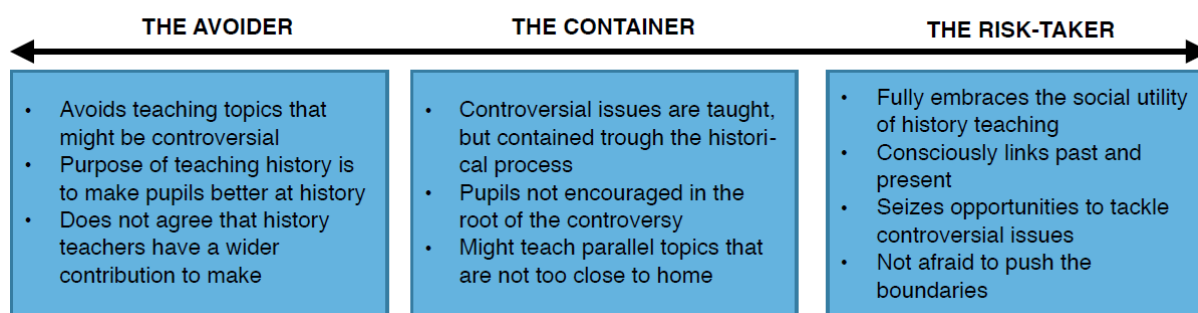
Education experts and authorities also need to reflect on:

- How to undertake revision of school curricula and textbooks with respect to controversial issues, including but not only in the subject areas of history, civic education, geography, language and literature.

## Teachers’ Continuum of Risk-Taking<sup>86</sup>

Research has found that teachers often adopt one of three positions in relation to difficult and sensitive topics:

Figure 16: Continuum of risk-taking, Kitson and McCully, 2005



As explained by Maric & Jovanovic (2017, p. 32), “On one end of the continuum is the avoider type of educator, representing avoidance of any controversies and issues that might spark fierce discussion and emotional reactions of students in the classroom... On the other end of the continuum, the risk-taker educator seizes opportunities to refer to contemporary uses and abuses of history and embrace the social role of history. In the middle of the continuum are the teachers that deal with controversies but only through their historical dimension, that way containing the discussion and steering away from topics that could be emotional.”

The model also provides insight into different attitudes towards the purpose of history teaching. Teachers who think history teaching should make a contribution to wider society and play a role in the contemporary world take more risks and bring in difficult issues precisely for the purpose of engaging young people in understanding the historical and social roots of ethical dilemmas in the present. Teachers who completely avoid these kinds of issues tend to regard history education through a narrower lens with little utility for the present day.

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**Questions for Reflection:**

- *When it comes to discussing the region’s past, do you consider yourself ‘an avoider’, ‘a container’ or ‘a risk-taker’?*
  - *What would enable you to open up the conversation further?*
- 

From the perspective of constructive remembrance and reconciliation, a deep engagement with history is absolutely essential for helping students acquire insights into how and why the recent conflicts occurred, and what choices the legacies of those conflicts now set before them as citizens. Students must learn that, for good and for ill, people in the past and present have made a difference in the world and shifted the course of history. In other words, **students should learn that their choices and actions matter. History doesn’t just “happen”, it is created by the choices that individuals make. History is an action that we can all take part in.** Young people need not be passive or subject to the tide of historical forces or the actions of the powerful, but can rather play an active role in shaping the course of history.

### Multiple Roles in History

It is important to look beyond the victim-perpetrator dichotomy in histories of conflict and violence to see and understand other roles in these stories, including those of bystanders, rescuers, collaborators, resisters, and unifiers. This can be done through collecting additional sources, if available, or conducting oral history research from people in the community, along with inviting guest speakers. By **looking at history “from below”**, not just from the perspective of leaders and high-level political and military strategies, students can gain more nuanced understandings of what was happening in a particular

time and place, what decisions people had to make and why, and how issues or roles in history are not always black and white.

### **Good Practice Example: Ask Your Grandparents**

In **Albania**, the Institute for Democracy Media and Culture with the support of Konrad Adenauer Foundation has run an annual “Ask Your Grandparents” competition which aims at raising awareness of young people and of Albanian society about the importance of dealing with the past. In its third edition, young people aged 15–19 were invited to reflect individually or as a team on Albania’s past (1944– 1997) through a creative work in one of the three categories—multimedia, essay, or visual arts—on the theme the motto #Tell1Story. From 1 September to 15 October 2018, 430 high school students from 43 schools all over Albania submitted 312 works on the country’s communist past. Powerful artistic and media creations especially made an impact on wider audiences. While some competitions award students with material prizes (money, tablets, smartphones), this project awarded winners with travel. Winners were brought together to share their projects and participate in study visits to memorial sites across the Western Balkans, which enhanced their civic education by enriching their knowledge and strengthening their desire to learn more about their country’s past.

### **Historical Empathy**

Empathy is one of the key competences needed for constructive remembrance and reconciliation. Historical empathy is about understanding the likely motivation and causal factors for people’s actions, leading up to and during key historical events. Historical empathy is gained through engaging with historical material and acquiring a level of knowledge of the time. One may or may not come to identify or sympathise with the beliefs and actions of the historical figure. Even if students disagree entirely with them, historical empathy enables students to understand those actions in historical context. Learning about the past through the eyes of individuals also helps students to personalise what might otherwise be seen as a distant phenomenon that is hard to relate to. For example, hearing the story of a single Jewish family or a named soldier can help students see the Holocaust in a different light than when it is taught only from the angle of key political and military figures. In the case of the Western Balkans, young people can be engaged more actively in critically reflecting on the past by listening to the life experiences of witnesses to the wars in Yugoslavia and the dictatorship in Albania, followed by a moderated discussion.

### **Value Judgements and Normative Relativism**

In interpreting historical events, it is important to avoid normative relativism – that is, the idea that what is right and wrong is purely contextual and that there are no universal principles in this respect. While social norms vary in different contexts and do change over time, this does not mean that all behaviours can be considered equally acceptable or justifiable. For example, crimes against humanity are so-called because they destroy the essential foundations of human life and dignity. As such, they transgress fundamental ethical limits that are not only valid in the present time and context, but across all times and all contexts. Perpetrators of crimes against humanity may try to justify the actions they committed, but this does not change the ethically abhorrent character of the actions themselves, nor the damage that they caused to immediate victims and successor generations. Not all cases of ethical judgement are so clear, however. When addressing complex and sensitive issues, it is important for teachers and trainers to develop a coherent framework in order to facilitate classroom discussions on

the ethical and moral dimensions of history. In this respect, teachers and trainers should help young people to distinguish between (1) personal and group values, beliefs and norms which can vary considerably, and (2) internationally ratified legal and normative frameworks which provide a common basis for defining and defending universal human rights.

### Comparing Instances of Violence and Injustice

Teachers and students may be tempted to compare historical instances of violence and injustice, such as comparing the features or figures of different massacres or genocides. This should be avoided. There are great cognitive and emotive risks involved in such comparisons, including the risk of relativizing, ranking and dismissing the significance of the harm and suffering caused by these events in the lives and communities of those affected them. Nothing productive can be gained from such an approach. Each episode of collective violence is unique, including the constellation of factors that enabled it to occur and the consequences of those events for the affected individuals and society, and for humanity as a whole. Each instance of human suffering that is studied should therefore be examined in its own context, and within a framework that upholds the value and importance of human life and dignity.

### Avoiding Trivialisation

Sometimes, because of discomfort or a lack of understanding, young people trivialise serious issues or devalue the feelings of individuals and groups towards those issues. Teachers should guide students to be attentive and respectful towards serious issues and towards the feelings of others. This can be done by guiding students to explore their own discomfort, of which they may not be immediately aware. If a student is trivialising a topic by dismissing or making fun of it, the teacher or trainer may ask them questions about what they are feeling on this topic and what the individuals in the historical episode may have felt. In this way, you can help bring the student to awareness of his/her emotive and cognitive state and nurture their empathy, understanding and critical thinking about the topic being discussed.

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#### Questions for Reflection:

- *What preparations do you need make before teaching controversial topics?*
  - *What strategies are useful for constructively managing 'hot' moments in the classroom?*
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## Preparing to Teach Controversial Issues

Teachers need to prepare themselves to deal with the challenges of addressing difficult / sensitive / controversial issues in the classroom. This Toolkit provides some guidelines and tips for how to prepare for and present such topics, and how to manage classroom climate and interactions so that the positive learning outcomes can be gained. Gaining an understanding of the emotive and cognitive aspects of learning and their influence on student engagement will help teachers and trainers to manage difficult dialogues and emotional exchanges in the classroom. As students are guided to practice the skills of dialogue on controversial issues, they will feel more confident to voice their thoughts and disagreements, and to consider the views of others.

To support this effort, the Council of Europe (2015) offers some practical suggestions related to:

- Teacher personal awareness and self-reflection;
- Awareness of the nature of controversial issues and the challenges they pose;
- Awareness of the make-up of the class and school environment;
- Ability to use and apply a range of teaching styles;

- Creation of an appropriate classroom atmosphere and supporting democratic school culture;
- Introducing students to frameworks and strategies;
- Eschewing the role of 'knowledgeable expert';
- Training students to identify bias;
- Ability to plan and manage discussion effectively;
- Ability to use and apply a range of specialised teaching techniques;
- Involving other stakeholders and teachers.

### Six Considerations for Teaching Controversial Issues

Six considerations should be taken into account by teachers and trainers when preparing to discuss controversial issues with young people:<sup>87</sup>

1. **Awareness of bias:** Teachers should be aware of and sensitive to the way their own values, belief and experience of issues is likely to affect the way they deal with them in the classroom. Teachers need to be vigilant to their own bias when introducing controversial issues into the classroom. This relates both the selection of the material that is presented and the analysis of that material. Students should be encouraged to become 'bias busters', learning to distinguish opinion from fact and spotting emotive language and hearsay in media sources. It also related to "how teachers deal with their own experiences and opinions, and, in particular, whether or not they choose to share them" with their students, as well as "how teachers deal with students' experiences and opinions, particularly where students and/or their families may be directly or indirectly involved in a controversial issue."
2. **Awareness of student sensitivities:** Balancing students' freedom of expression with concern for other students' emotions and self-esteem is another area for awareness. Learning how to discuss controversial issues without eliciting the negativity among peers, the censure of teachers, or self-censorship by students is important. Having a working knowledge of the range of potential sensitivities in each class will be helpful.
3. **Classroom climate and control:** Classroom discussions can "overheat" and "underheat". Teachers may encounter highly emotional discussions, polarized opinions, expressions of prejudice, unquestioning consensus, apathy and so on. To prevent "overheating", teachers can use strategies to help defuse confrontation so that discussions do not spin out of control or spill out beyond the classroom. Sometimes, teachers are "confronted by a wall of apathy. This can be a particular challenge when addressing long-standing controversial issues where the various opinions and positions are well known and so well-rehearsed that they do not spark interest for students or the teacher." Knowing how to engage with the topic in a new or unconventional way can help. Both of these situations require careful preparation on the part of the teacher, continuous reflective practice, the ability to respond flexibly and to think on one's feet. Teachers will benefit from familiarizing themselves with the advantages and disadvantages of the four teaching approaches suggested by Stradling et al (1984) – i.e., 'neutral chairperson', 'balanced' approach, 'devil's advocate' and 'stated commitment'.
4. **Building in expert knowledge:** Controversial issues are often complex and dynamic, particularly those which are intermingled with contemporary concerns. To untangle them often requires "at least some knowledge of the economic, sociological, political, historical and psychological factors involved". It can be difficult for teachers and trainers to gain mastery of the issue in all its dimensions. A number of strategies can be used to build expertise as needed, including gathering student questions to research and answer on another day, engaging students

themselves in research, watching documentaries, inviting guest speakers and/or organisations with experience of particular issue to speak with the class, and/or going on educational excursions. By teaching through enquiry-based or problem-based learning, teachers can take on the role of facilitators, prompting student inquiry and debate, ‘scaffolding’ their interactions as they ask questions of each other and of the issue, and introducing relevant material, ideas and arguments when required.

5. **Dealing with spontaneous questions and remarks:** Teachers will sometimes encounter spontaneous remarks or questions of a controversial nature made by the students. Such questions can elicit strong emotions among students as well as the teacher, offend their identity and/or values. Insensitive questions can also trigger teachers’ own traumatic memories from the war or raise war-time dilemmas that teachers feel uncomfortable explaining to students. They may open issues which the teacher is afraid will elicit negative reactions from superiors or parents, or that demand answers for things that teachers simply don’t have answers for. In the context of the Western Balkans, some of the challenging remarks that teachers have encountered include:

- *“Why should we listen? It’s all propaganda anyway.”*
- *“All of the problems in our society are ‘their’ fault.”*
- *“Are you going to tell us again what we should think in this lesson?”*
- *“People did what they had to to survive; anyway, ‘they’ started it.”*
- *“Teacher, you always sit-on-the-fence when we discuss issues, don’t you have any real opinions?”*
- *“Our leaders talk about democracy but mostly act as oligarchs, and you adults do nothing about it.”*
- *“Parents only teach hate to their children today.”*
- *“You can teach us that, but I will get the truth at home.”*
- *“What happened in the past happened and we can’t change it; better to focus on the present.”*
- *“You never let us discuss ‘real issues’ in our community because you’re scared of what authorities will do to you if they found out.”*
- *“Adults don’t care about our needs and never really listen to what we say.”*
- *“Why should we try to change anything when it won’t make a difference?”*

Which strategies one uses to respond to such remarks and questions will depend upon the teacher’s level of comfort. In every case, it is important to stay cool in these moments and have strategies for constructively handling the situation. Ideally, these “hot” moments can be turned into learning opportunities. (See the ‘Help’ section of this toolkit for suggestions).

6. **Ability to use and apply a range of specialized teaching strategies:** In addition to the general approaches, or teaching styles, which a teacher may adopt when teaching controversial subject-matter, a number of more specialised teaching strategies are advocated. These strategies are designed for use with specific problems, such as: highly emotional discussions, polarization of opinion, expressions of extreme prejudice, unquestioning consensus, apathy and so on. Six such strategies include<sup>88</sup>:

**Distancing** – using analogies or parallels – geographical, historical or imaginary – to approach a highly sensitive within the class, school or local community indirectly rather than facing it ‘head-on’.

**De-personalising** – introducing society-orientated rather than person-orientated language when presenting an issue – e.g., using ‘someone’ or ‘society’ instead of ‘you’ or ‘your’ when addressing students, especially when some or all students have a personal connection with an issue and feel particularly sensitive about it.

**Compensatory** – introducing new information, ideas or arguments when students are expressing strongly-held views based on ignorance, the minority is being bullied by the majority or there is an unquestioning consensus.

**Empathetic** – introducing activities to help students see an issue from someone else’s perspective, particularly when it involves groups which are unpopular with some or all of the students, the issue includes prejudice or discrimination against a particular group, or the issue is remote from students’ lives.

**Exploratory** – introducing enquiry-based or problem-solving activities when an issue is not well defined or particularly complex.

**Engaging** – introducing personally relevant or otherwise highly engaging material or activities when students are apathetic and express no opinions or feelings about an issue.

## Facts vs. Opinions

Before approaching controversial issues, it is very important that students learn to **distinguish facts from opinions**.<sup>89</sup> To discuss controversial issues constructively, it is vital that students understand the difference between facts and opinions, so that the objective and subjective dimensions of the issue being discussed can be distinguished and properly evaluated before attempting to draw conclusions.

**A fact** is something that has actually taken place or is known to have existed and which can be validated with evidence. Facts are strictly defined and can be measured, observed and proven. Facts are derived from research and study and make statements true. Facts are based on real occurrences which can be observed, tested and verified, i.e. supported by proofs, statistics, documentation, etc. Therefore, a fact is a verifiable truth or reality. The interpretation or value judgement of facts represents an opinion.

**An opinion** is a personal view or judgment about a subject, that may or may not be substantiated by facts. An opinion is a subjective statement which cannot be proved true or false. An opinion represents what a person thinks or feels about something or someone. Opinions are highly influenced by a person’s feelings, thoughts, perspective, desires, attitude, experiences, understanding, beliefs, values, etc. Due to individual differences, every person’s opinion on a particular matter may be different. An individual’s own opinion on a given issue may change over time.

Further differences between fact and opinion include the following:

- a) Fact is an objective reality whereas opinion is a subjective statement.
- b) The fact can be verified or proved to be true. Opinion is the expression of personal judgment or belief about something.
- c) Fact relies on observation or research while opinion is based on assumption.
- d) Facts explain what actually happened. Opinion represents a perception of what happened and its significance.

- e) A fact is an unchangeable reality of the particular event, while opinions about events can and do change.
- f) A fact can be universally agreed and does not differ from person to person. Opinions vary from person to person, and even change within the same person.
- g) Facts are expressed with unbiased words. Opinion is expressed with biased words.
- h) Facts are robust in the face of debate, whereas opinions may be swayed and discredited.

### Fact vs. Opinion Comparison Chart<sup>90</sup>

	FACT	OPINION
<b>Meaning</b>	Fact refers to something that can be verified or proved to be true.	Opinion refers to a judgement or belief about something.
<b>Based on</b>	Observation or research.	Assumption or personal view.
<b>What is it?</b>	Objective reality	Subjective statement
<b>Verification</b>	Possible	Not possible
<b>Represents</b>	Something really happened	A perception about something
<b>Change</b>	Universal	Differs from person to person
<b>Words</b>	Shown with unbiased words.	Expressed with biased words.
<b>Debatable</b>	No	Yes
<b>Influence</b>	Facts have significant power to influence others.	Opinions have limited power to influence others.

### Critical Engagement with Information Sources and Narratives<sup>91</sup>

In addition to distinguishing between facts and opinions, constructive remembrance and reconciliation relies on developing students' capacities to critically engage with historical sources. This means learning how to analyse both the content and the uses of historical sources, including strengthening their ability to recognize and unpack the mechanisms by which historical sources and information can be manipulated in contemporary narratives. Students must learn to use analytical and critical thinking skills to assess written and visual material. Likewise, students need to learn to assess the motives and trustworthiness of interpretations of historical sources and information in social and political narratives. This is an important step in building resilience to manipulation when examining controversial issues.

**Social media** is a particularly powerful influencer among adolescents and youth today. Teachers and trainers must be aware that young people's use of the internet and social media may be very different from their own use and should develop strategies for ensuring that students are mindful of both the benefits and the potential dangers of e-media. While the internet and social media have radically increased access to information, learning, exchange and collaboration for people around the world, that same access has significantly increased the risk of being exposed to false and deliberately misleading content. You people can be particularly vulnerable to online content and spaces that promote radicalisation of views based on ideologies of intolerance and extremism.

### Challenging dominant narratives<sup>92</sup>

Students should also be helped to understand ways in which history can be (mis)used to promote, legitimize and motivate certain interests, politics, ideologies and beliefs. Give them opportunities to

challenge, discuss and deconstruct unsubstantiated assumptions, myths and master narratives by providing them with facts, evidence, and arguments. Engage them in critical analysis of such interpretations. Explore with your students how the past is remembered, how historical narratives are constructed and negotiated over time and how the way in which events are remembered can lead to further conflict and violence (e.g. how the memory of the Second World War was exploited in the 1990s to stir fear and invoke aggression). Be careful not to use account of the recent wars to foster fear. For example, do not use lessons on the wars of the 1990s as a pretext to send a message that relations with different groups are not possible. Help students to engage in open discourse, personal reflection, critical thinking and enquiry. In this way, they will be empowered to construct their own sense of meaning about the past and clarify their own values and choices for the future.

### **Good Practice Example: “Learning History that is not yet History”**

The project ‘Learning history that is not yet History’ was implemented by EuroClio<sup>93</sup>, in cooperation with partners Dokumenta, Hipmont<sup>94</sup>, EuroClio HIP BiH<sup>95</sup>, Association for Social History<sup>96</sup>, EuroClio Serbia and the Association for the Education and Promotion of Human Rights.<sup>97</sup> The project was implemented in Bosnia-Herzegovina, Croatia, Montenegro and Serbia in 2016 – 2017, and in 2019 it received the Global Pluralism Award.<sup>98</sup>

EuroClio is the biggest organization in Europe gathering history teachers, educators and experts who are working with the difficult topics of history education through observant, responsive and multiperspective, inclusive ways. The history of the 1990s wars in the former Yugoslavia remains a sensitive and controversial issue in all countries of the Western Balkans. In some countries, these topics have been introduced in lessons, and in others only partially or not at all. This is a period that is remembered in different and often very contradictory and mutually exclusive ways.

To facilitate teaching about this difficult history in schools, EuroClio and its partners launched the project ‘Learning history that is not yet History’ to find ways to approach the topics of the 1990’s wars. The project resulted in a website<sup>99</sup> which serves as a repository of educational materials, with more than 100 different materials, including teaching materials, historical sources, databases of historical sources, literature, websites, projects and initiatives of relevant organizations, museum exhibitions, documentaries and feature films. History experts from the region also wrote the document ‘How to understand the history that is not passing/Kako razumijeti prošlost koja ne prolazi’, with recommendations for responsible teaching about the wars of Yugoslavia. A third product was the workshop ‘Wars in pictures/Ratovi u slikama’, created by Bojana Dujković Blagojević (BiH) and Nataša Kostić (RS) which resulted in the creation of a pedagogical tool by the same name. The objective of the project was to raise awareness of the importance of remembrance and the development of a common history and values, by stimulating debate and reflection among teachers, educators and students of these topics.

In Serbia the project was approved by the Ministry of Education (MoE) and their program was included in the teacher professional development program, which is a list of trainings available to Serbian teachers.<sup>100</sup> While not obligatory, more than 400 teachers and about 80 history students in Serbia have taken part. In BiH, 90 teachers participated in professional development workshops<sup>101</sup> and 30 history students participated in the program at the University of Sarajevo. In Croatia, 30 teachers participated in the teacher trainings seminar.

## Module 3: Summary of Key Learnings

- **Dealing with the Past (DwP)** is a term used to describe a long-term process aimed at establishing a culture of recognition, accountability, rule of law and reconciliation in societies that have experienced and are still affected by the legacies of violent conflict and/or gross human rights violations.
- **Transitional justice** refers to a range of measures undertaken by governmental and non-governmental actors to confront impunity, seek effective redress for and prevent recurrence of large-scale human rights abuses (whether systemic or in the context of violent conflict). Transitional justice instruments include truth commissions, criminal prosecutions, reparations, as well as legal and institutional reforms
- **Reconciliation** is *“a process that involves mutual recognition of a common violent past and the transformation of harmful relationships and behaviour to promote a shared future towards sustainable peace”* (Lederach, 1997; Bloomfield, 2003). It involves bringing people together in shared experience, cooperation and ongoing exchange in order to build new pathways to both remembrance and the future.
- **Constructive remembrance** is about examining and discussing the events of the past as a basis for strengthening the foundations of reconciliation. It combines a multiperspectival approach to historical facts, a critical approach to their interpretations, and a searching discussion of their meaning for the present and future of society.
- Dealing with past and present conflicts in society necessitates a willingness to discuss **“sensitive” and controversial issues**. The ability to participate constructively in “difficult conversations” is key to addressing concerns in a way that unites rather than divides communities.
- **Schools have an important role to play** in helping young people acquire the competences needed to discuss sensitive and controversial issues in the spirit of a democratic and inclusive society.
- **Teachers can and should prepare themselves** to manage discussion of difficult subjects in the classroom. They can do so by attending to bias, sensitivities, classroom climate, and group dynamics. They can build in subject expertise, choose from a range of suitable teaching strategies and acquire techniques for dealing with spontaneous questions, remarks and “hot” moments. Further tips on how to handle sensitive discussions in the classroom are elaborated in Part 6 of this Toolkit.

## Module 3: Learning Activities

	Activity	Theme	Method	Outcomes	Duration	Level	Page
3.1	Intro to controversial issues	Discussing what are 'controversial issues' and why are they important?	Mind mapping and brainstorming	Ability to define 'controversial issues', and give relevant examples and reasons for teaching them	30 min	3	168
3.2	Hot or cold?	Exploring what makes an issue controversial	Ranking exercise	Awareness of factors that can make an issue controversial and the challenges they may pose for the classroom	20 min	2	171
3.3	Human Likert Scale	Initiating students into complex and controversial issues	Physical activity	Awareness of attitudinal differences on complex and controversial topics	10-15 min	1	173
3.4	Building on Difficult Ground	Exploring why dealing with the past is a necessary foundation for building peace	Hands-on metaphor	Understanding of the groundwork needed to ensure sustainable peace and reconciliation	30-40 min	3	174
3.5	Assortment of Attitudes	Reflecting on common attitudes towards dealing with the past	Card activity	Ability to think critically about common attempts to dismiss dealing with the past	20-30 min	2	177
3.6	Baggage check	Reflecting on how teachers' personal beliefs and values impact on their teaching of controversial issues	Small group discussion and personal reflection	Awareness of how one's own beliefs and values can influence the framing of a controversial issue	45 min	4	180
3.7	Roles and Perspectives in War	Reflecting on the multiplicity of roles often played by individuals and nations in war	Film	Appreciation of the blurriness between victim and perpetrator that can occur in complex conflicts like those in the Former Yugoslavia	2 hours	3	182
3.8	What is a Monument?	Understanding the social and political functions of public monuments	Card activity	Ability to define the social and political functions of a monument; ability to 'read' a monument in historic and contemporary context	90 min	3	184
3.9	Are these my memories?	Reflecting on received memories from different perspectives	Independent research, informal interviews, personal reflection	Ability to distinguish between personal and official memory; to reflect critically on the role of memory narratives and the	120 min + 60 min	4	188

				creation of monuments			
3.10	My Ideal Monument	Promoting constructive remembrance and reconciliation through inclusive monuments	Creative project	Ability to articulate an inclusive narrative and represent the concept as a monument	60 min	3	189
3.11	Born in the 2000s / Ask Your Grandparents	Engaging in intergenerational dialogue on memories of the region's past	Independent project, oral history and arts	Awareness of life in 1990s through intergenerational dialogue; ability to articulate shifts in attitudes and perspectives between generations; Ability to represent reflections through creative media	90 min	3	190
3.12	Visiting a Site of Memory	Reflecting on histories of human violence and the uses of historical memory	Visit to museum, memorial site, internment camp or labour camp	Ability to analyse memories by combining artefacts, expert knowledge, personal reflection and dialogue	Several hours	4	192
3.13	Transitional Justice	Introducing transitional justice principles and instruments	Mind mapping and presentation	Awareness of transitional justice instruments for dealing with the past	60 min	2	196
3.14	Reconciliation	Introducing reconciliation and identifying steps towards reconciliation in the Western Balkans	Mind mapping, poem	Ability to define 'reconciliation' and its requirements. Ability to envision inclusive remembrance practices that contribute to reconciliation.	120 min	4	206

### Activity 3.1: Intro to Controversial Issues<sup>102</sup>

**Introduction/Aim:** Learning to engage with controversial issues is essential for constructive remembrance and reconciliation. This competence is also foundational to a culture of democracy and human rights. Engaging with controversial issues develops independent thinking and fosters intercultural dialogue, tolerance and respect for others, as well as a critical approach to the media and the ability to resolve differences without resort to violence. This activity introduces the concept of controversial issues and consider the arguments for teaching controversial issues in classrooms and schools.

**Outcomes / Competences:** Participants are able to give a formal definition of the term ‘controversial issues’. Participants are able to identify current examples of issues coming under this definition. Participants are aware of and understand the arguments for teaching controversial issues in school.

**Duration:** 30 minutes

**Preparation/Materials:** You will need a flipchart and pens, or the handout “Discussing Controversial Issues” You will need PowerPoint slides, a laptop and a projector. Your slides should summarize what controversial issues are and why discussing them are important in education for democratic citizenship and human rights. Some suggested content is provided below. This should include:

- A definition of the term ‘controversial issues’;
- Factors that make a topic controversial to discuss with young people in school;
- Some current examples of controversial issues (see Activity 3.2 for ideas);
- A list of reasons for teaching controversial issues.

#### Instructions:

1. Use the Power point slides to introduce the definition of controversial issues.
2. In discussion format, elicit from the group some current examples of issues which would be considered controversial (include both long-standing and more recent issues).
3. Continue the discussion, eliciting from the group some factors that can make discussing these topics in school sensitive.
4. Create a two-column table on the flipchart, labelled “Pros” and “Cons”. Invite the group to share ideas for and against discussing controversial issues with young people. Complete the suggestions with some of the reasons outlined below.
5. **Debrief** the activity to see how participants feel about these
6. Acknowledge that despite good reasons for discussing controversial issues in school, the practice of doing so can be challenging.

#### Suggestions for the PowerPoint content:

**Definition:** “Controversial issues” are issues which arouse strong feelings and divide opinion in communities and in society.

#### Reasons for teaching about controversial issues:

- **Society:** Controversial issues are by their nature significant issues in the life of society – learning about these should be part of every young person’s social and political education.
- **Democracy:** Debating controversial issues is part of the democratic process – it helps young people to develop competences of democratic citizenship, such as open-mindedness, curiosity, willingness to understand the other, tolerance, and non-violent conflict resolution.

- **Clarity:** Young people are bombarded by contradictory information on controversial issues every day through media and communication technologies - they need help to make sense of and deal with it.
- **Truth:** The media often present controversial issues in partial and misleading ways – schools should help young people gain a balanced understanding of issues which have the potential to make such a difference to their lives.
- **Confidence:** There are new controversies arising all the time – by learning how to deal with controversial issues now young people will be better prepared to deal with them in the future.
- **Reasoning:** Investigating controversial issues demands a range of critical thinking and analytical skills – it helps young people to learn how to weigh up evidence, detect bias and make judgments on the basis of reason and evidence.
- **Maturity:** Engaging with controversial issues can make a positive contribution to young peoples' personal and emotional development – it helps them to understand their emotions and clarify their values, become better learners and more confident individuals.
- **Actuality:** Teaching about controversy issues involves real-life, up-to-date issues – they help to bring citizenship and human rights education to life.
- **Curiosity:** Students very often raise controversial issues themselves regardless of the topic of the lesson – it is better for the teacher to be prepared in advance for how to deal with such events than to have to respond 'off the cuff'.

