

Peace Education by Tackling Youth Radicalization and Extremism – PETYRE

N. 2017-1-ES02-KA105-009429

TRAINING COURSE

TOOLKIT



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TABLA DE CONTENIDO

PETYRE The Project	1
Contents	1
Main Objectives.....	2
Methodology	2
Impact.....	3
PETYRE Partnership	4
Xano Channel	4
Unique Project	4
Eurobug	5
The Youth Company.....	5
Associatia Monomyths.....	6
Jugendsozialwerk nordhausen e. v.....	7
Cultura e Dintorni	7
Alphabet Formation	8
Associação paredes pela inclusao social	8
ETYRE The Toolkit	10
PETYRE Key Concepts	11

PETYRE Inputs for Action 14

PETYRE Non-formal Education Activities 18

A Brave New World18

The Case of Palmyra22

Deconstructing Hate Speech33

Mapping your Community39

Promoting Intercultural Dialogue42

Lotus Blossom.....46

PETYRE Other Resources 49

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THE PROJECT

- **PROGRAMME:** ERASMUS +
- **KEY ACTION:** Training Course for Youth Workers
- **NUMBER:** 2017-1-ES02-KA105-009429
- **VENUE:** Xátiva (Valencia), SPAIN
- **DATES:** 15th – 21st October 2017
- **PROMOTER:** Xano Channel Asociación para el desarrollo comunitario

CONTEXT

In the last years, the emergence of violent and terrorist attacks, especially in some western European countries has risen big concerns and educational and youth work actors need to find effective solutions.

Although terrorist radicalization can happen at any age, young people in search of a sense of belonging, purpose, and/or identity may be more vulnerable to violent extremism.

Economic crisis is also generating a lack of opportunities and future perspectives for youth; this also led to social exclusion situation where young people can feel lost and susceptible to extremists 'propaganda besides that, racism, xenophobia and intolerance are a fertile ground for extremism and violence.

Society should offer credible alternatives to violent extremism, including in terms of narratives, role models and opportunities for mobilization, such as democratic participation, civic engagement, access to health and social services and employment opportunities. Front-line actors, such as youth worker's civil society organizations have a special role to play as they can formulate attractive strategic intervention addressed to youth, through non-formal and informal educational approach and methodologies.

PETYRE Project is a Training Course for Youth Workers that aims at tackling Youth Radicalization and Extremisms through:

- **PREVENTIONS STRATEGIES**
- **SOCIAL COHESION**
- **INTERCULTURAL DIALOGUE**

MAIN OBJECTIVES

- To raise awareness about youth radicalization and analyze causes and recruitment strategies
- To provide participants with knowledge, tools and competences to prevent and tackle youth extremism (i.e. Conflict resolutions, dialogue facilitation, counter narratives, etc.)
- To learn and test young-person centered approach in designing educative methodologies
- To promote cooperation between youth organizations and other relevant stakeholders on this topic.

METHODOLOGY

All the Activity Program have been implemented through non-formal education and learning by doing methods.

Participants have been provided with theoretical knowledge and got familiar with innovative tools, methodologies and strategic interventions.

The most used activity format has been:

- **Workshops**
- **Laboratory**
- **Simulations**
- **Role playing**
- **Sharing experience**
- **Debates**
- **Networking**
- **Try-out**

All the activities have a practical approach and enhance the participants' learning process through empathy, emotions, experimentation, collaborative and intercultural team work.

IMPACT

At the end of the training course, the 22 participants from Spain, Italy, Germany, Portugal, Belgium, Ireland, Lithuania and The Netherlands, have acquired technical skills and strengthen their professional competences in the field of youth work.

Besides that, they have improved soft and social skills, like working in a team, collaborative working, intercultural skills, learning to learn and self-directed learning, facilitation skills.

They also develop attitudes, like be more open minded, being able to recognize and overcome stereotypes and prejudices, being more empathetic and aware of youth social exclusion, discrimination and hate issues, responding proactively to youth problems and embracing European core values.

Partner have strengthened their role in youth de-radicalization. Empowering youth through peace education they will have a positive impact on the society, in terms of social cohesion and tolerance.

The project promotes the European core values in accordance with Article 2 of the Treaty on the European Union and it also comply with the Erasmus + objective and 2017 priorities, as it clearly addresses the violent radicalization of young people through youth work, non-formal education and the promotion of respect of human rights, tolerance and freedom.

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PARTNERSHIP

XANO CHANNEL - SPAIN

The association, created in 2010, aims to promote growth opportunities for individuals and for society in general by creating synergies, tools and methodologies for the dissemination of culture and promotion of active citizenship among people and organizations.

The activities and objectives of the organization are inspired by the principles of equal opportunities for disadvantaged people and between men and women.

Xano Channel has been organizing courses and seminars for young people and vocational training teachers, dealing with:

- Innovative Educational Methodologies
- E-learning tools and New technologies
- Foreign languages
- Gender Equality

UNIQUE PROJECTS - LITHUANIA

Association "Unique projects" unifies young proactive people. Members of organization tries to expand occupation of young people, bring new alternatives of spending their free time, encourage self-actualizing, create favorable conditions for young people and members to improve and grow like creating, thinking and acting personalities.

The association develops ethic values and, work and art skills, educate about importance of action, non-formal learning, healthy-lifestyle and sport in our lives.

The association has a skillful team which is experienced in implementing projects, generating ideas and developing social skills.

Members of the association have already participated in trainings, seminars and projects, which include both formal and non-formal learning, covers the topics from increasing your emotional intelligence, motivation, business awareness, working in organizations, problem solving, conflict management, project coordinating.

EUROBUG - IRELAND

Eurobug, International Youth Work Training and Collaboration' is a limited company legally registered in the Republic of Ireland.

It stands for social inclusion of young people and minority groups by providing quality trainings for youth and community workers, volunteers, youth activists, trainers and teachers. Thus, organizes international youth exchanges and collaborative action projects in the field of youth/ community work, self-directed and inter-cultural learning.

Its mission is the social inclusion of young people and minority groups by providing quality trainings, youth exchanges and collaborative action projects in the field of youth work and inter-cultural learning.

Eurobug believes that by doing our bit we are contributing to building a more inclusive society and supporting much needed social change. Social inclusion, equality, human rights and solidarity are the core values on which Eurobug is built.

Eurobug seeks to provide access to innovative, inter-cultural and non-formal learning spaces for new comes in Erasmus+.

THE YOUTH COMPANY – THE NETHERLANDS

The Youth Company (formally known as 'Stichting Stagefever') offers a platform for young people, in which the development and discovery of talents, skills and competence is crucial.

The Youth Company stimulates young people to take the lead in their own learning. Its methods are based on non-formal education and learning will almost always take place in an international group. This approach offers a valuable supplement to formal education. The Youth Company team is delighted to encourage young people to take initiative in their personal and professional growth and to increase their impact on society in this way.

TYC offers a learning environment that challenges young people are curious, creative, enterprising and engaged.

The Youth Company Education organizes non-formal learning activities for and with young people and youth professionals. These activities take place in an international learning environment and in cooperation with European youth organizations.

ASOCIATIA MONOMYTHS – ROMANIA

The MONOMYTHS Association is a non-profit organization established in 2014 which aims to increase the quality of communication programs for youth people activating in non-profit organizations, entrepreneurs' establishments, informal groups and other organized facilities.

Its mission is to offer customized trainings, seminars and workshops, based on non-formal educational methods that will prepare the youth, present and future communication employees to better integrate themselves in the NGO as well as in entrepreneurial or business working filed. The association team believes that by using non-formal teaching methods in an intercultural youth group we can enhance participant's knowledge, values, and skills for working with culturally diverse groups and creating effective communication campaigns to better promote their NGO or start-up.

The purpose is to implement projects that educate, inform and guide youth people in order to prepare them to meet the standards that society establish and expects from them. Besides that, the association aims to create an international youth network that supports learning through youth participation, based on peer-to-peer education and blended learning, and focused on communication and digital competences.

