

# EUROPEAN PEACEBUILDER

Dialogue in Adult Education Handbook



Comparative Research Network:

Aims – People – Projects – Methods – Results

Co-funded by the  
Erasmus+ Programme  
of the European Union



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# CHAPTER 1

## INTRODUCTION

**HATE IS**

**A MONOLOGUE**

**LOVE IS**

**A DIALOGUE**

*Loesje*

# Introduction

## DiA MANIFESTO



There are struggles we can control fully, others partly and some are beyond our influence. We are afraid that we do not reach our aim, as there is maybe a lack to understand key terms, but the academic partners will help us. We don't want to have an unbalance between 'activism' and 'theorism', as we might be caught in the system and face our or the target groups incomprehension. We have to be effective and involving as we understand a lack of motivation and resources as a thread.

The system is not just a place to be stuck with your thoughts in, but it might impact us as well with unpredictable, changing rules and laws, which especially our partners outside the EU might face. The diversity of the team is a strength, however we have to be aware that we come from different social, cultural and institutional backgrounds, which can lead to many misunderstanding.

As a project focused on peacebuilding, conflict management, social dialogue and community building we are worried about peace, and in case of Ukraine, that the war will further spread. On smaller level we can be attacked by nationalists, as we are working on sensible topics and we should be aware of this.

DiA is a positive partnership, we want to create wise solutions to speak about peace with fun. In the end we want to create innovative practices for Peacebuilders, make more educators use methods of conflict solution and raise more awareness on the benefits and usage of peacebuilding in general.

As organizations we wish to have a better understanding of the 4 key concepts and how to apply the, in education. Next to the promotion of our organisations we are hoping to create follow up projects going deeper in our topics. We want to reduce radicalism in our societies and facilitate dialogue between groups with different interests. A special treasure would be tools, which help to overcome stereotypes and prejudices

### Who are we?

DiA is a project of a diverse but united group of partners. We are NGOs, universities, formal and non-formal education organisations, working on local, national and international level. We have many skills in peace- and community building, conflict transformation and social dialogue and have a big social capital. We have reputation as innovative training providers, access to many target groups and most of all open minds and hearts. We know theory and practice, methods and theories and are curious to explore new approaches and practices.

### Whom are we doing DiA with and for?

We mainly are guided by Trainer and facilitators in non-formal education, local activists and Ngo leaders, but as well all kind of educators, students and researcher active in the four fields of DiA. We pay especially attention to those working with refugees, IDPs, migrants, minorities but as well elderly, social disadvantaged who are usually stocked in areas of conflict. We are aware that we are in a system where we have to work with the. Ass media, hosting communities, policy makers, local leaders, universities, schools, cultural centres and municipalities to complete our mission.

# Introduction

## IMPLEMENTING DIALOGUE IN EDUCATION FOR PEACE

PROF. GORAN BANDOVIĆ (UNIVERSITY ZAGREB)

SASHE GJERASIMOSKI, RADE RAJKOVČEVSKI (UKLO)

It has long been established that peace is not mere absence of armed conflict. We are not at peace with each other simply because we are not fighting at a certain moment in time, nor do we have to agree on everything and be free of any conflict of opinion to live in peace. Dalai Lama famously said: "Peace does not mean an absence of conflicts; differences will always be there. Peace means solving these differences through peaceful means; through dialogue, education, knowledge; and through humane ways". That "humane", positive notion of peace, therefore, calls for a long-term and never-ending effort to develop and support all social constructs and practices that have the capacity to maintain and facilitate peaceful coexistence.

This idea is well known as the concept of peacebuilding; an overarching and all-encompassing concept, which requires peacemaking, conflict resolution and peacekeeping, but is also so much more complex and far-reaching. Central to the idea of peacebuilding is that it goes far beyond these processes; successful peacebuilding always includes institution building and socioeconomic development.

It can also be used and implemented not only post-conflict, but also in every stage of conflict, as a tool to prevent a violent conflict. At the very core of the concept of peacebuilding lies the idea of dialogue – developing and implementing practices and institutions that actively promote empathy, understanding and cooperation within societies and between them. One of the most effective of these practices, with greatest potential to build long-term, resilient peace is education.