**Extension:** In preparing to teach controversial issues, teachers and trainers may help each other by reflecting on the following questions: <sup>103</sup>

#### **The role of the teacher**

- Whose side should the teacher take in an argument?
- How can the teacher avoid criticisms of bias or indoctrination?

#### **Classroom climate and control**

1. How can the teacher foster a safer learning environment?
2. How can the teacher keep control in the classroom?

#### **The teacher's knowledge of the issues**

- How can the teacher ensure that they know about the issue(s) being addressed?
- How can they come across as knowledgeable about the issue(s)?

#### **The personal experiences and reactions of young people to the issues**

- How can they reduce the risk of students getting upset or offended?
- How do they handle it if students get upset?

#### **Timeframe**

- How do they fit all this into a lesson or series of lessons?
- Where do they draw the line in terms of how long an issue is discussed?

## HANDOUT

**Discussing Controversial Issues**

Pros (Benefits)	Cons (Risks)
<i>Can be supported by...</i>	<i>Can be caused by...</i>

### Activity 3.2: Hot or Cold?<sup>104</sup>

**Introduction/Aim:** Why are some issues controversial? What makes some issues more controversial than others? The following activity is designed to help participants explore the factors that make issues controversial and the challenges posed by different types of issue in the classroom and school. The aim of this activity is to explore the different factors that make issues controversial and the challenges posed by different types of issue in the classroom and school.

**Outcomes:** Participants are aware of the sorts of factors that make issues controversial. Participants recognise the challenges that different types of issue pose in the classroom and school.

**Duration:** 20 minutes

**Materials:** You will need sticky notes – several for each participant, Three large labels - ‘HOT’, ‘COLD’ and ‘LUKEWARM’, A blank wall, Handouts

**Preparation:** Find an area of blank wall and attach a large label saying ‘HOT’ at one end. Attach another label saying ‘COLD’ at the other end, and one saying ‘LUKEWARM’ in the middle. Make copies of the Handout (see below) on factors that make issues controversial – one for each participant – or convert it into a Power point slide.

#### Instructions:

1. Give participants some 5-6 sticky notes.
2. Ask them to think of examples of controversial issues (in general, or on a specific topic such as conflicts in the Western Balkans from the 1990s to the present day) and write one on each of their sticky notes. Some possibilities include:

- |                                      |   |
|--------------------------------------|---|
| ● Stem-cell research                 | ● Violence at home  |
| ● Abortions                          | ● Interethnic violence among youth                                |
| ● Gay rights                         | ● Left/right & religious radicalisation                           |
| ● Prejudice & hate speech            | ● Interethnic friendships & dating                                |
| ● Racism                             | ● The 1990s wars  |
| ● Genocide / Srebrenica              | ● Policies towards present-day migrants & refugees in the Balkans |
| ● ICTY trials & war crimes denials   |   |
| ● Corruption in society / in schools |   |

These can be clustered if needed in three categories: Classic controversies (abortion, etc.), Contemporary controversies (corruption, etc.), Dealing with the Past controversies (war crimes, etc.)

3. Ask them to stick each of their sticky notes on the wall in the position that indicates how comfortable or uncomfortable they feel it is in their society/classroom/family today - COLD for completely comfortable, HOT for too hot to handle and ‘LUKEWARM’ for no feelings either way.

**Tip:** This exercise is best done in silence. It allows participants to develop and express their own concerns and anxieties without being influenced by anyone else.

4. Give them a few minutes to look at the issues other people have chosen and where they have positioned them.

5. **Debrief:** Arrange chairs into a circle for discussion and ask the participants to share how they felt about this exercise and the different responses that they and others have offered.

**Variations:** There are several variant exercises on the same theme, any one of which may be used in preference to the one above:

- **Human Likert scale** - A line is marked out across the room with tape or a piece of string. The facilitator/ trainer reads a statement from a list of potentially controversial issues, and participants position themselves silently on the line according to how comfortable or uncomfortable they feel about discussing it – HOT/ uncomfortable at one end and COLD/competely comfortable at the other end. Once students have situated themselves along the scale ask some of the students to share why they decided to stand where they did.
- **Graffiti wall** - A space on the wall is designated as the 'Graffiti Wall'. Participants write their controversial issues on 'sticky notes and stick them on the wall with comments about how comfortable or uncomfortable they feel about discussing them. They read what others have written and add their own comments on sticky notes.

**KEY LEARNINGS FOR YOUR GROUP:**

- Issues are controversial when they invoke strongly opposed opinions and feelings, usually grounded in people's value systems and/or political orientations.
- An issue may be considered controversial by one person but not another.
- Understanding what makes an issue controversial is the first step to understanding different points of view.
- By using skills in active listening, critical thinking and intercultural dialogue, young people can consider controversial issues from different perspectives before drawing their own conclusion on the matter.

### Activity 3.3: Human Likert Scale

**Introduction/Aim:** This is a variation of the activity ‘Hot or Cold?’ which can be used with younger participants as a basis for beginning discussion on a difficult topic of your choice. In this exercise, students to move around the learning space to represent where they stand on a given topic/question/statement. This method is a participatory and safe way to initiate students into complex and controversial issues. The aim of this activity is to practice sharing opinions and reflections on a sample controversial theme or topic.

**Duration:** 10-15 minutes

**Preparation:** You will need to prepare in advance a few controversial statements related to the subject you are introducing. Students will need to be able to move freely around the room.

#### Instructions:

- Have all students stand up in the middle of the room.
- Explain that the topic you are about to study is considered controversial and that people have contrasting views about it.
- Explain that you are going to introduce the topic by reading some statements / arguments that have been made in the media/ politics/ history textbooks, and they will have a chance to express their view ‘silently’ along a continuum of ‘agree’ to ‘disagree’.
- “Move to the left side of the room if you agree with the statement and move to the right side of the room if you disagree with the statement. You may also stand in the middle or anywhere else along the scale to reflect your views.”
- Read a statement and wait for students to move to the position that reflects their views.
- For example, if you are introducing the topic of intergroup relations, sample controversial statements might be:
  - *“Boys and girls of different religions should be allowed to date and marry each other.”*
  - *“It is natural that people should want to stay with their own (national/ religious/ linguistic/ racial) group.”*
- Once students have situated themselves along the scale ask some of the students to share why they decided to stand where they did.
- Have students return to their seats and **debrief** the activity by asking them how they felt about it, before following up with a more substantial presentation of the subject.

#### Variations:

- “Take A Stand” – have students stand up if they agree with a statement.
- “Step to the Line” – have students line up in a row. If they agree with the statement they step up to the line. Once on the line students are asked if they want to share why they stepped up.
- “Cross the Line” – have students cross the line if they agree with a statement or remain on the other side of the line if they disagree with the statement. Once they are facing each other the two sides can engage in a quick debate about why they agree or disagree with a statement.

### Activity 3.4: Building on Difficult Ground

**Introduction/Aim:** Using the metaphor of “building on difficult ground”, the purpose of this activity is help participants understand why it is important to address the legacies of the past as a foundation for building sustainable peacebuilding in the Western Balkans.

**Outcomes:** Participants will:

- Understand and be able to use the metaphor of “building a house on difficult ground” to explain the challenges and necessary preparations associated with building peace in a post-conflict setting;
- Be able to relate this metaphor to the Western Balkans context;
- Acquire a greater appreciation of why Dealing with the Past is a necessary foundation for sustainable peace.

**Duration:** 30-40 minutes

**Resources:** Images of construction that is hampered by difficult ground conditions (examples provided below)

**Tips for facilitators:**

- Keep the pace going. Invite responses but if there is little engagement, give a few examples, invite again, listen, then move to next question.
- Prompt discussion by asking: What else? Can you give an example?

**Instructions:**

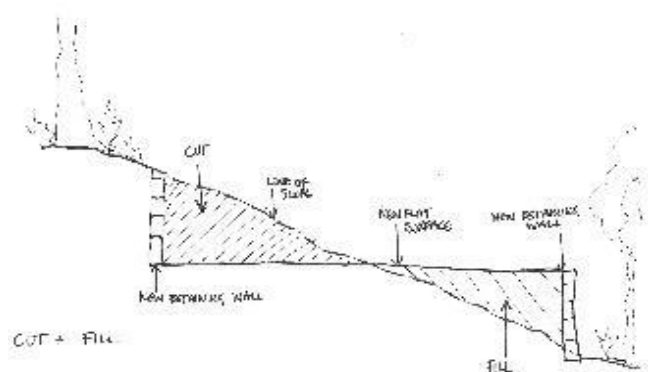
Use the following script and questions to introduce and explore the metaphor of ‘building peace on difficult ground’:

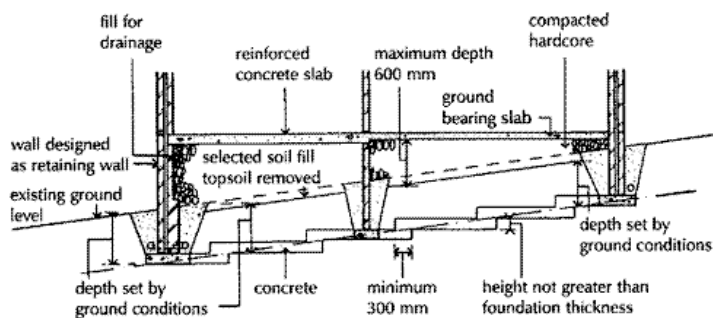
1. *Hands up anyone who has ever tried to build a house or structure? When we want to build a good and solid house, we want a solid ground. What can make the ground uneven / unstable / unbuildable?*

Examples may include: rocks, trees, sloping land, hard ground, holes, sand/swamp land, unstable ground, old structures, dangerous materials, etc.

Other examples: restrictions, lack of approvals, inclement weather, etc.

Share sample images, like the following, that show how builders need to prepare the ground before starting construction:

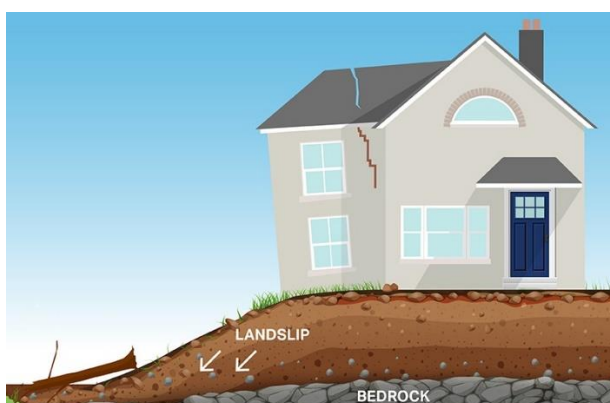
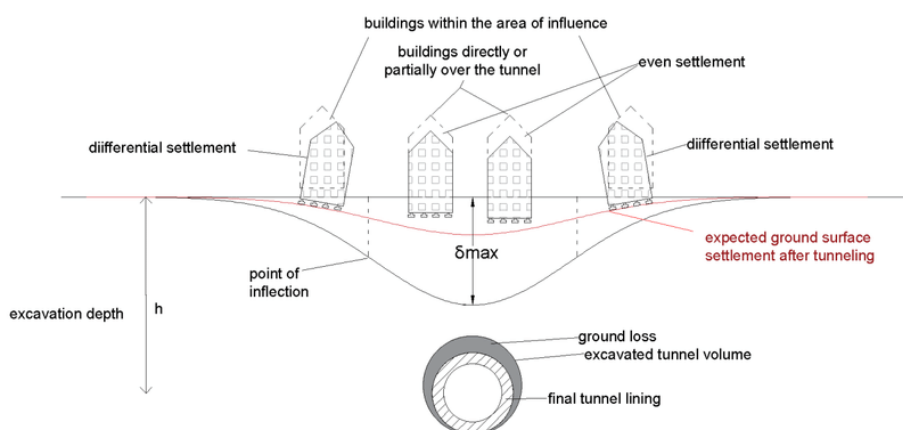




2. *What can happen during/after building if the poor ground conditions were ignored?*

Examples may include: the building can subside (go into the ground), crack, get water leaks, risk sliding, collapsing, etc.

Share sample images, like the following, that show what can happen when a house is built on uneven / unstable ground:



3. *How might this be a metaphor for peacebuilding in the WB?*

Examples may include: The peacebuilding process can be unstable, perceived as unjust, become interrupted, progress unevenly across the region, remain vulnerable to conflict escalations, collapse with future generations, etc.

4. *During the past 20+ years, what issues or 'ground conditions' have made the peacebuilding and reconciliation processes difficult?*

Examples may include: avoidance of addressing the past, biased perspectives of the past, lack of clear and reliable information, mutual blaming, revisionism, cultures of silence, impunity for war crimes, propaganda, unaddressed grievances, lack of recognition & remorse, persistent 'enemy' narratives and intergroup prejudices, intergenerational transmission of trauma and grievances, non-engagement with the topic in schools / curricula / teacher training, etc.

5. *What is needed to create a solid foundation for building sustainable peace in the Western Balkans? Metaphorically speaking, what can be done to break down obstacles, fill gaps, level the ground, create a solid foundation?*

Examples may include: be willing to discuss the past in order to understand it and learn from what went wrong; have opportunities to do so; have factual information about the past; have tools of intercultural dialogue, critical thinking and empathy to examine events and their impacts on the lives of people from multiple perspectives; have a shared framework of peacebuilding values to recognize harms as harms, and to seek inclusive strategies for recognition, reparation and sustainable peacebuilding, etc.

Other examples: have support from leaders; have training and resources to know how to address these topics; etc.

Use the remaining minutes to summarize with your group some of the key ideas that were shared.

**Extension:** This activity can be combined with a fun, quick, preliminary hands-on creative exercise in which participants have to build a structure such as a tower on an uneven or obstructed surface. They can then use their own experience to relate better to the metaphor.

**KEY LEARNINGS FOR YOUR GROUP:**

- Building peace is like building a house.
- It is important not only to have a **vision** of the peace we want to build, but also to assess the **terrain** on which one intends to build, to prepare and secure the ground, to have a **framework** and **methods** for doing so, and to have the **tools** needed to do the building work.
- Foundational work needs to be done to ensure that the peace we build will be stable and sustainable.
- After violent conflict, preparing the ground for peace needs: truth-seeking and truth-telling, rejection of propaganda, rejection of denial, acknowledgement of what happened and its effects on the lives of people from multiple perspectives, condemnation of violence and abuse, promoting dialogue, trust-building, collaboration, making symbolic reparations, and demonstrating commitment to shared remembrance and prevention.

### Activity 3.5: Assortment of Attitudes<sup>105</sup>

**Introduction/Aim:** The purpose of this exercise is to identify participants' attitudes towards remembering and discussing histories and legacies of conflict, war, violence and oppression, and to think about the implications of such attitudes for the ability of society to succeed in building sustainable peace.

and that it is useful not to neglect any of them; and to form an honest and objective opinion about perspectives and attitudes relating to these difficult histories.

**Outcomes:** Participants will:

- Recognize how, in conflict-affected societies, many common attitudes seek to ignore, suppress or deny the past;
- Recognize and critically reflect upon their own attitude(s) towards the past;
- Recognize that histories of war and oppression are multi-dimensional;
- Be able to articulate why addressing the past and its legacies is important for building sustainable peace.

**Duration:** 20-30 minutes

**Resources:** Flipchart, A3 paper, markers, paper strips and/or photocopy of attitude cards, scissors

**Preparation:**

In advance, photocopy and cut out the cards included at the end of this lesson. If needed, add a few more cards with familiar attitudes towards the past that are heard in the local community. This exercise may be done in plenary or in small groups.

**Instructions:**

1. Prior to the activity, the facilitator prepares an assortment of attitudes and opinions which are usually expressed about and in relation to the 1990s wars in the former Yugoslavia and the dictatorship in Albania, and writes them down on paper strips. The facilitator can also cut out the attitudes and opinions written on the handout at the end of this lesson description and pick them randomly from a bowl.
2. The facilitator asks participants the following question in order to gauge their initial knowledge and opinions about the Bosnian war. The facilitator listens to the answers without commenting on or rejecting them, but rather attempts to clarify or direct the answer if necessary: *Have you ever heard or read comments or attitudes about the Bosnian war? Where? What are they?*
3. Then, the facilitator invites willing participants to draw a strip of paper from the bowl, to read what it says out loud and comment on it briefly, as if answering the question: *Do you support or oppose this statement? Why?*
4. Following the drawing of and commenting on the statements and attitudes, the facilitator asks one or two participants, according to the remaining time, to comment on the content of another participant's paper, without interference from the facilitator, unless necessary.
5. The facilitator explains that the statements written on the paper strips are part of what is usually said about the Bosnian war, that some of these are preconceived notions, and that we should, therefore, build our opinions and shape our attitudes based on accurate, reliable

and objective opinions, free from prejudice. The opinions and attitudes revolve around the following themes:

- The memory of war in school: timing, content, style and historian
- The relationship between past and future
- How the war began and how it ended
- Reconciliation
- Civil peace

6. The facilitator holds a general discussion, initiated by the following questions:

- How can we create a dialogue about the Bosnian war in schools?
- In your opinion, has the war in Bosnia ended? If yes, what are the indications for that?
- How can we deduce lessons from the war?

#### Attitudes Towards the Past – ‘Cards’ Handout:

It is better to forget the past so that we can build the future.	Discussion of the atrocities of the Balkans wars, such as massacres, ethnic cleansing, and rape, should be avoided in schools
The only history that matters is the history of my own society and people.	There is no problem discussing the 1990s conflicts with students, only the names of perpetrators should be left out.
There is no common truth about the region's recent history, and therefore we should not seek it.	History textbooks should only contain elements on which all parties agree and should leave out contentious issues.
Only time can heal the wounds of the past; not education.	The problems in our society today have nothing to do with the events of the 1990s.
Students should only learn what will make them proud of their nation.	Until a comprehensive history of the war is written, we should not discuss it.
It is inevitable; history repeats itself. Learning from the past will make no difference in that.	Talking about the past makes certain communities feel bad, like they are guilty, so we should avoid this topic.
Young generations these days do not want to know about the 1990s conflicts, so we should not teach it.	The reasons for the Balkans 1990s wars no longer exist, therefore it is not necessary to discuss them.

Our societies have learned useful lessons from the past for preventing conflict and violence in the future.

Opening the subject of the past will only renew tensions and fuel conflicts.

### Activity 3.6: Baggage Check<sup>106</sup>

**Introduction/Aim:** This activity is for teachers and trainers. Everyone carries round with them values, beliefs and experiences (including traumas) that affect the way we see the world and operate in it. This is sometimes referred to metaphorically as ‘baggage’. Often the influence of the baggage we carry in our lives goes unnoticed. We do not recognize that our experience is filtered by it, or how it creates subtle (and not-so-subtle) biases in the way we present issues, especially sensitive and controversial ones, to others. Teachers are not different in this respect. The exercise which follows helps participants explore the way teachers’ beliefs, values and experiences can affect their attitudes towards sensitive and controversial issues, and to encourage participants to reflect on the impact of their own beliefs, values and experiences on how they handle issues in the classroom and school.

**Outcomes:** Participants will:

- Understand how their personal beliefs, values and experience could influence the way they approach sensitive and controversial issues;
- Better monitor and keep in check their own personal biases when discussing sensitive issues.

**Duration:** 45 minutes

**Resources:** Sets of discussion cards for each group, Blank cards, Some small bags, Flipchart & pen

**Preparation:**

Prepare in advance some imaginary “teacher profiles” on cards. Some examples are proposed below from the Western Balkans context, but others can and should be prepared that are appropriate to your context. The profiles should use familiar names and represent plausible profiles in the local community. Participants will be organised in small groups. Each small group will need to have the complete set of cards, so make enough copies. Organize the sets in small bags or containers. You will also need some blank cards, one for each participant, for the end of the exercise.

**Instructions:**

1. Divide participants into small groups.
2. Give each group a bag containing a set of discussion cards. Explain that each card contains information about a teacher (no one they know!).
3. Tell groups to pick one of the teachers (cards) out of their bag at random.
4. Ask them to read the information about the teacher on their card and discuss how they think it might influence the position that person takes on controversial issues, such as the region’s past, and the way he or she handles them in the classroom and school. (Note: the discussion may give rise to **stereotypes – these can and should be challenged** as a way of nuancing reflection how diverse people can be both within and between social identity groups.)
5. Give groups a few minutes to talk about this, then repeat the process two or three times with some more cards.
6. Re-arrange the chairs into a circle and ask for a few volunteers to report on their conclusions – taking the cards one by one and noting any disagreements between the interpretations of different groups as they go on.
7. Introduce and explain the notion of ‘baggage’ and its relevance for teaching controversial issues.

**Discussion:**

1. Lead a discussion on the way teachers' experiences, beliefs and values can influence their handling of controversial issues, e.g., How easy is it for teachers to identify their own prejudices, assumptions and biases?
2. Draw the discussion to a close by asking participants to reflect personally on their own experiences, beliefs and values and how these might influence their handling of controversial issues.
3. Give each participant a blank card on which to write a sentence about themselves using the model of the discussion cards. Encourage them to reflect seriously on this and its implications for how they approach issues in the classroom and school. Tell them that this is for their private use only and does not have to be shared with anyone else. The exercise should be done in silence.
4. After 3 or 4 minutes allow those who want to share their thoughts to find a partner to talk to, but emphasise that this is not compulsory. The period of self-reflection at the end is essential to this exercise. It is important to reserve sufficient time for it.

### Sample discussion cards

<p><b>Sanja</b> is a teacher of geography. She is the child of a mixed marriage. She feels strongly about the unity of the people of Former Yugoslavia and doesn't support arguments for separation on the basis of linguistic or religious distinctiveness.</p>	<p><b>Snejzana</b> is a teacher of Croatian language from a small, ethnically divided town. She loves the uniqueness of the Croatian language. She doesn't mind that there are some students in her school from other nationalities, so long as they don't speak other languages in class.</p>
<p><b>Mira</b> is a teacher of information technology at a Serb gymnasium. Her husband, who was a soldier in the war "doesn't talk" and is angry a lot of the time. Mira's children have married and divorced people from other religions. She's sympathetic to the fact that Muslims suffered disproportionate losses during the BiH war but doesn't like them "insisting on the victim narrative". It makes her "feel bad."</p>	<p><b>Bojan</b> is a teacher of democracy and human rights in Belgrade. He has been involved in anti-fascist and other human rights 'watchdog' activities since he was a youth. Neither he nor his father participated in the military.</p>
<p><b>Seid</b> is a teacher of Islamic religion. As a young man, he was a prisoner of war and experienced torture. For him, restoring humanity to victims and perpetrators of the war requires both spiritual growth and accountability for the crimes committed.</p>	<p><b>Marija</b> is a teacher of history. Her school director has not approved the request to buy new history textbooks in over 10 years. She recognizes that there are incomplete and biased narratives in there, but her students "read everything, unfortunately".</p>

### KEY LEARNINGS FOR YOUR GROUP:

- No one is completely 'neutral' in their approach to history.
- Everyone has biases and perspectives based on life experiences, worldviews, education, culture and sometimes trauma.
- Becoming aware of our own personal biases, beliefs, values, and perspective, indeed our own 'baggage', helps us to approach sensitive issues with greater candour and objectivity.

### Activity 3.7: Roles and Perspectives in War<sup>107</sup>

**Introduction / Aim:** To reflect on the complexity of roles played by individuals and nations in multi-sided wars such as those that characterised the breakdown of the Former Yugoslavia. While there are sometimes clear binaries in situations of violent conflict, the complex social and political forces that shape wars and combat means that, depending upon one's perspective, it is also possible to become both victim and/or perpetrator and/or bystander and/or upstander.

**Outcomes / Competences:** Participants will recognize that wars are complex scenarios in which individuals and nations often play multiple roles that vary according to the situation and the particular interaction. Participants will be able to recount some of the key actors and complexities associated with the 1990s war in Bosnia and Herzegovina.

**Duration:** 2 hours

**Preparation:** Get access to the film "Ničija zemlja | No man's land" (Original language: <https://www.youtube.com/watch?v=vmrIUjRcEok>). English sub-titled version is available for rent or purchase on Amazon.com.

#### Instructions:

1. Explain the students that they will be watching an award-winning fictional representation of a set of events that take place in the context of the Bosnian war. Explain that the purpose of watching the film will be to reflect on the complexity of wars and perspectives in war.

2. Watch the film with the group.

3. After watching the film, allow students 20 minutes to reflect individually in their journals on the following questions. Bring the group back together and have a discussion on each, inviting students to share their views.

- *What are the main messages conveyed by the film? What do you think of them?*
- *What do the characters in the film have in common? What distinguishes them from each other?*
- *Which character did you sympathize with the most, and why?*
- *How did each character deal with the circumstances of the war, each from his/her position?*
- *Which of the characters do you consider to be a victim, and which do you consider to be a perpetrator at the time of the war? Why?*
- *How did the film portray people's daily living conditions during the war?*
- *Are there still remnants of the Bosnian war to this day? What are they?*
- *What does the film's title "No Man's Land" mean to you?*

4. Conclude by asking the group what they feel is the value of watching and discussing films like "No Man's Land".

#### Tips:

When analyzing any documentary or film, it is important to focus on the following points:

- Identifying the main messages of the documentary. Maximum 70% of the message reaches the audience through their viewing of the documentary. The remaining 30% of the message is understood through discussions and the exchange of ideas.
- Analyzing the main characters, their behaviors and attitudes, etc.
- Analyzing the coherence and succession of the events in time and space
- Understanding the economic, social and political conditions surrounding the documentary

- Analyzing the different aesthetic aspects: the actors' performance, costumes, lighting, colors, score, sound effects, etc.

When facilitating the discussion about the documentary, it is important to pay attention to the following rules:

- The duration of the discussion should not exceed 30 minutes
- Encouraging participants to actively participate and freely express their opinions
- Listening actively to the speakers and making sure that most students participate
- Preventing the monopolization of the conversation by any particular person, and avoiding digressions, redundancies or boredom
- Interference when necessary whenever conflict arises among participants, in order to redirect the conversation or the discussion
- Summarizing and connecting attitudes and highlighting conclusions

#### **KEY LEARNINGS FOR YOUR GROUP:**

- Rarely is anyone completely 'neutral' in war;
- Individual factors intermix with societal dynamics, shaped in turn by presenting circumstances, political narratives, and institutional rules and norms;
- In the midst of intergroup conflict, personal and social identities and roles can overlap in complex ways that influence an individual's decisions, motivations and behaviours;
- Ultimately, each action and inaction is the outcome of a choice;
- It is our choices for which we are ultimately responsible.

### Activity 3.8: What is a Monument?<sup>108</sup>

**Introduction / Aim:** To understand remembrance as both mourning and contestation. In this lesson, participants will begin to examine historical contexts and explore different perspectives. They will focus on the process of memorialisation and explore different ways in which individuals, communities and societies respond to different forms of social trauma. The participants will be challenged to reflect on the messages conveyed.

**Outcomes / Competences:** By the end of this activity, participants will:

- Understand that monuments are only one form of remembrance;
- Understand why monuments are established and by whom, and what the monument's message, local and design tell us about their possible significance in society;
- Be able to employ multiperspectivity and a critical, reflective approach in understanding the complexity and sensitivity of monuments and their role in memory and remembrance.
- Be able to reflect upon and compare the mechanisms and the processes of memorialisation in different countries, including their own.

**Duration:** 90 minutes

**Preparation / Materials:** Flip chart and pens. On the flipchart have the word "monument" written in large capital letters. You will need a few case studies of monuments for small group work in Step 3. These can be found in the MemorInMotion pedagogical tool that is available online<sup>109</sup> or you can create your own. You will need copies of the Guide "How to Read a Monument" for handout to small groups.

**Instructions:** Steps 1 and 2 are about defining "what is a monument". Steps 3 and 4 are about presenting "the biography of a monument".

#### Step 1: Brainstorm (10 min)

- Ask the participants "What does the word monument mean to you?" Let them write down one thought or idea per sticky note.
- Ask a participant to collect the sticky notes and place them around the word "monument" on the flipchart. Read them out loud.
- Ask the participants about the differences and similarities they see in the collected responses.
- Try to group the sticky notes in themes that will be discussed later in the exercise. For example, history & memory vs. present-day, emotions vs. events, aesthetics vs. message & experience.

#### Step 2: Discuss the following questions: (20 min)

- Are monuments always about history? If not, why are they important in the present?
- Who establishes monuments and why? Ask them to think about different actors (victims, veterans, politicians, activists, and artists) and their reasons for establishing the monuments (mourning, honoring, educating, blaming, provoking, informing, etc.)
- In what other ways is history presented? Brainstorm about other ways people remember history (cemeteries, commemorations, family stories, television, books, education, museums, etc.)

- Why might establishing a monument be difficult and contested? Ask them to think about emotions, feelings, intrusive wartime experiences connected to monuments that can evoke strong reactions. Ask about the interest of different actors, such as politicians, for example.

### Step 3: Small group work (60 min)

1. Divide the participants in small groups of 4-6 persons. Ask these “research groups” to discover monuments across Europe with the help of the inquiry “guide” (see below), which allow them to “read” a monument. Hand out the case studies and guide.
2. Announce that the groups will have 30 minutes to complete their research work and an additional 30 minutes to design together a short presentation (poster or PowerPoint) about their respective monuments which they will present to the group.
3. After 1 hour, bring the groups together and have them take turns presenting. (30 min total)
4. **Debrief** the activity with the following questions:
  - a. How was it to conduct this activity? What new things did you learn about monuments?
  - b. Did you observe any similarities among the monuments in different countries? Think of the aesthetics, the messages, and the reasons behind these similarities.
  - c. Did you observe any differences among the monuments in different countries? Again, think of the aesthetics, the messages, and the reasons behind these differences. (e.g. time distance from the originating event, the origin of the conflict or peace agreement, the current socio-political climate, etc.)
5. **Extension:** Time allowing, the group may be invited to discuss and debate the following questions<sup>110</sup>:
  - a. How visible should monuments be?
  - b. How explicit should they be?
  - c. When the former regime disappears, what should happen with the monuments? Should they be destroyed? Moved away? Kept in place? Restored? Transformed?