The Monomyths founders and project team are people with a great deal of experience in the field of Communication and Marketing for Non-profits as well as in time managing and implementing grants and strategic project, financed by the EU (for example 3 projects in the framework of Youth in Action 4.3, 3 projects of Erasmus plus program, KA1, 4 in the framework of the FSE).

JUGENDSOZIALWERK NORDHAUSEN E. V. – GERMANY

The Jugendsozialwerk Nordhausen e.V. is working in Thuringia and Saxony and is a non-profit organization.

As a member of the Paritätischen Wohlfahrtsverband, it offers services in field of social works.

The organization supports and takes care for children, teenagers, youngsters, families, refugees and the elderly in different situations. More than 1,000 employees provide high-quality work in 80 facilities.

Furthermore, the association has special knowledge and long-term experiences in international work, projects and in the process of intercultural opening as well. The Association have been working in international and intercultural experiences in the last 25 years. In the philosophy of the association international projects of various themes and the contact with people from other countries are relevant.

Every year it runs, besides of the European Voluntary Service projects, a variety of youth and professionals encounters with various countries around the world.

Since 1996, the organization has involved numerous young people from around the world in its projects.

CULTURA E DINTORNI – ITALY

Cultura e Dintorni is an association whose priority is creating growth opportunities both for the person and for society, creating synergies, tools and methods for the dissemination of culture, education, social responsibility of individuals and organizations.

The activities of the association and its aims are inspired by the principles of equality between men and women and are respectful of the inviolable rights of the person.

Cultura e Dintorni is an Italian association which deals to pursue qualification and professional, social and artistic improvement in the fields of training, education, culture, entertainment, tourism, technological innovation, entertainment, communication and art in general.

The association is dedicated to the management of European mobility projects, especially under Leonardo Da Vinci and Erasmus

+ programs, to the support work for European projects but also to the development and improvement of our region, Apulia. Cultura e Dintorni cooperates with several partners from all over Europe, like public organizations and private companies of Apulia that host young participants from all over Europe for training or internship.

ALPHABET FORMATION – BELGIUM

Alphabet Formation is a network of European organizations in the field of human capital development.

This investment in knowledge, skills and competences will benefit individuals, institutions, organizations and society as a whole by contributing to growth and ensuring equity, prosperity and social inclusion in Europe and beyond.

The organization aims to improve achievement in relevant and high-level basic and transversal competences in a lifelong learning perspective, through formal or non-formal education and training, from early childhood education and care, over school education, youth activities, higher education and vocational education and training to adult learning.

Inclusive education, training and youth: in line with the Paris Declaration, within our project, priority will be given to actions addressing diversity in (formal and non-formal) education and training, developing social, civic, intercultural competences and media literacy, combating discrimination and segregation, tackling bullying, reducing disparities in learning outcomes affecting learners with disadvantaged backgrounds in particular through innovative integrated approaches.

This should also involve enhancing the access, participation and performance of disadvantaged learners and facilitating their transitions: between different levels and types of education and training; from education/training to the world of work; and/or from one employment to another.

ASSOCIAÇÃO PAREDES PELA INCLUSÃO SOCIAL – PORTUGAL

The Associação Paredes pela Inclusão Social (APPIS) was created in 2007 by a group of 42 entrepreneurs who wanted to give their contribution and to demonstrate their social responsibility for social inclusion through education.

The association has 6 professionals although 3 of them are assigned for another partner entity.

APPIS develops an innovative methodology for family mediation in 2nd cycle schools of Paredes county (3 schools), which aims to combat scholar failure and dropout.

The association is dedicated to activities that develop the necessary skills in students and their families in order to obtain scholar success. The strategic objective of APPIS is fighting against school failure and school dropout through the prevention and remediation of risk factors by inducing external factors of success. Additionally, APPIS also developed in 2010 and 2011 a project called "Previne Paredes" that aims to prevent risky behaviors and to promote healthy habits and lifestyle. APPIS has experience in working with schools in different national and European projects as explained above. We also have a Leonardo mobility project and we coordinated a Transfer of Innovation project called "Family Mediation" and we had been partners in a Comenius Régio project.

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THE TOOLKIT

The Toolkit collects some of the key concepts related to extremism and radicalization, some measure aimed at tackling this phenomenon as well as some Non-formal education activities and methods to train young people about peace education and its core values: tolerance, intercultural dialogue, democracy, freedom of expression and religion, peaceful resolution of conflicts, mediation, etc.

It is meant to be a user-friendly tool to be used by youth organizations, youth workers and leaders, community development associations and other social stakeholders, willing to actively engage in combating the extremism and radicalization of youth and to design youth-centered strategies and/or transnational initiatives.

The Toolkit is free of license and fully available online to any user.

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KEY CONCEPTS

COUNTER-RADICALIZATION

Usually refers to activity aimed at a group of people intended to dissuade them from engaging in terrorism-related activity.

DE-RADICALIZATION

Usually refers to activity aimed at a person who supports terrorism and in some cases, has engaged in terrorist-related activities, which is intended to affect cognitive or behavioral changes leading to a new outlook on terrorism and/or disengagement from it.

DISENGAGEMENT

Disengagement is the process whereby a person ceases to be involved in terrorism.

EXTREMISM

Is vocal or active opposition to fundamental Human rights values, including democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs.

FAR RIGHT

Groups or individuals who plan or commit serious criminal activity motivated by a political or ideological viewpoint which includes all or some of the following; extreme nationalism, racialism, fascism, Neo-Nazism and anti-Semitism.

IDEOLOGY

It is a set of beliefs. An ideologue is a proponent as well as an adherent of an ideology.

INSURGENT

An insurgent is an individual who fights against a government or an occupying force with the aim of overthrowing it.

INTERVENTIONS

Are projects intended to divert people who are being drawn into terrorist activity. Intervention can include mentoring, counselling, theological support, encouraging civic engagement, developing support networks (family and peer structures) or providing mainstream services, like education, employment, health assistance, finance or housing.

PREVENTION

Prevention means reducing or eliminating the risk of individuals to get involved in terrorism. Prevention involves the identification and referral of those susceptible to violent extremism into appropriate interventions.

These interventions aims to divert the susceptible from embarking down the path of radicalization.

RADICALIZATION

This term refers to the process by which a person comes to support terrorism and forms of extremism leading to terrorism.

RADICALIZER

A radicalizer is an person who encourages others to develop or adopt beliefs and views that are supportive of terrorism and forms of extremism leading to terrorism.

RESILIENCE

Resilience means the capability of people, groups and communities to rebut and reject proponents of terrorism and the ideology they promote.

SAFEGUARDING

Is the process of protecting vulnerable people, whether from crime or other forms of abuse, or from being drawn into terrorism-related activities.

SINGLE NARRATIVE

The term is sometimes used to refer to the particular interpretation of religion, history and politics that is associated with Al Qa'ida and like-minded groups. The narrative connects "grievances" at local and/or global level, reinforces the portrayal of Muslims as victims of Western injustice and thereby purports to legitimize terrorism. It combines fact, fiction, emotion and religion and manipulates discontent about local and international issues. The single narratives is also sometimes known as the Al Qa'ida Narrative, the Grand Narrative or the Global Extremism Narrative.

TERRORISM

Terrorism is an action that endangers or causes serious violence to a person/people, serious damage to property or seriously interferes or disrupts an electronic system. The us or threat must be designed to influence the government or to intimidate the public and is made for the purpose of advancing a political, religious or ideological cause.

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INPUTS for Action

EXAMPLE OR PREVENTION STRATEGIES

Radicalization Awareness Network (RAN)

Was established by the European Commission in 2011 in order to share experiences with practical efforts to combat radicalization.

This network covers various professions in the first-line service, which deal, for example, with radicalization in prisons, radicalization via the Internet, preventative police work, the role of the health sector in the prevention of radicalization, etc. Norway has taken part in RAN since its inception.