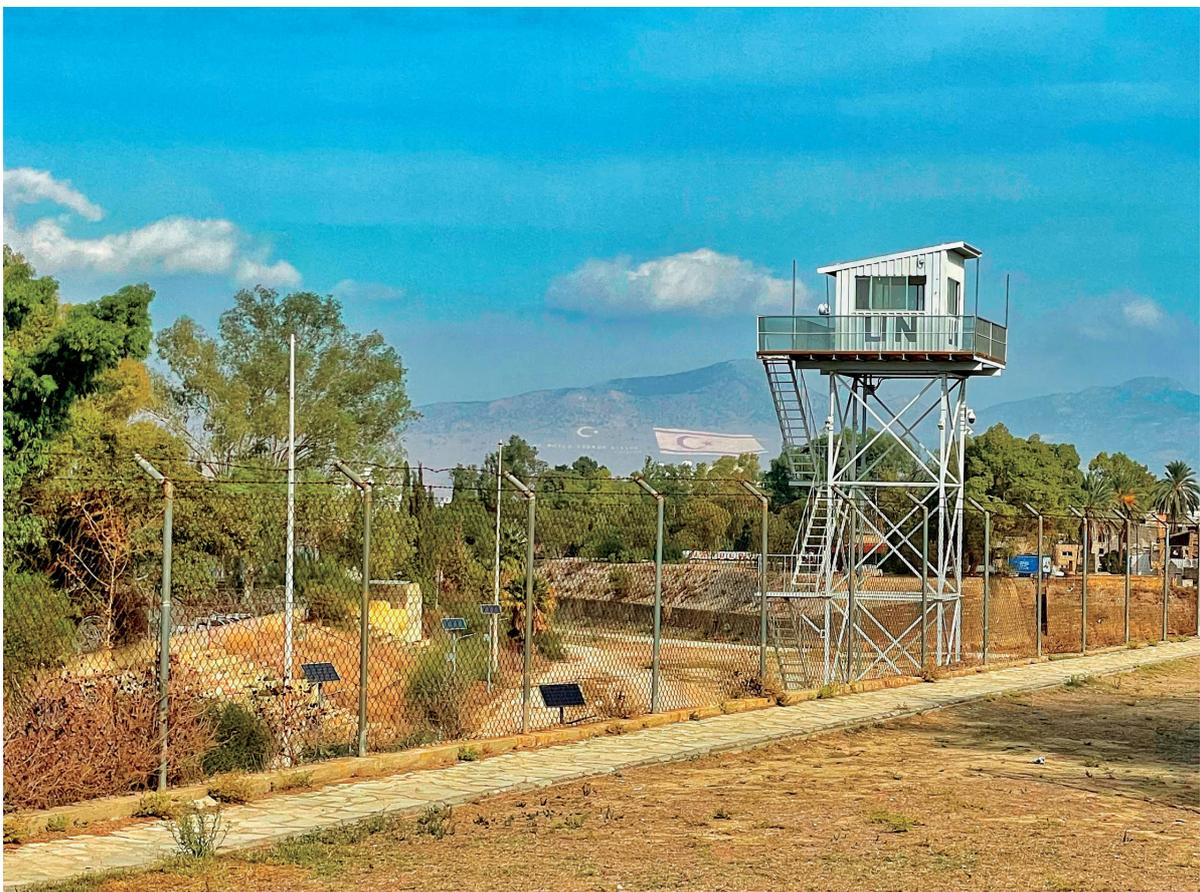
It is this very idea of dialogue in education for peace that brought together academics and NGOs of the DIA project (Dialogue in Adult Peace Education), in an effort to collect good practices from different parts of Europe. Comparative Research Network (Germany - coordinator), Aufbruch Neukölln (Germany), Crossing Borders (Denmark), Plan Be Plan It Be It (Cyprus), Stowarzyszenie "Dla Ziemi" (Poland), Ukrainian Network of Adult Education and Development of Innovations - UNAEDI (Ukraine), University of Zagreb (Croatia) and University "St. Kliment Ohridski", Bitola – UKLO (Macedonia), joined forces and worked together for more than two years to gather and present European projects and practices for peacebuilding. As a transnational project, DIA aimed to help

European exchange on peace education methods as well as to produce relevant and transferable results, quickly applicable in other countries. As a result of those efforts, this eBook of smart methods outlines 32 good practices of education for dialogue and peace, with every partner contributing with 4 practices, and covering four main areas of the project - peacebuilding, conflict management, community building and social inclusion. It is our hope that trainers, teachers and learners in all education sectors, as well as NGOs, will find this eBook a useful tool in their practices and projects. An intensive exchange of experiences and good practices could help adult educators to improve their competences and skills by learning from others. Adopting and using the DIA practices could also provide them with a potentially new approach for assessing learning needs and outcomes and monitoring teaching processes. Enjoy reading and using this eBook.

