



**CCIVS**  
70 YEARS  
Coordinating Committee for  
International Voluntary Service



# Handbook Seeding Peace

**A Handbook on how to integrate Human Rights Education and Peace Education  
in educational activities within the International Voluntary Service movement**

with the support of



**Erasmus+**





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**A Handbook on how to integrate Human Rights Education and Peace Education  
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# Table of Contents

|   |    |
|---|----|
| How to use this Handbook  | 6  |
| Editors   | 7  |
| Introduction  | 8  |
| International Voluntary Service movement                          | 8  |
| CCIVS: Coordinating Committee for International Voluntary Service | 10 |
| Raising Peace Programme & Campaign                                | 10 |
| Educational approaches  | 12 |
| Non Formal Education (NFE)  | 12 |
| Human Rights Education (HRE)                                      | 14 |
| Peace Education (PE)  | 14 |
| Learning about, through and for Human Rights and Peace            | 15 |
| Human Rights & Peace  | 16 |
| Human Rights  | 16 |
| Peace   | 17 |
| HRE, PE & NFE tips and tools for IVS                              | 22 |
| Educational design, implementation and evaluation                 | 22 |
| Activities  | 24 |
| Bibliography  | 54 |
| Annexes   | 56 |

# How to use this handbook

The IVS movement, through our actions (workcamps, mid and long term projects (MLTV), youth exchanges, trainings and seminars) work with groups of volunteers and activists from all over the world who get together for few days, weeks, months, and live and work hand in hand. This living together, this working together, comes with many elements we need to pay attention to in order to make sure that we do not reproduce the unfair and violent systems and structures that we are trying to deconstruct; therefore, we usually create educational activities that support these processes.

This handbook is intended to be a support for those people who will carry on educational activities within the IVS movement. You can use this handbook to prepare a workcamp coordinators' training, a pre-departure training for workcamp volunteers, an on-arrival training for MLTV volunteers or a session in a youth exchange or even some parts of the workcamp itself; and these are just examples of possible uses.

Being aware that what we are striving for is not small and it might sound even a bit scary; acknowledging the bravery of all of you who undertake this beautiful challenge of facilitating the process of collectively trying change and transformation through these projects; we would like this handbook to be a resource for you to have few tools to put the theories of Peace and Human Rights into practice.

This handbook is conceived as a flexible tool: the activities can be used and re-adapted to meet the needs of different target groups. For this, before starting to implement the activity we recommend to have a clear picture of the needs and profile of your specific target group, so to be able to adapt the activities if needed.

## What will you find in it ?

**Introduction:** Under this section you will find some information on who is behind this handbook. What is the IVS movement, how did all of it start and what do IVS organisations do at the moment. You will also discover what is the Raising Peace Campaign.

**Educational approaches:** This handbook is based on the principles of Non Formal Education, Human Rights Education and Peace Education but how do we approach it exactly and how do they relate to each other? This section will help you understand.

**Human Rights & Peace:** This is the most theoretical part of the handbook. It contains an introduction to key concepts, theories, structures, etc, related to Human Rights and Peace.

**HRE, PE and NFE tools for IVS:** This is the most practical part of the handbook. Here you will find tips and reflections as well as activities for how to put in practice the aforementioned educational approaches and theories.

**Bibliography:** We have based this handbook on a diverse and rich amount of sources that we are quoting at the end and inviting you to have a closer look at if you would like to go deeper in any of the elements presented in the handbook.

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# Editors

This handbook has been developed by the CCIVS - Coordinating Committee of International Voluntary Service in the framework of the Training of Trainers for Human Rights and Peace Education “Seeding Peace” that was held in September 2018 in Turkey. The editors in charge of the creation of the handbook have been:

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Community worker, Trainer and Facilitator. Member of the Alliance of European Voluntary Service Organisations’ Pool of Trainers since 2016 and Soliya Pool of Online Facilitators since 2014. Involved in international volunteering since 2012 with Xchange Scotland. Since 2012, she has been part of different projects using non formal education approach in different fields related to human interactions and community work, through projects on anti-sectarianism, global education and international volunteering, working with community workers, local activists and volunteers and in trainings for international volunteering work-camp leaders. Educational path: BA in Social Work (2010), Social and Intercultural mediation specialisation course (2011), Long Term Training Course of Alliance (2015), Facilitator training in integrative complexity (2015).

# Introduction

## International Voluntary Service movement

International Voluntary Service (IVS) aims to pursue peace in a world of mutual respect and understanding. It acts as a catalyst for change within individuals and society, helping break down prejudices and stereotypes. It strengthens local and global civil society and promotes active participation and shared learning. IVS gives people the chance to participate as active members of society working on tasks that are of benefit to a community. Volunteers learn that through active participation in IVS projects they are able to create change, our impact research proves that as a result they experience enhanced self-confidence and strengthened personal competences.

### Origins

The IVS movement was born in 1920 when Pierre Ceresole, a pacifist antimilitarist and conscious objector, decided to organise a workcamp in the village of Esnes, near Verdun in France, that had been greatly affected by the World War I. This first camp gave start to Service Civil International, which little by little started to expand all over the world and soon became a worldwide pacifist movement that intended to build peace by a civil service, opposite to military service, with an international dimension which allowed to bond broken ties among countries.

After World War II, faced with the challenges of post-war reconstruction and an increasing number of volunteer organisations, discussions occurred at UNESCO about ways to coordinate and encourage the efforts of volunteering. In April 1948 the International Workcamp Organisations Conference took place and the Coordinating Committee for International Camps (later CCIVS) was established and based at UNESCO headquarters in

Paris which is where the office continues to be based today.

From the 1950s the number of volunteer organisations increased all over the world, covering different thematic from de-colonisation to peace, from disarmament to health and human rights. In the early 1960s, CCIVS began to make contacts with youth organisations in the then socialist countries of Eastern Europe and in the 1970s and 1980s it served as a crucial neutral platform, which enabled volunteer youth exchanges between east and west to be organised. In 1971 CCIVS was also associated with the creation of United Nations Volunteers. During the 1980s the number of East-West projects across the “iron curtain” increased. In 1987 CCIVS was awarded the title “Messenger of Peace” by UN Secretary General, Perez de Cuellar. In the first 1990s, the North-South and Asia-Europe relationships became increasingly important. From then on, CCIVS became known as a space for the improvement of quality standards for exchanges and for discussion on the development of the International Voluntary Service movement. Leading the reflections of the movement on the impact, recognition and policies related to International Voluntary Service.

At the turn of the 21st century, the IVS movement had to adapt again to the new world trends provoked still by the imperialist approach of most industrialised nations which led to the new-born concept of terrorism, the continued and fast-paced destruction of the planet by man-made climate change, and the creation of new stereotypes worldwide. The ongoing wars and conflicts have led to global issues, which the IVS movement has sought to respond to through its programmes focusing on climate justice, freedom of movement, by working with refugees and migrants, other

minority groups and people at risk of exclusion amongst others.

From the 2000s onwards as internet became the tool to communicate, to share, to cooperate and to exchange, everything moved 'faster' and volunteers found it easy to identify volunteering opportunities without the involvement of any IVS organisations. It has also led to the worrying rise in "Voluntourism" a business model for volunteering that usually have stronger marketing tools and outreach without necessarily having the values attributed to IVS (not for profit, grassroots, bottom-up approach, non-formal learning, etc). These questions have forced IVS organisations to reconsider their role and to continue to question and to find new ways of working and of responding to contemporary problems.

Today the IVS movement is more united than ever and together we continue to work for our ultimate goal that of a peaceful world. In order to achieve this we are focusing on the following themes: human rights and peace, environment and sustainability, active participation and social inclusion, poverty eradication and Health promotion and cultural heritage and diversity. Through our work, we seek the attainment of the Sustainable Development Goals.

## Main activities nowadays

The IVS movement has one main tool to achieve its purpose: workcamps! But besides that there are other volunteering projects such as mid and long term volunteering (MLTV) and European Voluntary Service, European Solidarity Corps (EVS/ESC).

Workcamps are short-term international voluntary projects that seek to build a culture of peace among people from all over the world and to build solidarity relationships by gathering a group of volunteers from different countries in one local community that has set the space for a project to be developed there with a local organisation.

MLTV are Mid and Long Term Volunteering projects that are usually developed by one international volunteer (not in a group as it happens with workcamps) that allow for that volunteer to get deeply involved in the life of the organisation and the local community they are taking part and living in.

IVS organisations also have developed European Voluntary Service (EVS) and now develop European Solidarity Corps (ESC) projects, which take a similar shape of MLTVs but are implemented following the principles of the ESC programme and also receive funding from it.

Besides that, many IVS organisations also develop educational projects such as local and international trainings and seminars and also promote participation of young people through youth exchanges funded by the Erasmus+ programme.

Education goes hand in hand with all these IVS actions (mainly workcamps and MLTV), being it one of their core dimensions. In a more explicit way, most of the times IVS volunteers have a preparatory training, or an on-arrival one, and some workcamps have study parts in which educational workshops take place. In a more implicit way, living and working together during the IVS volunteering project is a learning experience for the volunteers, for the workcamp leader, for the local community, the hosting and sending organisations, etc, and the IVS actions are organised in that way intentionally. Keeping this idea in mind will help us to integrate a Human Rights and Peace Education approach into our practice.

# CCIVS: Coordinating Committee for International Voluntary Service

The Coordinating Committee of International Voluntary Service was created within the UNESCO in 1948 as the global coordination body for IVS organisations.

CCIVS is an International Non Governmental Organisation (INGO) engaged in the field of International Voluntary Service (IVS). CCIVS' main focus is the quest to achieve 'change in the minds of men' by bringing together people of different backgrounds. It supports and develops projects based on the idea that working together on a concrete task is the most effective way of creating international friendship and understanding. The projects serve as a catalyst for dialogue as they provide an opportunity to work together according to each person's ability and to practice living together. In such situations national and international volunteers experience a new reality which can challenge their habits and convictions as well as those of the local community.

CCIVS is inter-disciplinary: its members are self-regulating and involved in a wide variety of types of activity.

With its Secretariat based at UNESCO headquarters in Paris, CCIVS has always worked closely with the UN organisation and complements UNESCO intellectual activity and goals in the fields of Education, Culture, Sciences and Communication through a hands-on, non-formal education approach transforming societies at the grassroots level.

## Raising Peace Programme & Campaign

The Raising Peace Programme is a networking initiative that started back in 2014 that aims to contribute to the construction of peace, the guarantee of Human Rights all over the world and to highlight the role that International Voluntary Service (IVS) plays in this field.

The programme achieves this through the Raising Peace Campaign, which has 3 main areas:

- Empowerment: Capacity building and trainings throughout the year.
- Action: Raising Peace Camps and or a Peace

Action Weeks.

- Advocacy: Global Human Rights Week.

Raising Peace especially focuses on the following rights:

- Migrant and refugee rights, freedom of movement, universal civil rights.
- Access to food & housing and to a sustainable and dignified life.
- Gender rights, sexual and personal bodily autonomy.
- To live in peace at local, regional and international level.
- To participation, ensuring citizens can freely be involved in Human Rights and peace issues.

More information on [www.ccivs.org/raisingpeace](http://www.ccivs.org/raisingpeace)





Training for Trainers: Seeding Peace 2018. Photo by Omar Sameer/CCIVS

# Educational approaches

The educational approach of this handbook is a combination of the approaches of Non-Formal Education, Human Rights Education and Peace Education.

## Non Formal Education (NFE)

Non Formal Education (NFE) is any planned or organized educational activity which takes place outside the formal educational system (education institutions) and outside the formal educational curriculum and is usually developed by a non-profit organisation. NFE has objectives, ideally defined bottom-up in a participatory way or at least considering the learning needs of participants. At the same time it is flexible, learner-centred and contextualized. Participants are aware of their learning, there is an evaluation of the learning process and outcomes done by the participant themselves and supported by a facilitator.

NFE is often explained in comparison to other educational approaches: Formal Education (FE) and Informal Education (IE). The term emerged in the 1970s with the aim of achieving a better recognition of education and learning taking place outside of schools, universities and evaluative systems. The adoption of the term stressed that new educational contexts needed to be recognised, and valued for their different contributions.

Formal Education is consistently used to refer to the education system that runs from primary to tertiary institutions, the main actors being schools and the range of institutes of higher education. Non-formal and informal education, on a basic level, define themselves as something other than the formal sector, which all young people participate in to varying levels.

Informal education has been defined in many ways, generally as education that happens

outside the formal education system in an unplanned or unintentional way. Some see it as learning that goes on in daily life, the multiple ways we learn to function and interact in our societies. Some use it in relation to the 'learning projects' that we take up ourselves in our free time, be it hobbies or new skills.

Some key principles and characteristics of Non Formal Education are:

- **Voluntary:** Non Formal Education is not obligatory or compulsory, learners freely choose to join NFE experiences.
- **Experiential learning** is learning that happens in a cycle of four stages: of (1) having a concrete experience followed by (2) observation and reflection on that experience which leads to (3) the formation of abstract concepts (analysis) and generalizations (conclusions) which are then (4) used to test hypothesis in future situations, resulting in new experiences. (Experiential learning cycle by David Kolb). We will also hear the term "Learning by doing", which is very related to this element, and which emphasizes that learning should be relevant and practical, not just passive and theoretical.
- **Lifelong learning:** Human beings never stop learning and developing, we all learn different things in different moments and in different spheres of our life.
- **Learners-centered:** Learning should be focused on the needs, interests, learning

styles, etc., of the learners. In this, NFE has a highly participatory and bottom-up approach, which means that ideally learning objectives are defined in a participatory way. Also, it requires flexibility and adaptability to the group and individual diversity.

- **Holistic learning:** Learning should seek to address and involve the cognitive, practical and attitudinal dimensions of a person, that is, not only what people learn, but also how to apply their learning in their attitudes or behaviour and how to apply it. It should take on board the intellectual, emotional, social, physical, creative and spiritual potentials. It also

implies that learning takes place in a social context that encompasses all everyday experiences.

- **Self-Directed Learning:** Given the voluntary and learners-centered principles of Non-Formal Education, most NFE projects include a self-directed learning approach, meaning learners having the chance to freely choose what to learn and how to learn it.

Here below you will find a comparative table that includes some (not all) of the aforementioned characteristics of Non Formal (NFE), Formal (FE) and Informal (IE) education helping to clarify their differences:

|            | Educational context / actors | Is it planned?   | Set objectives  | Awareness of learning | What to evaluate?      | Who evaluates?                  |
|------------|------------------------------|------------------|-----------------|-----------------------|------------------------|---------------------------------|
| <b>NFE</b> | NGO, Associations, etc.      | Yes              | Yes (bottom up) | Yes                   | Own's learning process | Learner (with mentor / support) |
| <b>IE</b>  | Family, friends, TV, life!   | No (spontaneous) | No              | Not always            | Nothing                | No one                          |
| <b>FE</b>  | Education Institution        | Yes              | Yes (top down)  | Yes                   | Student performances   | Teacher (expert)                |



Training for Trainers: Seeding Peace 2018. Photo by Omar Sameer/CCIVS

## Human Rights Education (HRE)

**Human Rights Education** aims to empower learners to contribute to the building and defence of a universal culture of Human Rights in society, with a view to the promotion and protection of Human Rights and fundamental freedoms.

(Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education).

Human Rights Education is essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding tolerance and peace.

(World Conference on Human Rights, 1993).

Human Rights Education is a participative process which contains deliberately designed sets of learning activities using Human Rights knowledge, values and skills as

content aimed at the general public to enable them to understand their experience and take control of their lives.

(Asia - Pacific Regional Resource Centre for Human Rights Education).

Learning about human rights as a way of life is a way of clearing and preparing the ground for reclaiming and securing our right to be human. It is learning about justice and empowering people in the process. It is a social and human development strategy that enables women, men, and children to become agents of social change. It can produce the blend of ethical thinking and action needed to cultivate public policies based on human rights and opens the possibility of creating a human rights culture for the 21st century. (The People Movement for Human Rights Learning).