In January 2014, RAN published a report on good projects and measures in various member states.

https://ec.europa.eu/home-affairs/what-we-do/networks/radicalisation_awareness_network_en

Training for first line practitioners:

Raising awareness of first line practitioners working with vulnerable individuals or groups at risk of radicalization.

Exit strategies:

De-radicalization programs to re-integrate violent extremists and disengagement programs to at least dissuade them from violence.

Community engagement and empowerment:

Engagement and empowerment of communities at risk, establishing a trust based relation with authorities.

Educating young people:

Education of young people on citizenship, political, religious and ethnic tolerance, non-prejudiced thinking, extremism, democratic values, cultural diversity, and the historical consequences of ethnically and politically motivated violence.

Family support:

For those vulnerable to radicalization and those who have become radicalized.

Delivering alternative narratives:

Offering alternatives to extremist propaganda and worldviews either online or offline.

Creating infrastructure:

Institutional infrastructures to ensure that people at risk are given multi-agency support at an early stage.

Research on processes of radicalization and motivating factors related to foreign fighters

Develop competence in the health sector's work on violent extremism

Dialogue conferences for youth

Improve knowledge through education in the justice sector

Develop teaching resources for use in lower secondary school and upper secondary education and training

National conference on prevention of radicalization and violent extremism

Establish responsibility for the prevention of radicalization and violent extremism in the police districts

Support for voluntary organizations working to prevent radicalization and violent extremism

Improve interfaith dialogue

Prepare guidance materials for individually adapted mentoring and exit schemes

Guidance to parents and guardians

PREVENTION THROUGH INTERNET

Prevent discrimination, harassment and hate expressions on the Internet

Prevention of hate rhetoric

Increase the knowledge about how to counteract undesirable experiences on the Internet

Improve the efforts to prevent hate expressions and radicalization on the Internet.

GOOD PRACTICE: PREVENT

WHAT IS PREVENT: is an initiative designed to provide practical help and guidance to the public in order to stop people becoming terrorists or supporting terrorism.

Prevent is about safeguarding people and communities from the threat of terrorism and is 1 of the 4 elements of CONTEST, the UK Government's counter-terrorism strategy.

AIM: to stop people becoming terrorists or supporting terrorism.

STRATEGY:

* Responding to the ideological challenge we face from terrorism and aspects of extremism, and the threat we face from those who promote these views;

* Providing practical help to prevent people from being drawn into terrorism and ensure they are given appropriate advice and support

* Working with a wide range of sectors (including education, criminal justice, faith, charities, online and health) where there are risks of radicalization that we need to deal with.

MEASURES:

* Supporting people who are at risk of being drawn into terrorist or extremist activity through the Channel process

* Working with and supporting community groups and social enterprise projects who provide services and support to vulnerable people

* Working with faith groups and institutions to assist them in providing support and guidance to people who may be vulnerable;

* Supporting local schools, local industry and partner agencies through engagement, advice and training.



The main aim of Prevent is to stop people from becoming terrorists or supporting terrorism.



At the heart of Prevent is safeguarding children and adults and providing early intervention to protect and divert people away from being drawn into terrorist activity.



Prevent addresses all forms of terrorism, but continues to ensure resources and effort are allocated on the basis of threats to our national security.

More info at: <http://www.ltai.info/about/>

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Non-formal Education Activities

A Brave New World Simulation

INTRODUCTION	Participants imagine that they have to colonize another planet and draft the rules of social, economic and cultural life in this new world. The simulation offers a funny, educational and participatory method of presenting the relationship between human values and human rights in a youth-friendly way.
OBJECTIVES	<ul style="list-style-type: none">• To introduce the concept of value-based human rights and human rights education in a student-friendly language• To introduce the concept of solidarity between humans, particularly from the perspective of youth reality in Central and South-Eastern Europe• To provide an interactive platform for a creative team-learning about the interdependence between human rights and solidarity• To motivate participants to analyze the opportunities to link solidarity with citizenship education• To promote human rights education
MATERIAL	<ul style="list-style-type: none">• 1 Flipchart (several sheets)• Markers• Post-it in different color and shapes• A4 papers in different colors• Scissors• Copies of the <i>Universal Declaration of Human Rights (Abbreviated)</i> - Handout 1
STEPS	The exercise requires from participants to perform a task in a semi-realistic situation, simulating "real life"

	<p>and practicing a set of skills in order to enable participants to experience hitherto unfamiliar situations, learn from the experience and reflect on it.</p> <ol style="list-style-type: none"> 1. Present the following scenario: <p style="margin-left: 40px;"><i>"Imagine we are in the year 2020. After a horrible catastrophe on the Planet Earth a group of survivors make it to an unknown planet that offers similar resources for life and development as on earth before the disaster. It is the task of the first colonizers to create the new rules of social, economic and cultural life of the new planet on which they just landed. They have to choose if they want to have a state, what kind of state regime and what kind of legislation. A key point is that it all has to be based on the new colonizers' (shared) values. They have to strive to achieve a consensus, so all drafted rules/legislation have to be negotiated within the group. The first colonizers understand that lots of new people will keep coming to their planet shortly after them and that it is now their responsibility to create the rules of the Brave New World that they all have to build together."</i></p> 2. Participants choose roles of different decision-making positions varying from president, ministers, members of the parliament, legislation experts, civil society representatives and common citizens etc. The roles are open and participants are the ones who name them and give them real meaning according to their values and ideas about how the Brave New World should work. During the exercise, no one is allowed to leave his or her chosen role for any reason. 3. The working process is divided in 3 phases: <ol style="list-style-type: none"> a). Discussing suggestions for a new world order b). Achieving the consensus on the essential values on which the Brave New World's rule/legislation/constitution would be based c). Drafting a final document with rules. The type of document depends on the type of state regime that participants have chosen.
<p>DEBRIEFING</p>	<ol style="list-style-type: none"> 1. De-roling the exercise: Make sure that participants are no longer into the roles 2. Emotional feedback: Make them reflect on the emotional dimension of the learning process by asking questions 3. Learning feedback: make them reflect on the acquired new knowledge and attitudes 4. Discuss about values-based human rights

SOURCE

This method has been developed and created by BORISLAVA DASKALOVA, in her workshop "Human values, human rights and solidarity between humans", 2015, Sarajevo.

HANDOUT 1 – A Brave New World

Universal Declaration of Human Rights – Abbreviated

- Article 1 - Right to Equality
- Article 2 - Freedom from Discrimination
- Article 3 - Right to Life, Liberty, Personal Security
- Article 4 - Freedom from Slavery
- Article 5 - Freedom from Torture and Degrading Treatment
- Article 6 - Right to Recognition as a Person before the Law
- Article 7 - Right to Equality before the Law
- Article 8 - Right to Remedy by Competent Tribunal
- Article 9 - Freedom from Arbitrary Arrest and Exile
- Article 10 - Right to Fair Public Hearing
- Article 11 - Right to be Considered Innocent until Proven Guilty
- Article 12 - Freedom from Interference with Privacy, Family, Home and Correspondence
- Article 13 - Right to Free Movement in and out of the Country
- Article 14 - Right to Asylum in other Countries from Persecution
- Article 15 - Right to a Nationality and the Freedom to Change It
- Article 16 - Right to Marriage and Family
- Article 17 - Right to Own Property
- Article 18 - Freedom of Belief and Religion
- Article 19 - Freedom of Opinion and Information
- Article 20 - Right of Peaceful Assembly and Association
- Article 21 - Right to Participate in Government and in Free Elections
- Article 22 - Right to Social Security
- Article 23 - Right to Desirable Work and to Join Trade Unions
- Article 24 - Right to Rest and Leisure
- Article 25 - Right to Adequate Living Standard
- Article 26 - Right to Education
- Article 27 - Right to Participate in the Cultural Life of Community
- Article 28 - Right to a Social Order that Articulates this Document
- Article 29 - Community Duties Essential to Free and Full Development
- Article 30 - Freedom from State or Personal Interference in the above Rights

Source:

https://www1.umn.edu/humanrts/edumat/hreduseries/hereandnow/Part-5/8_udhr-abbr.htm