### GUIDE “HOW TO READ A MONUMENT”:

1. **Historical event:**
  - To what historical event is this monument related?
2. **Creation of the monument:**
  - Who initiated the creation of this monument and what was the decision-making process?
  - When was it built and in which context?
  - How was it financed?
  - When, how and by whom was it inaugurated?
3. **The monument itself and its function:**
  - What kind of location is this? (authentic/symbolic/far away/prominent)
  - What form/design does it have? (abstract/figurative/traditional/modern)
  - What symbols does it (not) use? (religious/political/emotional)
  - What inscription/text is there?
  - What perspective/message does it want to present concerning the related historical event? (inclusive/exclusive, honoring/blaming, denying/educating)
  - For or against whom is the monument? (victims/perpetrators/helpers)
  - Who is the message addressed to? (language: locals/foreigners)

- Does the monument communicate with and engage the visitor?
4. **The life of the monument “after”:**
    - How does the monument look today? (protected/damaged)
    - Has the form or the message been changed?
    - Is it used for commemorations or other activities?
    - Is it part of every-day (city) life and if so, how is it used?
  5. **Reception and perception / reactions to the monument:**
    - How did people react when it was planned/constructed?
    - Did the monument provoke discussions/controversies?
    - How do people perceive the monument now?
  6. **Reflecting forward**
    - What should happen to monuments of a former regime once it disappears?
    - Should they be destroyed? Moved away? Kept in place? Restored? Transformed?

**Extension:** (30 min)

1. Choose one of the monuments presented. Divide the group into small groups of 4-6 participants.
2. Give them each a “Standpoint” card representing one of the following perspectives:
  - a. A civilian who had personal experience during the war
  - b. A veteran who was fighting during the war
  - c. A tourist who just arrived in the city and passes by the monument
  - d. The neighbour who lives next to the monument
  - e. The activist that opposes the monument
  - f. The artist that created the monument.
3. Have each small group answer the question, “What is my opinion about this monument?”, from the perspective of that standpoint, as though they were that person. (10 min)
4. Have one person from each group summarize the views of the standpoint they were given (10 min).
5. Discuss with the group: (5 min)
  - a. What are the reasons for the differences in opinion between these different standpoints? (temporal/physical distance, active/nonactive role in the events, personal/political (dis)interest, etc.
  - b. What additional points of view could/should be considered?
  - c. What is your opinion about this monument?

**KEY LEARNINGS FOR YOUR GROUP:**

- Monuments and memorialisation are among the different ways in which individuals, communities and societies respond to forms of social trauma.
- Monuments represent selective memories and interpretations of historical events.
- They are created by different types of actors for different purposes as a form of public witnessing.
- The subjective nature of monuments and their presence in public spaces means that they are often controversial.
- Historical controversies are universal, but each country has its own difficult events to commemorate.

- Understanding the “biography” of a monument can be a helpful way to discuss different perspectives on history and the memories that individuals, communities and societies choose to remember and forget.

### Activity 3.9: Are these My Memories / Monuments?<sup>111</sup>

**Introduction / Aim:** This activity extends the process of exploring monuments introduced in Activity 3.8 by having students engage with their own community and family memories and inviting them to reflect on whether and how monuments express their own views on history.

**Outcomes / Competences:** Participants are aware of monuments in their own region. Participants are able to distinguish between personal memory and official memory. Participants are able to take a critical stand in reflecting upon the role of historical memory and the creation of monuments.

**Duration:** 2 hours out-of-class work and 1 hour in class

#### Instructions:

- Ask participants to look for a monument close to their home.
- **As homework**, they should do the following three things:
  - Conduct some background research on the monument (via internet, library).
  - Visit the monument and take a photo of it.
  - Interview 1-2 persons about the monument (e.g. family members, neighbours, acquaintances, or strangers if safe to do so), preferably at the monument site itself (e.g. what they know about, why they came to see it, what they feel about it, etc.)
  - Prepare a presentation about it.
- Back together, each person presents their monument and what they found to the group.
- **Debrief** the activity by discussing such questions as:
  - What did you learn from this activity? What was easy / difficult about it?
  - Do the monuments we've seen here present a complete picture of the war? Why/why not?
  - What is the difference between the personal memories you heard, and the official history depicted in the monument?
  - Do you feel some stories are missing?
- **Extension:** What would you suggest as a monument? (See Activity 3.10)

#### KEY LEARNINGS FOR YOUR GROUP:

- There are places of memory all around us that we may or may not be aware of.
- The meanings attached to those places of memory can be multiple and may differ significantly depending upon what side of that historical event we identify with.
- Personal memories and official memories may or may not align.
- Official memories are often selective, contributing to political narratives and myths that are designed to strengthen nation-building.
- Looking critically and empathetically at sites of memory from different perspectives enables us to understand history more fully and to recognize the role of monuments in promoting conflict and peace.

### Activity 3.10: My Ideal Monument for Remembrance and Reconciliation<sup>112</sup>

**Introduction / Aim:** To explore the role of art in creating group memory in a public space; to reflect on symbolic ways to memorialise difficult pasts so as to promote both remembrance and reconciliation. This activity should be conducted after learning about monuments in previous activities (“What is a monument?” and “Are these my memories / monuments?”)

**Outcomes / Competences:** Participants are able to think creatively about different visions and messages of monuments; are able to express and critically discuss their ideas; are able to prepare a create project and relate it to their own role and responsibility in making history.

**Preparation / Materials:** large sheets of blank paper for each participant

**Duration:** 60 minutes

#### Instructions:

1. Give each participant a big sheet of paper.
2. Ask participants to think about a historical person, event or “lesson” that they feel should be memorialised with a monument. Have them write it down in the top corner of their paper.
3. Ask them to draw or mind-map or describe what their ideal monument would look like (if there were no limit on resources). It could be an improvement on an existing monument or a completely new one. *The monument should serve not only the purpose of remembrance, but also healing and reconciliation.*
4. Give them 60 minutes to work on it. While doing so, they should consider the following:
  - Where would it be located?
  - What message is it intended to send and to whom?
  - What image(s), symbol(s), text(s) would it have or avoid?
  - What feeling would it be intended to create?
  - Who, ideally, would they collaborate with to design and make it?
  - How would people be expected to use it?
  - In what way(s) would it contribute to constructive remembrance and reconciliation?
5. Although they may be in-process, put all the posters on the wall to form a gallery of monuments. Invite participants to briefly present their work to the rest of the group. Ask them to explain:
  - Why did you choose this particular historical event, person or “lesson”?
  - What message do you want to convey with this monument?
6. **Debrief** the activity with the group by discussing together:
  - How did you feel during this activity? What did you find easy / difficult about it?
  - What differences and similarities do you find between the monuments (form, message, location, design, etc.) What element do you especially like?
  - Do you think young people should have a say in which monuments are built? Why/why not?

#### KEY LEARNINGS FOR YOUR GROUP:

- Everyone has a role to play in making history and a responsibility to contribute to society.
- Young people can contribute to a public Culture of Remembrance through self-expression, creativity and collaboration.
- It is important to be courageous in taking a stand for one’s own ideas, especially for the cause of building a more inclusive, just and peaceful society.

### Activity 3.11: Born in the 2000s / Ask Your Grandparents<sup>113</sup>

**Introduction:** More than twenty-five years have passed since the dissolution of the Former Yugoslavia and Eastern European communist block – events which unleashed the 1990s wars in the Balkans along with major political, economic and social transitions. The younger generations born in the 2000s have little direct recollection of the past. Their “memories” are influenced by the aftermath of these upheavals in their families and communities, and their own experiences of societal transition and ongoing challenges. This activity invites young people to collect and reflect on first-hand memories from people who witnessed that turbulent period of history, and then to use their creativity to reflect on the present and future of their society.

**Outcomes:** Participants will:

- Connect their family history to their society
- Exercise innovation in presenting a topic
- Create clear and powerful messages about the past, present and/or future

**Duration:** 2 x 45 minutes

**Instructions:**

One class session will be needed to introduce the project. The project itself will be done as homework. Another class period will be needed to share and discuss students’ creations.

Using either essay-writing (max 3 pages), multimedia (max 4 minutes long) or visual arts (max A1 size), answer all of the questions below:

- *What does the 1990s mean to you?*
- *How does your family speak about events of the 1990s?*
- *How do the memories of your grandparents\* shape your impressions of that period?*
- *What is your personal wish regarding the future of your society?*
- *How can the past be a bridge to the future?*

\*Students may collect stories not just from grandparents but also from older relatives, teachers, neighbours, etc.).

To realise their project, students may need to make use of such techniques as document research (looking into historical sources), field research (including oral history interviews), curating skills (gathering objects and/or images together on a theme to tell a story), as well as analytical and creative skills.

When students have completed their projects, they may be presented in class and/or to a wider audience. (To see some examples of student-created projects related to this activity in Albania, visit: <https://idmc.al/en/communist-terminologist.html>)

**Debrief** the activity with students by asking them to discuss such questions as:

1. What did you find easy / difficult about this project?
2. What surprised you about what you found?
3. How do you feel about the 1990s now and its relationship to the present and future?
4. Why should we know about our pasts?
5. What would you like to share with your grandchildren as a memory from the present period in history? (something that has already happened in your life/society, or something that you hope will happen)

Help the participants arrive at the understanding that history does not simply “happen”, it is made, as is memory. What we remember and how we reflect on it is important. How we connect the past to the future and use it to inform our own choices and actions transforms us into actors that are today shaping the future society and future memories.

**KEY LEARNINGS FOR YOUR GROUP:**

- Older generations are a valuable source of information and impressions about the past.
- Their memories are shaped by their life experiences, as well as the education, values and beliefs that they received growing up.
- Today’s generations – having different experiences and perhaps different values and beliefs – view the past from a different perspective and may interpret it in different ways than their grandparents.
- Bringing these different reflections together offers an opportunity to understand how history is in a continuous process of evolution, and how we each play a part in shaping the past, the present and the future.

### Activity 3.12: Visiting a Site of Memory

**Introduction:** Viewing memory documentaries and visiting memory sites, such as former internment camps, prisons, war memorials, and museums, offers opportunities for deeper reflection on the key events and legacies of the Western Balkans' difficult past. A memory site visit often brings together first-hand sources, such as artefacts, with living witnesses and/or historians who offer multiple perspectives on the site and its meanings. Visitors who belong to "memory" and "post-memory" generations also bring their own interpretive frames to the site.

**Aim:** This activity helps young people to become familiar with and think critically about the past of their region and raises their awareness about the legacies of the past in present times. It helps them to better understand current challenges in their countries and offers opportunities for reconciliation with others who engaged in building a more inclusive, just and democratic society.

**Outcomes:** Participants are able to describe the significance of a memory site and its place in the history of the Western Balkans. Participants are able to cite evidence from first-hand sources about the site and connect it to expert accounts and/or debates. Participants are able to express some personal reflections on the memory site.

**Duration:** several hours

#### Instructions:

1. Undertake a guided visit, if possible, to at least one, if not several, sites of memory in the Western Balkans (see list of some suggested sites below). It may be possible to invite living witnesses associated with the site to share their life-story (e.g. former persecuted or former political prisoners in Albania). In this way, young people hear both a professional historical overview of the site but also the oral history of one or several witnesses.
2. If a physical visit is not possible, view one or several documentaries about memory sites (see some suggestions below).
3. Prior to the visit/viewing, orient students to the nature of the site/documentary and explain why you will be studying it together. Let them know in advance that the topic can be difficult as it may include painful memories and give rise to conflicted feelings.
4. Use the following basic questions to guide discussion and reflection on the memory site or documentary:
  - a. Who / what is this memory site dedicated to?
  - b. What happened here during this event / period? Do you regard it as just or unjust?
  - c. What were the living conditions of people during this historical event / period?
  - d. Who held power at this time and what did they do with their power?
  - e. What moral dilemmas arose in this event / period?
  - f. What choices did people make and what were the consequences?
  - g. How did people respond to the events at the time? How have they responded since?
  - h. What questions does this memory site raise for you?
5. Additional questions for discussion may be drawn from the guide "How to Read a Monument" that was introduced in Activity 3.5.

#### Tip: Dealing with Emotions at Sites of Memory<sup>114</sup>

Visits to memorial sites and museums often involve both knowledge and feelings. A memorial site or museum fulfils the function of bringing history "closer" to the visitor. Students may feel sadness, distress or anger about the wrongs and sufferings that people endured. These feelings can lead students to become more engaged, increasing their interest in the subject, but they can also

overwhelm students and block the learning process. As teachers, it is important to consider how people will relate to the emotional content of the visit, as well as being aware that one cannot make assumptions about how things will turn out. It can be valuable to discuss things with the students beforehand and agree on which rules will apply for the visit. Students should also be aware that some historical sites are also burial places which deserve respect: certain behaviour might cause disturbance to other visitors. As teachers, you might also want to prepare yourself for your own reactions and make decisions about how much of your own sentiments should be communicated to the students. This obviously depends very much on you yourself, your relationship with your students, and your own teaching situation.

**Activity to Process Feelings<sup>115</sup>:** Teachers can promote learning by helping students to process their feelings in connection with a visit. Try the following:

- It is normal that at exhibitions and sites there are some objects, photographs, stories or physical structures that make a greater impression than others on individual visitors.
- Ask the students to choose one such object and to describe it by sketching, writing or drawing. In this way, students can quickly find an outlet for their feelings, and this will often make it easier to move on to a new stage in the learning process or change to another theme.
- During the follow-up work after the visit, students can use their drawings or notes to recall memories of the visit and link them to the theme discussed.

### Some Documentaries and Sites of Memory in the Western Balkans 6:

#### **Albania:**

- Documentary Film: "Children of the dictatorship" and discussion with experts in the field of dealing with the past in Albania. <https://idmc.al/en/documentary-children-of-the-dictatorship.html>
- Documentary Film: "Memory of a Country that Forgot to Forget" and discussion with experts in the field of Dealing with the Past in Albania: <https://idmc.al/en/documentary-the-memory-of-a-country.html>
- Documentary Film: "AZIZI". <https://filmfreeway.com/Azizi>
- Documentary Film: "Mall per me kendue". <https://kujto.al/mall-per-me-kendue/>
- Guided visits in Tirana, Albania: Bunk'Art (<https://www.bunkart.al>) and House of Leaves (<http://muzeugjethi.gov.al/?lang=en>)
- Guided visits in Shkodra: Site of Witness and Memory (<http://www.vdkshkoder.com>), Memorial of former Persecuted in Shkodra (built on 2019) (<https://www.starplus-tv.com/shkoder-ngrihet-memoriali-perkujtimor-ne-nder-te-brezave-qe-vuajten-persekucionin-komunist/>), Marubi Museum (<http://albania.al/activity/culture/marubi-national-museum-of-photography/>) and places of worship (Franciscan Church, the Cathedral, the Museum and Sigmantine Sisters Assembly) which were forbidden to fulfil their religious function during communism in order to destroy religious faith or to house new institutions.
- Guided visit in Rreshen: Notorious prison and labour camp "Spac prison"
- Guided visit in Tepelena: Former Internment Camp of Tepelena
- Guided visits in Lushnje: Barracks of the internment villages such as Saver village, and city's Internment and Deportations' Memorial from 1954–1991
- Guided visit in Gjirokastra: "Musine Kokalari" House Museum and Gjirokastra prison inside the castle

#### **Bosnia and Herzegovina:**

- Documentary Film: "What kind of memorials do we want to build?" / "Kakve memorijale želimo da gradimo?" <https://www.youtube.com/watch?v=yzxDJrGzXeQ> (English version), [https://www.youtube.com/watch?v=M11XqkFP\\_0Y](https://www.youtube.com/watch?v=M11XqkFP_0Y) (BHS version)
- Guided visit to Srebrenica Genocide Memorial, Potočari: <https://www.potocarimc.org/>

- Guided visit to Prijedor: Omarska, Keraterm and Trnopolje concentration camps, Mrakovica Monument and Museum on the Kozara battle (<http://www.memorylab-europe.eu/memorymap/prijedor>)
- Guided visit in Mostar: Museum of War and Genocide Victims (1992-1995) (<https://www.facebook.com/Muzej-žrtava-rata-i-genocida-1992-1995-223154371601228/>), Partisan Cemetery, Old Mostar Bridge
- Guided visit in Sarajevo: Tunnel of Hope (<https://tunelspasa.ba/#Dobrodošli>), War Childhood Museum (<https://warchildhood.org/museum/>), "Besieged Sarajevo" exhibition in the History Museum of BiH, as well as Frontlines around Sarajevo
- Video clips: "Memory Walk Sarajevo": Film clips made by youngsters from Sarajevo and Istočno-Sarajevo, Bosnia and Herzegovina during Memory Walk workshop, featuring monuments and their reception by citizens:
  - Sarajevo Roses: <http://www.youtube.com/watch?v=cbZLMMrJJEw>
  - Milan Simović Monument: <http://www.youtube.com/watch?v=5HaWtIOYwks>
  - Vraca Memorial Park: <http://www.youtube.com/watch?v=irdHHnNdaDw>
  - Behind the Scenes: <http://www.youtube.com/watch?v=rtHQSUNkDjg>

#### **Kosovo:**

- Guided visit in Pristina: Gazimestan monument (<https://en.wikipedia.org/wiki/Gazimestan>), "Brotherhood and Unity" monument (<https://www.spomenikdatabase.org/pristina>),
- Visit to Landovica: "Boro and Ramiz" monument (<https://www.spomenikdatabase.org/landovica>)
- Guided visit in Prekaz: Memorial Complex "Adem Jashari" (<https://ademjashari.rks-gov.net/en/kompleksi-memorial>)

#### **Montenegro:**

- Visit in Podgorica: Prison camp "Morinj" (<http://media.cgo-cce.org/2014/12/cgo-cce-proces-suocavanja-sa-prosloscu-u-cg-slucaj-morinj.pdf>)
- Guided visits in Nikšić: Monument to the killed partisans under the Trebjesa hill, Monument to the national hero Ljubo Cupic

#### **North Macedonia:**

- Visits to the Albanian Mother memorial in Zajas, the Museum of Communist Party of Macedonia in Tetovo, and the Macedonian Memorial of 2001 Conflict in Neprošteno Village

#### **Serbia:**

- Guided visit in Belgrade: Museum of Yugoslavia (<https://www.muzej-jugoslavije.org/en/>), Jajinci Park (<https://www.spomenikdatabase.org/jajinci>), Staro Sajmište concentration camp (<http://www.starosajmiste.info/en/project/about-us>)

For more resources, see: MemoryLab (<http://www.memorylab-europe.eu/>) and SpomenikDatabase (<https://www.spomenikdatabase.org/>)

### **KEY LEARNINGS FOR YOUR GROUP:**

- Visiting sites of memory and interacting with victims builds younger generations' capacities to understand historical events and their shifting significance over time.
- It is important to process both knowledge and feelings related to sites of memory.
- Through engaging with sites of memory, young people become participants in societal reflections on the impacts of intolerance, abuse of power, hatred and war, and gain a deeper appreciation of the importance of peace, tolerance, democracy, human rights, non-violence and reconciliation.
- Each person, young and old, is an actor in history and chooses how they will contribute to the societies and memories of future generations.

### Activity 3.13: Transitional Justice<sup>116</sup>

**Introduction / Aim:** To help students to understand how societies deal with the mass violence of the past after the war ends, how affected communities and survivors live with the legacy of mass atrocities, and how nations devastated by such crimes strive to overcome conflict and achieve peace and stability, this exercise introduces students to transitional justice principles and mechanisms. Raising the knowledge of young people from the Yugoslav successor states about war crimes and human rights violations committed during the wars in 1990s and strengthening their compassion and understanding for the suffering of victims is key to promoting cross-community dialogue and reconciliation based on mutual recognition of the suffering of victims and a shared commitment to reparations and non-repetition.

**Outcomes / Competences:** Participants understand the basic principles and key vocabulary of transitional justice and are aware of international transitional justice mechanisms. Participants are able to cite and explain each of the pillars of transitional justice. Participants have a basic awareness of war crimes violations committed in the former Yugoslavia and of ongoing initiatives to deal with the past.

**Duration:** 60 minutes, plus homework

**Preparation / Materials :** flip chart, diagram of the Joinet-Orentlicher principles (handout or PowerPoint slide), short descriptions for the jigsaw activity with enough copies for each participant.

#### Instructions:

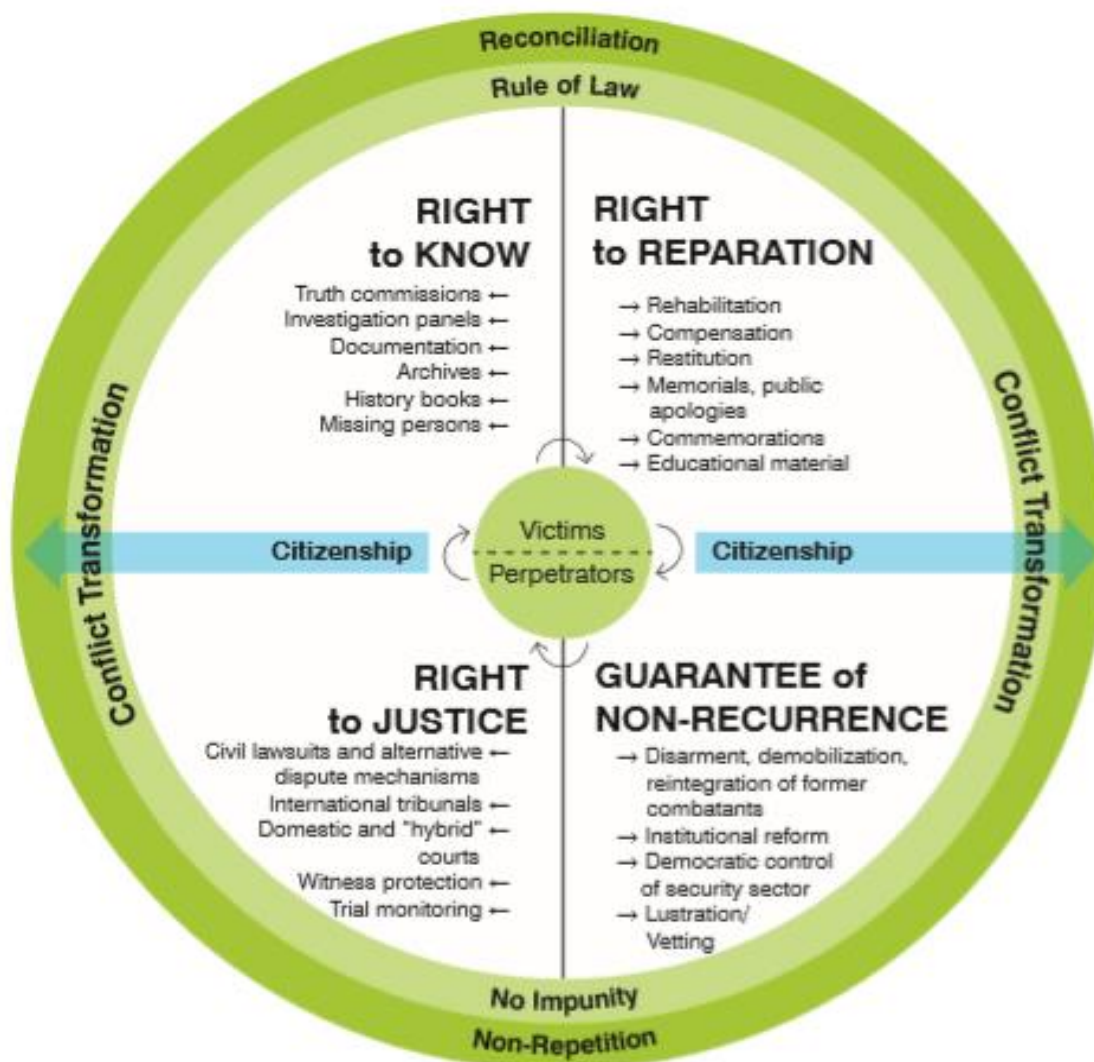
1. Introduce the concepts of “war crimes” and “crimes against humanity”, “genocide” and “ethnic cleansing” by writing them on the board / flip chart and asking students what they think these words mean. After brief discussion, provide accurate definitions for each and explain their status in international humanitarian law.
2. Provide some examples that are adapted in language and detail to the age and maturity level of the participants to help them understand each term.
3. Introduce the notion of transitional justice, its four pillars and four key instruments. Divide the students into four groups and use the “jigsaw” method to help them familiarize themselves and each other with the four pillars and instruments. Each part of the jigsaw will receive a short description of the transitional justice instrument (e.g. truth commissions) and its relationship to the corresponding principle (e.g. the right to know), along with a set of questions such as:
  - a. *Why is this principle important / needed in the wake of human atrocities?*
  - b. *What is the purpose of this instrument?*
  - c. *How does this instrument function?*
  - d. *What are its limitations? (i.e. what it can and cannot do)*
  - e. *What are the potential benefits and difficulties of this transitional justice activity?*
4. Introduce the work of the International Criminal Tribunal for the Former Yugoslavia (1993-2017). Present a PowerPoint of key facts and examples that are relevant to the group in its locality and for its age.
5. **Debrief** with students by asking them for their reflections on this topic. Acknowledge the controversies and limitations of Tribunal but try focus on its achievements. Answer

questions that relate directly to the presentation, as possible. If students' questions go beyond the information immediately available, invite them to write their question down and bring them a response another day, or invite them to research it at home.

6. **Homework:** Have students write an essay on the following question: "Should we hold trials for crimes committed during armed conflict?"

#### KEY LEARNINGS FOR YOUR GROUP:

- Transitional justice refers to a set of strategies for dealing with histories of atrocity and mass human rights abuses. These strategies include, but are not limited to, truth-seeking measures, criminal trials, reparations and structural reform.
- Transitional justice is founded on the principles of the right to know, the right to justice, the right to reparation, and the right to guarantees of non-repetition.
- Transitional justice is important for strengthening the prospects for durable peace and reconciliation in the former Yugoslavia.
- New generations have an important role to play in continuing the work of dealing with the past in the former Yugoslavia, including raising awareness of the purpose and findings of transitional justice measures, and promoting regional dialogue on the past as a foundation for peace and reconciliation.

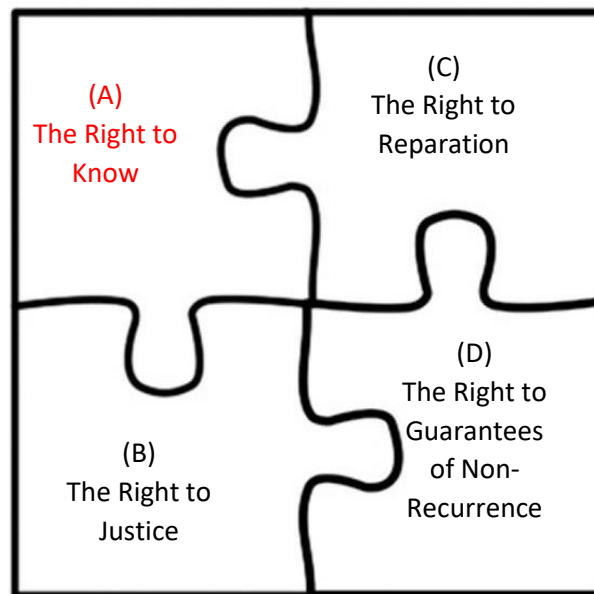


Graphic 5. Jointet-Orentlicher principles of dealing with the past

(Inspired by the Jointet/Orentlicher Principles by FDFA/swisspeace, 2006)

## HANDOUT

## Transitional Justice – Jigsaw Exercise – Piece (A)



### INSTRUCTIONS:

In the first step of this activity, you are going to become an expert in one piece of transitional justice puzzle. In the second step, you will have 3 minutes to share your knowledge with others. They will also have 3 minutes each to share knowledge of their piece of the puzzle with you too.

**Step 1:** Read the text below and discuss the questions that follow to understand well your piece of the puzzle.

**Step 2:** In re-assigned groups (A,B,C,D), each 'expert' has a turn summarising their piece of the puzzle (3 minutes each), after which you may discuss.

---

### INTRODUCTION

**Transitional justice** refers to measures undertaken by government and non-governmental actors to redress and prevent gross human rights violations (such as war crimes, crimes against humanity and other violations of civil, political or socio-economic rights). Transitional justice seeks to uphold and restore the dignity of individuals that have been victims of human rights abuses, to acknowledge and redress these violations, and to prevent them from happening again.<sup>117</sup>

A holistic transitional justice approach is founded upon the four Joinet-Orentlicher principles: the right to know, the right to justice, the right to reparations, and the right to guarantees of non-recurrence. The central focus is on victims and perpetrators and their transformation into citizens with equal rights.<sup>118</sup> Each right includes:

- An individual right on the part of the victim and his/her family
- A collective right on the part of society
- An obligation on the part of the state to ensure that such rights are enabled and actualised

### (A) THE RIGHT TO KNOW

The right to know refers to the importance of individual and collective knowledge regarding the causes, experiences and legacies of human rights violations. Acquiring such knowledge is not a simple fact-finding exercise. Constructing knowledge and truths about the past takes time and may require several mechanisms. The aim is to

establish an accurate historical record, to preserve memories, to create a secure archive of documentation, and to protect history from revisionist arguments. The right to know is operationalised through truth-seeking mechanisms such as “truth commissions” which gather facts and testimonies about the past.

### **Truth Commissions**

During the last 30 years, many truth (and reconciliation) commissions have been established. Their mandates and impacts have varied. In most cases, victims, perpetrators and witnesses of gross human rights violations recount what they remember of key incidents and their role in them. In some countries, the work of truth commissions have been extensively documented, discussed and made accessible to the public (e.g. South Africa and Argentina). In most countries, the final reports of the commissions are published.