## Peace Education (PE)

**Peace Education** undertakes the challenge to educate in and for conflict addressing important issues such as: discovering the positive perspectives of conflict, learning to analyse conflict and its complexity and finding solutions that will allow us to address conflict without violence.

(Paco Cascon, UNESCO Chair on Peace and Human Rights).

Peace Education is to learn about and to learn for peace. Learning about peace means obtaining knowledge and understanding of what goes on at these different levels, what contributes to peace, what damages it, what leads to war, what does 'peace' mean on each level anyway, what is my role in it, and how are the different levels connected? Learning for peace means learning the skills, attitudes and values that one needs in order to contribute to peace and to help maintain it. This means for example learning to deal with conflicts without the recourse to vio-

lence, learning to think creatively, learning to apply the methods of active non-violence or learning to deal with cultural differences in a constructive way.

(Service Civil International's International Committee Meeting 2015).

# Learning about, through and for Human Rights and Peace

Particular to Human Rights Education and Peace Education, there is one more element to take into consideration when understanding our educational approach: learning about, for and through Human Rights and Peace.

**Learning about** is related to the **knowledge** about Human Rights and Peace: Awareness and understanding of human rights and peace concepts and issues, in order that people recognise violences and violations of human rights and are able to analyse a conflict situation. Learning what human rights and violences are, how they may be safeguarded, what bodies are responsible for protecting them; which international instruments apply, what rights can people claim, and also, in a more positive note, which references or models do we have for environments of Peace and safeguarded Human Rights.

**Learning through** is related to the **attitudes**, the context and the way in which Human Rights Education and Peace Education are organised and implemented, which need to be consistent with Human Rights and Peace values. How we learn is as important as what we learn. We need learning to happen in a safe atmosphere in which there are peaceful attitudes and respect for human rights, where people do not violate the rights of others and everyone coexists in justice and according to human rights values.

**Learning for** is related to the skills, the abilities that need to be developed for multipliers to apply Human Rights and Peace values in our lives and to take action for promoting them. In here, learning ways to strive for and defend own and others' human rights such as awareness-raising, advocacy and campaigning.

Training for Trainers: Seeding Peace 2018. Photo by Omer Sameer/CCIVS



# Human Rights & Peace

## Human Rights

Human Rights, as a system of recognised agreements guaranteeing human rights, emerged in a consolidated way in the aftermath of the Second World War. Only on 26th June 1945, the signature of the Charter of the United Nations responded to the needs for international regulations to protect and codify human rights. Three years later the first international human rights instrument was adopted by the General Assembly of the United Nations on 10 December 1948: the Universal Declaration of Human Rights. Since then, other Human Rights instruments have been developed and agreed upon by the international community.

### Key universal values

Human Rights are based on two key universal values

- Human dignity: human rights define the basic standards that guarantee a life in dignity.
- Equality: human rights are universal, because human beings are equal in terms of their rights, irrespective their belief and belonging. Human Rights are part of all aspects of people's lives.

### Characteristics

- Human Rights are inalienable, referring to the fact that one cannot lose human rights, as they are linked to the very fact of human existence.
- Human Rights are indivisible, interdependent and interrelated, referring to the fact that different human rights are intrinsically connected and cannot be viewed in isolation from each other.
- Human Rights are universal, referring to the fact that they apply equally to all peo-

ple everywhere in the world and with no time limit.

### Key documents

Human rights protections and understandings are ultimately most reliant on developments and mechanisms at the national level. The laws, policies, procedures and mechanisms in place at the national level are key for the enjoyment of human rights in each country. At the international level, states have come together to draw up certain agreements on the subject of human rights. These agreements establish objective standards of behaviour for states, imposing on them certain duties towards individuals. They can be of two kinds: legally binding (committing) or non-binding (non committing).

When thinking of the existing Human Rights tools and codes, three main categories may be observed:

- The geographical scope: regional / universal contexts;
- The category of rights provided: on the one side, civil and political; on the other side, social, cultural and economic;
- The target group: specific category of persons or groups to whom protection is given.

There are many Human Rights related legal documents, yet this section will present only some relevant ones. We would invite everyone to keep digging for knowledge and people's experiences on human rights in different contexts:

#### The International Bill of Human Rights

- Universal Declaration of Human Rights (UDHR) (1949).

- International Covenant on Civil and Political Rights (ICCPR) (1976).
- International Covenant on Economic, Social and Cultural Rights (ICESCR) (1976).

#### Key documents by geographical scope:

- African Charter on Human and People's Rights (1986).
- European Social Charter (2001).
- Arab Charter on Human Rights (2004).
- Arab Charter on Human Rights - Collective Rights of Arab People (2004).

#### Key documents by category of rights:

Civil and political rights:

- International Covenant on Civil and Political Rights (ICCPR) (1976).

Social, economic and cultural rights:

- International Covenant on Economic, Social and Cultural Rights (ICESCR) (1976).

#### Key documents by target groups:

Refugees:

- UN High Commissioner on Refugees (UNHCR) (1950).
- Convention relating to the Status of Refugees (1951).
- Africa Convention Governing the Specific Aspects of Refugees (1969).

Women:

- UN Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) (1979).

Minorities:

- UN Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (1992).
- EU Framework Convention for the Protection of National Minorities (1995).

Children:

- UN Convention on the Rights of the Child (CRC) (1990).
- African Charter on the Rights and Welfare of the Child (1999).

## Peace

A Culture of Peace is a culture that promotes pacification, a culture that includes lifestyles, belief patterns, values and behaviors that favor peace building and accompany institutional changes that promote well-being,

equality, equitable administration of resources, security for individuals and families, the identity of groups or nations, and without the need to make use of violence.

The three magic words when talking about Culture of Peace are: Peace, Violence and Conflict.

### Peace

“Eirene” was the Ancient Greece word for peace and it was defined as the absence of hostilities between Greek cities, that is, a harmony in the Greek social and internal unity.

“Pax romana” was defined by the absence of conflict and violent rebellions within the empire.

- Negative Peace: is defined by denial. “Just as in the Roman Empire, contemporary peace reflects the interests of those who benefit from the international structure as it is, that is, those of the center and not those of the periphery” (John Paul Lederach). This negative conception of peace is just understanding peace as the absence of war and internal disorders.
- Positive Peace: is understood as the process of realization of justice at the different levels of human relations. It is a dynamic concept that leads us to bring out, face and resolve conflicts nonviolently with the final purpose of achieving the harmony of the person with themselves, with nature and with other people.

### Violence

Violence is defined as the attitude or behavior that constitutes a violation or a deprivation to the human being of something that is essential to them as a person (physical, mental or moral integrity, rights, freedoms). Violence can be performed by a person, an institution or a structural situation.

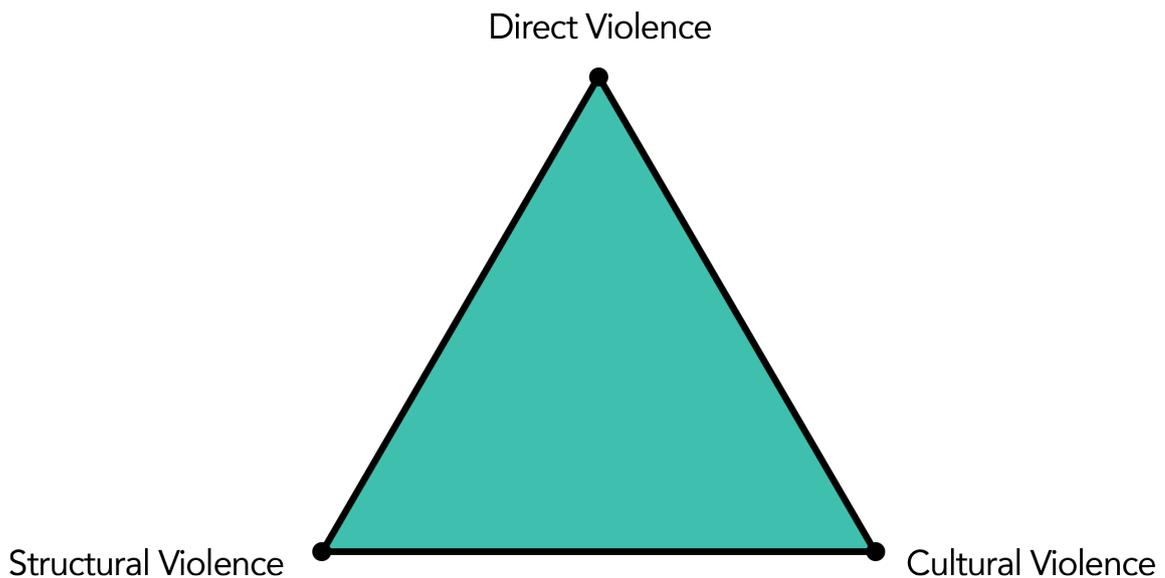
In “Violence, Peace, and Peace Research” (1969), Johan Galtung defined Violence in the following three dimensions that constitute the triangle of violences:

**Direct Violence:** that kind of violence which involves physical aggression. Murder, torture, slap, mutilation and other forms of physical abuse are examples of direct violence.

**Structural Violence:** violence that is part of the social structure and that prevents covering basic needs, such as that generated by social inequality, unemployment, nutritional deficiencies, lack of basic health and education services, etc.

### Conflict prevention (sic)

We are used to talk about conflict prevention as those actions to undertake before crisis explode and show in their most painful ways. Prevention, though, has a side meaning of preventing the conflict from happening, not facing it, avoiding it, not dealing with it.



**Cultural Violence:** those aspects of culture, the symbolic sphere of our existence -exemplified by religion and ideology, language and art, empirical science and formal science (logic, mathematics) - that can be used to justify or legitimize direct or structural violence.

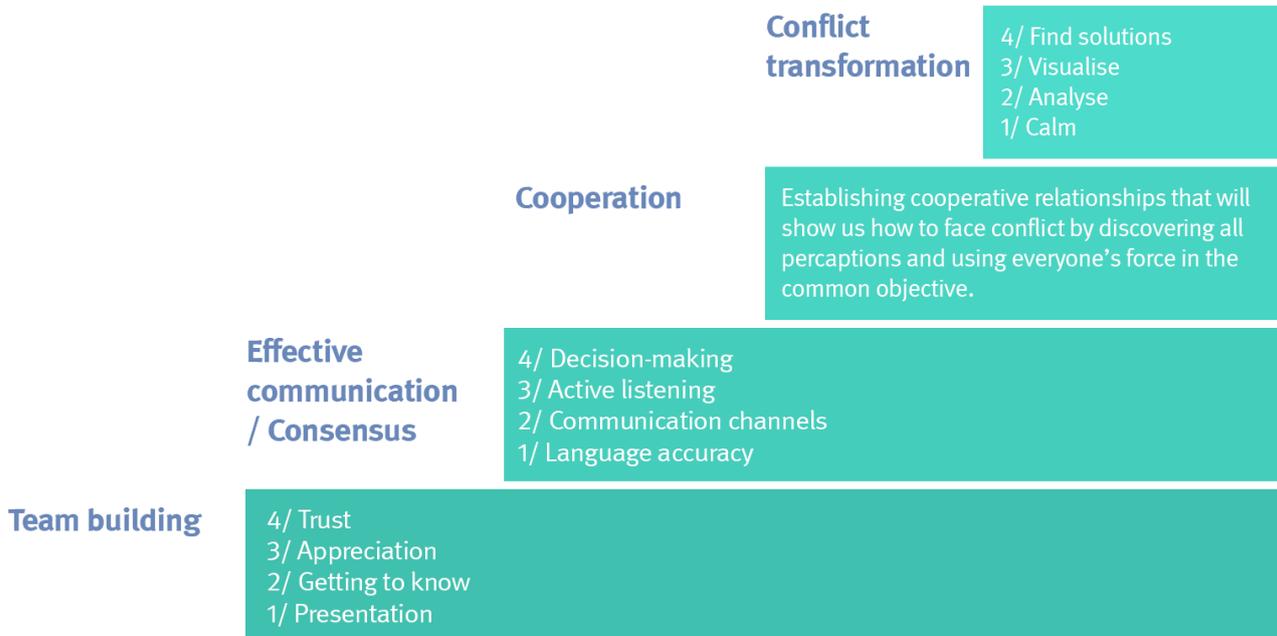
### Conflict

Conflict is defined as that situation of dispute or divergence in which there is a contraposition of (tangible) interests, competing needs and/or values between two or more parties. Conflict is substantial to human relations. Often, discrepancies arise from the interaction between people because we have different interests or needs. In addition, conflict is natural and unavoidable and, no matter how much we want to close our eyes or try to avoid it, once it has started, it continues its dynamics. For living and coexisting in peace, we need to learn how to live and deal with conflict, so even if usually conflict sounds as such a negative word, it has a positive perspective.

As we said, we think conflict is consubstantial to human interaction, inescapable and even positive; for this, instead of talking about conflict prevention J. Burton started talking about conflict prevention (sic), as the intervention process before the crisis that will lead us to better explain the conflict and its human dimension, to an understanding of the structural changes that are needed to eliminate the root causes, to the promotion of safe conditions for cooperative relationships that will decrease the chance of new conflict outbreaks.

At an educational level within a group, prevention will mean to start an intervention process with the group even before the conflict is in its first stages, not to wait for the crisis phase.

Conflict prevention is a process approach on how to work with groups to support them to be ready for when conflict will arrive (yes, it will). The process is illustrated by Paco Cascon's "Prevention Staircase" that has 4 main steps (including sub-steps) to be followed in that order (from down to top) to make sure the group process evolves in a way that every next step is built on a solid previous one.



## Power

Besides the three key magic words, we need to also think about something else: All these processes and dynamics are affected by power relations which are created based on the existing social and group norms that give privileges to a certain group of people and create an oppression on another certain group of people.

For this, self-awareness and group awareness are really important. Let's start by the key concepts and in the tools section we will propose few exercises to reflect upon our own rank and our own privileges and oppressions.

**Power** is understood as the capacity of a person or a group of people to achieve their purpose. It can be used to meet individual and collective needs or solely for self-interest, abusing of power. Based on that, we classify power in 2 types:

- **Competitive power:** from a domination-submission relationship generating pattern of discrimination and, therefore, of violence. That is an oppressive power.
- **Cooperative power:** from a model of equal relationship and search for synergies to add efforts and skills towards the common goal: to find options for conflicts that respond to the needs of all parties.

**Rank** is defined as “the sum of privileges of a person” by Arnold Mindell. This is unstable and in constant change since the sources of power are diverse. The rank does not depend on the person who holds it, but on how other people perceive it in relation to the qualities that the group/society values. The rank of power of a person within a group is defined based on how they is placed in those elements that grant privileges. The rank is set in 4 areas:

- **Social:** relative to socially and culturally valued demographic features such as skin colour (white as the privilege), gender (male), economic level (rich), religion (Christian), sexual preference (heterosexual), age (adults), physical appearance (beautiful), education (higher education).
- **Psychological:** encompasses the communicative and interpersonal abilities and skills, the capacity to lead a group one belongs to. Knowledge, effort and dedication, involvement, crisis management, security, oratory, creating positive relationships are valued.
- **Contextual:** it is the position or role that one has in the structure or organization one belongs to, as well as the knowledge and the journey (how long has the person been there).
- **Spiritual:** it relates to internal and authentic self-security. It refers to the capacities to motivate, catalyze energies,

agglutinate, generating strong attraction towards others.

**Privileges** are not visible for those who hold them, they are simply there, they are part of life and the world, it's just the way it is. (Wildaman, 1996). Privileges are invisible because the privileged group determines the social norm according to their characteristics.

**Oppression** is an abusive and systematic exercise of power carried out by one part of a group against another part with less power.

In all of these, there is an important concept and situation around which we should reflect: intersectionality. Sometimes people is not oppressed only by one factor but by multiple factors. It is not the same to be a white woman than to be a black one, right? It is not the same to be a hetero black man than to be a gay black man, right? Oppression comes in different axis and we need to be aware of how do they interact. So, what is intersectionality?