The Case of Palmyra

Simulation

INTRODUCTION	<p>This simulation focuses on a conflict in the territory of Palmyra in the fictional country of Siwa. Its purpose is to highlight for participants some of the challenges facing peacemakers and those who hope to resolve violent international conflicts.</p> <p>The simulation is designed as well to provide the participants with insights into some of the skills and approaches that can lead to successful negotiation and mediation.</p> <p>Given the many issues likely to emerge during the mediation meeting, participants should be given ample time to read and discuss their roles before beginning the general meeting. It may even be useful to hold a few sub-group meetings at which three or four participants could meet and brainstorm the types of issues likely to arise at the general meeting.</p>
OBJECTIVES	<ul style="list-style-type: none">• To accurately analyze parties' positions and interests communication of different views to others• To elicit new ideas and differentiating between positions and interests• To promote areas of common agreement• To practice peaceful mediation skills• To adjust positions without sacrificing one's interests helping make an agreement that will last and can be implemented by all sides.
MATERIAL	<p>Each participant should receive:</p> <ul style="list-style-type: none">• <i>The Scenario</i> – Handout 1• <i>The Background</i> – Handout 2• <i>The Role guide</i> – Handout 3 <p>Other materials:</p> <ul style="list-style-type: none">• Flip charts• markers• 1 pad and pen per participant
STEPS	<ol style="list-style-type: none">1. Invite participants' first to read the background documents and their role guides, and begin to understand the position and views of the role each will play. Give them enough time to analyze the situation, remind them which issues must be addressed, on which points

	<p>flexibility is possible, and which issues are vital to a particular role's interests. The simulation is planned for 32 participants; the number of participants for each role is indicated in parentheses after each role heading.</p> <p>The following parties have been invited to meet in the border town of Smyrna and take part in the meeting to discuss avenues to peace:</p> <p><u>Parties to the Conflict:</u></p> <ul style="list-style-type: none"> • Representatives of the Government of Siwa • Representatives of the Government of Nizwa • Representatives of the Palmyra Liberation Movement (PLM) • Representatives of refugee camps • Representatives of the internally displaced in Siwa • Representatives of the internally displaced in Nizwa • Representatives of Palmyran Legal Assistance Association • Representative of Nizwan Farmers' Cooperative Affected by War • Representative of Association of Siwan Citizens in Palmyra (ASCP) <p><u>Mediators:</u></p> <ul style="list-style-type: none"> • United Nations Mediators • Representatives of the UN High Commissioner for Refugees • Representatives of the North-East States Organization (NESO) • Representatives of Humanitarian Assistance NGO • Representatives of Human Rights NGO <p>Invite the participants to:</p> <p>a). Try to understand the underlying reasons for the conflict b). Listen to the needs and interests of the parties on either side of the divide c). Think about recommendations to prevent radicalization and to promote peace building</p> <p>2. Simulation of the Meeting for Peace Building solutions</p>
<p>DEBRIEFING</p>	<p>1. De-roling the exercise: Make sure that participants are no longer into the roles 2. Emotional feedback: Make them reflect on the emotional dimension of the learning process by asking questions</p>

	<ol style="list-style-type: none">3. Learning feedback: make them reflect on the acquired new knowledge and attitudes4. Discuss about what they have learned about mediation and peaceful resolution of conflicts.
SOURCE	UNITED STATES INSITUTE OF PEACE, www.usip.org

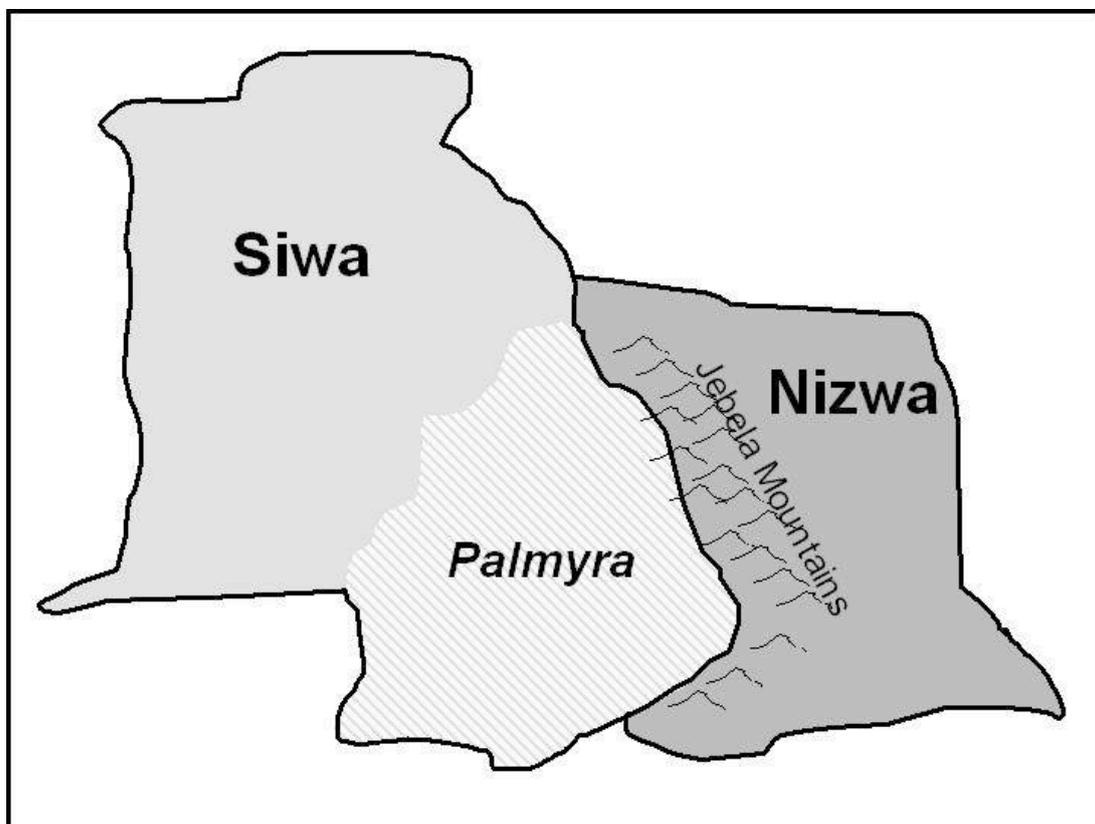
HANDOUT 1 – The Case of Palmyra **Scenario**

Violence is escalating once again the country of Siwa, a poor country torn by a decade-long rebellion. International humanitarian assistance groups are urging the United Nations to explore ways to halt the conflict and establish security in the region.

These organizations are calling on the UN to provide peacekeeping forces to increase security and to provide assistance to the large numbers of refugees through the offices of the United Nations High Commissioner for Refugees.

In addition, the regional organization, NESO (North East States Organization), composed of all states in the region, is exerting political and economic pressure on the parties to stop the fighting and discuss peace.

To explore options for bringing an end to the violence and establish security in the region, a group of outside organizations has convened a meeting with all parties affected by the conflict to begin a process that will lead to peace.



HANDOUT 2 – The Case of Palmyra **Background**

For ten years, Siwa, a relatively poor country with a mixed population of majority Siwans and minority Nizwans, has confronted rebellion. In the territory of Palmyra, a province that borders the country of Nizwa and where ethnic Nizwans are the majority, the violence has been extreme. Initially, the rebellion began as a political movement for greater autonomy for the Nizwan minority in Siwa. There were demands for greater freedom of religion (Siwans are animist, Nizwans Buddhist) as well as the use of the Nizwan language in schools and the conduct of official business in the province of Palmyra.

Siwans who live in Palmyra strongly opposed greater Nizwan autonomy. When the government attempted to clamp down on groups rallying for autonomy, considerable violence broke out. The government charged that the violence was instigated by Nizwans. The Nizwans claim that the government purposely initiated the violence to have an excuse to use force to halt the autonomy movement. Groups of armed men began to challenge the government forces and widespread violence erupted into armed rebellion in Palmyra.