### **Commissions of Inquiry**

Where states are unable or unwilling to lead inquiries themselves, the United Nations may use the instrument of international commissions of inquiry to piece together an accurate record of human rights violations.

### **Missing Persons**

The search for missing persons is one of the immediate priorities of transitional justice measures. Exhumations and forensic investigations provide insight into the fate of missing persons, which is often essential for allowing relatives and victims to begin the process of mourning.

### **Archives**

Creating an archive of documentation about human rights violations, which the public can access is crucial for truth finding. Archives are often at risk of being closed or destroyed during coup d'états and revolutions to hide the truth about the past.

### **History Books**

As an accurate record of human rights violations is gathered, the writing and reform of history books, especially those used in educational settings, becomes another vital component for ensuring the right to truth for present and future generations is ensured.

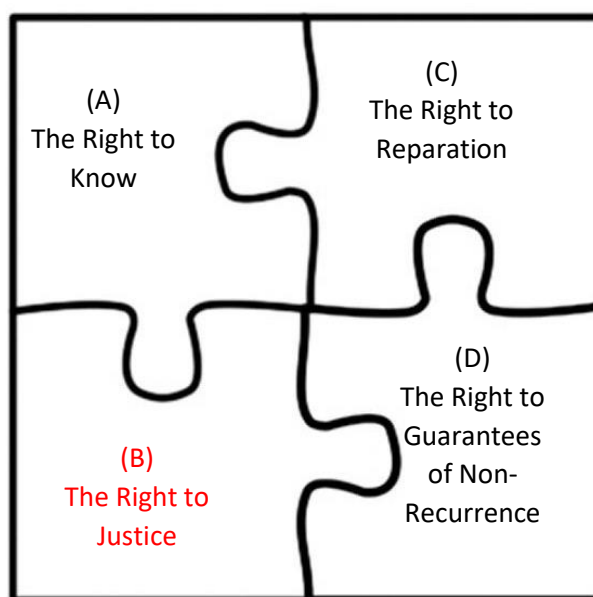
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### **QUESTIONS FOR DISCUSSION:**

1. *Why is this principle – the Right to Know – important for dealing with the past?*
2. *What is the purpose of truth-seeking mechanisms?*
3. *Can you cite some examples of truth-seeking mechanisms?*
4. *What are the potential benefits and difficulties of this transitional justice measure?*
5. *What are some limitations on the Right to Know and truth-seeking processes? (i.e. what can this principle/mechanism do and not do?)*
6. *Can you find an example of a truth-seeking mechanism in the Western Balkans (from your existing knowledge or through a quick internet search)?*

## HANDOUT

## Transitional Justice – Jigsaw Exercise – Piece (B)



### INSTRUCTIONS:

In the first step of this activity, you are going to become an expert in one piece of transitional justice puzzle. In the second step, you will have 3 minutes to share your knowledge with others. They will also have 3 minutes each to share knowledge of their piece of the puzzle with you too.

**Step 1:** Read the text below and discuss the questions that follow to understand well your piece of the puzzle.

**Step 2:** In re-assigned groups (A,B,C,D), each 'expert' has a turn summarising their piece of the puzzle (3 minutes each), after which you may discuss.

---

### INTRODUCTION

**Transitional justice** refers to measures undertaken by government and non-governmental actors to redress and prevent gross human rights violations (such as war crimes, crimes against humanity and other violations of civil, political or socio-economic rights). Transitional justice seeks to uphold and restore the dignity of individuals that have been victims of human rights abuses, to acknowledge and redress these violations, and to prevent them from happening again.<sup>119</sup>

A holistic transitional justice approach is founded upon the four Joinet-Orentlicher principles: the right to know, the right to justice, the right to reparations, and the right to guarantees of non-recurrence. The central focus is on victims and perpetrators and their transformation into citizens with equal rights.<sup>120</sup> Each right includes:

- An individual right on the part of the victim and his/her family
- A collective right on the part of society
- An obligation on the part of the state to ensure that such rights are enabled and actualised

### (B) THE RIGHT TO JUSTICE

The right to justice entails the duty of the state to hold accountable those who are responsible for human rights violations. International human rights and humanitarian law prescribe this duty and ensure that blanket amnesties for torture, crimes of genocide, war crimes and crimes against humanity are no longer possible.

Fair and transparent trials are seen as the primary mechanism for ensuring legitimate accountability which can challenge cultures of impunity and ensure that victims have their harm legally recognised. Each society undergoing a Dealing with the Past process decides which type of trial is best suited to achieving a meaningful and legitimate form of accountability.

### **International Tribunals**

After the violent conflicts in the former-Yugoslavia and Rwanda, the UN Security Council established ad hoc tribunals to prosecute those responsible for acts of genocide, war crimes and crimes against humanity committed during the conflicts (see, for example, the ICTY). Then, in 1998, the Rome Statute established the International Criminal Court (ICC) in The Hague as the first permanent, treaty based international criminal court with a mandate to end impunity for the perpetrators of the most serious crimes of concern to the international community.

### **Hybrid / mixed tribunals**

These tribunals are usually located in the country concerned. The staff are recruited from local and international pools of experts. Examples include the Special Court for Sierra Leone, the Extraordinary Chambers in the Courts of Cambodia and the Chamber for War Crimes of the Court of Bosnia and Herzegovina.

### **National prosecutions**

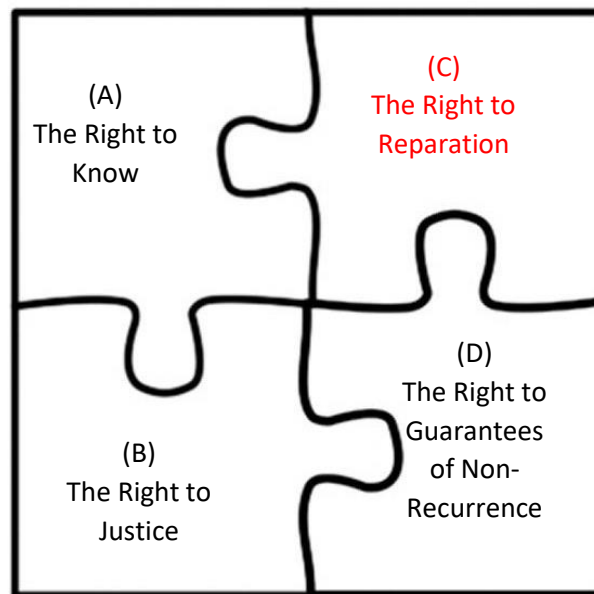
Few states prosecute international crimes committed by their own citizens. Often criminal/penal procedures are prevented because the persons responsible for past human rights violations remain in power or because the incumbent government fears that prosecutions could lead to renewed violence (e.g. Spain). Sometimes a prevailing culture of impunity leads to renewed violence (e.g. Guatemala, South Africa, El Salvador).

### **QUESTIONS FOR DISCUSSION:**

1. *Why is this principle – the Right to Justice – important for dealing with the past?*
2. *What is the purpose of justice mechanisms?*
3. *Can you cite some examples of justice mechanisms?*
4. *What are the potential benefits and difficulties of this transitional justice measure?*
5. *What are some limitations on the Right to Justice and justice processes? (i.e. what can this principle/mechanism do and not do?)*
6. *Can you find an example of justice mechanisms in the Western Balkans (from your existing knowledge or through a quick internet search)?*

## HANDOUT

## Transitional Justice – Jigsaw Exercise – Piece (C)



### INSTRUCTIONS:

In the first step of this activity, you are going to become an expert in one piece of transitional justice puzzle. In the second step, you will have 3 minutes to share your knowledge with others. They will also have 3 minutes each to share knowledge of their piece of the puzzle with you too.

**Step 1:** Read the text below and discuss the questions that follow to understand well your piece of the puzzle.

**Step 2:** In re-assigned groups (A,B,C,D), each 'expert' has a turn summarising their piece of the puzzle (3 minutes each), after which you may discuss.

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### INTRODUCTION

**Transitional justice** refers to measures undertaken by government and non-governmental actors to redress and prevent gross human rights violations (such as war crimes, crimes against humanity and other violations of civil, political or socio-economic rights). Transitional justice seeks to uphold and restore the dignity of individuals that have been victims of human rights abuses, to acknowledge and redress these violations, and to prevent them from happening again.<sup>121</sup>

A holistic transitional justice approach is founded upon the four Joinet-Orentlicher principles: the right to know, the right to justice, the right to reparations, and the right to guarantees of non-recurrence. The central focus is on victims and perpetrators and their transformation into citizens with equal rights.<sup>122</sup> Each right includes:

- An individual right on the part of the victim and his/her family
- A collective right on the part of society
- An obligation on the part of the state to ensure that such rights are enabled and actualised

### (C) THE RIGHT TO REPARATIONS

The right to reparation refers to restitution, compensation or rehabilitation provided to victims of human rights violations. Such acts are intended to acknowledge the harm that was suffered, to promote dignity and to support improved quality of life through capacity building.

### Restitution of property and compensation

The restitution of property after violent conflict is important, but still rather rare. In cases where restitution of lost property is not possible, sometimes victims receive financial compensation.

### Individual and collective reparations

Individual reparations can take a variety of forms, for example medical or psychosocial assistance, education or microcredits. In cases where there are large numbers of victims, programs of collective reparations are often more feasible.

### Symbolic reparations

A large number of commemorations, museums and monuments worldwide show how important it is for victims and their relatives to see that past abuses are publicly acknowledged. Apologies (by individuals and by governments) are another form of symbolic reparation which can be important for laying the foundations for reconciliation.

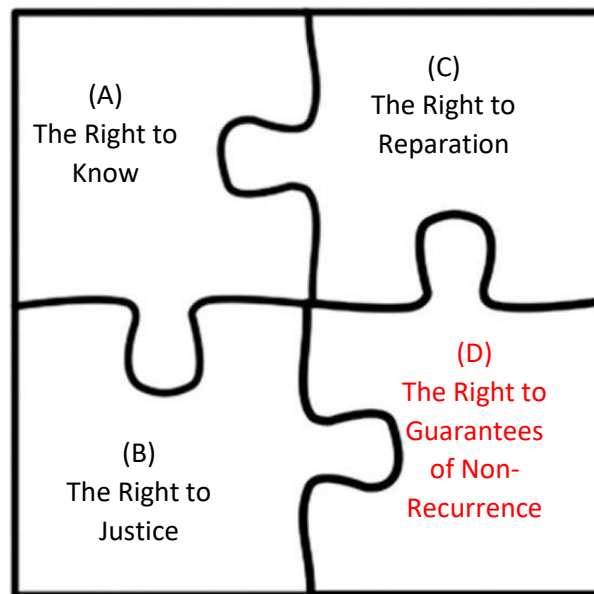
Example: Chile opened a “museum of remembrance” which reminds the Chilean people of the injustices suffered under the military regime. In Argentina, Memoria Abierta makes accessible documentation on the military dictatorship. In its online archives, Memoria Abierta also presents material of the CONADEP archives, such as photos and written documents.

### QUESTIONS FOR DISCUSSION:

1. *Why is this principle – the Right to Reparations – important for dealing with the past?*
2. *What is the purpose of reparations measures?*
3. *Can you cite some examples of reparations measures?*
4. *What are the potential benefits and difficulties of this transitional justice measure?*
5. *What are some limitations on the Right to Reparations and reparation processes? (i.e. what can this principle/mechanism do and not do?)*
6. *Can you find an example of reparations processes in the Western Balkans (from your existing knowledge or through a quick internet search)?*

## HANDOUT

## Transitional Justice – Jigsaw Exercise – Piece (D)



### INSTRUCTIONS:

In the first step of this activity, you are going to become an expert in one piece of transitional justice puzzle. In the second step, you will have 3 minutes to share your knowledge with others. They will also have 3 minutes each to share knowledge of their piece of the puzzle with you too.

**Step 1:** Read the text below and discuss the questions that follow to understand well your piece of the puzzle.

**Step 2:** In re-assigned groups (A,B,C,D), each 'expert' has a turn summarising their piece of the puzzle (3 minutes each), after which you may discuss.

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### INTRODUCTION

**Transitional justice** refers to measures undertaken by government and non-governmental actors to redress and prevent gross human rights violations (such as war crimes, crimes against humanity and other violations of civil, political or socio-economic rights). Transitional justice seeks to uphold and restore the dignity of individuals that have been victims of human rights abuses, to acknowledge and redress these violations, and to prevent them from happening again.<sup>123</sup>

A holistic transitional justice approach is founded upon the four Joinet-Orentlicher principles: the right to know, the right to justice, the right to reparations, and the right to guarantees of non-recurrence. The central focus is on victims and perpetrators and their transformation into citizens with equal rights.<sup>124</sup> Each right includes:

- An individual right on the part of the victim and his/her family
- A collective right on the part of society
- An obligation on the part of the state to ensure that such rights are enabled and actualised

### (D) THE RIGHT TO GUARANTEES OF NON-RECURRENCE

Dealing with the Past aims to contribute to the non-recurrence of past human rights violations. "Never again!" has the leading slogan of the human rights movements across the world.

The non-recurrence of systematic human rights violations depends upon democratic structures, civilian oversight of security forces, a functioning judicial system and the rule of law. The establishment of such structures is an expensive and complex long-term process that starts with demobilisation and disarmament programs, free and fair elections, constitutional reforms, and institutional reforms such as reform of the security sector and judicial system.

### **Demobilisation and reintegration of combatants**

Following a peace agreement, the demobilisation, disarmament and reintegration of armed forces and the reorganization of an oversized army often constitute important first steps towards the improvement of people's security.

### **Elections and constitutional reforms**

After a civil war or the collapse of an authoritarian regime, it can be difficult to decide on the timing and organisation of free and fair elections. In addition, fundamental constitutional reforms are required when establishing a legitimate government with parliamentary oversight, and mechanisms to control security forces.

### **Reform of the security sector**

Human rights violations that occur under military dictatorships can only be prevented if the security forces, especially the army and the police, are democratically controlled. This requires reorganisation as well as training.

### **Reform of the legal system**

A functioning legal system is necessary to prevent human rights violations and the abuse of power. Thus, reforms to ensure a functioning and independent judicial system on all levels are an important condition for the Guarantee of Non-Recurrence.

### **Lustration/Vetting**

In order to consolidate democratic structures, persons who are responsible for human rights violations must be denied access to official political positions or removed from official posts. The role that public office holders played in the past must also be examined in order to increase the credibility and legitimacy of the new institutions.

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### **QUESTIONS FOR DISCUSSION:**

1. *Why is this principle – the Right to Guarantees of Non-Recurrence – important for dealing with the past?*
2. *What is the purpose of non-recurrence measures?*
3. *Can you cite some examples of non-recurrence measures?*
4. *What are the potential benefits and difficulties of this transitional justice measure?*
5. *What are some limitations on the Right to Guarantees of Non-Recurrence? (i.e. what can this principle/mechanism do and not do?)*
6. *Can you find an example of non-recurrence / reform processes in the Western Balkans (from your existing knowledge or through a quick internet search)?*

### Activity 3.14: Reconciliation

**Introduction:** Reconciliation is a gradual process that is intentionally undertaken to bring conflict-affected parties back into relationship. Through reconciliation ruptures to previous relationships that were caused by conflict, injustice and/or violence are repaired through mutual recognition and responsibility. This enables the rebuilding of trust and cooperation. At both the interpersonal and collective levels, reconciliation relies on engaging with truth, justice, and healing to rebuild mutual trust, confidence and willingness to collaborate. So long as past harms remain unacknowledged and past wounds remain unhealed, they will continue to impede societal wellbeing in the present and the future. **The goal of reconciliation** is thus to arrive at a shared acknowledgement of the harms of the past and a shared commitment to ensuring the mutual security, rights, dignity and well-being of all members of the society, regardless of ethnic, religious or other particular identification.

**Aim:** In this activity, participants learn about reconciliation, about the factors that enable it, and begin identifying signs of progress towards reconciliation in the Western Balkans. Participants then co-develop an idea for an inclusive commemoration and dialogue at a site of memory, possibly in a divided community. Discussions invite participants to explore how, as individuals and groups, we can each contribute to reconciliation in the Western Balkans.

**Outcomes / Competences:** Participants are able to define what reconciliation means and what it requires. Participants are able to identify movements towards reconciliation in their society. Participants are able to envision inclusive remembrance practices that contribute to reconciliation.

**Duration:** 2 x 60 minutes

**Materials/Preparation:** flipchart / chalk board, paper and writing materials

#### Instructions:

**Step 1: Key Concept** Tell students that today they will be learning about reconciliation and how to promote it in the region. Offer the following definition: “Reconciliation is a gradual process that is undertaken to bring conflict-affected parties back into relationship.”

Using a mind map approach, have students work in small groups to think about what “reconciliation” means to them. Some possibilities could include, for example:

- acknowledging the harms of the past
- apologies for past wrongs
- resisting divisive politics
- valuing diversity
- working together for a better country/future
- practicing empathy and respect
- taking responsibility to prevent hatred
- acknowledging intergenerational trauma
- promoting interpersonal and intergroup healing
- seeing each other as humans
- letting go of hatred
- coming together to build a unified society

Invite students to share their ideas and consolidate them on a large classroom mind map (on a flipchart or chalk board).

#### Step 2: Reflection

Have participants reflect on and discuss the following questions:

1. What does reconciliation mean to you?
2. What would reconciliation in our (country/region) look like? What would be some of the signs?
3. What would be needed to build that kind of reconciliation? Who should be involved?

4. What is the role of truth, justice, apology and reform in advancing reconciliation? [Take time to define each of these if needed.]
5. As an individual, what actions can you take to support the process of reconciliation?
6. As a classroom or school, what can you do to support the process of reconciliation?
7. What should the government do to support the process of reconciliation?

### Step 3: Inclusive Commemoration and Dialogue

Use Activity 3.9 to guide participants to design an inclusive monument or commemorative event.

**Closing activity:** Invited participants to share their final thoughts and experiences. They may also wish to share their proposals for organising youth-based commemorations and dialogues in their local communities.

**Extension: Poetry Writing**<sup>125</sup>: When hosting a commemorative event, participants may use a variety of arts to communicate their reflections on the meaning and importance of reconciliation. Below is a simple activity for creating a poem about reconciliation, after having learned about and discussed reconciliation processes in the local/regional context. To do this activity, introduce to participants the idea that “sincere” reconciliation is ultimately a reflection of caring (about the past, about the ‘other’, about oneself) and that therefore, sincere reconciliation comes from the heart. Acknowledge also that each person’s journey to reconciliation with the past, with the ‘other’ and with oneself is unique. Once this is done, have participants complete the following sentences to create their own reconciliation poem. This is best done as an independent reflection exercise.

*When reconciliation is sincere, it comes from the heart.*

- *Reconciliation from the heart **looks like**...*
- *Reconciliation from the heart **sounds like**...*
- *Reconciliation from the heart **feels like**...*
- *Reconciliation from the heart **tastes like**...*
- *Reconciliation from the heart **smells like**...*
- *Reconciliation from the heart **means**...*

*As we speak and listen from the heart, we bring change.*

### KEY LEARNINGS FOR YOUR GROUP:

- Reconciliation is both a process and a goal. It is not an event, but rather as something that requires sustainable and continuous efforts and action.
- Reconciliation is a complex and multi-layered process that concerns different levels in society and between societies, and that should connect these different levels and actors.
- Reconciliation in the Western Balkans will enable new generations to be freed from the constraints imposed upon them by the negative legacies of the past.

## Linking Remembrance and Reconciliation to the Curriculum

When thinking of ways to connect the theme of Constructive Remembrance and Reconciliation with standard curriculum content areas, you will find that each subject has something unique to offer. In the table below<sup>126</sup>, some general ideas are offered as starting points. You may find other opportunities to make these connections based upon the prescribed topics you are to cover and the degree of flexibility you have to choose learning materials and activities. You are encouraged to both try the proposed activities and to develop your own.

Subject Area	Dealing with the Past / Constructive Remembrance & Reconciliation
Language and Foreign Languages	<ul style="list-style-type: none"> <li>• Read the memoirs of ordinary people in extraordinary times, in the original language if possible. Summarize and share the story with others.</li> <li>• Talk about the power of words to frame issues related to contested pasts, to legitimize and delegitimize perspectives, to include or to exclude different voices, to show compassion or intolerance.</li> <li>• Practice critical literacy by identifying arguments in media texts (past or current) on contentious issues related to the past. Analyse the word choices, the arguments made, the (mis)information provided, and the choice of publishing venue. Determine whether the argument is balanced or biased and what, if any, political agenda it is trying to promote. Who is the intended audience? What is the intended impact? Compose a more balanced argument or counter-narrative.</li> </ul>
Literature	<ul style="list-style-type: none"> <li>• Collect and/or study the stories of individuals in times of social crisis and war – how they lived daily life, what they lost, what they savoured in times of hardship, how they survived.</li> <li>• Have students write about the same event, but from different / opposing perspectives, or by creating shorter texts intended for different types of audiences. It will become evident that media messages are not a neutral reflection of reality.</li> <li>• Study Martin Luther King’s “I have a dream” speech and discuss what it meant in historical context. Help students reflect on the progress that has been made since King’s time, as well as on the challenges that remain. Have students reflect on the challenges facing their society and world, and compose and present their own “I have a dream speech”.</li> <li>• Have students write their reflections on the following axiom: “Peace depends upon unity; unity on justice; justice on equality; equality on maturity.” Have students illustrate their reflections with reference to their family, school, society, and/or the world.</li> </ul>
History	<ul style="list-style-type: none"> <li>• Investigate the names of streets, schools and other institutions or buildings in your community. Search print and internet sources as well as monuments to learn about the events and personalities that are behind the names. Analyze the virtues that these personalities represented in the past. Reflect critically on their actions and share what they signify in today’s society. Propose a list of possible new names for public spaces in your community that embody the values and aspirations of an inclusive, peaceful and just society.</li> </ul>

	<ul style="list-style-type: none"> <li>• Take a “memory walk” through a town to learn about important places and moments linked to the history of conflict and/or peacebuilding in that place. Think about the lives, circumstances, dilemmas and choices of the people who were in those places at that time and who influenced those events.</li> <li>• Learn about war crimes and transitional justice mechanisms for addressing human rights violations.</li> <li>• Visit museums that offer perspectives on war “from below”, such as the War Childhood Museum in Sarajevo.</li> <li>• Analyze historical photos (from closer and further past): what details draw attention in particular; whose perspective is it taken from; what information does it provide and not provide; which messages are sent by the photo, etc.</li> <li>• Reflect on moral dilemmas that surrounded important historical decisions that affected the life of one person or many people. What was the heart of the dilemma? What values were in conflict? What decision was taken and do you agree with it?</li> <li>• Write an essay entitled “Learning from Errors in History”. Choose one historical event or personality and analyze the consequences this event or personality on the future lives of people. Students write essays on the topic: Why I like / do not like about this period.</li> <li>• Use the tools of conflict analysis to evaluate the root causes, drivers and impacts of a conflict in the past or present.</li> </ul>
<b>Geography</b>	<ul style="list-style-type: none"> <li>• Follow the journey of a person leaving his/her country for a better life because of economic and/or political insecurity at home. Study the topography, demographics and economy of the person’s homeland and the countries that he/she travels through.</li> <li>• Study the global war industry: who are the main producers and buyers in global weapons trade? What are their human rights records? How does the war profiteering of certain nations contradict their international commitments to UN conventions? How could human security be increased by investing military budgets into education, health, the environment and culture?</li> </ul>
<b>Civic Education</b>	<ul style="list-style-type: none"> <li>• Study the lives and contributions of ordinary citizens who resisted violence and injustice using non-violent means. What did they do and how did they create social and structural change?</li> <li>• Exercise critical literacy by examining the mechanisms and purposes of propaganda. Consider the broader political and social context in which the propaganda has been produced, and the ways in (mis)information and rhetoric are used to appeal to readers’ fears and persuade them to fight against an ‘enemy’.</li> </ul>

	<ul style="list-style-type: none"> <li>Examine an historical case of mass violence or atrocity and assess how the failures of civil society and government enabled it to occur. Use George Stanton's 'stages of genocide' model to help you in your analysis.</li> </ul>
<b>Religious Education</b>	<ul style="list-style-type: none"> <li>How have religions been used in the past to divide people? Analyse religious conflicts with reference to the conflict and peace worldviews presented in Module 2, and in relation to the conflict "styles" in that same module.</li> <li>Compose a school prayer that addresses the past in an inclusive and constructive way, that embodies the spirit of remembrance and reconciliation. See for example, the prayer of the Bosniak Gymnasium, Sarajevo.</li> </ul>
<b>Sociology / Psychology</b>	<ul style="list-style-type: none"> <li>Learn about the psychology of social identities and of intergroup relations. Discuss the psychological nature of intergroup competition, stereotypes and prejudices, and how they are fed by perceptions of identity insecurity and threat and can lead to scapegoating. Apply this understanding to analyse instances of intergroup violence in history.</li> <li>Choose a past incident of conflict (personal or societal). Consider the relations between the parties to the conflict and what would be needed to (re)establish peace between them, using the following axiom as a basis: "Peace depends upon unity; unity on justice; justice on equality; equality on maturity." What steps could be taken to change the conflict dynamic for the better?</li> </ul>
	<ul style="list-style-type: none"> <li>Examine an important event in history through two lenses: a sociological lens will examine the power relations that affected the event, the role of institutions and the (unequal) distribution of resources that have played a part, as well as the general cultural and political context in which the event occurred. A psychological lens will examine the perceptions, feelings and motivations that affected the actors in those events: how they perceived the situation, what their fears, needs, aspirations and objectives were, what thought processes led them to act in a particular way and where they could have acted differently.</li> </ul>
<b>Music</b>	<ul style="list-style-type: none"> <li>Study history through its songs, tales and accounts of historical battles (won and lost), those who waited, were separated, left behind, their hopes for the future (gained or forgotten), etc. Pay attention to narratives and the values that are included. What are the key messages?</li> <li>Looking within your national context or more internationally, find historical and modern examples of music as a form of propaganda and protest. How have the focus and messages of such music changed over the decades? Create an audio presentation or short video to share your findings.</li> </ul>
<b>Art / Theatre / Dance</b>	<ul style="list-style-type: none"> <li>Learn about how "social art" can be used for memorialisation and advocacy against human rights abuses. See the example of the "1 Million Bones" project that advocated against genocide through community education, art production, public ritual and lobbying.</li> <li>Create a theatrical or dance interpretation of the statement: "Violence appears like a fever in the world of the mind." To prepare, learn about the psychosomatic (mind and body) dynamics of fevers and what can happen if preventive and curative measures are</li> </ul>

	<p>not taken. Debrief with a discussion of interpersonal and community violence and violence prevention.</p> <ul style="list-style-type: none"> <li>Collaborate with others in your community, or across communities, to create a public art installation on the theme of remembrance, reparation and healing. Combine with an advocacy campaign if possible.</li> </ul>
<b>Biology</b>	<ul style="list-style-type: none"> <li>Learn about women's participation in science: What obstacles have women encountered and had to overcome as scientists? What were some of the misconceptions and stereotypes about women in science? What contributions have women made to the advancement of science? How has the participation of women in science made science more humane?</li> <li>Discuss a controversial issue in science that raises ethical dilemmas: e.g. cloning, genetically modified food, animal testing, human testing (such as eugenics experiments by Nazis), euthanasia, etc. Use these discussions to develop an appreciation of ethical reflection and to develop empathy and responsibility in science.</li> </ul>
<b>Chemistry and Physics</b>	<ul style="list-style-type: none"> <li>Learn about intercultural contributions to the historical advancement of science. Study the history of interactions between European and Islamic scientists such as Avicenna, Abulcasis and Sabuncuolgu. What values enabled the great scientists of history to persevere in searching for truth and exposing false doctrines (e.g. Galilee and the heliocentric system; consequences of this discovery for himself and for civilization)? How do scientists today regard and continue the work of their predecessors?</li> </ul>
<b>Sport</b>	<ul style="list-style-type: none"> <li>Learn about the history of the Olympic games and their contribution to international peace, tolerance and cooperation in times of stability and war. Consider the ethical controversies that have confronted the Olympics to explore the importance of integrity, trustworthiness and fairness in international sport as in life.</li> <li>Research the biological processes associated with healing from a wound, such as a cut or broken bone. How does the body respond to the wound? What does the body do to heal it? What parallels may be drawn with the healing of interpersonal and social wounds?</li> </ul>
<b>Philosophy</b>	<ul style="list-style-type: none"> <li>Watch the movie "Schindler's List". When debriefing, ask students to discuss or write a reflection on the saying, "Whoever saves one life, saved the whole world." What do they understand by this saying? What notion of human life, of human value does it suggest? What notion of humanity does it point to? Who do they know (personal or historical figure) that gave their lives for humanity?</li> </ul>
<b>Information Technology</b>	<ul style="list-style-type: none"> <li>How has the rise of ICTs enabled us to learn about, understand and discuss historical conflicts and atrocities in greater depth than ever before? What types of resources can be found online? Not all sources of information are equally valid. How can we verify the integrity of the sources of information we find? What strategies can we use to search for, select from, compare and synthesize primary and secondary sources?</li> </ul>

## Additional Resources

- MemorInMotion: Pedagogical Tool on Culture of Remembrance, 2<sup>nd</sup> edition. ForumZFD, 2016. [https://www.salto-youth.net/downloads/toolbox\\_tool\\_download-file-1750/memorInmotion.pdf](https://www.salto-youth.net/downloads/toolbox_tool_download-file-1750/memorInmotion.pdf)
- Making Sense of the Past that Refuses to Pass: Recommendations for responsible teaching of the wars in Yugoslavia and its successor states: <http://www.devedesete.net/policy-paper/>
- Learning History that is Not Yet History, Devedeste.net: <http://devedesete.net/>
- Documenta – Center for Dealing with the Past : <https://www.documenta.hr/en/home.html>
- EUROCLIO HIP BiH: <http://cliohipbih.ba/>
- Association for Social History UDI – Euroclio : <https://udieuroclio.wordpress.com/>
- Balkans History Education Workbooks, Centre for Democracy and Reconciliation in Eastern Europe: “Wars, Division, Integration (1990-2008)”: [http://www.gendrore.com/multiperspektiva/wp-content/uploads/2018/12/WARS-DIVISIONS-INTEGRATION\\_LR.pdf](http://www.gendrore.com/multiperspektiva/wp-content/uploads/2018/12/WARS-DIVISIONS-INTEGRATION_LR.pdf)
- Excursion to the Past – Teaching for the Future: Handbook for Teachers. European Union Agency for Fundamental Rights, 2010. [https://www.holocausteducation.org.uk/wp-content/uploads/FRA\\_handbookteachers.pdf](https://www.holocausteducation.org.uk/wp-content/uploads/FRA_handbookteachers.pdf)
- Oral History guide for teachers (Albanian): IDMC (2019) “Manual on Oral History”: <https://idmc.al/en/assets/idmc-manual-mbi-historine-gojore.pdf>
- IDMC’s “Communism through archival documents” pedagogical tools (2017, 2018).