**Intersectionality** is a concept often used in critical theories to describe the ways in which oppressive institutions (racism, sexism, homophobia, transphobia, ableism, xenophobia, classism, etc.) are interconnected and cannot be examined separately from one another. The concept first came from legal scholar Kimberlé Crenshaw in 1989 and is largely used in Feminist theory, when discussing systemic oppression.

Peace Action Week Hungary 2018. Photo by Egye





sek/CCIVS

# HRE, PE & NFE tips and tools for IVS

At this stage, you might be wondering how to put all of this amount of theories into practice. From now on, the handbook starts to

propose you methods and tips for how to activate these theories.

## Educational design, implementation and evaluation

Before entering into the specific tools, we would like to draw your attention to the planning phase of the educational activities.

### Facilitation team

The first step for the planning of an educational activity is to form a facilitation team, not only to have the people you need but to devote some time to feel that you are a team. It doesn't make sense to facilitate team building processes for participants and not to do so for yourselves, right? So, take some time to break the ice, get to know each other, share your background on the topic and methodology you are going to use, share your expectations, motivations, fears for the project and for the team work, express clearly what you need to work well with each other and pay attention to what the other team members say and what you can do to take care of each other.

Once that is done, take some time to discuss about the topic you have in front of you, connect, see the perspectives within the team, sense the diversity in the perspectives, see how this diversity interacts and how comfortable do you feel with it and how can you deal with it in a way it nurtures the educational activity ahead of you.

**How to do that?** Devote one meeting specifically to that: connecting!

- If you are preparing online: Have an online meeting (via skype or a similar tools), possibly with a video camera on so you can see the phase expressions of others, it helps connecting!
- If you are preparing off-line: Go for a tea, coffee or any kind of drink you like! Go for a walk! Sit in a relaxed place in the office! Sit in a park! Keep it a bit informal, it helps connecting as well!

### Designing, planning and evaluating

We are providing here a starting point for designing, planning and evaluating your educational activities, as there are already fully developed materials available online, such as the EU-CoE Youth Partnership T-Kit 6: Training Essentials and T-Kit 10: Educational evaluation in youth work, referenced in the bibliography of this handbook.

- **Designing your Educational strategy.**

#### 1. Context analysis

Ideally to be carried out from a Rights-Based Approach and in a participatory way, involving the target group (or consulting them at some stage) or a broad and diverse team. Reflect upon the socio-political and economic context and the Human Rights violations in that context. Identify what are the situations you want to address with your educational intervention and clearly define them to start

reflecting upon the educational intervention that will transform those situations. Please, bear in mind that sometimes it is another body of the organisation (the board, the staff, a group of activists, the pool of trainers) the one who will carry out this analysis and not the facilitators' team.

## 2. Aim & Objectives

Once the context analysis is done, we need to clearly define the Aim and the Objectives of the educational intervention.

**Aim:** What do you want to achieve? What is the end goal, the big purpose, the big change you want to achieve with your intervention (workshop, training...).

**Objectives:** What will you do in order to achieve your aim? Objectives are the steps in the way, the milestones, the specific changes you need to ensure in order to reach your aim. Objectives should be SMART (Specific, Measurable, Achievable, Realistic and Time-framed) and they can be formulated from your perspective, as organiser, or from the perspective of the learner; in the latter case, you often talk about learning objectives.

## 3. Educational approach

Which methodological frameworks are you going to base your educational strategy and action in? You can have a look at the "Educational approaches" section of this handbook. In our case, it is a mixture of Human Rights Education, Peace Education and Non-Formal Education. Think of them, define them, understand their principles, characteristics, etc, and make sure that you are consistent with them when you jump into the planning phase.

## 4. Plan!

Once you have analysed the context and defined the aim, the objectives and the educational approach of your intervention, it's time to start planning the details!

- When drafting the programme it's important to ensure that you are reaching the objectives set for the overall educational action.

Besides that:

- Each session will have some learning objectives,
- There will be some specific contents you will tackle,
- And you'll use some methods and tools related to your methodological framework,
- With some materials and resources to be prepared in advance, etc.

Now it is time to create a Training Session Outline (for workshops or for each session in a few days training) or a Team Script (for few days training). You will find Models in the Annex.

## 5. Evaluation

Do not forget to plan the evaluation phase. You should not wait until the activity is running!

- Why do you want to evaluate?
- For whom?
- From whom?
- What do you need to evaluate?
- How will you evaluate it?

By answering these questions, you will be able to define the evaluation of your educational action.

We recommend you to have a look through the T-Kit 10: Educational evaluation in youth work, full of questions to reflect on and practical resources useful for your intervention.

## Me as a trainer / facilitator

Throughout all this process, we recommend you to keep some time aside to look at yourself and critically reflect upon the interests, motivations, needs, fears and competences you bring to the facilitation team, to the group and to the action.

### How to do that?

- Write a diary!
- Competences Models. Such as the European Training Strategy Competence Model for Trainers or the European Training Strategy Competence Model for Youth Workers to Work Internationally.
- Discuss with fellow trainers and facilitators about the dilemmas you might have

- around your role as a trainer/facilitator.
- Analyse your privileges and work on them. Just because of your role as a facilitator, you have a privilege and a lot of power in front of the group, but there might be other elements, like your gender (being cis-male) your sexual orientation (hetero), your age (adult), your ethnicity (white), your social class (middle-high class), your education level (university and more), your occupation (employed and working in decent conditions), etc, that will give you power and it is really important to be very aware of these privileges and make a very good use of them so you will not hurt the group.

## Activities

In this handbook you'll find activities from the Seeding Peace Training for Peace Trainers and from the frameworks we are working with. As mentioned before, we warmly recommend you to take into account the situation of the local background: indeed the activities presented have to be adapted according to the needs and specificities of the target group/s you are planning to involve.

We have created a table with a list of the activities presented, according to the main purpose/s of the activity (facilitating the group process, facilitating the reflection and evaluation or discussing about Human Rights and Peace issues) including the page number you can find them in.

|                                   | Tip or Tool |      | Activity for  |                           |                      | Page |
|-----------------------------------|-------------|------|---------------|---------------------------|----------------------|------|
|                                   | Tip         | Tool | Group process | Reflection and evaluation | Human Rights & Peace |      |
| <b>Group process</b>              |             |      |               |                           |                      |      |
| <b>Presentation</b>               |             |      |               |                           |                      |      |
| Welcome round                     |             | X    | X             |                           |                      | 27   |
| Introduction                      | X           |      | X             |                           |                      | 27   |
| Welcome diversity ritual          |             | X    | X             |                           | X                    | 27   |
| <b>Getting to know</b>            |             |      |               |                           |                      |      |
| <b>Ice-breaking</b>               |             |      |               |                           |                      |      |
| Mining greetings                  |             | X    | X             |                           |                      | 28   |
| Walking around                    |             | X    | X             |                           |                      | 29   |
| 1,2,3, Bradwin                    |             | X    | X             |                           |                      | 29   |
| Colombian hypnosis                |             | X    | X             |                           |                      | 30   |
| Silent lines                      |             | X    | X             |                           |                      | 30   |
| <b>Getting to know each other</b> |             |      |               |                           |                      |      |
| Open Spaces                       | X           |      | X             |                           | X                    | 30   |
| <b>IVS movement</b>               |             |      |               |                           |                      |      |
| IVS Quizz                         |             | X    | X             |                           | X                    | 31   |

| <b>Appreciation &amp; Trust</b>                                 |   |   |   |   |   |    |
|---|---|---|---|---|---|----|
| Perfect shapes  |   | X | X |   |   | 33 |
| Spiderweb   |   | X | X |   |   | 33 |
| When eggs fly   |   | X | X |   |   | 33 |
| Crocodile river   |   | X | X |   |   | 34 |
| The trap  |   | X | X |   |   | 34 |
| The eggcercise  |   | X | X |   |   | 34 |
| The bottle game   |   | X | X |   |   | 35 |
| Marshmallow Spaghetti tower                                     |   | X | X |   |   | 35 |
| <b>Communication &amp; getting ready for cooperation</b>        |   |   |   |   |   |    |
| Motivations, contributions, fears and needs                     |   | X | X |   |   | 36 |
| Six thinking hats   |   |   | X |   |   | 37 |
| Group agreement   |   |   | X |   |   | 38 |
| Sharing emotions  | X |   | X |   |   | 38 |
| Closing ceremony & farewell                                     | X |   | X |   |   | 38 |
| <b>Learning process</b>   |   |   |   |   |   |    |
| Learning reflection   | X |   |   | X |   | 39 |
| Wandering self-reflection                                       |   | X |   | X |   | 39 |
| Evaluation  | X |   |   | X |   | 39 |
| <b>Human Rights &amp; Peace</b>                                 |   |   |   |   |   |    |
| <b>Human Rights</b>   |   |   |   |   |   |    |
| “Learning about” Human Rights : Wandering through the knowledge |   | X |   |   | X | 40 |
| Fishbowl on Human Rights and Peace Dilemmas                     |   | X |   |   | X | 41 |
| <b>Peace</b>  |   |   |   |   |   |    |
| Snowball about Peace  |   | X |   |   | X | 42 |
| <b>Conflict</b>   |   |   |   |   |   |    |
| Analysing conflict (Fishbone diagram)                           |   | X |   |   | X | 43 |
| <b>Power</b>  |   |   |   |   |   |    |
| Self-reflection on rank   |   | X |   |   | X | 44 |

|  |  |   |  |  |   |    |
|--|--|---|--|--|---|----|
| <b>Our own power plot</b>                    |  | X |  |  | X | 46 |
| <b>Identity</b>                              |  |   |  |  |   |    |
| <b>My identities</b>                         |  | X |  |  | X | 48 |
| <b>Who are you?</b>                          |  | X |  |  | X | 48 |
| <b>Radicalisation</b>                        |  |   |  |  |   |    |
| <b>Radicalisation in my country</b>          |  | X |  |  | X | 49 |
| <b>Migration</b>                             |  |   |  |  |   |    |
| <b>Climate Refugees</b>                      |  | X |  |  | X | 50 |
| <b>Migration through image theatre</b>       |  | X |  |  | X | 52 |
| <b>Visibility</b>                            |  |   |  |  |   |    |
| <b>Photobooth for Peace and Human Rights</b> |  | X |  |  |   | 53 |

## Presentation

When the group arrives, if they don't know each other, the atmosphere might be a bit icy. Make sure you welcome the group and give a small moment for them to say hi!

|   |   |
|---|---|
| <b>Title</b>                                    | <b>Welcome round</b>  |
| <b>Objectives</b>                               | <ul style="list-style-type: none"> <li>• Welcoming the group.</li> <li>• Breaking the ice.</li> <li>• Creating a nice and welcoming atmosphere.</li> </ul>  |
| <b>Description</b><br><b>Duration: 5-10 min</b> | <p>Quick and warm welcome words by facilitators &amp; host organisation.</p> <p>Quick round of names (you can add something you find relevant to identify themselves with: it can be the organisation they come from, it can be the country they live in). To add a gender perspective: it is nice to have a round of names with the pronoun they feel more comfortable with.</p> <p>So all in all you go around with "I am ..., I come from ... and I would like to be called with the pronoun he-him / she-her / they-them / name / ...".</p> |
| <b>Materials / Space requirement</b>            | Space that allows for the group to be in a circle and everyone can see each others' face.   |

|   |  |
|---|--|
| <b>Title</b>  | <b>Introductions</b>   |
| <b>Objectives</b>   | <ul style="list-style-type: none"> <li>• Allowing for everyone in the group to know all the actors, the purpose and the programme of the educational activity.</li> </ul>  |
| <b>Description</b><br><b>Duration: 10-15 min, 60-90 min in few days long training</b> | <p>Following the conflict prevention (sic) process, we consider it is essential that everyone has the chance to get all the information about the educational activity and the people who is gathered there. The objectives, the programme, the timings, the organisers, the logistical functioning, etc. This helps people to see how their time will be like in this new setting and feel able to start being part of the group.</p> <p><b>How to do that?</b> In workshops, give some 10-15 min for introductions; in few days trainings give one session for presenting:</p> <ul style="list-style-type: none"> <li>• The organisers: give space for the organisations that are leading the project introduce themselves, present the organisation and why are they part of the educational action.</li> <li>• The facilitators: give space for the people who will be facilitating the process to introduce themselves, present who they are, what is their background, etc.</li> <li>• The purpose of the project: present the background of the project and its purpose.</li> <li>• The programme or the functioning of the project: present what is the plan for the next hours/days/weeks with as much detail as you can and specifying what is flexible (to be discussed and defined with the group) and what is not (explaining why).</li> <li>• The logistics and organisation of the daily life: give information on how some practical aspects will work, for example: accommodation, food, time for rest, possibility to smoke, drink, play music or make noise till a certain time or not, etc.</li> </ul> |
| <b>Materials / Space requirement</b>  | You might want to have some of the information written in big pieces of paper hanging from the wall so participants can come back to it when they need refreshment.  |

|                   |   |
|-------------------|---|
| <b>Title</b>      | <b>Welcome Diversity ritual</b>   |
| <b>Objectives</b> | <ul style="list-style-type: none"> <li>• Welcoming diversity in the group.</li> <li>• Starting to create a safe space.</li> </ul> |

|   |  |
|---|--|
| <p><b>Description</b><br/><b>Duration: 5-10 min</b></p> | <p>Welcome diversity is a processwork ritual for welcoming the diversity in a group, naming it so to bring awareness of it to the group members.<br/>The facilitator will collect information from the group before the ritual (ideally during the registration period).<br/>It is important to create the atmosphere for it: The group sitting in a round of chairs or in a circle on the floor; if in a room, ideally play some soft instrumental music and soft light, or if outside, make use of the nature!<br/>Once the atmosphere is set and the group is sitting down, facilitators read in a soft/warm voice:</p> <p>We would like to welcome:</p> <ul style="list-style-type: none"> <li>• All gender identities present in the room, be them normative or not (name them if you know them or say something like “those of you who identify as women, as men, as trans, as non-binary and especially those of you to whom none of these labels fit”).</li> <li>• All ages, from _ to _.</li> <li>• All your birthplaces (name them by villages, cities or countries, being aware of the possible sensitivity around that).</li> <li>• All your places of residence (name them by villages, cities or countries, being aware of the possible sensitivity around that).</li> <li>• All origins and descents.</li> <li>• All languages spoken here (name them).</li> <li>• All levels of English/the language of the training, be them native, advanced or beginner and I invite you all to pay attention to this diversity so to avoid having language barriers.</li> <li>• All your diverse bodies.</li> <li>• All medical and health conditions, be them visible or invisible.</li> <li>• All emotions: happiness, sadness, anger, fear and all possible combinations among them, they are all welcomed in this group and all welcomed to be experienced and expressed.</li> <li>• All sexual orientations (don’t ask for that but name them saying something like “lesbians, gays, bisexuals, heterosexuals and all others we are not naming and for whom none of these labels fit”).</li> <li>• All the different voices and interests on (name the topic you are gathered for), we’re here to actively listen to all of them.</li> <li>• All of you who are (name the roles they have: it can be volunteers, activists, staff members, professionals, ...).</li> <li>• All of this is our diversity as a group and we hope the group will be a space for fruitful learning exchange and collective growth.</li> <li>• We’d also like to welcome everyone who supported you to be here: your beloved ones, the ones that are present and the ones that are gone, those who encouraged you to come here, (if relevant, mention also their organisations) and yourselves who took the beautiful decision to join a new collective learning adventure.</li> <li>• And finally, a bit more mystical: our ancestors, those who preceded us in the struggle to build a world of peace and justice. We would like to acknowledge we wouldn’t be here without them and we would like to thank them for bringing them to where we are at and for inspiring ways ahead.</li> </ul> |
| <p><b>Materials /</b><br/><b>Space requirement</b></p>  | <p>Welcome diversity text written in a poster so to hang it somewhere the group can read it after.</p>   |