In the years of fighting since, there have been charges of atrocities on both sides. In addition, thousands have been made homeless, and there is a considerable refugee population along the border in neighboring Nizwa. Most of the soldiers in the rebel movement are based in the Jebela Mountains inside Nizwa along the border. They often cross over into Siwa on raids and then escape back into the mountains. In order to continue financing their rebellion and secure armaments, the rebels have taken to illegal mining of the gems in the Jebela region, as well as plundering border areas of Siwa.

For many years the Nizwa government ignored the growing numbers of rebels inside its borders. It had provided some support for the initial political movement, but as opposition to Siwan authority became increasingly violent, the Nizwa regime has disavowed any support for the rebels. Nizwa is also concerned that the Siwa government may attack Nizwa under the pretext of pursuing the rebels. Nizwa has many fewer men and women under arms than Siwa and does not want to provoke the Siwans unnecessarily. On the other hand, many Nizwans are sympathetic to the rebels so the government provides rhetorical support if not actual financial and military support. However, the Nizwa government does support the rebel contention that Palmyra has historically been settled by Nizwans and strongly opposes any effort by Siwans to push out the Nizwans and re-settle the area with Siwans.

Siwa, on the other hand, believes that the violence is nothing but an

unlawful campaign of terror and rebellion against a legitimate regime and law-abiding citizens. The Siwan Government notes that the territory in question has been sovereign Siwa territory for centuries and has insisted that the international community should not try to interfere with Siwa's domestic matters as Siwa tries to defend itself from attack from inside and outside its borders. With the growing violence and the large numbers of refugees, many international humanitarian assistance groups have urged the United Nations to provide peacekeeping forces to help provide security in the border area as well as provide assistance to the civilians through the offices of the United Nations High Commissioner for Refugees. In addition, the regional organization, NESO (North East States Organization), made up of all states in the region is putting political and economic pressure on the parties to stop the fighting and discuss peace.

HANDOUT 3 – The Case of Palmyra Roles

Representative of Government of Siwa (2 participants)

You represent the government of Siwa. Your country has been immersed in a civil war for the past 10 years.

The most rebellious area is the territory of Palmyra. Many of the rebels have bases across the border in Nizwa, especially in the mountains around the town of Jebela. You want the rebels to be forced out of the Jebela region so they can no longer finance their revolt. You want peacekeeping forces deployed immediately to create a barrier between the rebels and Siwa. In addition, peacekeeping forces will allow you to consolidate control over Palmyra by keeping the rebels at bay. Ultimately, you want the rebel leadership handed over to your government in order to be charged with treason and murder. Finally, you are adamantly opposed to Palmyra's independence since it is internationally recognized as part of the sovereign territory of Siwa.

You appeal to the international community with the argument that the independence of Palmyra violates the sanctity of inviolable borders and domestic control over internal affairs as recognized in the United Nations charter. You also emphasize that this would create a precedent that would inspire any small group intent on breaking up a sovereign state. Finally, you are concerned that the return of all refugees to Palmyra would be impossible because many homes were destroyed and many are now occupied by Siwans. You are vocal in your opposition to opening the border between Siwa and Nizwa.

This would, you claim allow the rebels and other undesirables to flood into Palmyra and overwhelm the Siwan population there.

Representative of Government of Nizwa (2 participants)

Although you initially supported Palmyra's autonomy movement, the war has had devastating consequences. You have refused to recognize the rebel force as a legitimate opposition but the continuing war has put a strain on your resources and caused unrest along the border because of refugees.

Crime has increased, agricultural land has been destroyed, and many Nizwa citizens have been killed in the border area. Rebels are strip mining and harvesting timber, actions that are destroying or eroding arable land and polluting rivers. The economic consequences have been dire.

Your military forces are so weak that you have lost control over the Jebela region. You want the problem between the province of Palmyra and Siwa settled and strongly support a solution that would allow the refugees to return to Palmyra and the border made secure. You support intervention by UNHCR and UN peacekeepers in the region so that the burden of

providing for refugees and of security falls on them, not on your government.

**Representative of Palmyra Liberation Movement (PLM)
(2 participants)**

You have no wish to halt the fighting unless the status quo is changed. There can be no peacekeeping forces unless there is agreement to discuss independence for Palmyra.

You have little incentive to make peace without independence because you and many of your colleagues are making considerable money for the liberation movement as well as for yourselves through your control of the gems in Jebela.

Refugee camps have been prime areas for recruitment into the liberation movement so you want continued access. In addition, if you are to lay down your arms you want to ensure that the people of Palmyra (including refugees) have the opportunity to vote on a referendum for independence. You also want to ensure that the PLM is allowed to become a legitimate political party in Siwa prior to the referendum.

Representative of Palmyran Refugees (Nizwan Descent)

You are a Palmyran of Nizwan descent. Siwan soldiers accused you of supporting the rebels and forced you and your family out of your home. You fled across the border to escape the fighting and find shelter. You live in a refugee camp on the outskirts in Nizwa. You want to return to your home as do most of your neighbors from Palmyra.

Representative of Internally Displaced in Siwa (2 participants)

You are a Siwan who lived along the border in Palmyra. Your house was destroyed by rebels during a cross-border raid. You now live in a house abandoned by Nizwans who fled across the border to escape the fighting. You have no other house to move to, so desperately want to keep this one. There are many displaced Siwans like you.

**Representative of Internally Displaced in Nizwa
(2 participants)**

You are a Nizwan who lives in a refugee camp because rebels forced many of you and your neighbors out of Jebela. Your sons were marched off to the gem mines and forced to work for the rebels. You are displaced in your own country. Your only goal is to return to your land and your home and have your sons liberated from the mines.

**Representative of Palmyran Legal Assistance Association
(2 participants)**

You are a lawyer from Palmyra who believes strongly that many of your neighbors were killed by Siwan military forces. You want the perpetrators of war crimes held accountable and have worked to ensure that any efforts at peace include provisions for justice for the victims of war crimes. You want to make sure that the international community does not ignore these crimes in the efforts to end the fighting and make peace.

Representative of Nizwan Farmers' Cooperative Affected by War (2 participants)

You head a cooperative of farmers from Nizwa whose land has been greatly damaged by the war and the run-off from water polluted by the mines in Jebela. You want the rebels ousted from Nizwa and want compensation for your losses.

Representative of Association of Siwan Citizens in Palmyra (ASCP), (2 participants)

You head a citizen's association from Siwa whose members come from the Palmyra region known as ASCP.

You fear that any attempt to bring the rebels into the peace process ignores the terror they have waged on the local populace of Palmyra. You argue that Palmyra has been part of Siwa for centuries and that prior to the rebel movement, Siwans and Palmyrans lived very peacefully in the province. The rebels have destroyed that communal relationship.

You support limited autonomy in the province but fear that if the Palmyran language and culture is allowed to dominate the province Siwans like you will suffer considerably.

United Nations Mediator (3 participants)

You want to stop the killing and fighting and establish a buffer zone. You want to get the two states to agree to a peacekeeping force that will separate the combatants. Most importantly, you want to disarm the rebels and help them return to civilian life in Palmyra. Ideally, you would like to see those rebels identified as the worst perpetrators of war crimes to be tried and punished; you would not, however, hold up a peace or disengagement agreement for that reason. In addition, to get an agreement for a UN presence it will be necessary to secure the agreement of the Siwan government, some of whom are themselves accused of war crimes.

Representative of United Nations High Commissioner for Refugees (UNHCR)

You want to ensure that refugees are protected and provided for. You also are concerned about the lack of security confronting international workers, and feel it is vital to have UN peacekeeping forces establish a presence on both sides of the border. You also want to ensure that the rebels are kept out of the camps so that they are not recruiting young fighters there. Stopping the killing is your first priority, but you also want to ensure that any agreement does not simply transfer the refugee problem back across the border.