## Part 3: Teaching Methods

When thinking of ways to connect the themes of this Toolkit with content areas in the standard curriculum, you will find that each subject has something unique to offer. Indeed, intercultural dialogue, peacebuilding, remembrance and reconciliation can be explored across the curriculum in multiple ways:

- Each curriculum subject can offer insights into peace and its prerequisites;
- Each curriculum subject and its real-world applications can be shaped using a peace-oriented approach;
- Each curriculum subject can be taught using peace pedagogies.

Ideas for linking the themes to topics across the curriculum are presented at the end of each learning module in this Toolkit. These are offered as starting points. You may find other opportunities to make connections based upon the prescribed topics you are required to cover and the degree of flexibility you have to choose learning materials and activities. You are encouraged both to try the proposed activities and to develop your own. To make the learning process interesting for students, try using the methods below to explore the themes in this Toolkit in your subject classroom.

### Teaching Methods for Multiple Uses

The activities and methods proposed here can be combined with any subject matter.<sup>127</sup>

**Arts:** Arts are a very good vehicle for learning. They stimulate creativity and enhance the ability of participants to translate ideas into words, images and sounds. Arts tap into emotive as well as cognitive understanding, helping participants to reflect and express their thoughts, ideas, memories, reflections and feelings creatively. Arts can include composing songs, making collages, painting T-shirts, drawing, making a film, taking photos and writing poems or stories. It is also possible to explore a culture or a society through arts. A simple way to apply arts methods is to:

- Pose a question related to one of the themes in this manual, for example, related to a challenge young people are facing, a moment of learning they had, a specific change they have observed in their lives or their community, etc.
- Ask the students to reflect on the question and represent their response in a chosen creative form (e.g. as a drawing, through key words or a poem, through sounds or movement, etc.)
- Ask them to present and explain what they have created to a peer or with the whole class.

**Debates:** Debate is a formal method of argumentation between two teams or individuals. Debate embodies the ideals of reasoned argument, tolerance for divergent points of view, and rigorous self-examination. Debate is a way for those who hold opposing views to discuss controversial issues without descending to insult, emotional appeals or personal bias.<sup>128</sup> A basic debate following these steps:

- Divide the students in two groups
- Pose a question or state a resolution on a controversial issue and assign one group to argue for it (affirmative) and one to argue against it (negative). Assign a third group to be the judges of the debate who will listen to both sides and decide at the end which argument was stronger.
- Give the groups time to discuss, fact-find and develop their response. The response should make a reasoned case and be supported by 2-4 sound arguments/reasons.
- Each side is given two minutes to present its case while the other listens carefully. First, the affirmative group, then the negative.

- Each side is then given two minutes to prepare a rebuttal to the other side's arguments, i.e. to offer counterarguments and pose questions, and two minutes to present it. First the negative side, then the affirmative.
- The judges then conclude which side was argued more convincingly.

It is important that debates focus on the issue at hand and do not become a site of interpersonal conflict. The spirit of a debate is best when the objective is not just to win, but to arrive at the fullest understanding of a given topic or issue. While the teams will be exercising competences of analysis and argumentation, the judges should be exercising competences of listening without bias and fairness in their assessment.

**Every picture tells a story:** In this activity, participants gradually build their understanding of a situation by piecing together parts of a bigger picture. Participants work in groups of two. Each group is given a picture which is one-half of another picture given to another group. Each group begins by creating a story for their picture. They are then joined with the other group (with the other half of the picture), with the aim to first compare their stories and then to create a new one based on the completed picture. Through this exercise, participants see that, just as in daily life, we sometimes judge without having all the facts of the story. Developing intercultural learning competencies is thus important so that, before judging and acting, we should first try to see the full picture and work honestly with our thoughts.

**Exit Cards**<sup>129</sup>: Exit cards require students to respond to questions or prompts on a piece of paper that they will hand-in before they leave class. These cards provide you with immediate information that you can use to assess students' understanding, monitor their questions, or gather feedback on your teaching. For students, exit cards serve as a content review at the end of a daily lesson and enhance their metacognitive skills. Students should have a pencil and paper. Teachers can prepare half-slips of paper with typed questions or write questions on the board for students to answer, for example:

1. List 3 things you learned in class today, 2 things you found interesting, and 1 question you still have.
2. What questions, ideas, and feelings did this lesson raise for you?
3. What was your favorite moment of class? Why? What was your least favorite part of class? Why?
4. Evaluate your participation in class today. What did you do well? What would you like to do differently next time?

Depending on the purpose for having students complete exit cards, teachers may have students complete them anonymously.

**Experience sharing:** This technique enhances young people's capacity to listen, to articulate their thoughts and feelings and to connect with others. It can help them to reflect on the different ways that people experience things and help them address their own preconceptions and prejudices. The use of storytelling, films, songs and news reports help centre the attention of the group on a particular theme or experience. To create a safe space for experience sharing, the facilitator should articulate respect for each other's different experiences, and can model experience sharing by being the first to share, then listening attentively and respectfully to another person's experience. It is very important not to mock, criticize or dismiss another person's experience. Nor should anyone be forced to share a personal experience if they do not feel comfortable to. Each person who shares should be thanked. Experience sharing may be followed by questions and discussion, but not necessarily. Sometimes further discussion is helpful and sometimes it is enough just to listen and "hold space" for others to express themselves. If

the topics being addressed are sensitive, the facilitator should assure that the group agrees not to discuss another person's experiences outside of the group.

**Field Trips:** This technique expands participants' learning beyond the walls of the classroom into the community outside. It provides participants with new and unfamiliar experiences that cannot be reproduced in the school setting. Field trips provide an opportunity to enhance socialisation and citizenship and to increase knowledge and understanding of a specific subject.

**Focus groups:** Focus group discussions with 5 to 10 participants are helpful for gathering information and opinions on a certain topic. Focus groups are conducted by a moderator who helps the group stay on topic and ensures that each person has the chance to speak. The interaction between the participants can stimulate rich discussions and insights, in this way co-constructing knowledge that goes beyond individual reflection. Focus groups may arrive at a consensus on a given topic, but they do not have to. Focus groups can be formed with participants who share a certain characteristic (e.g. age, gender, handicap, etc.), interests (e.g. social media, gaming, volunteering, etc.), or experience (e.g. unemployment, displacement, discrimination, etc.) with the purpose of gathering representative insights. They may also be comprised of participants with mixed characteristics or experiences, in order to facilitate multiperspectival dialogue and learning. E.g. students can be divided into focus groups by gender and asked where they feel safe or unsafe in the school environment and why. E.g. a focus group of teachers can be asked how they feel about and prepare for teaching controversial issues in class. E.g. a mixed age community focus group can be asked about the kinds of violence they observe in their community and for ideas about how to deal with it. Etc.

**Games:** Through cooperative games, participants work together to accomplish a set task or to reach a goal. Games that enhance the participants' ability to work with others, to build confidence, to discover new ideas and to challenge prejudices are appropriate for ethics education through interfaith learning. However, you need to create an environment for fair and respectful competition and avoid games that portray 'losers' and 'winners'. Games can also be used as warm-up, and to promote participation and team building.

**Jigsaw Technique:** The Jigsaw technique is designed for cooperative learning in small groups. Students are provided the opportunity to become "experts" in a particular subject, and share that knowledge with their peers. This technique promotes both self and peer teaching which requires students to understand the material at a deeper level and engage in discussion, problem solving, and learning. The basic steps are as follows: 1. Breakout into groups: • Ask students to make small groups and allocate each one a number (i.e. 1, 2, 3). This is their home group. • Ask students to find others with the same number as them and create a separate group. This is their expert group. • Assign each expert group a concept, framework or theory to master. As a group, they should determine a way to explain their piece of the puzzle to others. 2. Report back to home group: • Ask students to explain their piece of the puzzle, ensuring that all their home group members understand the material. 3. Discuss with home group: • Ask students to connect the various pieces and put together the whole jigsaw, so that students are able to see where each part fits into the bigger picture.

**Joint initiatives:** This technique is based on teamwork; the coming together of a diverse group to respond to a specific situation. It encourages mutual understanding, and helps develop communication and listening skills, as well as creative thinking on how to effect change in society. Joint initiatives can include campaigns to promote children's rights, school exchanges, thematic weeks, making a video, and projects to promote mutual understanding and respect.

**Meditation:** Meditation can help children to calm down, improves their concentration and enhance their physical and mental well-being. Meditation techniques include contemplative practices that create greater awareness of thoughts, desires and sensations; walking; or mindfulness meditation. Through meditation, children can learn how to control anger, stress and frustration.

**Mind map:** Mind mapping is a visual exercise to help students organise and structure complex content. It focuses on developing a hierarchy of information to work out key components, their subsets and relationships to each other. Focus on one central word or idea and use branches to depict the importance of ideas. Mind maps can be used for individual or group activities or a mixture of both to help with brainstorming, problem solving and memory. To create a mind map, pose a challenging concept or idea that you want students to think about and explain to students the key principles of mind mapping: • Start with the proposed concept or idea in the centre • Write down any and all thoughts separately as key words (try to avoid long sentences) • Lines should be thinner, the further away it is from the central concept • Use different colours for themes or groups 2. Ask students to post or display their mind maps for in-class discussion and feedback. Use this opportunity to clear up any misconceptions and field questions.

**Minute paper:** The Minute Paper is designed to take a minute to complete. It is commonly used at the end of class to diagnose students' understanding of key concepts or topics, but can also be used throughout the lecture. Typically, the Minute Paper will ask the students to identify what they found most useful and what they found most challenging to help identify if further support is needed. Results of the student responses can be discussed before or at the start of the next class as group feedback, and strategies can be offered for remediation if needed.

**Oral history / Life history:** Oral histories or life histories allow for in-depth analysis of people's lives and can illustrate how larger social, political and economic factors impact upon individual lives (Boyden and Ennew, 1997). The detailed information documented through case studies and life histories can provide significant insights into the key events, the challenges and constraints as well as the opportunities present in their lives, and can be especially powerful way to understand people who are normally marginalised and whose voices are not often heard. The documentation of case studies and life histories provides individuals the opportunity to express their personal experiences and perspectives in open and flexible ways which they can control, enabling them to tell their story in the way they choose (Pickering 1994). The participants selected for case studies or life histories should be comfortable sharing information about themselves. The documentation of case studies and life histories should be done in a safe place and at a time suggested by the participant. Considerations of cultural appropriateness, including gender, are needed when conducting the case studies, as will be provisions to ensure that the young person can speak in the language in which they are most comfortable.

**Performance art:** Performance art includes a variety of methods including theater, drama, dance and puppetry by which participants plan a performance to express their feelings and perspectives about an issue, topic or challenge while demonstrating competency learning. There is a high degree of flexibility in the way these methods can be used, and in many cases these are more self-directed by the participants themselves. Users may consider what local and cultural forms of performance art exist within the target community, what local resources are available or build collaborative partnerships with performers, theater/acting schools or groups and institutions that promote traditional or modern performance art. Data can be collected in observing planning and implementation of performances or as part of the process of debrief and discussion that should follow performances.

**Photography and video projects:** Photography and video projects can focus on specific themes or competencies. They can be used to provide in-depth visual information to generate new learning or

support findings. They can focus on drivers of conflict or issues the program seeks to address. They can include adolescent perspectives about the situation or issue, show (adolescent) voices for peace or share what adolescents learned during the program. For users who have access to photo or video equipment, a simple way to apply this method is to ask adolescents/participants to take photographs or make video documentaries on a selected theme, competency domain or both, then to present their photos/videos to the group or in an exhibition for the community. Users can ask targeted questions for evaluation purposes.

**Problem solving:** This is a traditional technique in which participants collaboratively solve problems and reflect on their experiences. It suggests following a series of steps: clarifying the problem, analysing its causes, identifying alternative solutions, assessing each alternative, choosing one, implementing it, and evaluating whether the problem was solved or not. The activities proposed in this material do not necessarily follow a series of steps but pose a problem to be analysed and then solved or transformed.

**Role play:** Role play can be useful in engaging with adolescents in a creative and dynamic way. Role play enables participants to imagine, explore and discuss sensitive issues with fewer personal inhibitions (Boyden and Ennew 1997), but it requires careful instruction and guidance. The facilitator asks small groups of participants to create a role play on a selected theme, challenge they face, moment of learning or specific change that has taken place and perform it for the whole group. Participants assume the roles of characters and collaboratively create a situation that can be based on their own reality. Participants can determine the actions of their characters following the guidelines set by the facilitator. Role playing can also help break the ice among participants, encourage creativity and create synergies in the group. It is a useful technique through which to enhance understanding of particular situations. The themes, situations and/or dilemmas chosen for role-playing should be relevant to the context in which adolescents are living be realistic in terms of what they might experience in their daily lives.

**Round tables:** This is a technique for discussion and exchange of ideas that encourages equality and respect. No one sitting around the table can take a privileged position and all participants are treated as equals. In a round table discussion, the facilitator does not lead; all participants contribute.

**Service learning:**<sup>130</sup> This technique involves community service and reflection on that service. It nurtures the participants' social responsibility and altruistic attitudes towards the community. Service learning can also be used to apply knowledge and skills to specific issues or to learn how to transform specific situations. Examples of service-learning activities include: recycling campaigns or environmental programmes; or teaching computers to children in underprivileged areas.

**Simulations:** To conduct a simulation, facilitators create an imaginary situation that is relatively complex (compared to role-plays) that includes various characters with different points of view, interests and goals. The facilitator explains the situation and assigns roles to each participant (sometimes writing descriptions of each role on note cards and handing one to each participant). Participants learn about their own role but are generally unaware of the interests and goals of other characters. They then engage with the others to find a solution while acting out their character role. This technique can help them analyse different courses of action, reflect upon ethical situations and put themselves in others' shoes. Mock trials and imaginary interviews are part of this technique.

**Storytelling, poetry and music:** Storytelling, poetry and music are all methods by which participants can express themselves creatively using spoken word, rhythm and/or rhyme. There is communion and community in listening together to a story, a poem or a song. A simple way to apply these methods is to ask participants to work individually, in pairs or in small groups to write a story, a poem or a song on a selected theme, a challenge they face, a moment of learning or a specific change that has taken place and then to present or perform it for the whole group. Users may consider what local/cultural forms of storytelling, poetry or locally composed/ performed music are available that can be integrated into these types of activities or build collaborative partnerships with local music groups, and/or individuals and groups that write/perform poetry or stories.

**Student-led research and listening projects:** These are adolescent/participant-led activities where adolescents/participants identify a theme or issue that they want to learn more about, then go out into the community to conduct their own research and/or 'listen' to the voices of diverse community members. These methods can be used to gather in-depth information about the community, conflict situation or influence of the program on conflict dynamics. They demonstrate competency learning and incorporate adolescent perspectives in data analysis and presentation. To apply this method adolescents/participants are given the opportunity to lead research projects in the community, using interviews, FGDs or other tools to listen and learn from community members. They can focus on changes in the context/conflict, community perceptions, reflections on competency learning, changes that have happened as a result of the program or any specific theme relevant for the evaluation.

**Think-Pair-Share:** The Think-Pair-Share (T-P-S) technique is designed to encourage students to share and discuss ideas around a particular topic, issue or problem. You can plan to use Think-PairShare within a planned lecture, but it is also easy to implement it spontaneously. This strategy can be used to gauge conceptual understanding, filter information, draw conclusions and encourage peer learning among students. Results can also signal to you that you may need to re-explain content or provide further support for students. Pose a challenging question around a topic or concept that you know students find difficult. 4. Think: Begin by asking a question about a topic or concept and allow students to think individually about their answer (1-3 minutes.) 5. Pair: Each student is paired with another (if uneven numbers, allow 3). To discuss their answers (2-5 minutes). 6. Share: Expand the discussion to the whole class by calling upon students to discuss their proposed solutions and any difficulties they had. You can call upon students randomly or have volunteers discuss their thoughts. 7. Provide feedback to students by using this opportunity to correct misconceptions and reinforce correct answers.

**Timelines:** Timelines can be used to gain understanding about how key events have unfolded. The aim of a timeline is to build a chronological understanding of group histories by describing significant events as they occurred in the past. Especially in contexts affected by conflict, sensitivity will be required when conducting a timeline exercise as contested events may be evoked during the discussion. The facilitator will need to ensure that any difficult moments are carefully managed so that they provide an opportunity for constructive discussion among the participants rather than conflictual disagreement. In

contexts where history is highly contested and the political situation tenuous, the timeline exercise might be more effectively conducted on an individual basis.

**World Café:** The World Café method is a structured conversational process in which groups of people discuss a topic at several tables, switching tables periodically to explore another dimension. It enables participants to build shared understanding of a topic through multiple small group dialogue rounds. It is particularly useful when you want to explore a topic from multiple perspectives, when you want to ensure that everyone in a room contributes to the conversation, and/or when you want to encourage participants to make new connections. The method can also be useful for gathering information. The World Café functions best when you want to explore a clearly articulated topic, question, or set of questions; when participants are familiar with the topic selected for the mapping activity and the organization's or initiative's work related to it; when a minimal level of facilitation is required to generate conversation and insight from participants; when you have a large group (more than 15–20 people); when tables and chairs can be moved to create small group arrangements.

## Part 4: Competence Frameworks

As you go through the learning modules in this Toolkit, you will naturally be reflecting on what competences young people need in order to engage effectively in intercultural dialogue, peacebuilding, remembrance and reconciliation. You should also be reflecting on what additional competences you yourself need as a teacher or a trainer in order to be able to guide young people in their development. Clarity on the intended aims and desired outcomes of learning is one of the key to ensuring quality and relevant education.

Prior to the development of this Toolkit, an extensive mapping of existing frameworks, resources and practices across the Western Balkans and the world was conducted. The mapping found that, in recent years, multiple competence frameworks have been developed and promoted internationally which propose variations on a core set of “21<sup>st</sup> century competences” linked to social-emotional learning, employment and active citizenship. While none of these different frameworks focus specifically on all three learning areas prioritised in this Toolkit, **UNICEF’s Peacebuilding Competency Framework (2016)** presents, in a concise and focussed way, the competences that young people need to acquire in order to promote and contribute to peacebuilding. This Toolkit adopts and builds upon that framework by integrating some additional competences for young people and for educators that are specifically needed for intercultural dialogue, constructive remembrance and reconciliation.

Naturally, it is expected that teachers and trainers will possess and model the competences that they seek to nurture in students. It is also recognized, however, that to be an effective teacher or trainer requires a number of additional meta skills and competences.

Before moving into the competence framework, however, let us first review what distinguishes competences from skills.

### Competences vs Skills<sup>131</sup>

The terms “competency” and “skill” have distinct meanings:

A **skill** is the ability to perform tasks and solve problems. It may include proficiencies, doing something well, ability to carry out complex activities of job functions, and is a learned ability to bring about the desired results. There are different types of skills, for example cognitive skills (ideas), technical skills (things), and interpersonal skills (people), to name a few.

A **competency** is more than just knowledge or skills. It involves the ability to meet complex demands, by drawing on and mobilizing psychosocial resources (including skills and attitudes) in a particular context. For example, the ability to communicate effectively is a competence that may draw on an individual’s knowledge of language, practical IT skills and attitudes towards those with whom he or she is communicating.

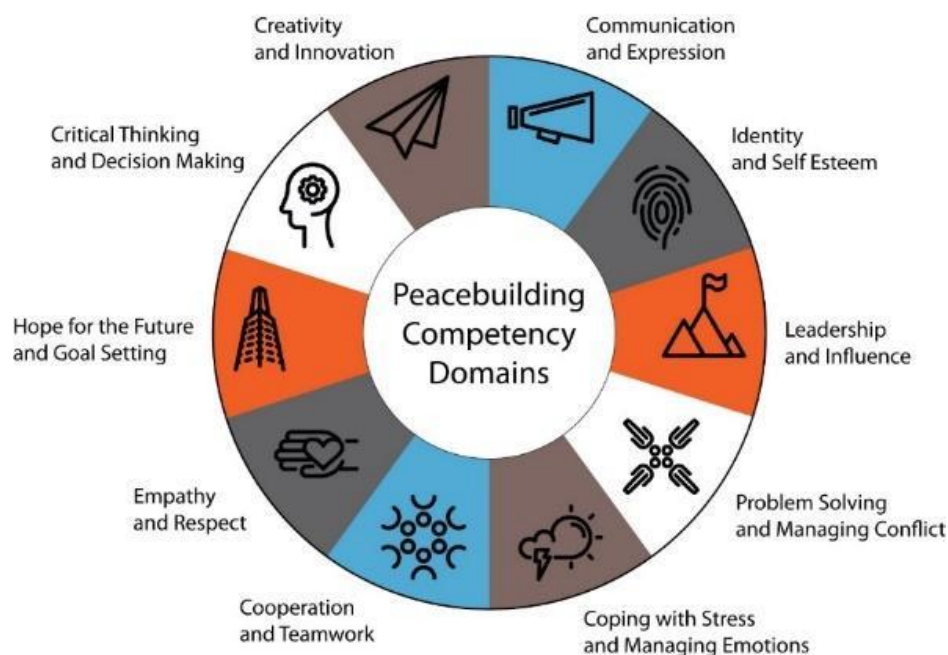
According to the European Commission, a competency as the ability to apply learning outcomes adequately in a defined context (education, work, personal or professional development). A competency is not limited to cognitive elements (involving the use of theory, concepts, or tacit knowledge); it also encompasses functional aspects (involving technical skills) as well as interpersonal attributes (e.g., social or organizational skills) and ethical values.<sup>132</sup>

A competency is therefore a broader concept that may actually comprise several skills (as well as attitudes, knowledge, etc.). Bearing these distinctions in mind, let us turn now to the peacebuilding competency framework for young people that supports the learning modules in this Toolkit.

## Peacebuilding Competences for Young People

UNICEF's Adolescents as Peacebuilders Toolkit "Peacebuilding Competency Framework"<sup>133</sup> recommends ten competency domains for adolescents ages 10-18 years. The Toolkit and framework were designed specifically for use with adolescents in conflict-affected settings but may be applied in a diverse array of programmatic focus areas in both humanitarian and development contexts and in both conflict and non-conflict situations. The core competences for young people include:

### Peacebuilding Competency Framework (2016)



Each of the ten competency domains are described below and illustrated with particular learning goals.

### Intercultural Communication and Expression

Adolescents are continually learning and trying new ways to communicate and express themselves. Practicing creative methods of expression can enable adolescents to build confidence and gain self-awareness while learning strategies to communicate effectively can help them navigate difficult situations, resolve conflicts and build peace.

Adolescents should learn how one's gender, ethnic and cultural identity, socio-economic status and a range of other factors influence how they learn to communicate and express themselves, and how others respond to them. They should further practice ways to express their unique identities in healthy and productive ways, and in some cases to use communication and expression to challenge social or cultural norms.

In situations where the voice of adolescents is not heard or where adolescents have few opportunities for expression, developing this competency can help adolescents find a voice. In situations where hate speech and other negative forms of communication drive conflict or where some gender, identity or

culture groups are unable to express themselves freely, developing this competency can empower adolescents to combat hate speech, promote peace speech and ensure marginalized voices are heard.

*Goals<sup>134</sup> for this competency domain:*

- a) Listen to and understand other people's perspectives without judging.
- b) Accurately convey their ideas, perspectives or opinions.
- c) Recognize and express a range of emotions safely and constructively.
- d) Recognize and respond constructively to other people's emotions.

### **Identity and Self-Esteem**

Adolescents are constantly exploring their identities and often don't reach a fully developed sense of 'self' until adulthood. Building self-esteem and providing safe spaces to explore their own identity can help adolescents engage positively in family, friend and peer groups as they grow into confident, dynamic adult women and men.

Adolescents should be provided a safe, supportive environment so they can develop a healthy sense of self and explore where they fit into their community and society. Through exploration and learning they begin to define their self-identity in family, friend and peer groups, navigating sometimes challenging social pressures and expectations related to their gender, ability, ethnicity, religion, culture and other relevant markers of identity.

In situations where some identity groups are marginalized or excluded this competency can help adolescents promote inclusion. In situations where identity politics drive conflict building this competency can help adolescents to critically analyze and deconstruct identity politics. In situations where conflict may have damaged the self-esteem of adolescents or made them feel ashamed of their identity, developing this competency can help adolescents support each other to build self-esteem and develop healthy, strong, unique identities.

*Goals for this competency domain:*

- Reflect on and develop their individual identities in relation to their social, cultural, and historical context. Who am I?
- Reflect on their group identities and how they feel towards their own group(s) (e.g. peer group, ethnic group, age group). Who are we?
- Reflect on how they feel towards other groups. Who are they?
- Develop a positive sense of self-awareness.
- Develop a positive sense of others awareness.
- Understand and accept that individuals and groups vary in their strengths and weaknesses and that this diversity does not need to be a source of conflict.

### **Leadership and Influence**

Adolescents who understand their capacity for leadership and influence are more likely to seek new knowledge, experiment and persist when they encounter challenges. Learning how they can have a positive influence on their surroundings enables adolescents to work for positive change in their family, friend and peer groups, and can contribute to building momentum towards peace in the community.

Opportunities and challenges for adolescents to practice leadership, styles of leadership and the ways that adolescents learn to influence others vary from one context to the next, for boys and girls, and for those from different ethnic, cultural or socio-economic backgrounds. Adolescents should learn to

analyse how their background and identity influence their style of leadership and how the community responds to them as leaders.

In situations where adolescents have been forced, coerced or otherwise influenced to support violence, practicing positive ways to be a leader and influence people can help adolescents transition away from conflict. In situations where societal norms or conflict influences block adolescents from leadership and decision making or where a voice for peace amongst the adolescent community is absent, developing this competency can support adolescents to create space for adolescent participation in community decision making and drive peace efforts.

*Goals for this competency domain:*

- Recognize that they have influence over things that happen in their lives.
- Understand the purpose of their lives.
- Increase their interest in taking action to help themselves and others.
- Develop a realistic understanding of their control over their circumstances.
- Stay with a project until a goal is achieved.
- Command an appropriate degree of respect from others.

### **Problem Solving and Managing Conflict**

The ability to solve problems and manage conflict in nonviolent ways is critical to maintaining positive relationships with others and building peace in the community. Developing this competency can help adolescents to navigate difficult transitions and to manage disruptions in their family, friend and peer groups. It can further enable adolescents identify conflict issues, perceive opportunities to create ‘win-win’ solutions and engage effectively with conflict to help resolve issues as they emerge.

Adolescent boys and girls, from different ethnic and cultural groups, socio-economic levels and abilities often take on different roles as they engage with conflict. Adolescents should learn to understand the nature of conflict, analyse the role of their community in perpetuating conflict dynamics and find opportunities to resolve underlying issues.

In situations where conflict is protracted or where parties are consistently unable to find solutions to shared problems, developing this competency can help adolescents to encourage conflict parties to approach conflict resolution in different, more constructive ways. In situations where adolescents are regularly faced with difficult situations, conflict management skills can help them mitigate the damaging effects of conflict.

*Goals<sup>135</sup> for this competency domain:*

- Use different techniques to manage, resolve or transform conflicts.
- Explore multiple solutions/options to resolve a conflict or problem.
- Use negotiation skills during an interpersonal conflict.
- Persuade others to understand and respect their perspective.
- Consider and respect different perspectives and positions in a conflict, disagreement or problem.

## Coping with Stress and Managing Emotions

The ability to cope with stress and manage one's emotions can help adolescents to navigate the challenges they face in conflict and humanitarian situations. Reflection on one's emotional state can help adolescents understand why they have certain emotions, and to understand the emotions of others. Adolescents who have developed the ability to transform negative emotions in themselves, further, can help others do the same, in some cases managing the emotions of others to de-escalate conflict.

While expectations of what are acceptable mechanisms for coping with stress and displaying emotions vary by context and are often different for boys and girls, developing this competency can help adolescents to challenge societal expectations on how stress and emotions are managed.

In situations where violent conflict and other events have traumatized adolescents, families and communities, developing this competency can help adolescents to heal themselves and others. In situations where societal norms pose barriers to learning and talking about emotions and where emotions are readily manipulated to escalate conflict or encourage violence, developing this competency can help adolescents to transcend societal norms and manage emotions of others to de-escalate conflict.

*Goals for this competency domain:*

- Identify stressors in their lives.
- Recognize their emotional and behavioural response to stress.
- Practice healthy strategies for reducing or managing stress.

## Cooperation and Teamwork

Practicing cooperation and teamwork can help adolescents to form and maintain healthy relationships with others, and prepare them for active participation in the community as they grow into adulthood. Adolescents should learn the benefits of cooperation, perceive barriers to cooperation and practice ways to overcome those barriers. As an alternative to blame, adolescents can promote cooperative problem solving and reconciliation.