## Getting to know: Ice-breaking

|   |  |
|---|--|
| <p><b>Title</b></p>                                     | <p><b>“Mining greetings” (Bautizo minero)</b></p>  |
| <p><b>Objectives</b></p>                                | <ul style="list-style-type: none"> <li>• Learning names.</li> <li>• Breaking the ice.</li> <li>• Creating a nice and welcoming atmosphere.</li> </ul>  |
| <p><b>Description</b><br/><b>Duration: 5-10 min</b></p> | <p>This is a theatre of the oppressed exercise.<br/>Each person in the circle, one by one, says their name with some nice “intonation” and at the same time does a movement with their body. The group echoes (repeats) the name with the intonation and the movement.</p> |
| <p><b>Materials /</b><br/><b>Space requirement</b></p>  | <p>Space that allows for the group to be in a circle and everyone can see each others’ face.</p>   |

|  |  |
|--|--|
| <b>Title</b>                                     | <b>Walking around (Caminatas)</b>  |
| <b>Objectives</b>                                | <ul style="list-style-type: none"> <li>• Breaking the ice.</li> <li>• Raising self-awareness, group awareness and the space we're in.</li> <li>• Creating a nice and welcoming atmosphere.</li> </ul>  |
| <b>Description</b><br><b>Duration: 10-15 min</b> | <p>This is a theatre of the oppressed exercise.</p> <p>Participants are invited to walk or move around the room, paying attention to their breathing and how they're feeling, stretching if needed.</p> <p>After few minutes, they are asked to keep walking or moving around and to start looking at each other, saying hi with their faces, no words or sound yet, and if comfortable they are invited to look at each other's eyes.</p> <p>Then, they are asked to make sure the space is well used and balanced (there is no space with a lot of people and the rest is empty - helping to bring group awareness).</p> <p>Then, we start playing with walking or moving speed: each person's own normal walking or moving speed will be 5. Participants are asked to slow down to speed 3, to speed up to 7, etc.</p> <p>Then, we start playing with opposites: "when I say STOP, you move, when I say MOVE you stop"; "when I say SHOUT, you say your name, when I say NAME you shout aaah!", ... and other proposals that you or the participants come up with.</p> <p>Then, if there is the mood to continue with this game we can experiment walking or moving differently: as if we were on outer space, as if we were an elephant, a kangaroo, a toddler, ...</p> <p>Tip: Make sure you are aware of the mobility possibilities within your group when you propose the speeds and the opposites.</p> |
| <b>Materials / Space requirement</b>             | Wide space for the group to walk around without bumping into each other all the time. You can play some nice and relaxed (instrumental) music in the background.   |

|  |   |
|--|---|
| <b>Title</b>                                     | <b>1, 2, 3 Bradwin</b>  |
| <b>Objectives</b>                                | <ul style="list-style-type: none"> <li>• Breaking the ice.</li> <li>• Creating a nice and welcoming atmosphere.</li> </ul>  |
| <b>Description</b><br><b>Duration: 10-15 min</b> | <p>This is a theatre of the oppressed exercise.</p> <p>Participants work in couples (A &amp; B). They have to start saying 1-2-3 alternately:</p> <ul style="list-style-type: none"> <li>• A says 1</li> <li>• B says 2</li> <li>• A says 3</li> <li>• B says 1</li> <li>• A says 2</li> <li>• ...</li> </ul> <p>Once they have caught the rhythm we propose to change "1" by a sound and movement (for example, a clap); then they'll have to alternate the clap, 2, 3 until they have it. Then, we can propose to change 2 by another sound and movement (for example, jazz hands while saying hey!) and they alternate the clap for 1, jazz hands&amp;hey for 2, 3, until they have it. Finally they change 3 by a third sound and movement and they repeat the same sequence.</p> |
| <b>Materials / Space requirement</b>             | Wide enough space for participants divide into couples and have enough space in between each other so the noise doesn't disturb them too much.  |

|  |  |
|--|--|
| <b>Title</b>                                     | <b>“Colombian hypnosis” (Hipnotismo colombiano)</b>  |
| <b>Objectives</b>                                | <ul style="list-style-type: none"> <li>• Welcoming the group.</li> <li>• Breaking the ice.</li> <li>• Creating a nice and welcoming atmosphere.</li> </ul>   |
| <b>Description</b><br><b>Duration: 10-15 min</b> | <p>This is a theatre of the oppressed exercise. Participants are divided into (different) couples and they need to decide who to start first. The second person needs to follow the palm of the first person. The first person will take care of the second person not to pump in another person. After 2 minutes they switch.</p> <p>Then they can join another couple and they do it in a row. Then they can join another group of 4 and again do it in a row. Then they can do one big row as a whole group. This is an interesting activity to talk about power as well, as the leader can make a good use of their hand power and make the other enjoy the game or can make a bad use of their hand power and make the other have a difficult time by going too fast or contrasting the movements a lot, etc. In case you use it as a teaser for an activity on power (below you will find other exercises), then we advice you to have a bit of debriefing on how did they feel, what happened, which kind of power they felt they/the others had.</p> |
| <b>Materials / Space requirement</b>             | Wide space for the group to walk around in couples and small groups without bumping into each other all the time.  |

|  |  |
|--|--|
| <b>Title</b>                                     | <b>Silent lines</b>  |
| <b>Objectives</b>                                | <ul style="list-style-type: none"> <li>• Getting To Know Each Other.</li> <li>• Breaking the ice.</li> <li>• Refreshing names</li> <li>• Experiencing different types of communication, mainly non verbal.</li> </ul>  |
| <b>Description</b><br><b>Duration: 10-15 min</b> | <p>A long rope or a line of masking tape stands straight on the floor. Participants are asked to create a line and to touch the rope or tape with their feet. The game has to be played in silence, participants have to find “alternative ways” to communicate (they can use hands to make signs but no talking is allowed) and when they have to move from their position but their feet cannot leave the strip. They have to order themselves according to different tasks:</p> <p>Alphabetic order of their name, from A to Z.<br/> Time travelled to the training, from further to closest.<br/> Number of languages spoken, from the lesser to the more.<br/> ...<br/> Once they think they are well organised, we ask them to go from beginning to end to check how close they were and to learn new things about peers. We can ask them to get organised by age, by countries of origin, by countries of residence, by number of siblings, by number of camps they have done, ... and any other relevant information to the group.</p> |
| <b>Materials / Space requirement</b>             | Rope or masking tape.  |

## Getting to know: Getting to know each other

Besides having a session for introductions, it is good to devote good enough and quality time to getting to know each other. We will not propose getting to know each other games here but we suggest you to go through “Jabbertalk. A methodology for international youth work.” as we are sure you can find many fun games there for that purpose.

Just to highlight: starting to get to know each other might awake the interest of getting to know more and more about each other: our organisations, our past experiences, our

country, our culture, etc... Be ready to create a space for that if it has not been foreseen or to clarify that it will not happen within the organised programme and that it lies on them for the informal time. Encourage them to organise sharing time and leave space for self-organisation.

**Open Spaces:** Few days living together in a diverse group will create a lot of curiosity and open questions in the group; it is possible also that some discussions in sessions will remain open or some themes will be silenced.

Make sure you don't plan a super packed and rigid programme and by the end of the programme allow for some time to be an open space that can hold those open questions that will arise along the days. You can be there to facilitate that if you and the group feel comfortable or you can give open space for participants to self-organise including the facilitation. If open space doesn't fit in the fixed programme, then make sure breaks are long enough so these discussions will not re-

main silenced and can take place in informal times in a spontaneous way. You can find out more about the Open Space Technology here.

It is also important that participants understand the context they are part of. This could go in the introduction session or in a later moment in the programme, but we encourage you to do it in a fun way, for example, through a quiz.

## Getting to know: IVS movement

| Title  | IVS Quiz   |
|--|--|
| <b>Objectives</b>                                | <ul style="list-style-type: none"> <li>Learning IVS's history and past connection to Human Rights and Peace.</li> </ul>  |
| <b>Description</b><br><b>Duration: 20-30 min</b> | <p>Divide the group in teams and give them cards for answers with the letters A, B, C, D, E, F written on them. Ask them to decide a name for their group. Start reading questions, give some seconds to think of the answer and ask them to raise their cards with the answers all at once. Give the correct answer and explain.</p>  |
| <b>Question 1</b>                                | <p><b>When did the IVS movement start?</b></p> <ol style="list-style-type: none"> <li>1920</li> <li>1948</li> <li>1968</li> </ol> <p><i>After the first World War.</i></p>   |
| <b>Question 2</b>                                | <p><b>What was the purpose of the IVS movement?</b></p> <ol style="list-style-type: none"> <li>building peace</li> <li>making friends from other countries</li> <li>supporting local communities</li> <li>no hate</li> </ol> <p><i>Building peace by international civil service: opposite to military service following the antimilitarist movements and with an international approach.</i></p>  |
| <b>Question 3</b>                                | <p><b>Who was the founder of the Service Civil International, the international movement that did the first workcamp?</b></p> <ol style="list-style-type: none"> <li>Pierre Ceresole</li> <li>Helene Monastier</li> <li>Lise Ceresole</li> <li>Mahatma Ghandi</li> </ol> <p><i>Pierre Ceresole was a swiss pacifist activist from antimilitarist and conscious objection movement.</i><br/> <i>Helene Monastier was an SCI Activist who worked with Pierre.</i><br/> <i>Lise Ceresole was Pierre's wife.</i><br/> <i>Mahatma Ghandi and Pierre Ceresole met when SCI was working in India in 1930's.</i></p> |

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| <p><b>Question 4</b></p>                    | <p><b>Which was an important moment for IVS institutional recognition?</b></p> <ol style="list-style-type: none"> <li>1. 1920</li> <li>2. 1948</li> <li>3. 1968</li> <li>4. 2011</li> </ol> <p>1948: After the Second World War, faced with the challenges of post-war reconstruction and an increasing number of volunteer organisations, discussions occurred at UNESCO about ways to coordinate and encourage the efforts of volunteering. In April 1948 the International Workcamp Organisations Conference took place and the Coordinating Committee for International Camps was established and based at UNESCO headquarters in Paris.</p> <p>2011: White Paper on IVS. The White Paper is a policy tool for networks and organisations engaged in the field of IVS and for policy institutions, civil society bodies and international institutions who share the values of IVS aiming to provide guidelines to support the goals of IVS on both the internal and external levels. It describes what IVS organisations and networks do, the way they work and the vision and strategies set to achieve their highest goals. Therefore, it can be understood both as a pedagogical tool, to help understand, debate and learn about IVS, and also as a policy tool, that allows to understand, support and develop the strategies within the IVS. The main objectives of the White Paper on International Voluntary Service are to explain the vision and importance of IVS and to present the common general objectives and strategies of IVS organisations. From this perspective, the White Paper is a valorisation of the work of IVS organisations because it analyses the results of the work carried out until now and, capitalising on this, it focuses on sustainable strategies for the following years within the network.</p> |
| <p><b>Question 5</b></p>                    | <p><b>Which of this is not an IVS network or movement?</b></p> <ol style="list-style-type: none"> <li>1. Alliance of European Voluntary Service organisations (Alliance)</li> <li>2. International Cultural Youth Exchange (ICYE)</li> <li>3. Network for Voluntary Service Development in Asia (NVDA)</li> <li>4. Service Civil International (SCI)</li> </ol> <p>All of them are!</p>   |
| <p><b>Question 6</b></p>                    | <p><b>What are the main actions of IVS organisations?</b></p> <ol style="list-style-type: none"> <li>1. Workcamps</li> <li>2. Mid-term &amp; Long-term volunteerings</li> <li>3. European Solidarity Corps</li> <li>4. Trainings and Seminars</li> <li>5. Youth exchanges</li> </ol> <p>All of them are in a way. But: Workcamps are the core activities. MTV/LTV are own programmes. ESC, Trainings, Seminars and Youth Exchanges are shared programmes with other non-IVS organisations.</p>  |
| <p><b>Question 7</b></p>                    | <p><b>What is the most significant impact of IVS workcamps on volunteers?</b></p> <ol style="list-style-type: none"> <li>1. Active participation increases from 35% before the project to 61% after the project.</li> <li>2. Volunteers feel they can travel by themselves (+6,3%)</li> <li>3. Volunteers tell others what they need or feel (+5,2%)</li> <li>4. Volunteers understand problems as opportunities that will improve their lives and themselves (+4,9%)</li> <li>5. Volunteers don't try to avoid situations that could lead to a disagreement or just stay silent (-4,1%)</li> <li>6. Volunteers think they have a good level of understanding of people with different social and cultural backgrounds (+1,8%)</li> </ol> <p>All of them are correct! This data comes from an impact assessment project that was led by CCIVS.</p>  |
| <p><b>Question 8</b></p>                    | <p><b>What are the most significant impact of IVS workcamps on the local communities hosting the volunteers?</b></p> <ol style="list-style-type: none"> <li>1. Change in their understanding of other cultures, intercultural learning, valorisation of own culture (98%).</li> <li>2. Change in the participation of local people in the daily life of the community (79%)</li> <li>3. Better capacities of community members in dealing with conflicts in a nonviolent and constructive way (40%)</li> <li>4. The work contributes to the needs of the community (91%)</li> </ol> <p>All of them are correct! This data comes from an impact assessment project that was led by CCIVS.</p>  |
| <p><b>Materials / Space requirement</b></p> | <p>Powerpoint presentation with Questions &amp; Answers.<br/>Projector.<br/>Cards for answers with A, B, C, D, E, F written on them.<br/>Space organised with small groups of chairs in small circles separated around the room.</p>  |

Once we got to know each other, it is time to start to get ready to be able to work together, to build a team spirit. For that, Jabbertalk also has many games but we are sharing here a few more.