**Representative of North East States Organization (NESO)
(2 participants)**

You are the organization representing the states in this part of the world, including both Nizwa and Siwa. You want to stop the fighting and halt the economic and environmental destruction that is having a ripple effect throughout the region.

You want to work for a durable peace but strongly oppose independence for Palmyra because many of the member states have similar situations where minorities have aspirations of independence. If necessary, to move the parties toward a peace agreement, many of your members are willing to exert economic pressure through cutting off trade or economic sanctions, or through the offer of incentives such as increased trade and economic aid and investment.

Representative of Humanitarian Assistance NGO (2 participants)

You work for a Non-Governmental Organization (NGO) that is interested primarily in humanitarian assistance and bringing relief to the people who have been victims of the war. Your priority is to help find a blueprint for peace that will ensure the right of return by all refugees to their homes. You believe that the best way to strengthen peace efforts is to promote economic development. The rebels have to be deprived of their source of funding not only because it fuels the war but also the mining leads to the abuse of the mineworkers and creates considerable environmental damage.

Representative of Human Rights NGO (2 participants)

You work for a Non-Government Organization (NGO) that is interested primarily in human rights and war crimes. Your staff has interviewed hundreds of refugees who have provided credible evidence of atrocities and war crimes. You want to make this evidence public and feel it is critical that any peace include provisions for war crimes trials.

You strongly believe that any agreement without such accountability and justice will only create the conditions for future violence and human rights violations. If rebel forces and Siwa government authorities who are guilty

of war crimes are allowed to remain free the people will have no reason to trust any peace agreement that emerges.

Deconstructing Hate Speech

Group work and Brainstorming

INTRODUCTION	In this exercise participants look at examples of hate speech and deconstruct the main elements involved, thus analyzing and understanding this phenomenon as well as learning to respond to it.
OBJECTIVES	<ul style="list-style-type: none">• To get an understanding about hate speech• To identify the characteristics and main elements of hate speech• To raise awareness about the consequences of hate speech for victims and society in general.
MATERIAL	<ul style="list-style-type: none">• Copies of the <i>Case studies</i> – Handout 1• Copies of the <i>Grid for analysis</i> – Handout 2• Paper, pens
STEPS	<ol style="list-style-type: none">1. Introduction: Share with the participants the following two statements: <i>"She left me. I hated this, it felt so bad. After a while, I moved on."</i> <i>"I hate you because of who you are. I Hate all people like you. You should be sent away forever!"</i>2. Continue with a brainstorming on what makes these two statements different. Make a point between hate as an expression of a distress, a feeling or sensation (as opposed to, for example, feeling love to someone) due to a given situation or due to something someone did, and hate as an expression of the opposition us vs them, a way of seeing others in a negative way, as inferior/different and unworthy of dignity or respect because of what they are; this perception justifies a perceived need to take (violent) action against them.3. Present the Council of Europe definition of hate speech: <i>"Hate speech covers all form of expression which spread, incite, promote or justify racial hatred, xenophobia, antisemitism or other forms or hatred based on intolerance,</i>

	<p><i>including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin". (Committee of Ministers, Council of Europe).</i></p> <ol style="list-style-type: none"> 4. Discuss the definition of hate speech with the participants in order to make sure they understand it. Clarify that in this context, hate content spreads expressions calling for violence towards some people just because of what they are (hate as lack of respect towards the dignity of another person). Also clarify that this definition and even legal definitions may be incomplete, and that some comments which legally cannot be considered as hate speech do still contribute to a climate of hate, discrimination, racism and violence in society. 5. Ask the students if they have already witnessed hate speech and let them reconstruct such situations. 6. <u>Case studies</u>: Divide participants into groups of 4 or 5 students and hand over to each group one or two case(s) depending on the time left and their level of knowledge. Ask them to discuss the examples and to fill in the grid for analysis for each case. 7. After 30 minutes come back to the plenary and discuss the outcomes of the group work. <p>TIPS: In view of this activity, it is important to have a good overview of the main debates triggered by hate speech (particularly in relation to freedom of expression and combating of racism and discrimination).</p> <p>Participants may feel tempted to rule off hate speech by simply choosing as solutions banning it or making it illegal. It is important to underline that, while legal solutions can help, they cannot always be feasible or effective. Especially in the online space, legislation is sometimes limited by national jurisdictions. Encourage them to think not only at hate speech in terms of a manifestation, but also in terms of prevention, education, information, and solidarity with victims.</p>
<p>DEBRIEFING</p>	<p>From the information the participants brought back to the plenary, start a more general discussion about hate speech, asking questions such as:</p> <ul style="list-style-type: none"> • What did you identify as the main causes of hate speech? • Which consequences of hate speech did you find out? • How is the online space changing the ways

	<p>hate content is spread?</p> <ul style="list-style-type: none"> • Do you consider the European Council definition of hate speech useful/complete? What would you change, drop, underline or add in it? • What can be possible responses of society to hate speech? Should/can all hate speech be banned? What other solutions could there be?
<p>SOURCE</p>	<p>This activity was facilitated by Gisele Evrard in her Workshop "Towards No Hate Speech?" during the aces Kick-Off Meeting 2013 in Bucharest, Romania.</p> <p>http://nohate.ext.coe.int/Campaign-Tools-and-Materials/Bookmarks</p>

HANDOUT 1 – Deconstructing Hate Speech **Case Studies**

Example 1:

For several months, B. displays a huge nationalist party flag on his social media profile and comments as “Islam out of my country - Protect our people”. He posts photos with the symbol of a crescent and star in a prohibition sign. He spreads this information through social media and his personal website.

Example 2:

A. writes a publication in which he not only demonstrates that the Holocaust has never happened, but also supports aggressive opinions towards Jewish people. A. shares this publication on his personal blog and on several websites which display explicit anti-Jewish comments. A. spreads this content also through online wikis and presents it as scientific knowledge about the Holocaust.

Example 3:

An article in one newspaper by a leading journalist close to the leading political party in country X. calls Roma people “animals” and calls for their elimination by any means. Many comments agreeing with this echo in the forum linked with the online version of the newspaper. The newspaper fails to present any excuses for this behavior. Other articles appear online supporting this tone and position. Forum discussions multiply.

Example 4:

A campaign starts online demonstrating that the economic crisis in the country is due to the presence of migrants and refugees. Photos with refugees seen as aggressive and drawings in which they are depicting in humiliating situations that show how they steal the jobs of the people from the country circulate online on social media. Misinformation is spread and incomplete statistics demonstrating that immigrants are a problem and are violent people are spread through Internet websites.

Example 5:

Comments online posted on forums of newspapers relating to the fact all foreigners in a country do not have any right to be in that country. Comments incite to violence towards them because they do not have “white” blood.

Example 6:

Videos appear online demonstrating that LGBT people are deviant and sick and should be kept away from society because they destroy traditions and the continuity of the nation. Recourse to psychiatric research is used, but data are nevertheless selectively used and inconsistently quoted. Videos with families presenting themselves and their children as victims of a society where LGBT threaten traditions are shown online.

Example 7:

A football game is interrupted due to insults and screams by supporters against one of the players whose skin is black. The video of the interruption goes online and is spread widely. Racist comments are echoed on several websites. Supporter groups present themselves as victims of censorship.

Example 8:

An advertisement for Blue Jeans has circulated on the Internet for some time. It shows a scene where a woman is surrounded by men. The scene has sexual implications. However, the overall impact and most likely takeout of the scene is that it is suggestive of violence and rape. In one country, several organizations complained the images are depicting a woman looking as a victim of a sexualized form of violence. The news about this case on the Internet attracted a lot of comments, many of them reinforcing the idea that women are things men can play with and be violent with. Annex of Method „Understanding Hate Speech”, www.aces.or.at/toolbox

Example 9:

A politician accuses Muslims of being the main cause for crimes against white girls. He appeals to common knowledge and a few “telling” examples. The video linked to the article attracts many comments, of a racist and violent nature. This speech is quoted by other people who support the same view and presented as a respectable and informed opinions.