Adolescents should develop an understanding of how communities can use cultural, identity and socio-economic markers to exclude individuals and groups, and reflect on how this affects themselves and others. They should develop awareness of excluded persons and groups, and learn technique to foster inclusion and meaningful participation of all persons regardless of difference.

In situations where adolescents are isolated or some cultural or identity groups are excluded from community decision-making and/or activities, developing this competency can help adolescents promote inclusion of marginalized persons and groups. In situations where relationships are broken or patterns of mistrust inhibit cooperation, developing this competency can help adolescents to build trust, bring people together and promote reconciliation between conflict parties.

*Goals for this competency domain:*

- Feel and show respect and appreciation for others.
- Recognize how their own skills and the skills of others are valuable assets to a team.
- Compromise when working on a group or team task.

## Empathy and Respect

The ability to understand the feelings of another person and to respect the inherent dignity of all persons are core qualities of adolescents as peacebuilders. Building meaningful relationships with diverse people can help adolescents develop empathy and respect.

Adolescents with strong competency for empathy and respect can play an active part in promoting mutual understanding in family, friend and peer groups, and in the community.

Where strict gender roles are the norm, adolescents have less opportunity to learn perspectives of the opposite sex. Likewise, opportunities for meaningful interaction with persons from diverse ethnic, religious, cultural or socio-economic groups vary greatly by context. Adolescents should learn to critically analyze the foundations of cultural norms, social forces and structures within their institutions that promote or discourage diversity.

In situations where diverse culture/identity groups are isolated from one another developing this competency can help adolescents understand the experiences and perspectives of diverse people. In situations where dehumanization or religious intolerance drive conflict and where the perspectives of one group dominate political and social discourse, developing this competency can help adolescents to counter divisive narratives or promote inclusion of diverse voices and perspectives.

*Goals for this competency domain:*

- Understand the thoughts and feelings of others.
- Associate positive images and traits with people of different backgrounds and identities.
- Develop positive relationships with caregivers and other role models and/or mentors.
- Develop positive, supportive relationships with peers.
- Understand the difference between healthy and unhealthy relationships
- Practice strategies to build positive relationships.

## Hope for the Future and Goal Setting

For adolescents facing challenging situations, feeling hope for the future can decrease stress, increase resilience and empower them to make positive changes in their own lives and the lives of those around them. Adolescents can learn to assess the situation they are in, imagine realistic alternatives and identify steps they can take to build a better future. Their ability to imagine a better future and set goals can help them turn their hope into a reality.

The level of control parents have in determining the future of their children, particularly for girls, has great influence on adolescents' ability to imagine a future they realistically think they can achieve. The range of opportunities available, social responsibilities and what they consider to be realistic and achievable goals are further influenced by one's socio-economic status, culture, gender expectations and a number of other related factors.

In situations where hopes and dreams of adolescents have been lost or where opportunities previously available to them have been restricted, developing this competency can help adolescents discover or create new opportunities for themselves and others. In situations where (protracted) conflict has rendered adolescents, families and communities with a feeling of helplessness or hopelessness, developing this competency can help adolescents to imagine a better future that they and others can work towards.

*Goals for this competency domain:*

- Envision positive futures for themselves, their families and communities.
- Set goals for achieving their visions and hopes.
- Feel motivated to pursue their goals.

### **Critical Thinking and Decision-Making**

The ability to think critically can help adolescents to perceive structural and cultural forces that restrict them or pose barriers to them. Being empowered to make their own decisions, further can help them to overcome these barriers and to direct the course of their own lives. Learning to question, to test information and visualize how different factors and agendas influence each other, strengthens young people's capacity for critical analysis of conflict and the freedom of thought that is needed to make decisions that contribute to peace.

Adolescents need to understand how gender norms and cultural stereotypes can lead to inequality, violence and conflict. Critical thinking can help adolescents to break down harmful stereotypes, analyse bias and prejudice, and distinguish whether behaviours contribute to peace or conflict. Decision-making can help them to confront prejudice and discrimination that they or others face, and to take action to transform these.

In situations where authoritarian patterns (in government, education, institutions, family and/or community) limit critical thinking, developing this competency can enable adolescents to analyze how these contribute to conflict. In situations where stereotypes and/or prejudice are commonly accepted and where racism, sexism, ageism and/or ethnocentrism are intertwined with conflict dynamics, this competency can enable adolescents to deconstruct these and challenge them in ways that promote peace.

*Goals for this competency domain:*

- Make logical and ethical judgments.
- Balance the risks and benefits of different courses of action.
- Support decisions with evidence and strong arguments.
- Gather and assess information to make informed choices.
- Make decisions independently from adults.
- Develop a plan for a course of action before carrying it out.

### **Creativity and Innovation**

Fostering creativity and innovation enables adolescents to envision a peaceful future and create new pathways towards peace. The ability to think of original ideas, to imagine possibilities beyond one's experience, to explore alternative ways to solve problems can all contribute towards this. Adolescents should be encouraged use artistic methods, to analyse social issues, to test ideas and to find innovative solutions to problems.

Availability of outlets for creative expression and social perceptions on which types of creative/artistic activities are suitable for adolescent boys and girls vary from one context to the next. Cultural and societal perceptions additionally often place varying degrees of value and attention to the (creative or innovative) ideas of boys and girls, men and women, and persons from different cultures, backgrounds and abilities. Adolescents should learn to analyze and find creative ways to challenge these norms and perceptions.

In situations where opportunities for adolescents to engage in artistic and creative activities are not readily available or where authoritarian patterns limit adolescents' creative ability, developing this competency can help adolescents create alternative opportunities to develop creativity. In situations where protracted conflict (or any conflict) warrants the need for innovative solutions, developing this competency can enable adolescents to drive peacebuilding efforts by generating new avenues and approaches to pursue peace.

*Goals for this competency domain:*

- Think of unexpected, original or new ideas to solve problems.
- Experiment with and test their ideas, and draw conclusions about the results.
- Pursue their goals through strategies that haven't been tried by others.
- Develop inventions to address problems or to create interesting opportunities.
- Carry out creative projects such as writing stories, performing plays or organizing exhibitions.

## Teacher Competences for Constructive Remembrance & Reconciliation

Naturally, it is expected that teachers already possess or are consciously striving to develop in themselves the same competences that are set forth in this Toolkit for young people.

In addition to those competences listed above, additional meta skills and competences are needed to structure appropriate learning experiences. The topic of **constructive remembrance and reconciliation**, in particular, because of its sensitive and even controversial nature in the context of the Western Balkans, requires additional knowledge and skills on the part of the learning facilitator. The following additional competences are recommended for teachers and trainers:

1. **Knowledge of different historical narratives and perspectives (multi-perspectival knowledge and thinking capacities)**
  - a. **Background knowledge** of the Western Balkans context, its position in Europe during the Cold War (1945-1991), the causes of the dissolution of Yugoslavia, the chronology of the conflicts during the 1990s, the status of the successor states and the status of the transitional justice processes that have been undertaken);
  - b. Ability to **distinguish between fact** (something that can be objectively verified with evidence) **and opinion** (a personal view or judgment that may or may not be substantiated by facts), and ability to help participants distinguish the mix of fact and opinion that often characterises arguments so that they can work through contested narratives/stories.
  - c. Ability to **stimulate critical reflection** among participants about different narratives and interpretations of the facts of history and about their sources and audiences.
  - d. Ability to help participants learn to **work together despite disagreement**, if a common understanding remains out of reach.
  - e. Ability to **distinguish between history** (the systematic study, verification and presentation of historical events and their relationship to present developments) **and memory** (the ways in which individuals and societies choose to remember or forget certain moments and events in their history).
  - f. Ability to **reflect on one's own biases** (self-reflection) in relation to different facts, opinions and narratives, and ability to present all relevant facts without bias.

- g. Ability to **investigate, verify and critique the sources, claims, facts and assumptions** within narratives, media content, historical accounts, academic arguments, memorial practices, etc. to identify the presence of inaccuracies, misinformation, manipulation, exclusive perspectives, bias, stereotypes and prejudices, political interests and agendas, etc.
- h. Ability to research, design, discuss and **employ multi-perspectivity** in learning activities.
- i. Ability to **empathise** with others and to nurture this ability within participants during the learning process. This requires **emotional intelligence** on the part of the trainer and appropriate pedagogical strategies such as personal reflection questions and exercises.
- j. Ability to demonstrate **awareness of and sensitivity towards diverse religious and cultural worldviews, norms and practices**, particularly but not limited to the organisation of training events with diverse participants (e.g. acceptable/unacceptable physical contact, fasting days, daily religious practices...).
- k. Ability to **define key terms clearly**, including “peace”, “conflict resolution”, “conflict transformation”, “peacebuilding”, “justice”, “reconciliation”, etc. acknowledging that they have evolved in international scholarship and practice over the past several decades.
- l. Ability to **invite and facilitate reflection among participants** on their own understandings, perspectives, beliefs and values (e.g. within different religious and cultural traditions (i.e. non-like-minded groups).
- m. Ability to **explain how peacebuilding and reconciliation are both processes**, not events, which require time and effort.
- n. Ability to identify and explain the necessary foundations of sustainable peace and reconciliation, including the ability to **explain the Joinet-Orentlicher principles of Dealing with the Past**.
- o. Ability to use remembrance and reconciliation learning activities to **promote unity and solidarity among participants**, based on recognition of the inherent value of human life and dignity, on an awareness of universal human needs and aspirations, on the recognition of human interdependence and of the importance of an open, inclusive and just society.

## 2. Presentation and facilitation skills

- a. Ability to **employ interactive pedagogical strategies and methods**, as well as a range of learning materials and supports.
- b. Ability to **attract and maintain the attention and trust of participants**.
- c. Ability to **motivate and engage participants to work in mixed groups** and enable them to build relationships and co-create understanding and meaning.
- d. Ability to **help participants understand the activity**, to clearly explain its rationale and objectives, to walk them through the main steps of an assignment and to consolidate take-away messages at the end.
- e. Ability to **guide participants to reflect on their perceptions/feelings/understandings** of what was said/visited/experienced/accomplished after every lecture/workshop/visit.

## 3. Competences to deal with conflict and critical situations

- a. **Basic trauma awareness and trauma handling skills** (knowledge of what is trauma, how does it work, how to recognize signs of trauma, how to offer psychological first-aid, how to minimize trauma triggers in the training process, etc.)
- b. Ability to **create safe environments** which allow for uncomfortable conversations to be opened up and brought to a close, in such a way that the legitimacy and dignity of each contributor is respected even if the views shared differ.
- c. Ability to **deal with critical situations and to transform them into learning experiences**. Specifically, the ability to recognize a critical situation and, rather than shutting it down or ignoring it, to use it as an opportunity for learning by putting in place dialogic safety measures and methods that facilitate recognition of the issue and enable small steps towards mutual understanding and exchange of views.
- d. Ability to **help participants frame and reflect upon arguments** within the spirit of a culture of dialogue.
- e. Ability to **solve inter-personal and intra-personal conflicts** with regard to contested memories and historical accounts.
- f. Ability to **exercise professional humility**, that is, to recognize when, as trainer, one lacks the necessary skills to confront the critical situation and to **appropriately re-channel the situation** to another time or another resource person, e.g. by inviting the group to co-resolve the issue, or by bringing in expert to help address the matter, or by postponing (but not dropping) the discussion to allow time for information gathering and/or a calming of emotions, etc.
- g. Ability to **understand group dynamics and apply the principles of positive communication**, turn-taking, active listening, inclusivity, moderation, open mindedness, recognition and mutual respect, to facilitate working peacefully within a team.

While summarized here only briefly, much discussion could be dedicated to each of these additional competences, and they are indeed elaborated in the three learning modules provided in this Toolkit.

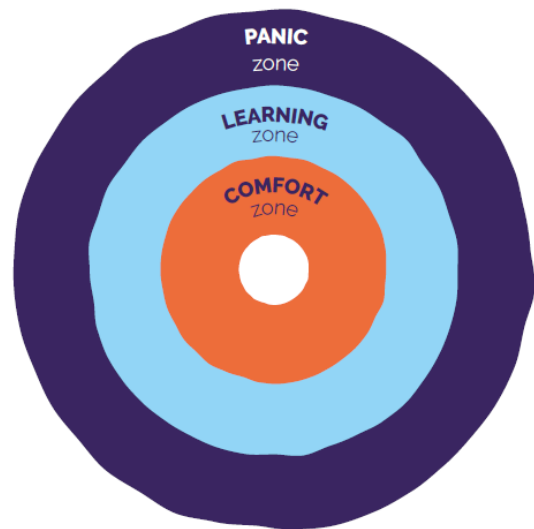
## Part 5: Methodological Tips

This section presents some **methodological tips** based on identified good practices that help create effective learning environments. Adopting these tips will strengthen your formal and non-formal learning activities and projects in school and the wider community.

### Learning Zones<sup>136</sup>

Introducing young people to new experiences in intercultural dialogue, peacebuilding, remembrance and reconciliation can be welcome for some students and overwhelming for others. Introducing your group to the notion of different “learning zones” helps them to become aware of their learning expectations, experiences and responsibilities. The Learning Zone Model, developed by Tom Senninger, identifies three “zones”:

- **Comfort zone:** in this area participants do not learn anything or learn very little since they are situated in a known area, where they feel calm, comfortable, and at the same time only marginally stimulated, if at all.
- **Learning zone:** when leaving the comfort zone, the participant enters an unknown area that may cause fear or restlessness but at the same time provokes and allows learning. In this area, learning usually occurs in a more tangible and sustainable way.
- **Panic zone:** when the participant moves too far from its comfort zone and leaves the learning zone, the person can reach moments of fear or even panic. For instance, if a certain activity is putting them into a tense or stressful situation or is shaking their core values and principles too much, they might just close down/block themselves to anything and the learning will also not happen as they will not be open to it.



Source: Senninger, The Learning Zone Model, 2000.

If you have a group who is experiencing non-formal learning for the first time, it is a good idea to present these methodologies in the first session so that they understand that they can and should leave their comfort zone and advance to the learning zone. This will stretch them in a good way. Leaving one's comfort zone can be uncomfortable and requires courage and determination. Thus, they should be supported with encouragement, through appropriate methodologies, to help them to reflect on their habits and to learn new skills. There may be moments of panic, in which they do not fully understand why they are doing what they are doing or that their values and principles are being reviewed. For example, it is possible that by the mere fact of having a diversity in spaces and formats of activities some participants feel uncomfortable, but if the reflection is correctly led, the participant should be able to understand that when leaving their area of comfort is when they are learning.

**Tip:** Keep a flipchart on the learning zones in your training room, throughout the entire training, as it can be a good reminder for any moment of “panic” or “too comfortable”. Making people visually see where they are standing throughout the activities can help you in addressing potential issues or concerns.

## Creating Effective Learning Environments

Teachers and trainers can create effective learning environments by:

- 1) Being clear about the learning objectives
- 2) Creating the proper environment / atmosphere
- 3) Choosing an appropriate instructional methodology
- 4) Selecting appropriate learning methods
- 5) Modelling desired competences in the teaching process
- 6) Debriefing with participants after activities
- 7) Reflecting on practice

### (1) Being clear about learning objectives<sup>137</sup>

Being unclear about what we want or expect our students to learn has a number of negative consequences. Without clear learning objectives, we waste a great deal of time or engage our students and ourselves in a lot of aimless activity. Without clear learning objectives, it is difficult to assess and evaluate our students in a meaningful and fair manner. Without thinking about learning objectives, we run the risk of defining learning solely in terms of the cognitive domain. Without thinking about learning objectives, we may design and operate an educational system based on the mistaken belief that the memorisation of content produces a productive and enlightened student. Although well thought out, carefully written, and clearly communicated learning objectives will not solve all the problems of education, they are a very good start in the right direction.

### (2) Creating the Proper Environment<sup>138</sup>

Creating 'safe environments' in classrooms and schools is a prerequisite to approaching controversial issues. Only in safe environments can controversial issues be discussed, and dialogue participants be reflective and candid without doing harm to themselves or others. Creating such conditions requires preparation, support and facilitation by teachers. "Such environments help students to deal with differences, defuse tension and encourage non-violent means of conflict resolution. They encourage self-reflection and listening to others, promote intercultural dialogue, give minorities a voice, build mutual tolerance and respect and foster a more critical approach to information received from the media" (Council of Europe 2015, p. 12). The best way to foster a safe learning environment is to begin by promoting "an open and collaborative approach to teaching and learning, with a special emphasis on self-reflection and thoughtful, informed action. Teachers are (also) encouraged to reflect on the way their personal beliefs and values affect their professional attitudes towards and handling of contentious material" (p. 9).

Throughout the teaching process, teachers also need to remain attentive to the way the learning environment affects students, so that all students (a) feel a sense of belonging, (b) become engaged in the learning process, and (c) consistently achieve at a high level. Teachers should regularly ask themselves a series of questions about their current classroom environment:

- Do my students feel safe?
- Do my students feel a sense of belonging?
- Does the environment motivate my students to do their best?
- Is the environment supportive of my students' learning process?
- Does the environment accommodate my students with different backgrounds and needs?

## Safety and Self-Disclosure<sup>139</sup>

Educators do not always know the full backgrounds of everyone in their class or group. This is especially true in intercommunity and regional activities. And even when you know your group really well, you cannot always know how they feel on every issue. In essence, teachers and trainers are never exactly sure of “who is in the room”. Everyone has deeply private experiences, thoughts and feelings they may not be comfortable sharing under all circumstances. So while creating a safe space is key to getting started on discussing sensitive issues with participants, teachers have to be prepared for the fact that creating such a safe space may lead young people to “disclose” painful past experiences. When this happens, it can be difficult for all concerned – the participant disclosing, the other participants and the facilitator. Disclosures can have important consequences for the group dynamics and the running of the activity, and it is difficult to prepare in advance for such situations. Whatever one decides to do, the decision should be made in consultation with the participant who made the disclosure. This includes deciding how the disclosure will be dealt with in the group.

Further tips for creating learning spaces in which students feel comfortable to share, express opinions, ideas, questions and beliefs, include the following:<sup>140</sup>

- If possible, avoid displaying national and religious items from a particular tradition. The space must be neutral and welcome all beliefs and ways of thinking.
- At the start of each lesson or workshop session, inform the students about what they will be doing and what the purpose of the activity is. This will help them to prepare themselves, focus their attention and energy, and will shape their expectations and mode of reflection.
- If this is a new group of students / participants, spend time at the beginning of the session to get to know each other. Time allowing, use icebreakers to create familiarity and trust among the participants.
- Especially when bringing together mixed groups from different communities or localities, reserve time at the beginning to co-create ground rules about ways of communicating and behaving that allow the group to interact positively. The creation of these ground rules through brainstorming can build synergy in the group and a sense of ownership over the learning process.
- Continuously assess the motivation of your students and always have energizers ready to restore and maintain their concentration and energy.
- Develop activities that promote inclusion of minority perspectives and foster interaction and intercultural dialogue.
- During non-formal learning activities such as class trips, camps or seminars, make use of coffee breaks, mealtimes and evenings to foster informal spaces for interaction. These moments will enhance the process of mutual understanding and discovery.
- Ensure that students’ ideas, opinions and suggestions are taken into consideration, and that they are reflected in the activities and outcomes of the learning process. This will help them to feel valued and recognized, and will build knowledge and skills that they feel is relevant to their lives.
- Conclude study units / lessons / excursions, especially those on sensitive or contested topics, with an activity that positively motivates the participants and that serves as an apt finale.
- Encourage students to continue dialogue beyond the classroom and let them know they can always approach you with their questions, concerns and reflections.

### (3) Choosing an appropriate instructional methodology<sup>141</sup>

Building young people's competences for intercultural dialogue, peacebuilding, remembrance and reconciliation is not a theoretical exercise. Such competences cannot be authentically developed from traditional frontal teaching or lecturing. Student-centred learning that mobilises young people to interact physically, intellectually, emotionally and creatively is needed.

Student-centred learning changes the role of the teacher in several ways. First, the teacher does not control the class with rules and structure; rather, the teacher collaborates with the students and provides direction and support. Second, the teacher's focus shifts from himself or herself to the students. Rather than ask, "How am I doing?", the questions become: How are they doing? Are they "getting it"? Why are they struggling with this concept? How can I help those students who are having difficulty? Good teaching is not so much a performing art as a process of helping students become more actively engaged in their own learning. Third, teaching is much more than presenting information and giving assignments to students. Teaching involves helping students to process information properly and complete assignments accurately and efficiently. When an objective is set, the teacher must provide appropriate assistance (known as "scaffolding") to give the students the "boost" they need to reach the objective. Here are some things teachers can do to provide "scaffolding":

1. Ask questions;
2. Direct attention to overlooked bits of information, inconsistencies, and anomalies;
3. Model learning, inquiry, and problem-solving strategies;
4. Offer useful hints; but, at the same time,
5. Interfere as little as possible.

The use of the term "scaffolding" is important in that it conveys a temporary support structure. Once the student, with the benefit of scaffolding, reaches the objective, the scaffolding can be removed to allow the student to move forward to the next objective.

Gauging and activating participants' **prior knowledge and understanding** is key to ensuring that students remain interested and engaged in what is being taught.<sup>142</sup> Students can only make sense of what they are being taught when they are able to connect it with their previous experience and knowledge. One way to find out what your students already know is to allow them time to reflect on and share information about their prior knowledge. This can be done spontaneously by asking questions in a conversational way or more formally in a brief writing assignment (as when students are asked to keep journals). Questions such as these will help you gather information about your students' prior knowledge:

- *Before we begin, let me ask a question. What do you know about (the topic we will be learning)?*
- *Here are some of the terms that we will be using in this unit. What do these terms mean to you? Do you use them and, if so, in what way or ways? Please say, "I don't know" if you have no idea of their meaning.*
- *Where have you encountered (this topic) in the past? What experiences have you had with it?*

Once you are aware of what your students already know and have experienced, your attention should turn to activating this knowledge and these experiences. Activating prior knowledge is a means for preventing misconceptions from interfering with learning the new content and objectives. It is also a means for preventing students from becoming bored or frustrated. When you activate prior knowledge, you can help students revise or modify their prior learning (if inconsistent with the new learning). You also can work to upgrade or expand their prior learning to accommodate the new learning. Finally, you can help them reorganise their prior learning to make it easier to connect new learning with what they

already know and can do. If new learning is not integrated with prior learning, it remains isolated (if it is learned at all).

There are a range of teaching strategies to choose from. Each has unique characteristics, purposes and methods.<sup>143</sup> Teachers and trainers may choose to use one or several of these strategies to introduce, build upon and consolidate student learning during a lesson or workshop. Many of these strategies are also incorporated into the learning modules provided in Part 2 of this Toolkit.

### **Experience-based Learning**

Experience-based learning uses experiences and focused reflection to increase knowledge, develop skills and clarify values.<sup>144</sup> The experiences may involve earlier events in the life of the participant, current events, or those arising from participation in practical activities implemented by teachers and facilitators. Learners reflect on, evaluate and analyse the experience, either individually or collectively.

Experience-based learning has three characteristics:

- Involvement of the whole person – intellect, feelings and senses.
- Relation of learning to personal experiences.
- Continuous reflection for transformation into deeper understanding.

Experience-based methodologies can be developed through several techniques, including simulations, games, role playing, service learning and field trips.

### **Cooperative-based Learning**

Learners are split into small groups that work independently to achieve a shared objective. The participants strive for mutual support so that all group members gain from each other's efforts. In cooperative learning, there is a positive interdependence among students' efforts to learn; participants perceive that they can reach the goal only if all members contribute to the assigned task. The method enables learning through interaction.

Cooperative learning enhances the ability of children to work with different people. During small-group interactions, they can find many opportunities to reflect upon and reply to the diverse responses that other members of the group bring to the table. Small groups also allow children and youth to add their perspectives to an issue based on their cultural differences. This exchange helps participants to understand other cultures and points of view.

Cooperative-based learning also enhances participants' communication skills and strengthens their self-esteem. Activities that involve cooperative learning promote the success of all participants in the group, thus contributing to each participant's feelings of competence and self-worth. Examples of cooperative-based learning techniques are joint projects, games and role playing.

### **Problem-based Learning**

In this methodology, a problem is used to help develop students' creativity, their critical thinking, their capacity to analyse and reflect upon ethical values. Problem-based methodologies encourage participants to pose and answer questions, making use of their natural curiosity. Young people are confronted with problems that do not have absolute answers or easy solutions and that reflect the complexity of real-world situations.

Problem-based learning helps participants take an active, task-oriented, and self-controlled approach to their own learning. This methodology can be used with role playing, analysing case studies, dilemmas and social issues, or with techniques that involve experience-based learning.

### **Project-based learning<sup>145</sup>**

Project work, or learning through projects, is a pedagogical approach that contributes to acquiring a combination of attitudes, skills, knowledge and critical understanding, as well as to developing values. It can be used within a specific subject area but it is also very appropriate for a cross-curricular approach and for addressing cross-cutting issues. Project-based learning offers its best potential when conducted in small groups and/or by a whole class. It is usually structured in a sequence of steps spread over several weeks:

- choice of a topic of study or of an open question and planning of the work;
- collection of information, organisation of the information collected and decision making (implying both individual responsibility, co-operation in a group and managing potential differences of views or disagreements);
- preparation of the product (which can take various forms, such as a poster, video, podcast, publication, website, portfolio, text, performance or event);
- presentation of the product;
- reflection on the learning experience.

Depending on the topic selected, the elements of knowledge and critical understanding of the world in the CDC model can also be developed. When the topic involves linguistic and cultural diversity, the process can also stimulate valuing diversity and openness to difference and otherness. The role of the teacher in a project-based learning process is that of a facilitator of the learning process. Students follow the instructions given by the teacher concerning the steps to go through, but, in terms of content, the decision should remain largely with the students. The teacher's main instrument is the question, not the answer. The principles described above still apply and the teacher monitors how collaboration in the groups is taking place. The teacher should encourage students to co-operate, support each other, give each other feedback and reflect on what they discover as well as on their interactions.

### **Service learning<sup>146</sup>**

Service learning is also an effective way to develop the full range of CDC because it gives learners opportunities to connect the knowledge and critical understanding and skills acquired in a classroom setting with meaningful action targeting a real-world issue. Through this connection, not only knowledge, critical understanding and skills are consolidated and further developed, but processes are put in place which stimulate the development and critical awareness of attitudes and values. Service learning is more than community service. It implies providing a community service in the context of a structured set of steps, in which the teacher plays an important role as organiser and facilitator, while keeping a strong learner-centred approach and empowering learners to make decisions and act on their own will in co-operation with peers. As service learning is a form of project-based learning, a similar sequence of steps will serve as a reference for the process:

1. Assessment of community needs and identification of the improvement or change to be envisaged;
2. Preparation of the task to be undertaken by collecting information, identifying and contacting key community stakeholders, analysing options to address the issue and planning the intervention;
3. Taking action by engaging in a community service activity which is meaningful for the learners and enhances learning and the development of values, attitudes, skills, and knowledge and critical understanding. The action can be of several types, including:

- direct support provided to a group of beneficiaries in need (for example, visiting a centre for senior citizens, organising educational activities for smaller children in a disadvantaged area, giving gifts to citizens providing volunteer work);
  - indirect support or change in the community (for example, collecting toys for an NGO supporting disadvantaged children, painting a wall near a playground to make it more child-friendly, setting up a web platform or application enabling senior citizens of the community to ask for support from volunteers, fundraising to support a local initiative);
  - advocacy for change (for example, advocating for public policies to be adopted by local authorities, warning local citizens of certain risks or advocating for change in certain behaviours of citizens);
4. Presentation of the work and its outcomes to the community and celebration of the achievements;
  5. Reflection on the learning experience, preferably throughout the whole process, and evaluation of the work done leading to conclusions and recommendations for improving the effectiveness of future similar activities.

### **Discussion-based Learning**

Discussions are oral interactions among participants that seek to stimulate the exchange of ideas. They help develop communication and listening skills and promote understanding of different issues and points of view. Discussions can be carried out in various ways, including debates, round tables, and focus groups. They can be based on case studies, real-life stories and dilemmas, or on relevant films, pictures and songs.

Discussions will often benefit from the direction of a facilitator. It is recommended that you use participatory techniques to summarise ideas and find connections between them. Such techniques include mind maps, concept sketches, and meta-plan or card techniques

### **Introspection-based learning**

Reflection is part of all methodologies mentioned above as they each involve individual and collective reflection at different stages. However, there is another kind of reflection that goes beyond the intellect and helps young people to assess their own state of mind and focus their attention on their own learning. This kind of reflection refers to introspective methodologies that nurture self-understanding and spirituality in young people.

Introspection gives participants the chance to identify and evaluate their inner thoughts, feelings and desires. It is particularly important for intercultural and inter-religious programmes for ethics education because it allows young people to reflect upon their values and attitudes. It is also useful when assessing personal change and commitments.

Introspection can take place individually or in groups. Techniques such as meditation, silent moments or any other contemplative practice help participants create a self-reflective experience.

### **(4) Selecting appropriate learning methods**

Explore Part 3 of this Toolkit for a range of participatory learning methods.

### **(5) Modelling desired competences in the teaching process**

Explore Part 4 of this Toolkit on competences for intercultural dialogue, peacebuilding, constructive remembrance and reconciliation.

## (6) Debriefing with participants after learning activities<sup>147</sup>

Debriefing is the moment in your session/activity when your participants will make sense and understand the learning behind the activity/experience they have gone through. The debriefing of an activity is crucial as it is the moment for participants to reflect on what happened and how is this connected to their everyday life. If the participant lives the experience but cannot relate how this is a metaphor of what happens in life, the main learning will be missed.

The technique of debriefing usually happens in plenary for the whole group to reflect and draw conclusions from the learning activity together. It consists of three moments where you would ask your group about:

- a) **Emotions: how did you feel** during the experience / activity? This debriefing question is particularly important if you are implementing an activity that is either sensitive or could be emotionally challenging. It is crucial that you make sure that the participants can express how they feel and what happened to them in terms of emotions. You can encourage them to share it or to write it down on paper, as sometimes it is easier to take a moment of reflection or it might be too personal to share it in plenary. Still it is crucial that the participants reflect on it.