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| <b>Title</b>                                     | <b>Perfect shapes</b>  |
| <b>Objectives</b>                                | <ul style="list-style-type: none"> <li>• Team building.</li> <li>• Understanding and identifying group and leadership dynamics.</li> <li>• To make participants interact, to develop cooperation and to stimulate the active listening.</li> </ul>   |
| <b>Description</b><br><b>Duration: 10-15 min</b> | Participants are blindfolded (scarf, tissue,...) and one of the trainers explains that the task of each group is to create a perfect square / triangle / pentagon... with the rope they're holding. Participants should find their way to cooperate and to create this perfect shape. If the group is too big, we can create 2 smaller groups. |
| <b>Materials /</b><br><b>Space requirement</b>   | Blindfolds (scarfs, tissues), rope.  |

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| <b>Title</b>                                   | <b>Spiderweb</b>   |
| <b>Objectives</b>                              | <ul style="list-style-type: none"> <li>• Team building.</li> <li>• Understanding and identifying group and leadership dynamics.</li> <li>• Making participants interact to develop cooperation and to stimulate the active listening.</li> </ul>   |
| <b>Description</b><br><b>Duration: 40 min</b>  | Participants will be in 2 groups. A spiderweb in rope is built outside (between 2 trees or poles, ideally). In the spiderweb there should be enough holes for all the group members. The aim is for all the participants to cross the spiderweb without touching it and using each hole only one time. They have to come up with the strategy. |
| <b>Materials /</b><br><b>Space requirement</b> | Rope tied and tangled in a messy way between two poles. Make sure you are leaving some holes of different sizes for people to pass by without touching the rope, don't make it too easy or too difficult.  |

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| <b>Title</b>                                   | <b>When eggs fly</b>   |
| <b>Objectives</b>                              | <ul style="list-style-type: none"> <li>• Team building and group dynamics.</li> <li>• Reflecting upon communication styles and roles division.</li> <li>• Experimenting cooperation and active listening.</li> </ul> |
| <b>Description</b><br><b>Duration: 30 min</b>  | Participants need to create a structure that allows an egg to fly by the window or float in the swimming pool without being broken or without drowning.  |
| <b>Materials /</b><br><b>Space requirement</b> | Eggs, newspapers, draft paper, blue tack, ...  |

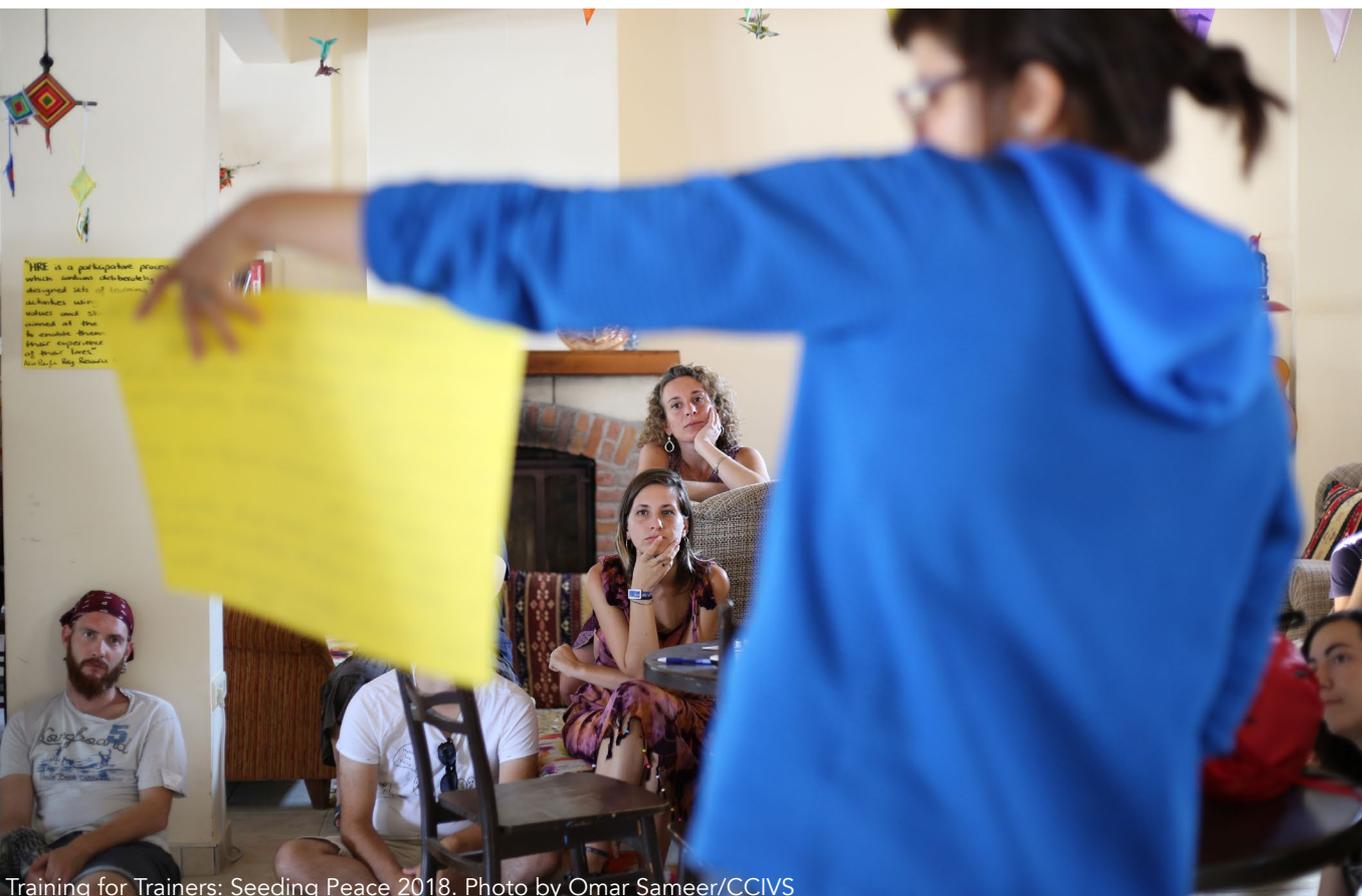
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| <b>Title</b>                                     | <b>Crocodile river or Chocolate river</b>  |
| <b>Objectives</b>                                | <ul style="list-style-type: none"> <li>• Team building and group dynamics.</li> <li>• Reflecting upon communication styles and roles division.</li> <li>• Experimenting cooperation and active listening.</li> </ul>   |
| <b>Description</b><br><b>Duration: 40-60 min</b> | <p>Participants receive a certain number of “stones” (cardboard pieces) and they are divided in 2 groups, behind 2 lines, opposite to each other, with an “island” in the middle. The place in between both lines is a crocodile river. Participants have to get the entire team across, finding their own strategies. Unfortunately, the river flow is so strong that it actually sweeps the stones away if someone is not holding them down (with a hand, foot, or other way). There could be some added challenges: 2 participants are blindfolded, 2 participants are taken one hand off or others you come up with.</p> <p>Note: This exercise usually quickly shows who leads, who uses more the space, sharing team responsibility, communication styles, ... It is recommended to have trainers and 1-2 participants as observers if possible.</p> |
| <b>Materials / Space requirement</b>             | Around 8-10 cardboard pieces of around 20-30 x 20-30 cm. Masking tape to mark the starting lines. 2 blindfolds and 2 pieces of rope to tie hands.  |

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| <b>Title</b>                                     | <b>The trap</b>   |
| <b>Objectives</b>                                | <ul style="list-style-type: none"> <li>• Team building and group dynamics.</li> <li>• Reflecting upon communication styles and roles division.</li> <li>• Experimenting cooperation and active listening.</li> </ul>  |
| <b>Description</b><br><b>Duration: 40-60 min</b> | <p>A squared area (like a chess board) is marked on the floor, with as many squares per side as participants in the group. There is only one correct path that will allow participants to cross the board and they have to find it.</p> <p>They have to go one by one and hand in hand. Only one person at a time can step in the board and there can only be one person stepping in one tile. There should be at least one correct tile in every row. If they don't step on the correct tile, all participants in the board have to go back and they have to start all over again.</p> <p>Note: Facilitators should have a map of the chosen path drawn in a paper before starting to remember it! This exercise can get really tense. It is recommended to have trainers and 1-2 participants as observers.</p> |
| <b>Materials / Space requirement</b>             | Area with tiles or masking tape to draw the pattern. Pattern they need to follow drawn in a piece of paper for facilitators.  |

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| <b>Title</b>                                  | <b>The eggcercise</b>  |
| <b>Objectives</b>                             | <ul style="list-style-type: none"> <li>• Team building and group dynamics.</li> <li>• Reflecting upon communication styles and roles division.</li> <li>• Experimenting cooperation and active listening.</li> </ul>   |
| <b>Description</b><br><b>Duration: 30 min</b> | <p>Facilitators hide 6 eggs in an open space. Participants are shown where they are placed and they have 10 min to find a strategy that will allow them to find all the 6 eggs and bring them back with their eyes covered and in silence to the box safely. Then, they have 10 min to implement the strategy and to collect all the eggs or objects and get them back to the box.</p> <p>Note: This exercise usually quickly shows who leads (and how), how decisions are made, etc. It is good to have the trainers and 1-2 pax as observers.</p> <p>If you want to play it a bit more respectful to vegan principles, you can replace the eggs by water cups filled to the top.</p> |
| <b>Materials / Space requirement</b>          | Outdoors. 6 eggs or 6 water cups filled to top. Blindfolds per each participant (if winter, ask participants to bring their scarfs; if summer, bring some pieces of tissue to cover their eyes).   |

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| <b>Title</b>                                  | <b>The bottle game</b>   |
| <b>Objectives</b>                             | <ul style="list-style-type: none"> <li>• Team building and group dynamics.</li> <li>• Reflecting upon communication styles and roles division.</li> <li>• Experimenting cooperation and active listening.</li> </ul>   |
| <b>Description</b><br><b>Duration: 15 min</b> | <p>Participants are splitted into 2 groups, one in front of the other behind a line marked in the floor. We place a bottle between them, at around 0,8 - 1 m distance of each group and they have to get it without crossing their line. They usually get it easily; Then we place the bottle at around 1,8 - 2 m distance from the lines and they have to find a strategy to get it.</p> <p>Ideas for debriefing: we discuss the process of getting the first bottle, the process of getting the second bottle, the feeling when one group gets the bottle first, the cooperation or competition among the groups, ...</p> <p>Note: The game itself is quite fast and the juice you can't take out of it is not for a long debriefing; it can serve as a teaser for a longer teambuilding game after.</p> |
| <b>Materials / Space requirement</b>          | Masking tape to mark the starting lines. 2 empty bottles.  |

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| <b>Title</b>                                  | <b>Marshmallow-Spaghetti tower</b>  |
| <b>Objectives</b>                             | <ul style="list-style-type: none"> <li>• Team building and group dynamics.</li> <li>• Reflecting upon communication styles and roles division.</li> <li>• Experimenting cooperation and active listening.</li> </ul>  |
| <b>Description</b><br><b>Duration: 25 min</b> | <p>Participants are divided in small groups of 4 participants. Each group is given 20 spaghetti, 1 marshmallow, 1 m of string and 1 m of cello tape. They need to build the tallest possible spaghetti tower.</p> <p>Ideas for debriefing: we discuss the process within the group the achieved result, the feeling when being compared with other groups, etc.</p> |
| <b>Materials / Space requirement</b>          | 20 spaghetti, 1 marshmallow, 1m of string and 1m of cello tape per each group.  |



## Communication & getting ready for cooperation

| Title   | Motivations, contributions, fears and needs   |
|---|---|
| <b>Objectives</b>                             | <ul style="list-style-type: none"> <li>• Getting to know each other.</li> <li>• Breaking the ice.</li> <li>• Expressing and sharing own motivations, contributions, fears and needs related to the educational activity and the time living and working together.</li> </ul>  |
| <b>Description</b><br><b>Duration: 30 min</b> | <p>In the first introductions, it is also important to create a space for the group to reflect upon and share about their expectations, motivations, contributions, fears, needs, etc. You don't need to ask for everything, think of what is more relevant for your group process.</p> <p>Up in the wall, or somewhere visible in the space, there will be 4 posters, motivations / expectations, contributions, fears, needs. You can use different visual representations. For example, a tree, where the needs are the roots, contributions are the watering can, the motivations or expectations are the fruits, and the fears are a big grey stormy cloud. You can think of other metaphors that work for you, your group and your educational action.</p> <p>For 10-15 min, participants will individually write on separate post-its (one post-it per idea and, if necessary, more than one post-it per concept) key words or short sentences answering each concept. Here you have some guiding questions in case some concepts would need clarification:</p> <ul style="list-style-type: none"> <li>• Motivations / expectations: What was your motivation to join? What do you expect or what do you want to get out of this?</li> <li>• Contributions: What knowledge, attitude, skills do you bring?</li> <li>• Fears: What are you worried about or afraid of?</li> <li>• Needs: What would help you to make the most out of this?</li> </ul> <p>Once they're done, they'll stick their post-it notes on the corresponding poster or part of the drawing, keeping the quiet space until everyone is finished. Facilitators will organise the ideas in order to do a small summary of what came up for each concept.</p> |
| <b>Materials / Space requirement</b>          | 4 Flipchart papers, post it notes (if possible, 4 different colours), markers and pens.   |



| Title   | <b>Six thinking hats - Understanding the Roles in a group</b>  |
|---|--|
| <b>Objectives</b>   | <ul style="list-style-type: none"> <li>Reflecting upon the diversity within the group and how to collectively deal with that.</li> </ul>   |
| <p><b>Description</b><br/><b>Duration: 15-30 min</b></p>       | <p>Edward de Bono (Malta, 1933) is a psychologist, philosopher, author, teacher and consultant who originated the term “lateral thinking” and wrote the book “Six Thinking Hats”.</p> <p>The Six Thinking Hats method is a creative thinking technique that has the premise that the human brain thinks in a number of distinct ways which can be challenged, planned and used in a structured way. De Bono identifies six different thinking directions:</p> <p><b>Blue - Managing / Global perspective:</b><br/>Looks at the bigger picture, thinks of: what is the subject? what are we thinking about? what is the goal?</p> <p><b>White - Information / Facts:</b><br/>Considering purely what information is available, what are the facts?</p> <p><b>Red - Emotions / Feelings:</b><br/>Intuitive or instinctive gut reactions or statements of emotional feeling, but not any justification.</p> <p><b>Black - Discernment / Devil's advocate:</b><br/>Logic applied to identifying reasons to be cautious and conservative. Practical, realistic.</p> <p><b>Yellow - Optimistic response:</b><br/>Logic applied to identifying benefits, seeking harmony. Sees the brighter, sunny side of situations.</p> <p><b>Green - Creativity:</b><br/>Statements of provocation and investigation, seeing where a thought goes. Thinks creatively, outside the box.</p> <p>When posed in front of an issue to be reflected upon, a decision to be taken, etc, each of the six thinking directions identifies and brings into conscious thought certain aspects of the issue that is being considered. None of these is a fully natural way of thinking, none of these is the way we absolutely always think like. We do have tendencies, though, to think of issues in a certain way, or to take the role of thinking from a certain perspective in a certain group.</p> <p>The theory talks about a thinking perspective but it is somehow also related to the different roles in a group, so from this perspective, we want to explore with the group which roles do they usually take, which usually make them feel irritated and how can we live together in this diversity. Given the evidence that in a mid-big group there will be a bit of everything and some people might find it harder to relate to those who tend to have a different role in the group or in the thinking perspective.</p> <p>We will prepare colourful hats with the thinking/role written on it and we will distribute them in the space. Then we will ask the group:</p> <ul style="list-style-type: none"> <li>Which of these roles do you find yourself into when in a group? Stand close to the hat that represents your answer.</li> </ul> <p>Once they are in place, you ask them to share a bit: Do you identify tendencies? Does it depend on the context?</p> <ul style="list-style-type: none"> <li>Which kind of roles usually irritate you? Stand close to the hat that represents your answer.</li> </ul> <p>Once they are in place, you ask them to share a bit: What does it tell about you? And considering this, we share the reflection that we will coexist for few days/weeks in a group in which we have different tendencies of “thinking” and behaving styles, some might feel closer to us, some might feel further to us, but all the thinking/behaving perspectives are needed and we need to find the way to welcome this diversity. So we ask each other: How can we live together with that making sure this diversity enriches us and does not limit us?</p> <p>Note: This can be an introduction exercise for the “Group agreement” activity.</p> |
| <b>Materials / Space requirement</b>  | Six colourful origami hats with the relevant colour and role written on it.  |

| Title  | Group Agreement   |
|--|---|
| <b>Objectives</b>                              | <ul style="list-style-type: none"> <li>Defining how do we want to live together.</li> </ul>   |
| <b>Description</b><br><b>Duration: 20 min</b>  | <p>Once the group has gone through the previous steps, it is time to give them the space to set the common agreements for how do they want to live together.</p> <p>To start with, ask the group to gather the motivations, contributions, fears and needs expressed by the group in the previous sessions and the reflections from the teambuilding game. Do this activity having the posters where you have written the results of that close to you.</p> <p>Then we will use a small “snowball” technique to create the group agreement: Create 4 small groups that will start reflecting and writing down their ideas on “How do we want to live together?”, then create 2 groups out of joining 2 groups and 2 groups, then go back to the plenary by joining these 2 groups. At each stage when the groups will join, they will share what they have worked on previously and define by consensus what is their proposal to the next stage.</p> <p>Once the last group has agreed by consensus in plenary on the group agreement, it is written in a big flipchart and stuck on the wall.</p> <p>It can be revised along the time together if it needs adjustment or reminders.</p> |
| <b>Materials /</b><br><b>Space requirement</b> | <p>Pieces of paper per each group.</p> <p>Pens or markers.</p> <p>Flipchart for the final group agreement.</p> <p>Cello tape to stick the final group agreement somewhere in a common area.</p>   |

### Sharing emotions

Group processes are intense and move a lot of emotions on people. It is important to think of how to give space to them, to create a safe space for them to be expressed and supported.