Example 10:

Videos about violent conflicts in the past between 2 countries remain on a video channel online. Many comments are added with an insulting tone to the other country. From time to time, debates of a highly insulting tone start among people belonging to the two communities.

Example 11:

Music with nationalist content is spread through a music channel online. Some songs provoke people to violence towards each other, because they were part of different ethnic groups which had violent conflicts in the past.

HANDOUT 2 – Deconstructing Hate Speech **Grid for Analysis**

QUESTIONS FOR ANALYSIS	ANSWERS in relations to the given examples
What are the causes for this behavior?	
Who is affected by this behavior and how?	
What are the main arguments used in this behavior for supporting hostility towards a given group?	
What kind of offline consequences this behavior may have? What about online consequences?	
What is the context in which this behavior takes place?	
Who is the person having a hostile behavior?	
What is the intention of this behavior?	

Mapping your Community

Analysis and Reflection Lab

INTRODUCTION	To make participants develop a profile of their local community, exploring how it shapes life for young people, and to consider what are challenges, benefits and risk situations for them.
OBJECTIVES	<ul style="list-style-type: none">• To analyze your local community, in terms of challenges and opportunities for young people• Mapping the local stakeholders that influence and affect youth life• Find out possible solutions to local communities problems and make an positive impact on young people' lives through young-person centered approach
MATERIAL	<ul style="list-style-type: none">• Large papers, like Flipcharts or card• Markers, pens.
STEPS	<p>Provide the participants with the following instructions and questions:</p> <ol style="list-style-type: none">1. On a single sheet of paper draw a rough outline of what you take to be your local community. Leave enough space inside and outside of the boundary to write.2. Now, focus on the inside of the boundary:<ol style="list-style-type: none">a. <i>Where are the major landmarks? What institutions exist (places of worship, schools, etc.)?</i>b. <i>What types of businesses are in the community and where are they located? What youth organizations, associations or community clubs exist?</i> <p>Place all of these on your map.</p> <ol style="list-style-type: none">c. <i>What groups of people are located in the community? Do they frequent or occupy a particular location? How do they move within the community? Where are young people in the community? What space is available to them?</i>

d. *What youth programs, initiatives, opportunities exist? Where? What space is safe, dangerous or open and safe only sometimes during the day for young people?*

e. *What space is off-limits to young people?*

f. *Where does violence take place? Where can young people go to be protected, or feel safe?*

g. *How does the space change at night?*
h. *How does the space change at particular times of the year, around specific events or when certain things happen?*

3. Now focus on the outside.

h. *What are the perceived threats to the local community?*

i. *Where do these threats come from? Who are the outsiders who come into the community regularly? Where do they come from? Why?*

l. *Who decided the shape of your community? For what reasons? What changes might affect its future shape and boundaries?*

4. Now think about the map from your own perspective:

m. *Where are the places that you frequent? Why these places?*

n. *What places are safe for you to visit? Which are not? Can you go into some of these places with others? Who?*

o. *What do you have to look out for as you walk in these places? How has this place changed over time for you?*

5. Now consider the questions above, *How does the information you gathered and listed provide an answer to the questions? What questions does it not answer? Why? What new questions emerge?*

DEBRIEFING	<p>Invite the participants to present the Community maps in plenary.</p> <p>Facilitate a debate and ask questions to get feedbacks and suggestions about possible solutions.</p>
SOURCE	<p>Based on <i>Building Democracy with Young People in Contested Spaces: A Handbook for Critically Reflective Practice that challenges cultures of violence</i> by Ross Velure Roholt, Laura McFall, Michael Baizerman, and Paul Smyth (2008)</p>

Promoting Intercultural Dialogue

Theatre of Oppressed

<p>INTRODUCTION</p>	<p>This activity deals with new attitudes and perspectives in solving conflicts through theatre methods.</p> <p>It is a very participative method suitable for diverse groups.</p>
<p>OBJECTIVES</p>	<ul style="list-style-type: none"> • To explore social theatre as a relevant method for coping with real existing conflicts • To develop new perspectives and alternative strategies through the acting "as if" • To find out peaceful way to sort out conflict related with cultural diversity
<p>MATERIAL</p>	<ul style="list-style-type: none"> • Papers • Pens • Chairs • Other materials useful for the theatre performance
<p>STEPS</p>	<ol style="list-style-type: none"> 1. Start with a warm-up exercise, i.e. <i>Stop and Go Energizer</i> – Handout 1 2. Explain: <i>Today we will deal with conflicts which are based on different attitudes perspectives of persons or groups from different cultures. „Culture“ is used in a rather broad sense of the term, it refers to different social groups, national groups, peer groups or to political groups, religious groups etc.</i> <p>Ask: <i>Have you ever experienced or witnessed a situation of a conflict regarding intercultural dialogue?</i></p> <p>Collect some real cases from the participants.</p> 3. Divide participants in small groups (4-5 persons) and give them the following instruction for the theatre performance: <ol style="list-style-type: none"> a). We are going to practice the Theatre of Oppressed method and use it to represent a conflict. The conflict should show very clearly different attitudes or perspectives of two

persons or groups which belong to a different culture (social groups, national groups, peer groups, political groups, religious groups etc.)

b). There should be no 'real or good solution' for the time being. The story teller should still have an open question (*How could I have interfered? What could we have done?*) and truthfully be in search for answers, possibilities, opportunities!

c). We will practice Theatre of the Oppressed. This kind of participatory theatre is based on the idea, that we cannot change the 'oppressed', but that we can change the behavior of the 'oppressed person'. This new attitude will have an impact on the whole system. In our case we will try to find out how this person could act differently next time to improve his/her situation.

d). Now the group chooses one of the stories told by the participants and illustrates the conflict in a short scene (max. 5 minutes). All roles should clearly be defined and the scenes should stop when the conflict is sufficiently displayed and understandable for the audience. Participants are told to get clear answers to the following questions and make them visible in their scenes:

- Who is the main person?
- What is his/her problem?
- What is the main question that the students would like to have answered by the audience?

4. Performances: Before the first group starts, ask all performers of the first scene to come to the stage and introduce themselves as roles: For example 'I am Gina, I am 13 years old, I live in a Roma village close to an Austrian town.....' and what else is considered to be important for this scene.

Now the group performs the scene.

5. Afterwards ask the audience what they have seen, where the problem comes from out of their opinion and if somebody would like to replace the "conflict person" – the role which is affected most by the conflict and suffers from it. If a replacer can be found, the scene starts from the beginning and the new 'Gina' tries to act differently. All the other roles act like

	<p>before. But if the intervention of the new person is strong enough, they have to change their behavior.</p> <p>After the new scene ask the replacer, but also all the other roles: <i>What was the new strategy? Did this new strategy change something for you? How were your feelings, what did you perceive, how was your reaction?</i> The audience is involved in the discussion and can tell the actors what they observed and felt. Hopefully, 2 or 3 more persons will try to replace the 'conflict role' and give new perspectives.</p> <p>6. At the end the 'story bringer', the person who really experienced that conflict, will tell the group which strategies gave new ideas to him/her and were particularly attracting his/her attention.</p>
DEBRIEFING	<p>Facilitate a debriefing:</p> <ul style="list-style-type: none"> • Getting a feedback on emotions and feelings • Asking what they have learned about interculturality and intercultural dialogue • Asking feedbacks on how to use this method in youth work to promote tolerance, dialogue and mutual understanding.
SOURCE	<p>Hermine Steinbach-Buchinger facilitated such a workshop at the aces Kick-Off Meeting 2008 in St. Virgil (Salzburg), Austria; descriptions of the method are based on her workshop report.</p>

HANDOUT 1 – Promoting Intercultural Dialogue **Stop and Go Energizer**

Objective: This exercise aims at raising the energy and concentration of the group very quickly and shows how easily we communicate as a social system even without talking.

Steps:

1. The whole group stands spread all over the room.
2. As soon as the first person starts to walk, everybody walks.
3. As soon as somebody stops, everybody stands still, and so on.