**Suggestion:** Ask each participant to share one word (only one word, no explanations) about how they are feeling right now/at that moment. This will allow you to have a fair understanding of how the activity went for the group and to start making participants practice verbalising emotions and personal feelings.

- b) **What happened** during the experiential activity? Was the goal achieved? Why? What factors influenced this?

Here you want them to reflect on **what happened during the activity in itself**, without analysing or comparing it with previous experiences; it is a factual discussion. Remember, the focus here is on the activity!

- c) **How can I transfer this activity and my/our reflections to everyday life?** What conclusions can I draw for my life and my environment, including the society that surrounds me? This third part is eventually the most important one and here you should be capable of steering the discussion aligned with your learning objective of the session. This part is the core of the learning where participants will start realising how this activity is connected with life and society.

**Tip:** Some activities might be very emotional, especially if you have asked participants to take over certain roles. To ensure that they leave behind their roles for the debriefing, you could ask them to take a moment to go outside and leave training room, before coming back “as themselves” (out of their role - “de-roling”). You could also ask them to scratch the piece of paper that assigned their role.

## (7) Reflecting on practice: Keeping a Learning Log<sup>148</sup>

Another technique which is advised is having each participant create and use a Learning Log in connection with their intercultural, peacebuilding, remembrance and reconciliation activities and modules. The Learning Log is private and ideally should be used at the end of every session by each participant to record his/her experiences and feelings. The Learning Log is intended to strengthen the process of self-reflection. It should be completed after the session, when the participants are alone and have time to reflect. In intercultural learning processes, a Learning Log can help participants see beyond their prejudices and deepen their understanding of diversity. This process sometimes requires an

‘unlearning’ or detaching from what they have previously learned and from what they considered to be ‘right’. Giving young people the opportunity to interact with their own self through private reflection, to wonder why and how things happen and to acknowledge what they know, perceive and experience, is key to developing self-critical learning. Reflection questions help young people go beyond their own understanding; they challenge their perception of the world and motivate them to rethink their own viewpoints and behaviour.

The following are some examples of reflective questions and statements to be included in the Learning Logs:

- *What did I learn from this experience?*
- *Have my ideas changed? If so, why?*
- *Did something go wrong? Why? How could I fix it? How could I overcome that situation?*
- *One thing I learned today about myself is \_\_\_\_\_*
- *Today I had a problem trying to \_\_\_\_\_ tomorrow I will solve that problem by \_\_\_\_\_*
- *The best part about \_\_\_\_\_*
- *I used to think \_\_\_\_\_ now I think \_\_\_\_\_*
- *Today I changed the way I \_\_\_\_\_ because \_\_\_\_\_*

Learning Logs can also be used to explore a particular theme, competence or principle. For example, you may ask students to reflect on the principle of respect:

- *What does respect mean to you?*
- *Write down some moments when you have shown respect to others in your school, family or community.*
- *Record a moment when you have shown disrespect to others, or others to you.*
- *What would have been a better way to handle those moments?*
- *What two commitments are you willing to make to be more respectful to others?*

### Thinking holistically: A Whole-School Approach<sup>149</sup>

Ideally, whole school communities will commit to educating for intercultural dialogue, peacebuilding, constructive remembrance and reconciliation. A whole-school approach implies the active involvement and commitment of all stakeholders in a school. This means that school administrators, teachers, students and parents, as well as local community members, make a joint effort to promote the learning and practice of these values and competences as an integrated part of teaching and learning, school governance and culture, and co-operation with the community.

These three areas are both distinct and interrelated, which means that actions in one area will have an impact on the others. Whole-school learning is a gradual process that benefits from cycles of action and reflection, guided by inclusive consultation and decision-making.

### Teaching and learning

Competences for intercultural dialogue, peacebuilding, constructive remembrance and reconciliation may be incorporated into the school curriculum as an independent course and/or as a cross-curricular theme in some or all curriculum subjects.

The Council of Europe (2018) reminds us that learning environments and methodologies have a great impact on the development of competences. Teachers can promote intercultural dialogue, peacebuilding, constructive remembrance and reconciliation by:

- a) Ensuring the classroom is a safe space where students feel able to discuss their views openly, even when their views may be controversial, by creating an open, participative and respectful classroom environment that allows all class members to share their experiences, to express their own opinions and emotions, and where the students participate in the setting and respecting of ground rules, such as listening to and respecting others;
- b) Facilitating forms of co-operative learning across the curriculum through the use of different forms of group and teamwork, e.g. paired, small and large group work;
- c) Providing students with the opportunity to find out about and explore alternative ways of perceiving issues, enable them to consider and discuss alternative perspectives with others, to participate in group and institutional decision making and to take part in action that is aimed at producing change on the issues concerned.

Extracurricular activities are another important arena for developing these competences and for engaging actively in societal issues.

### **School governance and culture**

The organisational culture of a school can contribute to intercultural dialogue, peacebuilding, constructive remembrance and reconciliation by creating an enabling environment – through its approach to leadership, vision, system of governance and decision-making processes, and general working atmosphere. A democratic approach to school governance helps create a culture of openness and trust in the school and improve relations between its members.

An inclusive school ethos which is safe and welcoming, where relations between staff and between staff and students are positive, and where everyone feels they have a part to play and their human rights are respected, will better facilitate development of competences for democratic culture. To this end, school administration, teachers, parents, students and other stakeholders may join their efforts to make school governance and environment more inclusive and democratic, including its approach to management and decision making, school policies, rules and procedures, student participation and general school environment.

### **Co-operation with the community**

A school's relations with the wider community – including parents, authorities, NGOs, universities, businesses, media, health workers and other schools – can also contribute to intercultural dialogue, peacebuilding, constructive remembrance and reconciliation. Schools that partner with NGOs, for instance, can benefit from such actions as increased training opportunities, visiting experts and project support. Close links with the community can also help schools address relevant community issues.

## Part 6: Help! What to do if...

*...something goes 'wrong' in the class?* Don't worry. In this section you will find recommendations of what to do when faced with specific challenges in the teaching / training context.

Challenging situations can appear when working together with adolescents on intercultural dialogue, peacebuilding, remembrance and reconciliation. Sensitive topics and issues, difficult conversations, hesitation from teachers, pushback from parents, intergenerational issues and challenges with students are among the challenges that can be anticipated. Knowing this, it is important and, above all, helpful for teachers and trainers to think ahead so that when difficult dynamics appear in the classroom you are ready to intervene in an emotionally intelligent manner. We invite you to go through the following cases and to reflect on how these situations could challenge you as a facilitator.

### What to do if...<sup>150</sup>

#### You have very quiet participants:

- Use rounds to ensure that everyone can speak.
- Ask the group to take a moment to reflect before answering your question.
- Use strategies such as smaller group discussions (some people are not comfortable in plenary).
- Call on the silent participants: encourage them to share their views, ask more specific questions (your question might have been too broad or was not understood, do not assume it is their fault or that "they do not want to speak").
- Try asking "What makes this hard to discuss?" and "What needs to be clarified at this point?"
- Review how you interact with them, observe their body language: tell them what you observe and ask them to explain why they react in a certain way, you can always talk to them in the break, after sessions to understand better and directly if there is any particular concern from their side.

#### You have very vocal participants:

- Name the dynamic and acknowledge what is happening (they might not be aware of how much they are talking).
- Refer back to your group rules / working principles (about giving space for all to speak up).
- Talk to them personally and understand their needs.
- Support others to share their views.
- Remind them to provide space for others.

#### A conflict starts within the group:

- Do not panic, let the conversation flow: do not try to stop it or change the topic as if nothing happened.
- Let participants share their anger or frustration for a moment, preferably with the support of a neutral facilitator; this can lead to conflict transformation and it can also help them to go in depth into their emotions, feelings and needs.
- Accompany the process and remind them about the group rules / principles: that is, not taking things personally and use non-violent communication.
- Take a round for each participant to state their feelings and thoughts in a few sentences (avoid long interventions, rather guide a round to understand where each one stands and ask everyone to listen carefully and without judgement when they are not speaking).

- Remind them that they are in a safe space that should allow them to practice conflict transformation.
- Remind them the purpose of the conversation and the objective of the training: addressing and dealing with conflicts in a nonviolent way, for instance.
- Ask them to put themselves in the shoes of others and reflect on their arguments and points of view.
- Encourage them to think about what they could change from their own position and point of view.
- Take a moment of silence/breathing with your group.
- If the conflict escalates, try to de-escalate it by either taking a break and holding an intervention with the conflicting parties, perhaps involving relevant support staff and trainers, as needed (in particular if you need support with local language or understanding local dynamics).
- Make sure that you inform the entire group of what happened in brief. It is better to not go too deep into the conflict details, but make clear that this escalation is also part of the process.

#### **You have a disengaged group or participant:**

- Acknowledge what is happening and ask participants to take responsibility.
- State the group dynamics that you are observing and ask your group if this is the best learning environment and what they could change to improve it.
- If there is a clear distraction, name it and address it (e.g. if there is a lot of noise outside the room and people are getting distracted, do not act as if nothing happens, just name what you see and find solutions with your group: make them take ownership and leadership).

#### **You have an unbalanced group:**

Sometimes a group is unbalanced because of language, experience, opportunities, etc. This is something that ideally would have been identified during the preparation of your training (either in the needs assessment or in the selection of participants phase). Preventive measures that can be taken to address it beforehand include:

1. Preparing certain participants before the training by providing readings, having translators, etc.

If you only realise the imbalance on the spot, then:

2. Discuss it in an open and honest manner in your group: acknowledge what you observe and find a solution with your group.
3. Adapt/review your methodologies.
4. Transform those power dynamics into guiding questions for your group to reflect in relation to peace and conflict.

**Tip:** We suggest to acknowledge those dynamics and address it openly with your group. In certain contexts and cultures, this is not accepted and you may need to find more indirect ways to do so, such as in a smaller group or in individual reflections. The reflection groups might be a safe space for the participants to openly share about unbalanced dynamics. But in general, be open on what is happening in your group!

#### **You have a group that trivialises sensitive issues:**

Sometimes, because of discomfort or a lack of understanding, young people trivialise serious issues or devalue the feelings of individuals and groups towards those issues.

- Guide participants to be attentive and respectful towards serious issues and towards the feelings of others.
- Guide participants to explore their own discomfort, of which they may not be immediately aware.
- Ask them questions about what they are feeling on this topic and about how the individuals in the historical episode might have felt. In this way, bring them to an awareness of his/her emotive and cognitive state and nurture empathy, understanding and critical thinking about the topic being discussed.
- Help them to ask questions about issues that they don't understand or feel uncomfortable about, rather than dismissing or devaluing them.
- Avoid ever ranking or comparing human suffering based on crude factors (for example, of the number of people killed, etc.). Help participants understand that each instance of human suffering, especially each episode of collective violence is unique, including the constellation of factors that enabled it to occur and the consequences of those events for the affected individuals and society, and for humanity as a whole.

**You have a group that asks difficult questions about sensitive issues related to the 1990s conflicts:<sup>151</sup>**

- Be aware that there are no simple answers to the complex questions concerning the causes, nature and consequences of war or 'who's fault it is'.
- Avoid simplified narratives that lead to superficial and stereotypical views of protagonists and events.
- Ensure that students have the opportunity to explore the complexities of the issue: the context and dynamics that led to wars, various factors that played a role (political considerations, economic difficulties, local history, European and world response etc.)
- Help students gain factual knowledge about wars. Identify the roles of governments and institutions, as well as various members of society.
- Help students understand both the beginnings of wars as well as the events and peace agreements that led to resolutions of wars.
- Beware of simplistic parallels and comparisons to other wars. Some parallels may exist, but each of them has its own unique characteristics of time, place and people.
- Emphasize that the war was not an inevitable outcome of the breakup of Yugoslavia. It happened because of decisions made by different actors (individuals, groups and nations) to act or not to act. These decisions could have been different.
- Avoid generalizations, simplifications, and stereotypes. Be aware that the use of collective nouns such as "Serbs", "Croats", "Bosniaks" or "Montenegrins", while to some degree unavoidable, can inadvertently reinforce stereotypes.
- Show positive actions taken by individuals who have spoken out against hate and crimes and/or rescued threatened and endangered people.
- Do not, however, overemphasize these actions, especially if they involved only a small fraction of people – it can lead to an inaccurate and distorted understanding of events.
- Similarly, exposing students only to the worst aspects of human nature may foster cynicism. So avoid one-sidedness.

**You do not have a religiously diverse group.<sup>152</sup>**

If you are trying to create awareness about religious diversity and promote values that are conducive to living together with people from different religions, but do not have a religiously diverse group, and there is not much religious diversity in your city, you can try the following:

- Find ways for participants to get exposure to other religious beliefs by using experiential activities. Conduct an Interfaith Visits activity to introduce them to other beliefs and reflect upon their understanding and ideas.
- Invite guests from other religions to an interfaith café or to discussions where participants can talk to them and learn.
- Use movies that show the right to express religious beliefs. Discuss with the participants their ideas and reflections after the movie.
- As part of their self-assessment, ask participants to meet someone who has different religious beliefs to themselves and to learn about those.
- Use images of other religious customs and explore their function and meaning.
- Form a group of facilitators from different religious backgrounds.
- Explore any differences and similarities within the religious group that is represented – is there more than one denomination or ethnicity? Discuss how these divergences shape the participants' religious identity.

**You have tensions in the group because of religious differences:**

- Spend more time create a safe environment for interaction among the participants.
- Emphasise the importance of our common humanity and the richness of diversity. This will allow you to create a sense of connectedness among the participants.
- Challenge participants' stereotypes and prejudices by using experiential methodologies that allow them to experience how others live and think.
- Create spaces for dialogue and for sharing. Emphasise the importance of being open to other viewpoints.
- Use activities where participants have to put themselves in others' shoes and allow them to reflect upon their own and others' feelings.
- Map out the conflict among the religious groups with the participants, listening to all points of view and exploring the patterns and history of the conflict, the people involved in it, the relationships that have been affected and the future of the conflict. Let them reflect upon the conflict and how it is rooted in our inability to relate to others and our failure to understand and respect each other. If the participants show themselves to be largely ignorant about the history and causes of the conflict, use this to question the prejudices that they nonetheless carry.
- Use case studies, articles, films and songs about conflict transformation in other regions, and open up for a discussion in which parallels are drawn to the participants' own context.
- Present cases of people who are working for common understanding among the different religious groups and let participants discuss and reflect upon this work.

**You have participants in your group that come from and/or are exposed to violent situations.**

- Create spaces for participants to strengthen their self-confidence and self-esteem, through activities that encourage them to use their creativity, to participate and to interact without being judged. Make sure minority groups are heard and that they also feel that they are being listened to.
- Prepare activities that help the participants visualise the causes of injustices in their societies and the need for empowerment to help find a peaceful solution to the situation. Make use of activities that enhance their critical thinking and problem-solving abilities.
- Help the participants discover non-violent alternatives for dealing with social conflict and injustices and equip them to respond peacefully to their own situation. You can use films that show the struggle for justice led by different religious and social leaders, or invite organisations or people who are working with non-violent resistance movements.<sup>153</sup>

### The topics of the workshop cause participants emotional distress.

Intercultural dialogue, peacebuilding, remembrance and reconciliation all touch on personal issues of identity, values, relationships, culture, memory and politics. Participants will reflect on personal prejudices, biases and experiences and may look deeply into their own lives and emotions. It is hoped that this process will lead to the internalisation of positive values and attitudes, but it may also create tension and distress.

- Allow space to listen to the participants' feelings if they want or need to share them with others.
- Talk privately to the participants experiencing emotional distress and let them know that it is all right to feel emotional about the topic. Ask the participants what is causing them distress and why it hurts.
- If the participant expresses serious (life-affecting) distress after the activity, make sure you assist them with finding support and a solution to the problem.
- If the participant expresses emotional distress during the middle of a session, be empathetic. Ask what is happening, allow the participant to express his or her feelings and ask the other participants to listen and to try to understand the person's emotions.
- Help the participants return to calm by using deep breathing, chanting, singing, or by just letting them lie down.
- Prepare some creative activities that allow them to express themselves non-verbally, such as drawing or painting.
- If participants tell you things in confidence, be sure to respect that confidentiality.

## Dealing with “Critical Moments” in the Classroom<sup>154</sup>

Discussing difficult issues can sometimes give rise to tensions (also called “critical moments” or “hot moments”) in the classroom. Many teachers and trainers feel unprepared or unequipped to deal with these situations and react instinctively to shut them down. However, exploring these tensions can lead to deep learning. In this section, advice and techniques for how to handle these difficult moments are shared. Using them can open doors to topics that were formerly avoided and to learning from group dynamics that were formerly neglected. The key challenges when dealing with critical moments are: 1) to manage yourself, and 2) to recognize opportunities to help students learn in and from the moment.

### Manage yourself

To manage yourself in the midst of tension and confusion in the classroom, here are some tips:

1. **Hold Steady.** If you can hold steady and not be visibly rattled by the hot moment, the students will be better able to steady themselves as well and even learn something from the moment. Your behavior provides a holding environment for the students. They can feel safe when you appear to be in control; this enables them to explore the issues. Your behavior also provides a model for the students.
2. **Breathe deeply.** Take a moment. Collect yourself. Take time if you need it. Silence is useful -- if you can show that you are comfortable with it. A pause will also permit students to reflect on the issues raised. Deep breathing is an ancient and highly effective technique for calming adrenaline rushes and restoring one's capacity to think.
3. **Step back.** To manage yourself, it is necessary to take distance from the discussion and from your own emotions and to see it for a moment from a higher level.
4. **Listen from below.** It also helps sometimes to think about listening for "the song beneath the words" of the student. What is the sub-text? What is the student really saying? Why is this coming up at all, and why at this time? Often young people can't articulate clearly what they are thinking. After double-checking our impressions with them, we can use this information to further the conversation. With probing questions, an instructor can prompt students to share more specific information, clarify an idea, elaborate on a point, or provide further explanation. But be prepared to re-direct the discussion if students go beyond the intended focus.
5. **Don't personalize remarks.** Don't take remarks personally, even when they come as personal attacks. Such attacks are most likely made against you in your role as teacher or authority figure. Even when they are about issues that you feel strongly about, or even about groups of which you are a part, remember to separate your 'self' from your role – this can enable you to see what a student is saying more clearly and to actually discuss the issue.... Again, remember that both you and the group will be better served if you can keep some distance from the comments and find ways to use them to enhance people's understanding.
6. **Know yourself.** Know your biases, know what will push your buttons and what will cause your mind to stop. Every one of us has areas in which we are vulnerable to strong feelings. Knowing what those areas are in advance can diminish the element of surprise. This self-knowledge can enable you to devise in advance strategies for managing yourself and the class when such a moment arises. You will have thought about what you need to do in order to enable your mind to work again.
7. **Set norms early.** Establish discussion norms early in the term, or at the moment if necessary. Don't permit personal attacks. Model norms that encourage an open discussion of difficult material -- by being open to multiple perspectives and by asking all students to argue their point responsibly. Setting or co-creating ground rules for group discussion is another way to help ensure a correct environment for approaching sensitive issues.

8. **Generalise the issue.** We can take the issue off the student who has made the offensive remark and put it on the table as a topic for general discussion. Say something like: "Many people think this way. Why do they hold such views? What are their reasons?" and then, "Why do those who disagree hold other views?" This protects the student while also encouraging others who disagree to understand a view they dislike and then to argue their position later.

### Use the opportunity to teach and learn

When things get hot, ask students to step back and reflect upon what they might learn from this moment. This can move the discussion to a level that helps everyone see what issues have been at stake and what the clash itself might mean.

1. **Swap perspectives.** Another strategy is to require that all students seek to understand each other's perspectives, as a prerequisite to understanding the subject at all. Ask them to listen carefully to the other point of view, to ask questions, and then to be able to restate or argue for that position. This can work for the hottest of subjects.
2. **Write it down.** Ask students to write about the issue, either in class, as a reflective and hopefully calming exercise followed by discussion, or outside of class. You can ask them to do some research on the subject and write a more balanced essay. You might require them to argue the position they most disagreed with.
3. **Have a round.** Give each student an opportunity to respond to a guiding question about the tension without interruption or comments from anyone else. It slows down the exchange to facilitate breathing and listening, and ensures that everyone is given the opportunity to share. The option to pass if one does not wish to speak should also be given. After the round is complete, discuss the responses. Note: The round may be facilitated by passing a "talking stick" - an object which is passed from person to person and which confers upon the holder the right to "hold the floor", i.e. only the person holding the object is allowed to talk during that time.
4. **Share your perspective.** Students may expect their instructors to express their own point of view, or they may ask explicitly for your view. In deciding how to respond, you should consider your comfort level in expressing personal views, and also the impact such expressions will have on this and future discussions in class. For instance, will sharing your perspective usefully model the way they can take a stance on a complex topic, or will it more likely shut down those students who may disagree with you?
5. **Take it outside.** Sometimes it is important to talk with students outside of class, particularly those who have been most embroiled in the hot moment. Help them to learn something substantive from the experience - about themselves, about others, about positions, about the topic as a whole, and about how to voice their thoughts so that they can be heard, even by those who disagree. These conversations can save a student and keep them coming to class with an open and learning mind.
6. **Offer support.** If a student breaks down as a result of the original outburst, acknowledge it, and ask them if they would like to remain in the classroom or leave for a while. At the end of class, find the student and ask if you can be of any assistance. In extreme cases, urge them to see a counsellor. [Note: As a Dealing with the Past ethic of good practice, it is advisable to always pre-identify local psychological support resources that will be available if needed when dealing with very sensitive topics. If a topic triggers a strong psychological reaction in a participant, you are prepared to connect them quickly to appropriate support (through a phone call, etc.).]
7. **Don't avoid the issue but have a fallback position.** If you are unable to find a workable position in the moment, defer. Tell students that this is an important issue and that you will take it up at a later time. You then have time to plan strategies. This approach allows all the students in the room know that you take such occurrences seriously.

## Glossary

**Active citizenship** is “the capacity for thoughtful and responsible participation in political, economic, social and cultural life. Young people learn about active citizenship through an introduction to the concepts and values underpinning citizenship in a democracy (usually through some form of education, formal or non-formal), by being active and responsible members of their community (through the activities of civil society) and, once they have reached the relevant age, by practising the rights and responsibilities of citizens in a democracy (joining a political party or group, voting, standing for elected office, etc.). Active citizenship is both a human right, but, also, a responsibility. Young people experiencing barriers to accessing social rights are also more likely to experience barriers to exercising active citizenship and participating responsibly in society” (EU Council of Europe youth partnership).

**Citizenship education** has three main objectives: educating people in citizenship and human rights through an understanding of the principles and institutions [which govern a state or nation]; learning to exercise one’s judgement and critical faculty; and acquiring a sense of individual and community responsibilities. Citizenship education can be regarded as an ethical (or moral) education as well as education in citizenship (UNESCO).

**Collective memory:** a collective narrative about significant historical events, often based on a selective/biased representation of historical occurrences and their meaning, leading to a polarised accounting of victors and victims. Collective memories are often curated and mobilised by interest-based groups, including governments, to consolidate shared narratives national identity. Collective narratives of memory are rarely aligned with an inclusive, comprehensive, and multiperspectival history.

**Commemoration** refers to the mobilisation or sharing of memories in a collective and often ritualised way.

**Community** denotes “a social or cultural group that is larger than one’s immediate circle of family and friends and to which one feels a sense of belonging. There are numerous types of group that might be relevant here, for example, the people who live within a particular geographical area (such as a neighbourhood, a town or city, a country, a group of countries such as Europe or Africa, or indeed the world in the case of the ‘global community’), a more geographically diffused group (such as an ethnic group, faith group, leisure group, sexual orientation group, etc.), or any other kind of social or cultural group to which an individual feels a sense of belonging” (Council of Europe 2016: 41).

**Conflict:** Conflict involves a clash or struggle between two or more parties (persons, groups, countries, etc.) who perceive that their needs, goals or strategies are incompatible, mutually exclusive or antagonistic. It can involve contestation around demands, interests, collective memory, emotions, perceptions, values, beliefs, history, culture, behaviours, actions, symbols or power. In most cases contestation includes a range of factors.<sup>155</sup>

**Conflict Sensitivity** refers to a “do no harm” approach to program planning and implementation, building upon a systematic effort to understand the conflict context, understand the interaction between interventions and the conflict context, act upon this understanding to avoid negative impacts and maximize positive impacts on conflict factors, and respond to changes in conflict dynamics by adjusting programming.<sup>156</sup>

**Constructive remembrance** aims to learn from the past in order to protect the wellbeing of society in the future. Constructive remembrance does not mean denying or relativising what happened in the past. It does mean adopting an inclusive and nuanced approach to remembering and learning from

complicated histories. It is critical to avoid 'whitewashing' or averting responsibility for dealing with the past by simply saying 'all sides committed heinous crimes', as if violations were equally or proportionally distributed amongst communities. 'Papering over' inconvenient facts related to the asymmetry of violence and accountability fuels conflict and impedes reconciliation.

**Countering & Preventing Violent Extremism:** C/PVE initiatives take a variety of forms, often employing dialogue and inclusion aimed at promoting of interreligious and intercultural understanding, as well as counter-messaging and the use of social media and other communications channels aimed at countering terrorist narratives and promoting alternative visions of society based on respect for human rights and human dignity.

**Crimes against Humanity:** Crimes against humanity are defined in the Rome Statute of the International Criminal Court as "Acts that are part of a widespread or systematic attack directed against any civilian population, with knowledge of the attack: (a) Murder; (b) Extermination; (c) Enslavement; (d) Deportation or forcible transfer of population; (e) Imprisonment or other severe deprivation of physical liberty in violation of fundamental rules of international law; (f) Torture; (g) Rape, sexual slavery, enforced prostitution, forced pregnancy, enforced sterilization, or any other form of sexual violence of comparable gravity; (h) Persecution against any identifiable group or collectivity on political, racial, national, ethnic, cultural, religious, gender... or other grounds that are universally recognized as impermissible under international law, in connection with any act referred to in this paragraph or any crime within the jurisdiction of the Court; (i) Enforced disappearance of person; (j) The crime of apartheid; (k) Other inhumane acts of a similar character intentionally causing great suffering, or serious injury to body or to mental or physical health."

**Culture:** patterns of ideas, customs and behaviours shared by a particular people or society. These patterns identify members as part of a group and distinguish members from other groups. Cultures are dynamic and evolving, learned and passed on through generations, shared among those who agree on the way they name and understand reality, often identified 'symbolically', through language, dress, music and behaviours, and integrated into all aspects of an individual's life

**Dealing with the Past (DwP):** a long-term process aimed at establishing a culture of recognition, accountability, the rule of law and reconciliation in societies that have experienced and are still affected by the legacies of violent conflict and/or gross human rights violations. Dealing with the Past is an important step towards peacebuilding, encompassing initiatives related to "transitional justice", "remembrance" and "reconciliation". See related definitions in this glossary.

**Democratic citizenship** "is a closely related concept, which emphasizes the belief that citizenship should be based on democratic principles and values such as pluralism, respect for human dignity and the rule of law" (Council of Europe, Compass).

**Democratic society** "is a society in which all citizens have meaningful and effective ways to participate in the decision-making processes of every organisation that makes decisions or takes actions that affect them and to hold other individuals, and those who are responsible for making decisions and taking actions, fully accountable if their decisions or actions violate fundamental human rights, or are dishonest, unethical, unfair, secretive, inefficient, unrepresentative, unresponsive or irresponsible, so that all organisations in society are citizen-owned, citizen-controlled, and citizen-driven, and all individuals and organisations are held accountable for wrongdoing" (EU-Council of Europe youth partnership).

**Education for Democratic Citizenship (EDC)** is defined by the Council of Europe as "a set of practices and principles aimed at making young people and adults better equipped to participate actively in

democratic life by assuming and exercising their rights and responsibilities in society.” EDC covers a wide range of activities and programmes grouped in four main areas: human rights education, political education, education for peace and education for democracy, and it takes place in different forms of education – formal, non-formal and informal. EDC policy is based on the principles of life-long learning.<sup>157</sup>

**Ethnic Cleansing:** Refers to “a purposeful policy by one ethnic or religious group to remove by violent and terror-inspiring means the civilian population of another ethnic or religious group from certain geographic areas.” Another definition is offered by P. Therr: “systematically organized, enforced removal, by violent means and usually permanently, of a group defined by ethnicity or nationality” (*Final Report of the Commission of Experts Established Pursuant to United Nations Security Council Resolution 780 (1992)*).

**Ethnocentrism:** the attitude that one's own cultural group, nationality or religion is superior to other groups.

**Genocide:** The term “genocide” was coined by lawyer Raphael Lemkin in 1944., in an attempt to describe the destruction of a group of people on the basis of their purported race, ethnicity, nationality or religion. This new word, coined by the author, is made from the ancient Greek word *genos* (race, tribe) and the Latin *cide* (killing). “Genocide” became an international legal term in 1948. Under the UN Convention on the Prevention and Punishment of the Crime of Genocide adopted in 1948, genocide was defined in Article 2 as “any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: (a) Killing members of the group; (b) Causing serious bodily or mental harm to members of the group; (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; (d) Imposing measures intended to prevent births within the group; (e) Forcibly transferring children of the group to another group.”

**Hate speech:** “All forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin” (EU Council of Europe youth partnership).

**History:** the systematic study of the past and our understanding of it based on the compilation and (unbiased) evaluation of verifiable sources of historical data. History is not the same as memory (see Collective memory).