#### How to do that?

- **Emotions round:** You can start the day together in a circle and give space for everyone to share how do they feel that day and you can add the question: and what do I need from the group today?. You can also do that at the end of the day.
- **Emotional barometer:** You can draw a barometer on a paper on the wall. Everyone has a card with their name (or a drawing that represents them) and before starting the day and once it has finished they will place themselves in the barometer according to how do they feel. It is a good technique if the group is not into talking about emotions but limited for really understanding how others feel.
- **Emotional wheel:** You can draw an emotional wheel (like the chromatic wheel) on a paper on the wall and add kinds of emotions there: happy, angry, sad, frustrated, joyful, afraid, etc. Same as before, everyone has a card with their name or drawing and before starting the day and once

it has finished they can add their name to the emotion they are feeling primarily. It is a bit more expressive than the one before.

Feel free to invent other techniques!

### Closing Ceremony & Farewell

It is really important to not to forget about having a good and nice closing of our group process. Devoting enough time to process that we are departing, especially when in longer gatherings, to be able to say proper goodbye to everyone and close the collective experience is really important.

#### How to do that?

- Organise a closing ritual. It can be singing a song, reading a text, saying few words, exchanging small gifts (do-it-yourself style), writing messages to each other in an envelope, tying the same kind of rope around our wrists or anything you can come up with.
- Encourage the group to organise a farewell party.

## Learning Process

### Learning reflection

Group processes are big sources of personal and collective learning. To make sure this comes to the awareness of the people who is part of the group, you need to create spaces for reflection on learning.

#### How to do that?

You can have daily reflection time if the project is really an educational one (youth exchange, training, seminar) or you can have weekly/monthly learning reflection moments if it is not the main focus (workcamp, MLTV) or it is the focus but the process is longer (EVS). You need to decide

- if you want the reflections to be done at an individual / tandem / small group / plenary (not recommended) level;
- if you want the groups to be guided by the facilitators, be it by being present in the group or by proposing methods for reflection, or self-organised by participants, which is a good idea for groups that have experience in learning processes such as trainers;
- if you need feedback from the group about their reflections on the day and, in case, how will you collect it for the cases you will not have facilitators in the groups.

Besides daily reflection it is always good to have a final reflection on learning for participants. Here you have a technique for a final learning reflection.

| Title                              | Wandering self-reflection  |
|------------------------------------|--|
| Objectives                         | <ul style="list-style-type: none"> <li>• Developing self-awareness and self-reflection abilities on participants.</li> </ul>   |
| Description<br>Duration: 30-45 min | <p>Outdoors in a “forested area”, trainers will have handed some open/reflection questions about learning and participants will have enough time (30-45 min) to wander around the magic forest while reflecting upon their learning along the time together. They are invited to have their learning diaries with them if they have that or to bring a piece of paper.</p> <p>Questions can include:</p> <ul style="list-style-type: none"> <li>• What have you learned during these days?</li> <li>• How have you learned it?</li> <li>• What has been challenging? How did you learn with the challenge/s?</li> <li>• What has made you feel good? How did you learn while feeling well?</li> <li>• How did you react when conflict arose?</li> <li>• What was your role in the group?</li> <li>• What new things did you discover?</li> <li>• What did you contribute with to the group?</li> <li>• How did you feel by living together in a diverse group?</li> <li>• How did you feel by working together with a diverse group?</li> <li>• What new knowledge do you take with you?</li> <li>• What attitudes have you developed?</li> <li>• What skills have you acquired?</li> <li>• Have you questioned any of your values?</li> <li>• How do you think you can use what you have learnt here once back home?</li> </ul> |
| Materials / Space requirement      | <p>Questions written in cards and tied to trees or other natural elements with rope outdoors in a forest area. If that is not possible, then you can set up a nice decorated room with nice soft music and distribute the cards around the room with enough space for people to walk, sit, write, etc.</p>   |

### Evaluation

During your educational activity design you will have designed your evaluation strategy. Make sure you create a space for evaluation and feedback about the educational activity. Then you can always add to that by having an online post-evaluation, but it is quite interesting to collect the first impressions on the

spot, when the feelings are still burning. We are not providing educational evaluation activities here in this handbook but remember we suggested you to have a look at the EU-CoE Youth Partnership: T-Kit 10: Educational Evaluation in Youth Work where besides being able to find support to define your strategy you will also find some methods.

## Human Rights

|   |   |
|---|---|
| <b>Title</b>                                  | <b>“Learning about” Human Rights: Wandering through the knowledge</b>   |
| <b>Objectives</b>                             | <ul style="list-style-type: none"> <li>• Gaining understanding about Human Rights and its support system.</li> <li>• Raising self-awareness about what do I need to keep learning about.</li> </ul>   |
| <b>Description</b><br><b>Duration: 90 min</b> | <p>Facilitators will have set up the space beforehand, allocating 6 different stations, keeping as plentiful space as possible between them to allow concentration. In each corner there will be contents related to different aspects of Human Rights and their support system.</p> <p>10min: Introduction to the available materials and to the dynamic. Participants will self-regulate, spending more time in the stations they need more information about, each person will move individually or in pairs, as they suit their learning process best.</p> <p>60min: Wandering about the 6 stations:</p> <p><b>History of Human Rights:</b><br/>There will be a computer showing this video from the BIHR: British Institute of Human Rights or another one (relevant and appropriate to your needs).</p> <p><b>Documents related to Human Rights</b></p> <ul style="list-style-type: none"> <li>• “Bill of Human Rights”:<br/>Printed copies of:<br/>The Universal Declaration of Human Rights (UDHR, 1948).<br/>The International Covenant on Civil and Political Rights (ICCPR, 1966) with its two Optional Protocols.<br/>The International Covenant on Economic, Social and Cultural Rights (ICESCR, 1966).</li> <li>• Collective Rights (Third Generation of Human Rights):<br/>Information about the existing resources to protect the rights of groups such as minorities, refugees, women and children.</li> <li>• Human Rights in Europe and around the world:<br/>Information about the specific regional contexts (Europe, America, Africa, Asia): evolution of Human Rights protection, existing resources,...</li> </ul> <p><b>Characteristics of Human Rights:</b><br/>There will be these definitions printed.</p> <p><b>Human rights are inalienable.</b><br/>This means that you cannot lose them, because they are linked to the very fact of human existence, they are inherent to all human beings. In particular circumstances some – though not all – may be suspended or restricted. For example, if someone is found guilty of a crime, his or her liberty can be taken away; or in times of national emergency, a government may declare this publicly and then derogate from some rights, for example in imposing a curfew restricting freedom of movement.</p> <p><b>Human rights are indivisible, interdependent and interrelated.</b><br/>This means that different human rights are intrinsically connected and cannot be viewed in isolation from each other. The enjoyment of one right depends on the enjoyment of many other rights and no one right is more important than the rest.</p> <p><b>Human rights are universal.</b><br/>Which means that they apply equally to all people everywhere in the world, and with no time limit. Every individual is entitled to enjoy his or her human rights without distinction of “race” or ethnic background, colour, sex, sexual orientation, disability, language, religion, political or other opinion, national or social origin, birth or other status.<br/>Note: If the group knows a bit already about Human Rights, you can set up this one as a silent discussion board with the question: What does it mean for you that human rights are universal, inalienable, indivisible, interdependent and interrelated? And then you can pass them the definitions after a while.</p> |

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| <p><b>Description</b></p>                   | <p><b>Human Rights system:</b></p> <ul style="list-style-type: none"> <li>• Protecting structures.</li> <li>• Actors.</li> <li>• Legal mechanisms.</li> <li>• Lobbying and campaigning.</li> </ul> <p><b>Role of Human Rights related NGOs:</b></p> <p>Note: If the group knows a bit already about Human Rights, you can add this one as a silent discussion board with the question: What is the role of third sector organisations in your context in relation with the promotion and protection of Human Rights?</p> <p><b>Open Questions:</b></p> <p>Flipchart paper and pens for participants to write some questions they might have.</p> <p>20min: Debriefing: You can look at open questions and needs for further knowledge. You can give space to identify participants who are comfortable with the topics and who others can talk with during breaks and free time or during other appointed moments.</p> <p><b>Note:</b> As facilitators, it's up to you how to use the time available during the educational activity. This is a session to open up the Human Rights box and we need to make that very clear to participants (in order to align expectations of content and theory about Human Rights). If we decide to do so, we should provide them with sources of information, existing resources we know, courses specialising in Human Rights knowledge.</p> |
| <p><b>Materials / Space requirement</b></p> | <p>Laptop, loudspeakers.<br/>Printed copies of documents.<br/>Materials about HR.</p>   |

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| <p><b>Title</b></p>                                   | <p><b>Fishbowl on Human Rights and Peace Dilemmas</b></p>  |
| <p><b>Objectives</b></p>                              | <ul style="list-style-type: none"> <li>• Fostering critical self reflection on aspects related to Human Rights and Peace.</li> <li>• Raising awareness about the diversity of opinions on these aspects and to explore ways of managing that diversity.</li> </ul>   |
| <p><b>Description</b><br/><b>Duration: 90 min</b></p> | <p>60min: Explain that this activity is about exploring attitudes and opinions about Human Rights and Peace. Everyone is free to express opinions and respectful disagreement is welcomed.</p> <p>Place the chairs in a big circle and bring three or four chairs into the middle (according to the group size), forming a smaller circle. These are for the people who are in the “fish-bowl”, having the conversation. The rest of the group (big circle) are observers and listeners.</p> <p>You can provide the group with Human Rights and Peace Dilemmas or you can ask the group to come up with their own dilemmas before starting the activity. Some example of questions:</p> <ul style="list-style-type: none"> <li>• How universal are Human Rights and how does that affect Human Rights Education in the International Voluntary Service movement?</li> <li>• Why do we have / need rights for specific groups (women, children...) if human rights are for everyone?</li> <li>• How might different values and beliefs lead to conflict? And to peace?</li> <li>• How is peace built and maintained in your local context?</li> </ul> <p>Explain that you will begin by inviting three volunteers to join a conversation in the “fish bowl”. If at any point someone else would like to join them, that’s ok. As there is only room for three/four fish in the bowl at any one time, someone will have to swap places and go to the outside circle. Someone who wishes to join the conversation should come forward and gently tap one of the participants on the shoulder. These two people exchange seats.</p> <p>Encourage people to come forward to express their own opinions, but also to express other opinions, which are not necessarily their own. In this way points of view that are controversial, “politically incorrect”, or unthinkable can be aired and the topic thoroughly discussed from many different perspectives.</p> <p>This is a safe space: offensive or hurtful comments are not allowed. Let the discussion run until people have exhausted the topic and energy is low or points of view are being repeated. Then ask for three volunteers to discuss another question and start another round of conversations under the same rules as before.</p> |

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| <b>Description</b>                   | <p>Discuss as many questions as adequate in function of the time you have and the interest of the group. Before you finally go on to the debriefing and evaluation, take a short break to allow time for people to come out of the “fish-bowl”. This is especially important if the discussion has been heated and controversial.</p> <p>30 min: Debriefing: Strong emotions and disagreement might appear during the Fishbowl. Take some time to appreciate all that has been shared and to give space for participants to unwind. Some example of guiding questions for debriefing:</p> <ul style="list-style-type: none"> <li>• What was difficult or uncomfortable? Why?</li> <li>• How was being a speaker? And a listener? What does that tell me of my communication style?</li> <li>• How did I manage the diversity (or the lack of diversity) of opinions?</li> <li>• What did I learn and how can I use that learning?</li> </ul> <p>Note: Each NFE tool has a purpose. In this case, the Fishbowl gives the opportunity to have a deeper discussion in smaller group (being more comfortable) while allowing the big group to witness it because of the crucial part these Human Rights and Peace dilemmas play in our reality. Every person has an active role, as speaker or as active listener / observer and both require some practice and encouragement.</p> |
| <b>Materials / Space requirement</b> | <p>Room that allows for the creation of one circle with all participants sitting around the 3-4 chairs in the inner circle.<br/>Chairs: one per participant.</p>   |

## Peace

|  |   |
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| <b>Title</b>                                     | <b>Snowball about Peace</b>   |
| <b>Objectives</b>                                | <ul style="list-style-type: none"> <li>• Making participants reflect about their own understanding of peace.</li> <li>• Supporting participants to verbalise their own definition of peace.</li> <li>• Making them share different points of view and search for similarities and differences.</li> </ul>   |
| <b>Description</b><br><b>Duration: 45-60 min</b> | <p>All participants are in plenary. Each participant receives a post-it note and a pen. The activity is organised as follows:<br/>Each participant has to write on their own on the post-it what does “peace” mean to them. They have 3 min at disposal.<br/>Groups of 2 participants are created. They have to present to each other their definitions and discuss them, clarifying and finding common aspects. They’ll have to create one new / adapted definition. They have at disposal 7 min<br/>Each pair joins another pair (4 participants) are created. They will present their 2 definitions and discuss them, clarifying and finding commonalities. They then have to create one new / adapted definition. They have 10 min to do so.<br/>Groups of 8 participants are created (a groups of 4 is mixed with another group of 4). They have to present their definitions and discuss them, clarifying and finding common aspects and they have to create an adapted version or a new definition. They have at their disposal 15 min.<br/>In plenary the groups present their definitions.</p> <p>Key questions for the debriefing:</p> <ul style="list-style-type: none"> <li>• How was the process?</li> <li>• Did you manage to cooperate within the group?</li> <li>• Was it easy or hard to find commonalities?</li> <li>• How did you deal with the different points of view?</li> <li>• Where do you think those different viewpoints come from? Societal norms, cultural framework, beliefs?</li> <li>• Did you agree completely with the new definitions in your groups?</li> <li>• Did you learn something new about peace?</li> </ul> <p>Note: This process can become tedious for participants, jumping straight into the “agreeing” part. As facilitators, encourage them to take the time to clarify and to break each definition into pieces, to make sure that all dimensions and interventions are taken into account. If there was a general agreement, it could be interesting that the facilitators bring different definitions of peace, with different or opposing understandings -for example, the concepts of Positive and negative peace already mentioned in an earlier section.</p> |

**Materials /  
Space requirement**

Post-it, paper, pens, flipcharts and markers

**Conflict**

|   |  |
|---|--|
| <p><b>Title</b></p>                             | <p><b>Analysing conflict (Fishbone Diagram)</b></p>  |
| <p><b>Objectives</b></p>                        | <ul style="list-style-type: none"> <li>• Raising awareness about a conflict existing in the participants’ shared context*.</li> <li>• Critically analysing the causes and actors involved in the conflict.</li> </ul> <p>*Shared context might be geographical location or an abstract context (international volunteering, migration, gender, age...).</p>  |
| <p><b>Description<br/>Duration: 90min</b></p>   | <p>There are many tools for conflict analysis. We’re going to test one called Fishbone Diagram or Ishikawa Diagram, looking at causes and effect of a conflict situation.<br/>15 min: Introduction of the activity and the tool.<br/>50 min: Team work:<br/>In small groups of no more than 5 people, participants will take some time to think about and explain to the group a conflict that they believe affect everyone. Once everyone has shared what they wanted to, they’ll have to choose one of those cases to analyse it with the Fishbone Diagram, looking at the causes and effect of the conflict.</p> <p>Once they have a the topic they’ll work on, they have to follow some steps:<br/>Agree on the conflict (also referred to as the effect) and write it at the mouth of the “fish”. It is important to be as clear and specific as possible about the conflict (lack of cycle paths, overdose of screen time, border closed).<br/>Agree on the general categories of causes of the conflict and write them as branches from the main arrow. General categories might include: infrastructure factors, bureaucracy or procedure factors, human factors.<br/>Brainstorm all the possible causes of the problem. Ask “Why does this happen?” As each idea is given, the potential or real cause will be written under the general category/categories they think it fits in. Causes can be written in several places if they relate to several categories. Try to be as clear as possible.<br/>Again ask “Why does this happen?” about each cause. Continue to ask “Why does this happen?” and generate deeper levels of causes and continue organising them under related causes or general categories. This will help you to identify and then address root causes to prevent future problems.</p> <p>20 min: Presentations.<br/>Give some time for each group to present their situation and analysis to the rest.<br/>Note: Providing participants with a specific example of a Fishbone Diagram would be very helpful to clarify their task.<br/>Note: This Fishbone Diagram can be performed at different levels, according to the resources, interests and needs of the participants. Identifying the problem, general categories and causes would be a possibility. If some groups feel adventurous and ready to carry out a deeper analysis, go for it! Bear in mind that if they’re speaking in a foreign language (English) that can make the process more difficult and frustrating for the participants.</p> <div data-bbox="419 1541 1324 1608" style="background-color: #008080; color: white; text-align: center; padding: 5px;"> <p>The Fishbone Diagram</p> </div> <div data-bbox="419 1608 1324 2038"> <p style="text-align: center;"><b>A Fishbone Diagram is a structured brainstorming tool using categories to explore root causes for an undesirable effect</b></p> </div> |
| <p><b>Materials /<br/>Space requirement</b></p> | <p>Post-it, paper, pens, flipcharts and markers.</p>   |

## Power

Before, we proposed you to reflect upon your rank, as a facilitator and as a person. It is also a nice exercise to do in a group that will work together for a while to bring awareness of the rank dynamics and make sure everyone makes good use of their own rank.