***Everybody has to pay close attention to all the other people in the group.

Source: ACES, Academy of Central European School

Lotus Blossom

Brainstorming and intervention design

INTRODUCTION	<p>One of the problems with the way we think is that it tends to be based heavily upon problems and challenges we have faced in the past. We tend to focus on something that has worked before for us, and settle on the first seemingly good idea that pops into our minds. As a result, we tend to grab at a narrow range of ideas, and stick with them until they're proven wrong – not a very good survival skill for today's climate of discontinuous, accelerating change. We need to force ourselves to think out of our well-rutted paths of thinking into some fresh territory.</p> <p>A Lotus Blossom map can help us to brainstorm and think about a much broader collection of ideas and potential solutions to our challenges.</p>
OBJECTIVES	<ul style="list-style-type: none">• Practicing an effective method to brainstorming and design prevention interventions against radicalization in local community• Getting a deeper understanding of local community problems and find out creative effective solution
MATERIAL	<ul style="list-style-type: none">• <i>Lotus Blossom Graphic</i> – Handout 1
STEPS	<ol style="list-style-type: none">1. Divide the participants in group (4-5 persons)2. Ask the group to discuss about an issue concerning youth and youth's risks of radicalization in their local community3. Ask them to choose one real scenario to work on4. Provide the participants with the following instructions:<ol style="list-style-type: none">a) Place your problem or challenge in the square in the center of the diagram.b) Think about its key elements or components, and write those in the 8

	<p>circles that surround the square, lettered A through H. One element per circle, please. Think of these as the functional equivalent of first-level topics in a mind map.</p> <p>c) Transfer each of those elements from its inner circle to the corresponding outer circle (it has the same background color and letter as the inner circle, with an arrow pointing to it). Each item now becomes the basis for generating 8 new ideas or solutions. Note how each of the central topics and their corresponding "blossoms" are color coded for ease of use. This makes it easier for you to see how ideas start at the center and flow outward.</p> <p>d) Use the words written in each of these circles as the theme for each of its "blossom petals" or boxes. Now continue to expand the diagram with 8 new ideas as "petals" radiating out from it.</p> <p>e) Continue the process until the Lotus Blossom diagram is complete. Chances are, you will have uncovered some potentially valuable ideas!</p>
<p>DEBRIEFING</p>	<ol style="list-style-type: none"> 1. Ask the groups to present their Lotus Blossom results 2. Facilitate a discussion, pointing out common issues that affect youth in different local communities and effective proposed solutions 3. Promote reflection on the necessary steps to take to make the plan work in reality.
<p>SOURCE</p>	<p>This technique was originally developed by Yasuo Matsumura of Clover Management Research in Chiba City, Japan.</p>

HANDOUT 1 –Lotus Blossom **Graphic**

	A			B			C	
			A	B	C			
	D		D	I	E		E	
			F	G	H			
	F			G			H	

PETYRE

Other resources

COUNCIL OF EUROPE, *Compass. Manual for Human Rights Education with Young People*, October 2012.

KEEN, Ellie; GEORGESCU, Mara: *Bookmarks – A manual combating hate speech online through human rights education*. Council of Europe, 2014

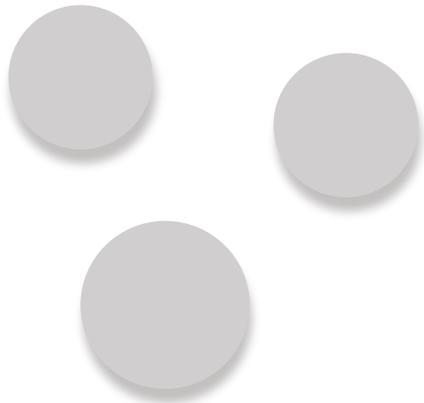
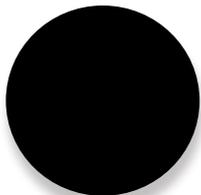
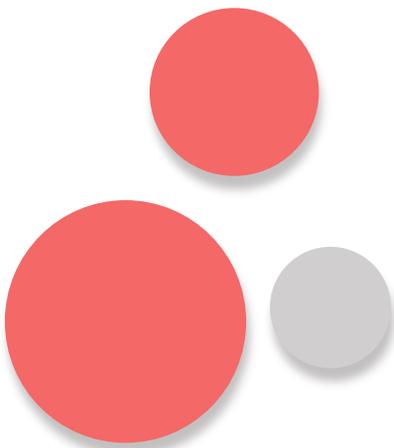
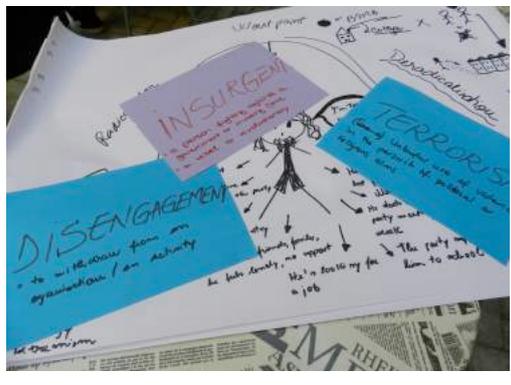
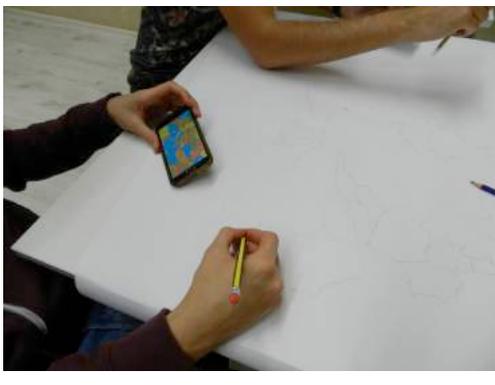
NO hate Speech Youth Campaign, promoted by the Council of Europe (CEO): <https://www.coe.int/en/web/no-hate-campaign>

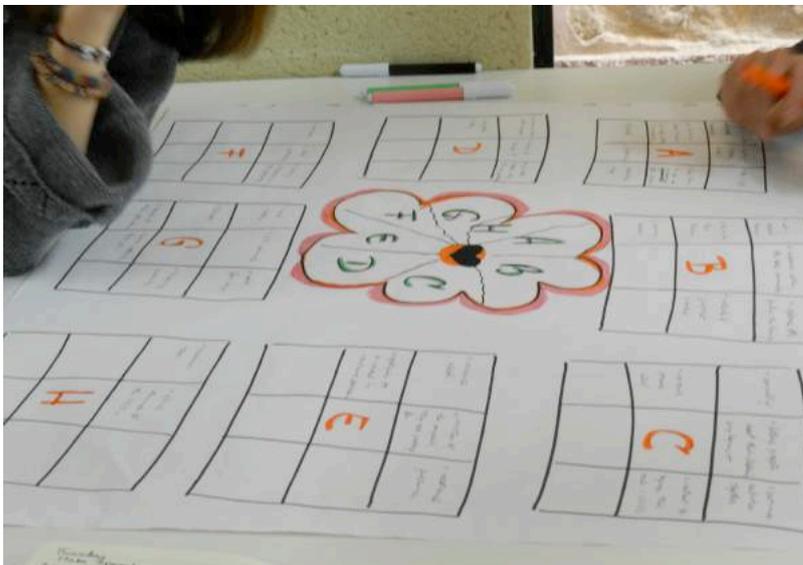
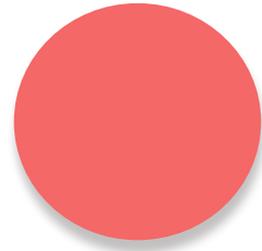
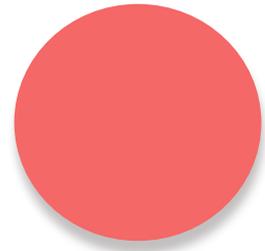
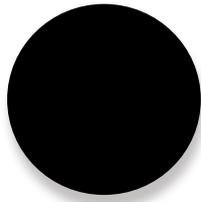
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