**Human Rights:** Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, color, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, interdependent and indivisible.” (Office of the High Commissioner for Human Rights, the United Nations)

**Identity** refers to a person's sense of who they are and the self-descriptions to which they attribute significance and value. *Personal identities* are based on personal attributes (e.g. caring, tolerant, extroverted), interpersonal relationships and roles (e.g. mother, friend, colleague) and autobiographical narratives (e.g. born to working-class parents, educated at a state school). *Social identities* are based on memberships of social groups (e.g. a nation, an ethnic group, a religious group, a gender group, an age or generational group, an occupational group, an educational institution, a hobby club, a sports team, a virtual social media group), such as personal qualities, interpersonal relationships and roles, and life experiences and narratives.

**Impact:** “There is a tendency to confuse outputs and impact. Outputs are results which have been intended and achieved by a project. Impact is the effects which those results have on individuals, organisations, systems or policies. For example, an output of a training course is what a person learns while on the course, while the impact is what the person does subsequently with that new learning ... The numbers involved and the visits made are outputs, but the impact is to be found in the increased intercultural awareness of the students or in their collective awareness of the heritage and culture of Europe.” (Doyle 2011: 15)

**Inclusive memorialization** gives attention to narratives, histories, experiences and victims from multiple groups, not just one’s own.

**Indicators:** Indicators are specific measurable changes that can be easily observed (within reason), heard, or read to demonstrate that an outcome is being met.

**Informal education/learning** “is the lifelong process whereby every individual acquires attitudes, values, skills, knowledge and insights from daily exposure to the environment, such as at home, at work, during leisure; from travel, reading, through different media sources. In contrast to formal and non-formal education, informal education is typically unorganised and unsystematic. It is virtually never certified, but it constitutes the majority of a person’s lifetime learning.” (EU-Council of Europe youth partnership)

**Intercultural dialogue** is an open and respectful exchange of views between individuals and groups belonging to different cultures that leads to a deeper understanding of the other’s global perception. (Council of Europe)

**Intercultural learning:** The main purpose of intercultural learning is to reduce ethnocentric perspectives, fight prejudices and promote solidarity actions that support equality in human dignity and respect for the plurality of cultural identities.

**International youth work:** “Youth work is about cultivating the imagination, initiative, integration, involvement and aspiration of young people. Its principles are that it is educative, empowering, participative, expressive and inclusive. Through activities, playing and having fun, campaigning, the information exchange, mobility, volunteering, association and conversation, it fosters [young people’s] understanding of their place within, and critical engagement with their communities and societies.” (Declaration of the 2nd European youth work convention 2015: 4)

**Learning mobility:** “Transnational mobility undertaken for a period of time, consciously organised for educational purposes or to acquire new competences or knowledge. It covers a wide variety of projects and activities and can be implemented in formal or non-formal settings.” (European Platform on Learning Mobility)

**Memory:** see “Collective memory”

**Memorialisation:** The process of preserving memories of people or events deemed important to a community’s history, identity and self-narrative, often through the creation of monuments, museums, and commemorative events. In the context of transitional justice, memorialization is used to honour the victims of human rights abuses. Memorials can help governments reconcile tensions with victims by demonstrating respect and acknowledging the past. They can also help to establish a record of history, and to prevent the recurrence of abuse.

**Memory activism** refers to activism by citizens and civil society to challenge official narratives put forth by the state regarding past and present conflicts. Memory activism challenges the underlying structures in the form of politically manipulated narratives that seek to maintain uneven power relations and

dismiss serious human rights violations. (PAX, 2020, *Mapping Inclusive Memory Initiatives in the Western Balkans*)

**Mobility:** “Youth mobility is the capacity of young people to move between different places in their home country and outside of it, with the purpose of achieving personal development goals, autonomy, for the purposes of volunteering and youth work, of education systems and programmes, of expert training, of employment and career goals, of housing opportunities and free time activities” (EU-Council of Europe youth partnership).

**Nationalism:** Devotion to the idea of the nation, exalting one’s nation above all others, especially to the exclusion or detriment of the interests of other nations.

**Non-formal education/learning** is an extensively used and intensely debated notion in the youth field. Non-formal learning is any planned programme of education designed to improve a range of skills and competences, outside the formal educational setting. It stands for a range of core learning principles, methodologies and approaches in the youth sector, commonly emphasising the learner’s intrinsic motivation, voluntary participation, critical thinking and democratic agency. The glossary of the European Knowledge Centre for Youth Policy describes non-formal learning as “purposive but voluntary learning that takes place in a diverse range of environments and situations for which teaching/training and learning is not necessarily their sole or main activity. These environments and situations may be intermittent or transitory, and the activities or courses that take place may be staffed by professional learning facilitators (such as youth trainers) or by volunteers (such as youth leaders). The activities and courses are planned, but are seldom structured by conventional rhythms or curriculum subjects. They usually address specific target groups, but rarely document or assess learning outcomes or achievements in conventionally visible ways” (EU-Council of Europe youth partnership).

**Peace:** Negative peace refers to the absence of direct violence. Positive peace refers to the absence of indirect (structural) violence, in other words, the presence of conditions of social justice. (Galtung)

**Peacebuilding:** Within UNICEF, peacebuilding is defined as working on conflict with an intention to produce peacebuilding outcomes, including reducing the risk of a lapse or relapse into conflict by addressing both the causes and consequences of conflict, strengthening national capacities at all levels for conflict management; and laying the foundations for sustainable peace and development.<sup>158</sup>

**Peacebuilding through Education:** At the classroom level, educating for peace can take on a range of direct and indirect forms. *Direct* approaches include initiatives that make direct reference to the war/conflict and the need to invest in intergroup tolerance, cooperation, peace, non-violent conflict resolution and justice. *Indirect* approaches are those that avoid direct reference to the war/conflict but which promote inclusive, non-discriminatory values and practices, including the cohesive functioning and development of state-level bodies, networks, and policies.

**Prejudice:** a negative preconceived judgement about a person or group that is not based on reason or actual experience, but rather on some social attribute (such as religion, gender, race, ethnicity, language, nationality, etc.) that is disliked or some unfounded belief about the person or group.

**Reconciliation** is the process of repairing ruptures to relationships that have been caused by conflict, injustice and/or violence. Reconciliation is, thus, inseparable from acknowledging and making reparations for past harms, and is intended to establish a basis for recommitted relationships between former enemies characterized by truth, mutual recognition and responsibility, which together lead to increased trust and cooperation. The will to reconcile depends upon a mutual commitment to a shared and better future, based on a shared recognition of past wrongs and demonstrated effort to prevent

their recurrence. Reconciliation cannot be forced, it can only be invited and earned. Intergroup reconciliation is commonly understood to be conditioned upon the fulfillment of the Joinet-Orentlicher Principles of Dealing with the Past (see “Transitional Justice”). Societies that have reconciled work together across communities to build the future based on a clear-eyed recognition of the past and a commitment to protecting the rights and wellbeing of all. Building reconciliation takes commitment and courage.

**Remembrance:** see “Memorialisation”

**Stereotype:** a widely held and simplistic/reductionistic image or belief about a group of people that is generalised to all members of the group. Some stereotypes are positive, others negative. Stereotypes are usually based on prejudices and are often influenced by media portrayals of ‘others’.

**Social cohesion** is the capacity of a society to ensure the welfare of all its members, minimising disparities and avoiding polarisation. A cohesive society is a mutually supportive community of free individuals pursuing these common goals by democratic means. Social cohesion is not only a matter of combating social exclusion and poverty, it is also about creating solidarity in society such that exclusion will be minimised.<sup>159</sup>

**Social impact** refers to “changes to one or more of the following: people’s way of life – that is, how they live, work, play and interact with one another on a day-to-day basis; their culture – that is, their shared beliefs, customs, values and language or dialect; their community – its cohesion, stability, character, services and facilities; their political systems – the extent to which people are able to participate in decisions that affect their lives, the level of democratisation that is taking place, and the resources provided for this purpose; their environment – the quality of the air and water people use; the availability and quality of the food they eat; the level of hazard or risk, dust and noise they are exposed to; the adequacy of sanitation, their physical safety, and their access to and control over resources; their health and wellbeing – health is a state of complete physical, mental, social and spiritual wellbeing and not merely the absence of disease or infirmity; their personal and property rights – particularly whether people are economically affected, or experience personal disadvantage which may include a violation of their civil liberties; their fears and aspirations – their perceptions about their safety, their fears about the future of their community, and their aspirations for their future and the future of their children” (Vanclay 2003: 8).

**Transitional Justice:** Transitional justice refers to measures taken by countries emerging from histories of large-scale human rights abuses (including war crimes and crimes against humanity) to confront impunity, seek effective redress, and prevent recurrence. Common transitional justice instruments based on the Joinet-Orentlicher principles. These principles include the right to know, the right to justice, the right to reparation, and the right to guarantees of non-recurrence, which further rely upon the rule of law, non-repetition, and non-impunity for past crimes. Transitional justice principles are operationalised through such processes as truth commissions, criminal tribunals, reparations and reforms to laws and institutions.

**War Crimes:** War crimes can be committed against a diversity of victims, either combatants or non-combatants. In international armed conflicts, victims include those specifically protected by the four 1949 Geneva Conventions, i.e. (1) the wounded and sick in armed forces in the field; (2) the wounded, sick and shipwrecked members of armed forces at sea; (3) prisoners of war; and (4) civilian persons.

**Youth work** “encompasses a broad range of activities (e.g. social, cultural, educational, sports related and political) carried out with, by and for young people through non-formal and informal learning. Youth work has three essential features: (i) young people choose to participate; (ii) the work takes place where

the young people are; (iii) it recognises that the young person and the youth worker are partners in a learning process. Its value is recognised in the Council conclusions on youth work and highlighted in a study released in 2014” (EU-Council of Europe youth partnership).

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## Endnotes

- <sup>1</sup> This Toolkit is currently in draft format. It is a living document that will be further developed and refined through feedback and testing in collaboration with educators across the Western Balkans.
- <sup>2</sup> All references to Kosovo in this document should be understood in the context of United Nations Security Council resolution 1244 (1999).
- <sup>3</sup> A draft policy paper commissioned by UNDP Istanbul Hub, 2018 indicates that the biggest challenges for CSOs in the ECIS region are shrinking civic space, lack of skills and human resources and funding.
- <sup>4</sup> Fischer, M. ; Petrovic-Ziemer, L. (2013) Dealing with the Past in Western Balkans Berghof Foundation.
- <sup>5</sup> Council of Europe (2015), Teaching Controversial Issues, p. 7
- <sup>6</sup> Council of Europe (2015), Teaching Controversial Issues, p. 7
- <sup>7</sup> Council of Europe (2015), Teaching Controversial Issues, p. 22
- <sup>8</sup> RYCO Glossary
- <sup>9</sup> Drawn from the UNICEF Peacebuilding Competencies Framework
- <sup>10</sup> Based on Council of Europe (2018), Competences for Democratic Culture: Volume 1, p. 29-31
- <sup>11</sup> Based on Council of Europe (2018), Competences for Democratic Culture: Volume 1, p. 29-31
- <sup>12</sup> Based on Council of Europe (2018), Competences for Democratic Culture: Volume 1, p. 29-31
- <sup>13</sup> From Council of Europe (2018), Competences for Democratic Culture: Volume 1, p. 24
- <sup>14</sup> Council of Europe (2018), Competences for Democratic Culture: Volume 1
- <sup>15</sup> Crick (1998) in Council of Europe (2017), p. 7
- <sup>16</sup> Council of Europe (2015) Teaching Controversial Issues, p. 7-8
- <sup>17</sup> From "Guidelines for Discussing Incidents of Hate, Bias, and Discrimination", Centre for Research on Learning and Teaching, University of Michigan, 2016.
- <sup>18</sup> Adapted from: UNOY (2018), Youth4Peace Training Toolkit, p. 31
- <sup>19</sup> From Fractured Fairy Tales
- <sup>20</sup> Adapted from: <https://positivepsychology.com/kindness-activities-empathy-worksheets/> and <https://positivepsychology.com/active-listening/>
- <sup>21</sup> Adapted from UNICEF Tajikistan (2018) p.15 and UNOY (2018) p. 34-35
- <sup>22</sup> UNICEF Tajikistan (2018) p. 17
- <sup>23</sup> UNOY (2018) p. 32, (adapted from <https://www.youtube.com/watch?v=jD8tjhVO1Tc>)
- <sup>24</sup> Adapted from Facing History and Ourselves, <https://www.facinghistory.org/resource-library/teaching-holocaust-and-human-behavior/stereotypes-and-single-stories>
- <sup>25</sup> Source: <https://www.facinghistory.org/holocaust-human-behavior/stereotyping>
- <sup>26</sup> Centre for Peace and Tolerance (2018) "React for the Future" Toolkit
- <sup>27</sup> Adapted from Dialogue for the Future and Council of Europe (2015), p. 57-58
- <sup>28</sup> Compiled from several sources including Council of Europe (2017), p. 26-27 and UNICEF Montenegro (2018), and EFP-International (2007).
- <sup>29</sup> From UNICEF (2016) Peacebuilding Competencies Framework
- <sup>30</sup> Based on UNOY (2018), Youth4Peace Training Toolkit, p. 8-10
- <sup>31</sup> UNICEF (2016) Conflict Sensitivity and Peacebuilding Programming Guide
- <sup>32</sup> Drawn from Danesh & Clarke-Habibi (2007) and Danesh (2013).
- <sup>33</sup> Council of Europe and European Commission (2012), Youth Transforming Conflict Toolkit, p. 156-157
- <sup>34</sup> UNICEF (2013), Engaging Adolescents, p. 4
- <sup>35</sup> UNICEF (2013), Engaging Adolescents, p. 11.
- <sup>36</sup> UNOY (2018), Youth4Peace Training Toolkit, p. 16
- <sup>37</sup> Source: Global Digital Citizen Foundation, <https://www.svdp-sacramento.org/Libraries/Docs/critical-thinking-cheatsheet-CLR-1.sflb.ashx>
- <sup>38</sup> Source: Thomas, K.W., Kilmann, R.H. 2008, p.2.
- <sup>39</sup> UNOY (2018), Youth4Peace Training Toolkit, p. 42
- <sup>40</sup> Adapted from: Youth Transforming Conflict Manual, Council of Europe, p.136-138.
- <sup>41</sup> United Nations (2018), Dialogue for the Future manual, p. 32-33
- <sup>42</sup> Council of Europe (2018, Volume 3), Chapter 6
- <sup>43</sup> UNOY (2018), Youth4Peace Training Toolkit, p. 38
- <sup>44</sup> UNOY (2018), Youth4Peace Training Toolkit, p. 28-29
- <sup>45</sup> Adapted from "Hart's Ladder" from "Youth Participation in Community Planning," a report of the American Planning Association Innovation Center for Community and Youth Development ([www.theinnovationcenter.org](http://www.theinnovationcenter.org))
- <sup>46</sup> Source: <https://youth.gov/youth-topics/civic-engagement-and-volunteering>
- <sup>47</sup> Friere Institute, <https://www.freire.org/paulo-freire/concepts-used-by-paulo-freire>
- <sup>48</sup> Helmer, K. (March 15, 2017). *Promoting Interethnic Integration Throughout Macedonia* [Press Release]. Retrieved from <http://www.usaid.gov/macedonia/press-releases/mar-15-2017-project-ends-interethnic-integration-education-process>. Accessed on 15 February, 2020.

- <sup>49</sup> UNOY (2018), Youth4Peace Training Toolkit, p. 13
- <sup>50</sup> UNOY (2018), Youth4Peace Training Toolkit, p. 23
- <sup>51</sup> UNICEF Tajikistan (2018) Peacebuilding Curriculum, p. 61
- <sup>52</sup> UNICEF Tajikistan (2018) Peacebuilding Curriculum, p. 30
- <sup>53</sup> Source: <https://positivepsychology.com/mindfulness-for-children-kids-activities/>
- <sup>54</sup> This section source: <https://www.mindful.org/meditation/mindfulness-getting-started/>
- <sup>55</sup> Cowan (2010) cited at: <https://www.mindful.org/meditation/mindfulness-getting-started/>
- <sup>56</sup> Source: [https://www.researchgate.net/publication/261528260\\_Mindfulness\\_An\\_Introduction](https://www.researchgate.net/publication/261528260_Mindfulness_An_Introduction)
- <sup>57</sup> UNICEF Tajikistan (2018) Peacebuilding Curriculum, p. 68
- <sup>58</sup> UNOY (2018), Youth4Peace Training Toolkit, p. 42
- <sup>59</sup> Adapted from UNICEF (2016) Youth as Peacebuilders Toolkit
- <sup>60</sup> UNOY (2018), Youth4Peace Training Toolkit, p. 19
- <sup>61</sup> UNOY (2018), Youth4Peace Training Toolkit, p. 45. Source: Youngblood, What is Peace Journalism?, 2017.
- <sup>62</sup> UPSHIFT Jordan (2019), Phase 1 Curriculum, p. 34 and 54-57
- <sup>63</sup> UPSHIFT Jordan (2019), Phase 1 Curriculum, p. 7-10
- <sup>64</sup> UPSHIFT Jordan (2019), Phase 1 Curriculum, p. 11-12
- <sup>65</sup> UPSHIFT Jordan (2019), Phase 1 Curriculum, p. 22-23
- <sup>66</sup> UPSHIFT Jordan (2019), Phase 1 Curriculum
- <sup>67</sup> UPSHIFT Jordan (2019), Phase 1 Curriculum
- <sup>68</sup> Based on UNICEF (2019) Youth Advocacy Toolkit
- <sup>69</sup> Compiled from several sources including Council of Europe (2017) p. 26-27, UNICEF Montenegro (2018), and EFP-International (2007).
- <sup>70</sup> Source: Radomir Radević, Biber and War of Memories in Podgorica: Inhumanity as the Common Enemy. <https://nenasilje.org/en/2019/biber-and-war-of-memories-in-podgorica-inhumanity-as-the-common-enemy/>
- <sup>71</sup> See: International Center for Transitional Justice, <https://www.ictj.org/about/transitional-justice>
- <sup>72</sup> Nora Ahmetaj, CRDP in ForumZFD (2018), p. 23
- <sup>73</sup> Adapted from: The Memory of War. ForumZFD Lebanon, p. 12-15.
- <sup>74</sup> Source: Louis Bickford, International Centre for Transitional Justice
- <sup>75</sup> Drawn from the RCYO (July 2019) working document by Nicolas Moll entitled "Sustainable reconciliation needs constructive and self-critical remembrance: Framework and principles of the Regional Youth Cooperation Office regarding "reconciliation and remembrance" in relation with regional youth exchange".
- <sup>76</sup> RCYO statutes (p.6)
- <sup>77</sup> RYCO-Strategic Plan (2019-2021), p. 24
- <sup>78</sup> Source: STAR, Eastern Mennonite University (based on the model created by Olga Botcharova)
- <sup>79</sup> Clarke-Habibi, S. 2018. Insights from Practice: Lessons from Holocaust education for the transitional justice classroom. In *Transitional Justice and Education*. Clara Ramirez-Barat and Martina Schulze (eds.), Georg Eckert Institute for International Textbook Research. Goettingen: Vandenhoeck & Ruprecht unipress.
- <sup>80</sup> Council of Europe (2018), 21<sup>st</sup> Century History Education Principles and Guidelines
- <sup>81</sup> EUROCLIO, Learning to Disagree: <https://www.euroclio.eu/project/learning-to-disagree/>
- <sup>82</sup> Council of Europe (2018), 21<sup>st</sup> Century History Education Principles and Guidelines
- <sup>83</sup> United World College, Mostar: <http://uwcmostar.ba/>
- <sup>84</sup> United World College, Mostar, YouTube Channel: <https://www.youtube.com/channel/UCb9HTX6eUvfprT6aP05InIQ/feed>
- <sup>85</sup> Adapted from Council of Europe (2015), Teaching Controversial Issues, p. 12
- <sup>86</sup> Kitson, A., & McCully, A. (2005). 'You hear about it for real in school.' Avoiding, containing and risk-taking in the history classroom. *Teaching History*, (120), 32-37.
- <sup>87</sup> Adapted from Council of Europe (2015), Teaching Controversial Issues, p. 16-18
- <sup>88</sup> Based on the work of Stradling (1984) and others
- <sup>89</sup> Source: <https://keydifferences.com/difference-between-fact-and-opinion.html>
- <sup>90</sup> Source: <https://keydifferences.com/difference-between-fact-and-opinion.html>
- <sup>91</sup> Adapted from Council of Europe (2015), Teaching Controversial Issues
- <sup>92</sup> "Making sense of the past that refuses to past: Recommendations for responsible teaching of the wars in Yugoslavia and its successor states," Devedesete.net, <http://www.devedesete.net/policy-paper/>
- <sup>93</sup> European Association of History Educators. Organization website: <https://www.euroclio.eu/>.
- <sup>94</sup> Association of History Teachers of Montenegro.
- <sup>95</sup> Association of History Teachers of Bosnia and Herzegovina. Organisation website: <http://cliohipbih.ba/>
- <sup>96</sup> The Serbian History Teachers Association.
- <sup>97</sup> In the second phase of the project (website development) the Croatian History Teachers' Association also joined the project.
- <sup>98</sup> Information about the award: <https://award.pluralism.ca/2019-2/learning-history-that-is-not-yet-history/>
- <sup>99</sup> Project website: <http://devedesete.net/>
- <sup>100</sup> Interview 4, March 28 2020.
- <sup>101</sup> EUROCLIO HIP BIH implemented the project 'War(s) in the classroom'. Material from the 'Learning History that is not yet History' project was used for a professional development of history educators. <http://cliohipbih.ba/portfolio/wars-of-the-90/>
- <sup>102</sup> Adapted from Council of Europe (2015), Teaching Controversial Issues, p. 33-35

- <sup>103</sup> Council of Europe (2015), Teaching Controversial Issues, p. 41
- <sup>104</sup> Council of Europe (2015), Teaching Controversial Issues, p. 40-41
- <sup>105</sup> Adapted from: ForumZFD (2013). *The Memory of War: Activities Handbook*. Lebanese Center for Civic Education, Ala Boued Amtar/Step Away & ForumZFD Lebanon. p. 9-11.
- <sup>106</sup> Adapted from Council of Europe (2015), Teaching Controversial Issues, p. 43-44.
- <sup>107</sup> Adapted from the film viewing guide in ForumZFD Lebanon "The Memory of War" p. 19-20.
- <sup>108</sup> ForumZFD (2016), MemorInMotion, p. 21-25
- <sup>109</sup> [https://www.salto-youth.net/downloads/toolbox\\_tool\\_download-file-1750/memorInmotion.pdf](https://www.salto-youth.net/downloads/toolbox_tool_download-file-1750/memorInmotion.pdf)
- <sup>110</sup> From essay by Nicolas Moll, in MemorInMotion (Forum ZFD, 2016, p. 13)
- <sup>111</sup> Adapted from ForumZFD (2016) MemorInMotion, p. 26-30
- <sup>112</sup> Adapted from ForumZFD (2016), MemorInMotion, p. 32-33
- <sup>113</sup> Adapted from the projects "Born in the 90s" and "Ask Your Grandparents" of the Institute for Democracy, Media and Culture, Albania [https://idmc.al/en/assets/born-in-the--90s-brochure\\_ent.pdf](https://idmc.al/en/assets/born-in-the--90s-brochure_ent.pdf)
- <sup>114</sup> Source: "Excursion to the past – teaching for the future: Handbook for teachers. Vienna: European Union Agency for Fundamental Rights, 2010, p. 36-37. [https://www.holocausteducation.org.uk/wp-content/uploads/FRA\\_handbookteachers.pdf](https://www.holocausteducation.org.uk/wp-content/uploads/FRA_handbookteachers.pdf)
- <sup>115</sup> Source: "Excursion to the past – teaching for the future: Handbook for teachers. Vienna: European Union Agency for Fundamental Rights, 2010, p. 36-37. [https://www.holocausteducation.org.uk/wp-content/uploads/FRA\\_handbookteachers.pdf](https://www.holocausteducation.org.uk/wp-content/uploads/FRA_handbookteachers.pdf)
- <sup>116</sup> Adapted from the Youth Outreach Program of the International Criminal Tribunal of the Former Yugoslavia (ICTY)
- <sup>117</sup> See: International Center for Transitional Justice, <https://www.ictj.org/about/transitional-justice>
- <sup>118</sup> Source material for this exercise: <https://www.swisspeace.ch/assets/publications/downloads/Essentials/7bdf926517/A-Conceptual-Framework-for-Dealing-with-the-Past-Essential-16-swisspeace.pdf>
- <sup>119</sup> See: International Center for Transitional Justice, <https://www.ictj.org/about/transitional-justice>
- <sup>120</sup> Source material for this exercise: <https://www.swisspeace.ch/assets/publications/downloads/Essentials/7bdf926517/A-Conceptual-Framework-for-Dealing-with-the-Past-Essential-16-swisspeace.pdf>
- <sup>121</sup> See: International Center for Transitional Justice, <https://www.ictj.org/about/transitional-justice>
- <sup>122</sup> Source material for this exercise: <https://www.swisspeace.ch/assets/publications/downloads/Essentials/7bdf926517/A-Conceptual-Framework-for-Dealing-with-the-Past-Essential-16-swisspeace.pdf>
- <sup>123</sup> See: International Center for Transitional Justice, <https://www.ictj.org/about/transitional-justice>
- <sup>124</sup> Source material for this exercise: <https://www.swisspeace.ch/assets/publications/downloads/Essentials/7bdf926517/A-Conceptual-Framework-for-Dealing-with-the-Past-Essential-16-swisspeace.pdf>
- <sup>125</sup> From Red Room Poetry, NSW Australia, 2019
- <sup>126</sup> Compiled from several sources including Council of Europe (2017), p. 26-27, UNICEF Montenegro (2018), EFP-International (2007).
- <sup>127</sup> Compiled from multiple sources: Adolescents as Peacebuilders Toolkit (p. 45-46), Learning to Live Together guide (pp. 29-31)
- <sup>128</sup> For further information on debates go to <http://www.idebate.org/debate/what.php>
- <sup>129</sup> Facing History and Ourselves, <https://www.facinghistory.org/resource-library/teaching-strategies/exit-cards>
- <sup>130</sup> For more information related to service learning, you can refer to Service Learning: Lessons, Plans and Projects, Human Rights Education Program, Amnesty International and Human Rights Education Associates, HREA, March 2007.
- <sup>131</sup> <https://edureach101.com/skills-vs-competencies/>
- <sup>132</sup> European Centre for the Development of Vocational Training (2014). Terminology of European education and training policy, 2<sup>nd</sup> edition. Luxembourg: European Union.
- <sup>133</sup> The process of selecting competency domains began with an extensive desk review in 2013 of needs in conflict-affected environments, followed by a series of consultations with UNICEF specialists in education, child protection, life skills, participation, psycho-social wellbeing and peacebuilding, among others.
- <sup>134</sup> Goals drawn and adapted from the Adolescent Toolkit for Expression and Innovation
- <sup>135</sup> UNICEF (2015), Adolescent Toolkit for Expression and Innovation
- <sup>136</sup> Adapted from UNOY, Youth4Peace Training Toolkit, p. 56-57
- <sup>137</sup> CDRSEE (2013), Teaching for Learning, p. 94
- <sup>138</sup> CDRSEE (2013), Teaching for Learning, p. 52
- <sup>139</sup> Council of Europe and European Commission (2012), Youth Transforming Conflict Toolkit, p. 163.
- <sup>140</sup> Adapted from Arigatou Foundation (2008), Learning to Live Together, p. 32
- <sup>141</sup> CDRSEE (2013), Teaching for Learning, pp. 23-24
- <sup>142</sup> CDRSEE (2013), Teaching for Learning, p. 105
- <sup>143</sup> Arigatou Foundation (2008), Learning to Live Together guide, p. 28-29
- <sup>144</sup> David Kolb, Experiential Learning: Experience as the Source of Learning and Development, Englewood Cliffs, NJ, Prentice Hall, 1984. Association for Experiential Education. <http://www.aee.org>
- <sup>145</sup> Council of Europe (2018), Competences for Democratic Culture: Volume 3, p. 36
- <sup>146</sup> Council of Europe (2018), Competences for Democratic Culture: Volume 3, p. 36
- <sup>147</sup> UNOY (2018), Youth4Peace Training Toolkit, p. 53
- <sup>148</sup> Adapted from Arigatou Foundation (2008), Learning to Live Together, p. 53-54
- <sup>149</sup> Adapted from Council of Europe (2018), Competences for Democratic Culture: Volume 3

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<sup>150</sup> Drawn from UNOY (2018), Youth4Peace Training Toolkit, p. 77-78, (adapted from Soliya Connect Program, Facilitation Trainees Guide, 2014 and from discussions with trainers and participants of UNOY Peacebuilders Training of Trainers in 2017, 2018)

<sup>151</sup> From Devedesete.net, <http://www.devedesete.net/policy-paper/>

<sup>152</sup> The remaining 'What to do if' tips have been adapted from Arigatou Foundation (2008), Learning to Live Together Manual.

<sup>153</sup> For more details on resources, games and media on non-violent conflict, see A Force More Powerful at <http://www.aforcemorepowerful.org/>

<sup>154</sup> Adapted from "Managing hot moments in the classroom" by Lee Warren, Derek Bok Center for Teaching and Learning, Harvard University, 2007. Further inputs from "Guidelines for Discussing Incidents of Hate, Bias, and Discrimination", Centre for Research on Learning and Teaching, University of Michigan, 2016.

<sup>155</sup> UNICEF Conflict Sensitivity and Peacebuilding Programming Guide (First Draft).

<sup>156</sup> UNICEF (2016), Adolescents as Peacebuilders Toolkit

<sup>157</sup> [https://planipolis.iiep.unesco.org/sites/planipolis/files/ressources/montenegro\\_strategy\\_civic\\_education\\_2007\\_2010.pdf](https://planipolis.iiep.unesco.org/sites/planipolis/files/ressources/montenegro_strategy_civic_education_2007_2010.pdf)

<sup>158</sup> UNICEF (2016), Adolescents as Peacebuilders Toolkit

<sup>159</sup> See: Revised Strategy for Social Cohesion Council of Europe (2004)