**How to do that? (60 minutes)** Here we propose you a self-reflection exercise. Create a safe and cozy atmosphere for deep and somehow difficult self-reflection. Introduce the purpose of the activity and the concept of rank (you will find some theory in the “Human Rights & Peace” section of this handbook). Give printed copies of the exercise below to the group and give them around 30 min individual self-reflection time. At the end, you can create a collective sharing time for debriefing on the individual exercise.

## Self-reflection on rank

Classify your rank from 1 (little) to 5 (a lot)

### Social Rank

|                         |  |
|-------------------------|--|
| Ethnic and social group |  |
| Gender                  |  |
| Religion                |  |
| Education level         |  |
| Socioeconomic class     |  |
| Age                     |  |
| Physical condition      |  |
| Sexual orientation      |  |
| Beauty                  |  |
| Languages               |  |
| Contact networks        |  |

### Psychological rank

|  |  |
|--|--|
| Intelligence                                       |  |
| Self-confidence                                    |  |
| Character strength                                 |  |
| Capacity to easily solve tensions and problems     |  |
| Capacity to communicate and influence other people |  |
| Emotional maturity                                 |  |

## Spiritual rank

|   |  |
|---|--|
| Connection with your beliefs in this life or in another one after death |  |
| Connection with yourself  |  |
| Feeling centered  |  |
| You have a relatively clear sense of life                               |  |

## Contextual rank

|  |  |
|--|--|
| You have experience in <i>(add relevant topic for the training)</i>              |  |
| You feel comfortable in relation to <i>(add relevant topic for the training)</i> |  |
| You can easily express when you disagree with the group's opinions               |  |
| When you are not there, you are missed   |  |

Now have a look at the results, in which dimensions you have more and less rank? How does that make you feel? We would like to invite you to celebrate your privileges and be thankful for how lucky you are, for how much pain your privileges protect you from and for how they enrich your life. Are you aware of this? Does this make you happy?

How are you using your more powerful privileges? Choose one and think of how are you using them as a facilitator / as an activist / as (define role according to project). Think of other people or other groups not having those privileges. Can you share your privilege? Or can you use it so that other people can feel proud of their privileges and bring some light to their problems? Or you feel ashamed of this privilege?

Which tensions and problems come up in your work as facilitator / activist / (define role according to project)? In which way are they related to your lack of awareness on your privileges?

Imagine yourself using your rank and privileges to change your way of relating to the community and the world.

Similar to the previous exercise on rank, we can reflect upon our privileges and oppressions. For this one we will stay on the area of social norms (similar things as the ones we reflected upon when thinking about our social rank), adding an intersectional perspective to power dynamics.

**How to do that?** Here we propose you another self-reflection exercise.

Same as before: Create a safe and cozy atmosphere for deep and somehow difficult self-reflection.

Introduce the purpose of the activity and the concept of power, privilege and oppression (you will find some theory in the “Human Rights & Peace” section of this handbook).

Discuss with the group what is the social norm for each of the axis of the plot (see below). Allow some time for questions, dilemmas, etc.

Give printed copies of the power plot below to the group and give them around 15-20 min individual self-reflection time.

At the end, you can create a collective sharing time for debriefing on the individual exercise.

#### **Discussion on the social norm:**

It is interesting to have a discussion on this but here you have some hints on what elements to bring to the discussion.

**Gender identity:** Privileged would be cis men; oppressed would be cis women and even more oppressed would be trans women/men, queer and non-binary people.

**Sexual orientation:** Privileged would be hetero and oppressed would be lesbians, gays and bisexuals and any other sexual orientation not fitting into these labels.

**Ethnicity:** Privileged would be white people; oppressed would be, for example, black people, arabs or any other ethnicity not normative where they live in.

**Nationality:** Privileged would be those who reside in a country where they hold its nationality; oppressed would be migrants, asylum seekers, refugees and people residing in a country in which their felt nationality is not recognised.

**Abilities:** Privileged would be those who have a healthy and abled body and mind; oppressed would be people with mental or physical disabilities.

**Education:** Privileged would be those who enjoy quality and paid/free higher education; oppressed would be those who were not able to access or finish their studies.

**Employment:** Privileged would be those who are employed and working in fair conditions; oppressed would be those who are unemployed or

working in exploitation conditions.

**Age:** Privileged are middle-aged adults; oppressed are children, youth and elderly people.

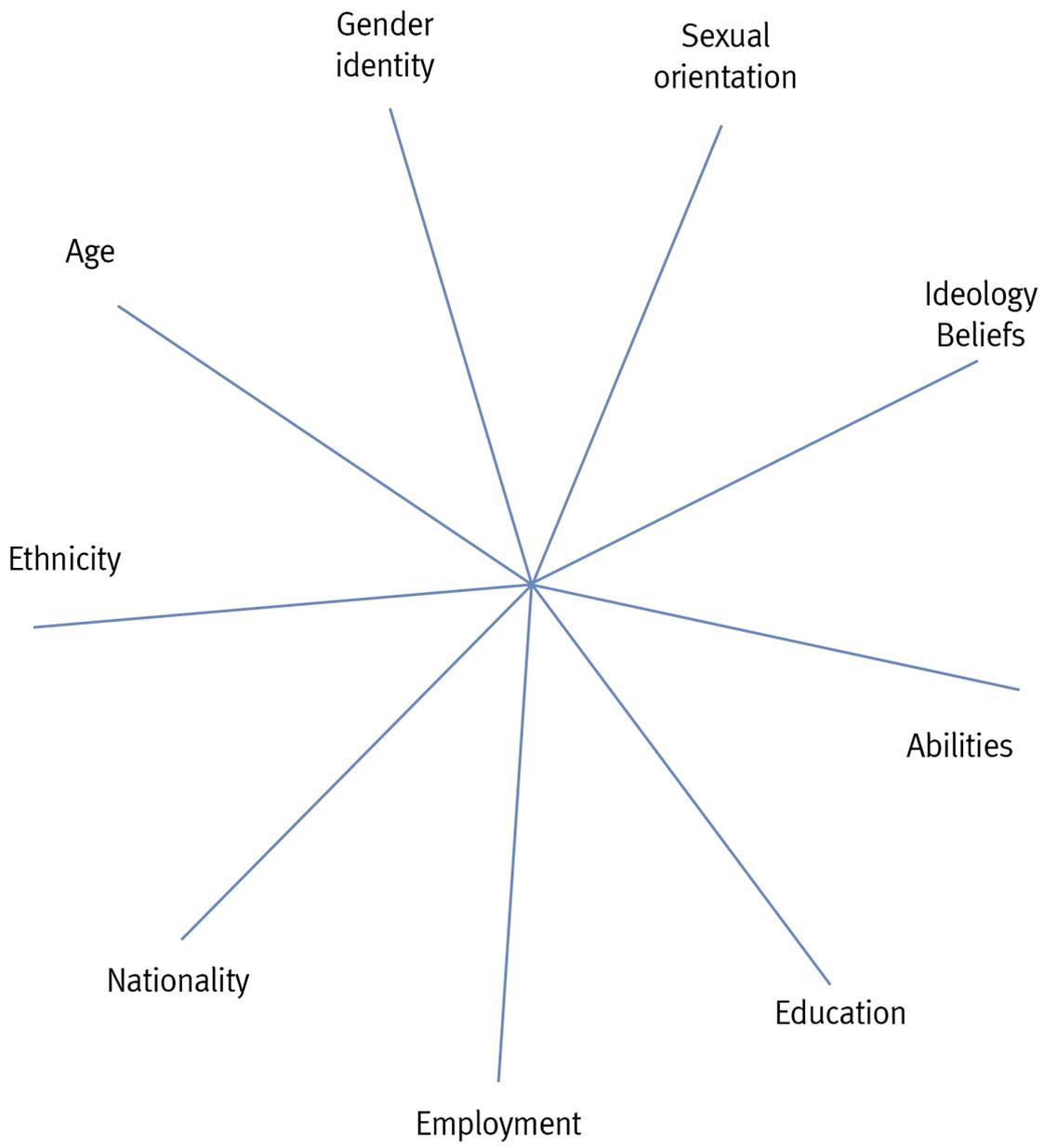
**Ideology / Beliefs:** This one depends a lot on the context but generally being in line with the mainstream political or religious thinking gives you privilege and not being in line with it makes you fall into oppression.

#### **Our power plot (60 minutes)**

Think about yourself in each of these axis. Put a spot in the line for each of them according to where do you think your privilege/oppression level is: center is totally oppressed, outside is totally privileged. Once you are finished, unite the spots and you will end up with a plot/parcel drawing, probably an uneven one.

**Debriefing:** How big/small is it? Where are you most privileged? And most oppressed? How does one axis interact with the other? Is it the same to be a white woman than to be a black woman? Is it the same to be an abled unemployed man than to be a blind unemployed man?

### Our own power plot



| Title  | My identities   |
|--|---|
| <b>Objectives</b>                                | <ul style="list-style-type: none"> <li>• Encouraging self-reflection</li> <li>• Enhancing personal openness.</li> <li>• Reflecting on our multiple identities in the context of HR.</li> <li>• Reflecting on how each personal identity has been developed through the life's experiences.</li> <li>• Making participants reflect on their roots.</li> </ul>  |
| <b>Description</b><br><b>Duration: 60-90 min</b> | <p>The word Mandala comes from Sanskrit language and means circle. A Mandala can be described as any form of circular geometric design that contains symbols of a person's inner self, guiding principles and values and ideas about the world.</p> <p>Trainers will have drawn a simple and uncoloured Mandala model on a big piece of paper and give one to each participant. The Mandala has to be divided in 4 quadrants: privileges, values, biases and challenges. The 4 quadrants have a common core in the centre, which is the Mandala = self.</p> <p>The activity can be introduced by some guided meditation, with participants sitting comfortably in some corner of the room with eyes closed and soft music and trainers guiding them with few questions along their lives journeys (think about your first memory in life, how was your childhood, what did you like, etc).</p> <p>Participants are invited to take some individual time and take their empty mandala and some creative materials, find a comfortable space to sit down and reflect upon the 4 elements that have been given and express it in a creative way by drawing, painting, writing...</p> <p>There will be no plenary at the end of the session, so, for early finishers, they can pair up and share it with another person. Keeping in mind that we are all free to be curious and ask respectful questions and we are all free to answer them or not.</p> |
| <b>Materials / Space requirement</b>             | 3 papers, colourful markers, colourful pencils, paintings.  |

| Title   | Who are you?   |
|---|--|
| <b>Objectives</b>                             | Raising awareness about: <ul style="list-style-type: none"> <li>• the variety of processes / dimensions involved in the construction of individual identities.</li> <li>• the impact of social events on one's own identities.</li> <li>• how differences of social contexts can induce differences identities construction / evolution.</li> </ul>  |
| <b>Description</b><br><b>Duration: 60 min</b> | <p>Activity created by the participants of the Training of Trainers for Peace and Human Rights Education "Seeding Peace" held in Turkey on September 2018.</p> <p>It is really important to create a comfortable setting and atmosphere before starting the activity.</p> <p>The first step is a meditation moment. One of the facilitators, smoothly talks to participants and invites them to close their eyes, if they feel comfortable with that, and consider the variety of dimensions constituting individual identities. The facilitator can read some of them to make it clear: gender, ethnicity, socio-economic class, sexual orientation, nationality, etc. The facilitator encourages participants to consider these dimensions and link them to their own experiences. They also invite them to think of any missing dimension that would be meaningful to them to be added to the list (at the end of this collective introspection, participants can share these additional dimensions).</p> |

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| <b>Description</b>                   | <p>After the meditation time, participants are sent to reflect individually on the events that affected their perception of their own identities by drawing 2 timelines:<br/>One timeline shows events that have occurred in their context (country, society, community).<br/>One timeline shows the events that have occurred in their lives.<br/>After drawing the two timelines, participants are invited to reflect upon the impact of these contextual events on their lives and on the perception of their own identities (from the participant's birth until now).</p> <p>Once the individual time has passed, it is time to share a bit about 1 or 2 relevant elements from the events and the reflections. If the group is small, the sharing can be done in plenary (it is important to bring awareness of time to the group before starting to share). If the group is big, it is difficult to create a safe-enough atmosphere for everyone to be able to share so, in that case, it is better to stay in small groups.</p> <p>This activity can be very sensitive and participants can get emotional so the role of the facilitator is to be there to welcome and support those moments.</p> <p>At the end, the whole group gathers again and the facilitator asks participants how did they feel and supports the emotional sharing process. Facilitator can ask: How did you feel during the meditation? and during the individual reflection? and during the sharing time?</p> <p>This activity links very well to introduce the concept of intersectionality from a personal approach. In case that is the purpose of the activity, at the end of it, the facilitators can introduce the concept of intersectionality with a small talk.</p> |
| <b>Materials / Space requirement</b> | <p>Big space so that participants can spread out for the introspective time.<br/>Big paper sheet to write the dimensions of identities.<br/>Any equipment to create a cosy atmosphere (pillows, candles, meditation music...).</p>   |

## Radicalisation

|   |   |
|---|---|
| <b>Title</b>                                  | <b>Radicalisation in my country</b>   |
| <b>Objectives</b>                             | <p>Providing participants with the space to analyse their own realities and get to know more about others' realities around the specific situation of radicalisation.</p>   |
| <b>Description</b><br><b>Duration: 90 min</b> | <p>15 min: Setting the common ground: The facilitator throws the question "What do we mean by radicalisation?" to the group and collects answers in a poster. We make sure all voices around the different understandings are expressed.<br/>This can be complemented with some bits of text that talks about radicalisation.<br/>30 min: Analysis: Participants will work by regional/national teams (country where they're living or country where they're from) and they'll be asked to exchange, compare and discuss examples of radicalisation known to them in their "national" reality and do a visual summary of their discussion. That can include thinking of:<br/>specific examples of radicalisation known by the participant in their local reality (offline and online).<br/>actions taken to protect HR &amp; PE / stop radicalisation: To think and/or search on internet (and any other resources) and find out about actions in their local reality (neighborhood, town, your organisation, other local organisations) that are taken towards the protection of the human rights and the reduction of radicalisation (can be laws and measures implemented by governments, individual or organisational actions/initiatives, self-organised initiatives, etc...)<br/>30 min: Presentations: Each group will present the result of the national/regional discussion.</p> |
| <b>Materials / Space requirement</b>          | <p>Half flipchart and few markers per each group.</p>   |

| Title   | Climate refugees   |
|---|--|
| <b>Objectives</b>                             | <ul style="list-style-type: none"> <li>• Reflecting upon the links between climate change and forced displacement</li> <li>• Understanding possible (root) causes for climate refugees or climate change/forced displacement</li> </ul>  |
| <b>Description</b><br><b>Duration: 90 min</b> | <p>This activity is an adaptation of the Compass Manual activity “Take a Step Forward”.</p> <p>We start by asking participants to stand in a line side to side one to the other.</p> <p><b>5 min: Handling in the characters.</b></p> <p>You are a high-level politician in a North-American Country<br/>         You are a high-level politician in a South-American Country<br/>         You are a high-level politician in a European Country<br/>         You are a high-level politician in an African Country<br/>         You are a high-level politician in an Asian Country<br/>         You are the CEO of a transnational company based in a North-American Country<br/>         You are the CEO of a transnational company based in a South-American Country<br/>         You are the CEO of a transnational company based in a European Country<br/>         You are the CEO of a transnational company based in an African Country<br/>         You are the CEO of a transnational company based in an Asian Country<br/>         You are a local farmer who produces vegetables, fruits and animals in a North-American Country<br/>         You are a local farmer who produces vegetables, fruits and animals in a South-American Country<br/>         You are a local farmer who produces vegetables, fruits and animals in a European Country<br/>         You are a local farmer who produces vegetables, fruits and animals in an African Country<br/>         You are a local farmer who produces vegetables, fruits and animals in an Asian Country<br/>         You are a supermarket worker in a North-American Country<br/>         You are a supermarket worker in a South-American Country<br/>         You are a supermarket worker in a European Country<br/>         You are a supermarket worker in an African Country<br/>         You are a supermarket worker in an Asian Country<br/>         You are a Sri Lankan citizen who survived the Tsunami in 2004 and you had to flee your hometown with your family.<br/>         You are an US citizen who survived the Hurricane Katrina in New Orleans (2000) and you had to flee to Atlanta with your family.<br/>         You are a citizen of Haiti who survived the Earthquake in 2010 and you had to flee to a displaced persons camp with your family.<br/>         You are an Ethiopian citizen who is struggling to survive the drought caused by “El Niño” a weather phenomenon that brought warmer-than-average temperatures to East Africa and elsewhere.<br/>         You are a citizen of Pakistan who is struggling to survive the everytime hotter heat events causings thousands of deaths with temperatures raising up to 53,5°C.<br/>         You are an NGO staff member of an international environmental NGO based in Amsterdam, The Netherlands.<br/>         You are an NGO staff member of the regional office of an international NGO in Republica Dominicana who works in Humanitarian Aid.<br/>         You are a volunteer from Italy going to an international environmental workcamp in Germany.<br/>         You are an environmentally concerned trainer in the Non-Formal Education field.<br/>         You are a climate justice activist who is leading a campaign to advocate for states to set and respect a limit to CO2 emissions.</p> <p><b>10 min: Meditation to enter into the role.</b></p> <p>We ask participants to close their eyes and we have some meditation time to connect to the role.<br/>         Imagine your childhood, youth, adulthood.<br/>         What does your family and friends do?<br/>         What do you do with your life?</p> |

|   |  |
|---|--|
| <p><b>Description</b></p>                       | <p>What values do you prioritise in life?<br/>What hopes do you have for your future?</p> <p><b>15 min: Take a step forward.</b><br/>You have never been worried about environmental issues.<br/>You have never been worried about the wellbeing of nature around you.<br/>You have never been worried about the future life of the next generations.<br/>You have affordable access to enough drinkable water at home.<br/>You have affordable access to enough food for you and your family.<br/>You have affordable access to energy to use in your daily life (gas, electricity).<br/>There has never been a conflict in your country related to the extraction and availability of natural resources.<br/>You can afford paying for fuel for your motorbike/car/personal means of transport.<br/>You have never seen your work (or that of your closest relatives) being affected by an extreme weather event, or a natural disaster.<br/>You have never seen your life (or that of your closest relatives) being affected by an extreme weather event, or a natural disaster.<br/>You have never considered having to flee your home city or region due to situations related to climate change.<br/>You have never considered having to flee your home country due to situations related to climate change.<br/>You have never lived depending on Humanitarian aid due to situations related to climate change.</p> <p><b>10 min: Initial reactions + Leaving the role.</b><br/>How do we feel?<br/>Who are they? (by blocks)<br/>Discovering the roles and exiting the role.</p> <p><b>35 min: Debriefing:</b><br/>Plenary:<br/>What are the main reflections you take out of this activity?<br/>What is our position (out of the role, our as ourselves) towards climate change?<br/>Why do we have that position? Or how have we reached it?<br/>What is our role towards climate change? And towards forced displacement due to climate change?<br/>Is climate justice a luxury? Some people argue that environmentalism is a 'luxury' cause. Others argue that developing countries are most impacted by the environment, and therefore, should be addressing the issue.<br/>Note: Most of the times, during the debriefing, some participants say that the result is not so real because the roles are made up. Give space to that critique and reflect about how did they build up the role and how do they think the reality is.<br/>Small groups work (if enough time) or some posters around the wall to collect ideas for change (if short time):<br/>Give space for participants to reflect upon what what can we do about it? At different levels or in different sectors:<br/>Individual: What can we do in our daily life?<br/>Community: What can we do in our immediate local community?<br/>Policy: What can we do to affect policy at a local, regional, national, european, global level?<br/>Education: What is the role of education in reversing climate change and the consequences it has on forced displacement of people?<br/>What is the role of the IVS movement in reversing climate change and the consequences it has on forced displacement of people?</p> |
| <p><b>Materials /<br/>Space requirement</b></p> | <p>Ideally outdoors or in a big room clear from chairs and tables.<br/>Take a step forward roles cards printed and cut.<br/>Posters "Seeds of change": Individual, Community, Policy, Education, IVS movement prepared and hanging on the wall.</p>  |

| Title  | Migration through Image theatre  |
|--|--|
| <b>Objectives</b>                                      | <ul style="list-style-type: none"> <li>• Raising awareness about migration and to think more deeply about the issue.</li> <li>• Reflecting on and question the connotations we attached to the word “migration”.</li> </ul>  |
| <p><b>Description</b><br/><b>Duration: 40 min</b></p>  | <p>Activity created by the participants of the Training of Trainers for Peace and Human Rights Education “Seeding Peace” held in Turkey on September 2018. This activity is based in Augusto Boal’s Image Theatre technique.</p> <p>Participants are invited to form smaller groups (3 - 5 people). They will secretly be given a word that they will have to represent by creating a still image using their bodies, with no movement. Then, the rest of the group will have to guess their word. We give the same word to all groups: Migration.</p> <p>They’ll then have 10 min to discuss their understanding of the word and to agree a way of creating their still image. A good way to explain what they have to do is that it is like taking a photo or making a statue.</p> <p>Then we’ll have 10 min to see all the still images created by the group, one at a time. As facilitator, some guiding questions can be:<br/>What do you see? Who do you see in this image?<br/>What does the image make you feel?</p> <p>Participants will then have the opportunity to “sculpt” 1 or 2 changes in the image (no movement, only changing postures) to have a fairer picture and we will discuss on how is this an improvement of the initial situation. We will also reflect whether the change is realistic in the actual situation or it looks like a magic solution.</p> <p>We’ll leave the last 15 minutes to capture key comments or ideas so they do not get lost.</p> <p>Note: Still images are very useful as an immediate way of communicating ideas or telling a story. We suggest to use them as a way of opening the session or a topic (freedom of movement, migration). As facilitators, be mindful of the participants wellbeing (do not leave the still image for 2 minutes, as actors might be uncomfortable!) and pay attention to the details (of the still images and of the responses from the group).</p> |
| <p><b>Materials /</b><br/><b>Space requirement</b></p> |  |



|   |   |
|---|---|
| <b>Title</b>  | <b>Photobooth for Peace and Human Rights</b>  |
| <b>Objectives</b>   | <ul style="list-style-type: none"> <li>• Raising awareness to a broader public / audience.</li> <li>• Creating powerful communication materials to disseminate.</li> <li>• Giving a higher outreach to the event, reach diverse platforms, countries.</li> <li>• Involving the participants and their organisations in spreading the word about peace messages.</li> </ul>  |
| <b>Description</b><br><b>Duration: Throughout your educational activity. 30min preparation of materials</b> | <p>This activity has been used within the Raising Peace Campaign activities. It was launched during the CCIIVS laboratory for tools and skills for peace builders held in Greece in 2016.</p> <p><b>Set up:</b><br/> A room: it's better to have a room (or a corner of a room) where there can be more privacy for the participants to feel comfortable. A neutral background (a white wall is perfect!).<br/> Good lighting: it is better to take the pictures during the day from 8 am to 5 pm to make sure you will have a good light and better quality photos.</p> <p><b>Creating the photo booth:</b><br/> Take a piece of cardboard, cut it in a rectangular frame and decorate it with everything you want :) Make it colourful and nice!</p> <p><b>Defining the messages:</b><br/> The activity is about saying out loud the messages the group would like to send to a broader community about what they have reflected upon during the educational activity or a message for Peace and Human Rights. So, the preparation is a reflection on what are these messages, what would I like to tell the world? Once they have it, they can write it down with a thick black marker in a piece of light coloured paper: make sure it is readable!</p> <p><b>Taking the pictures:</b><br/> Once the message is written, it is time for the pictures! Take the photo booth, the message and "shoot!"</p> <p><b>Publishing:</b><br/> And once you have the pictures, publish them on Social Media, website, etc.</p> |
| <b>Materials / Space requirement</b>  | <p>Cardboard to create the frame and the message bubble.<br/> A4 Colored papers.<br/> Colourful markers.<br/> Decoration elements such as stickers, etc.<br/> Tape.<br/> Thick black markers.<br/> A camera (and ideally a tripod as well, but that can be skipped).</p>  |

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# Annexes

## Training Session Outline

You can use this template in educational activities that imply facilitating one or few sessions. You can also use them in events that last for few days by doing one TSO per each session.

|                           |  |
|---------------------------|--|
| <b>Title</b>              |  |
| <b>Date &amp; Time</b>    |  |
| <b>Facilitator</b>        |  |
| <b>Objectives</b>         |  |
| <b>Step by step</b>       |  |
| <b>Materials</b>          |  |
| <b>Space requirements</b> |  |

## Team Script

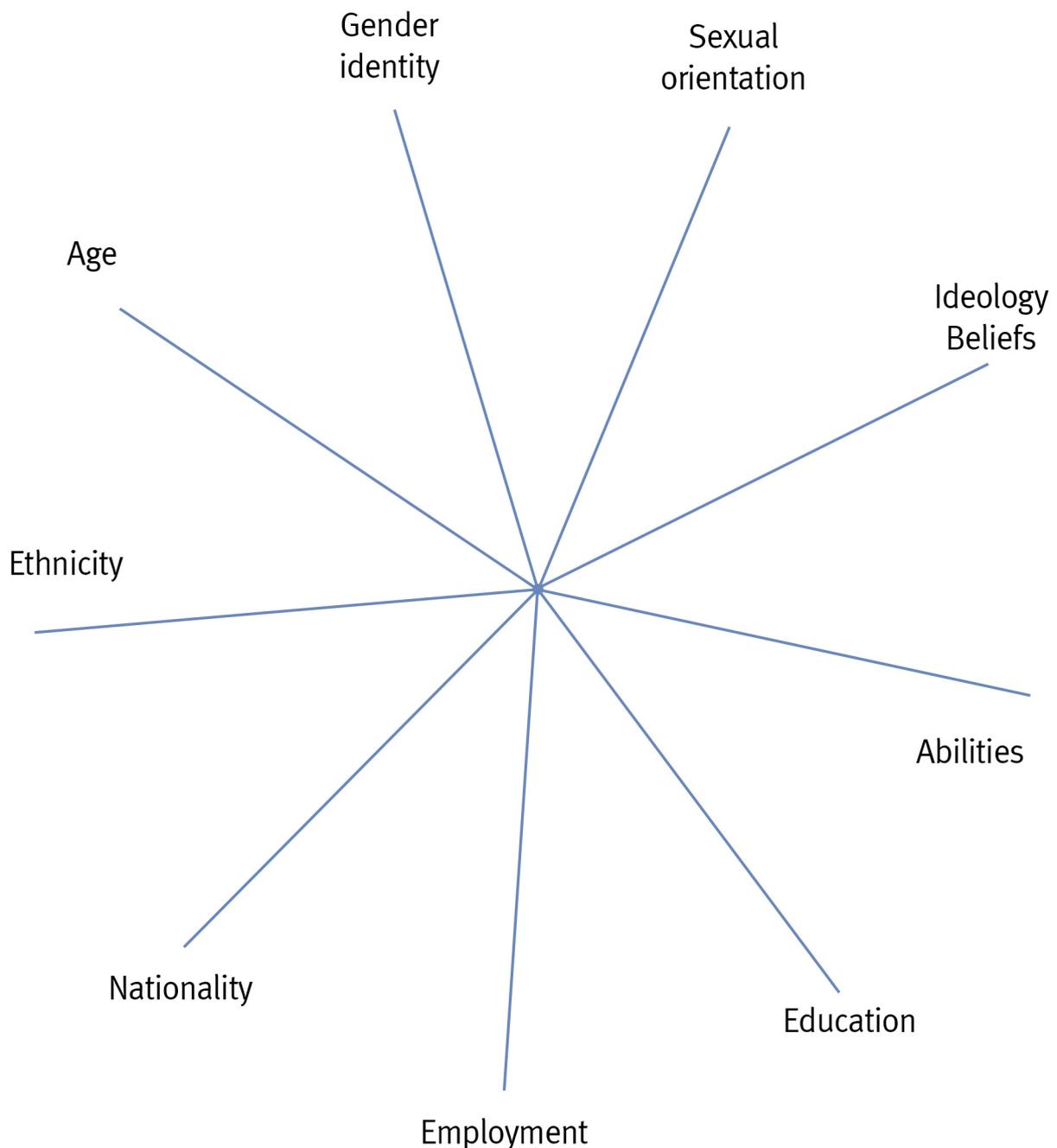
| Date |           |           |              |     |              |
|------|-----------|-----------|--------------|-----|--------------|
| Time | Session   | Objective | Step by step | Who | Mat. & Space |
|      | Breakfast |           |              |     |              |
|      | Break     |           |              |     |              |
|      | Lunch     |           |              |     |              |
|      | Break     |           |              |     |              |
|      | Dinner    |           |              |     |              |

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# Our Power Plot

Think about yourself in each of these axis. Put a spot in the line for each of them according to where do you think your privilege/oppression level is: center is totally oppressed, outside is totally privileged. Once you are finished, unite the spots and you will end up with a plot/parcel drawing, probably an uneven one.

Debriefing: How big/small is it? Where are you most privileged? And most oppressed? How does one axis interact with the other? Is it the same to be a white woman than to be a black woman? Is it the same to be an abled unemployed man than to be a blind unemployed man?



# Self-reflection on rank

## Social Rank

|                         |  |
|-------------------------|--|
| Ethnic and social group |  |
| Gender                  |  |
| Religion                |  |
| Education level         |  |
| Socioeconomic class     |  |
| Age                     |  |
| Physical condition      |  |
| Sexual orientation      |  |
| Beauty                  |  |
| Languages               |  |
| Contact networks        |  |

## Psychological rank

|  |  |
|--|--|
| Intelligence                                       |  |
| Self-confidence                                    |  |
| Character strength                                 |  |
| Capacity to easily solve tensions and problems     |  |
| Capacity to communicate and influence other people |  |
| Emotional maturity                                 |  |

## Spiritual rank

|   |  |
|---|--|
| Connection with your beliefs in this life or in another one after death |  |
| Connection with yourself  |  |
| Feeling centered  |  |
| You have a relatively clear sense of life                               |  |

## Contextual rank

|  |  |
|--|--|
| You have experience in <i>(add relevant topic for the training)</i>              |  |
| You feel comfortable in relation to <i>(add relevant topic for the training)</i> |  |
| You can easily express when you disagree with the group's opinions               |  |
| When you are not there, you are missed   |  |