Furthermore, we hope that the eBook will benefit everyone interested in dialogue for peace - refugees and migrants, refugee women, socially excluded children and young people, IDPs, youth leaders, students, women, civil society organizations, journalists, local authorities and all relevant ministries and agencies.

Thus, the DIA project and this eBook will, hopefully, help create innovative synergies and approaches and permit to build bridges between public and private actions, formal and non-formal education, research and practice, and, in doing so, consequently promote dialogue and cooperation for peace.

Enjoy reading and using this eBook.

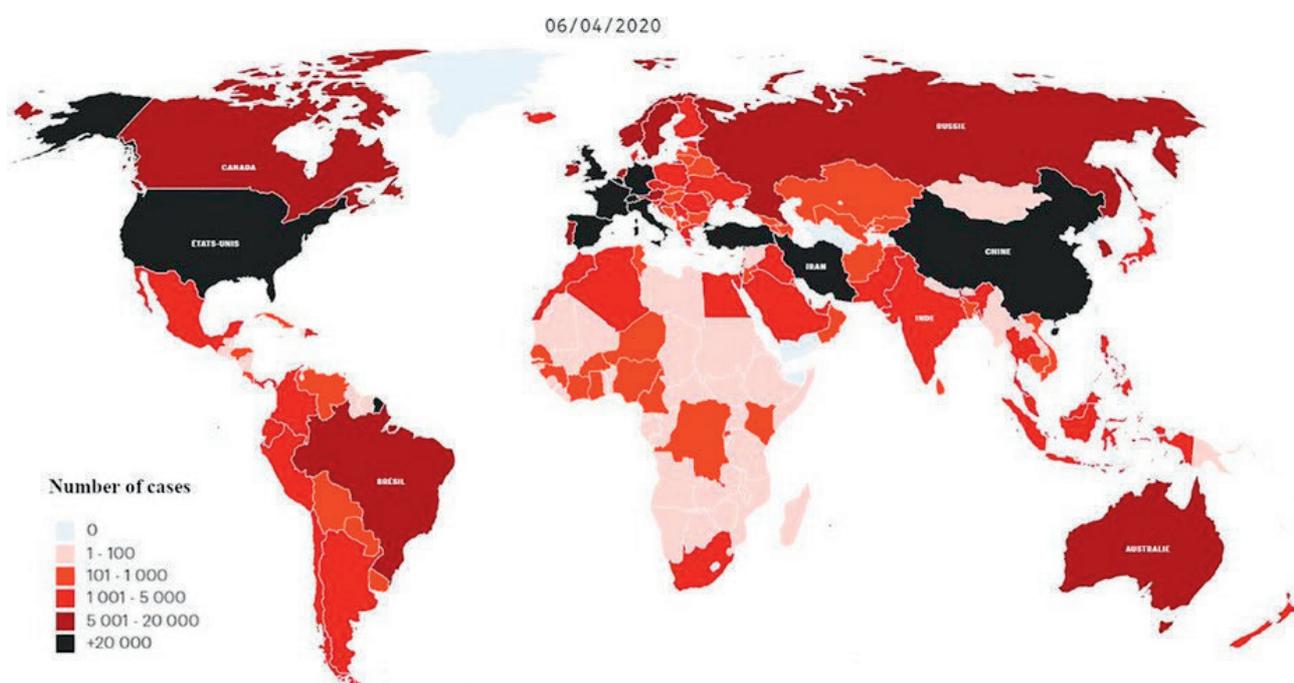


# THE NATURE AND DYNAMICS OF CONFLICTS AND THE NEED FOR DIALOGUE IN ADULT EDUCATION

GARBA DIALLO (CROSSING BORDERS)

When the Dialogue in Adult Education (DIA) was launched in late 2019, we did not expect that the world would be caught off-guard and dominated by two major global events: the Covid Pandemic and the War in Ukraine, which would impact the lives of so many people in so many places around the globe. The virus that was discovered in

Wuhan, China in December 2019 spread rapidly like a bushfire, causing sickness, and killing millions while grounding billions of other people across the world. As if that global pandemic was not enough, on the 24th of February 2022 the Russian invasion of Ukraine also took the world off-guard and impacted millions of people.



WORLDWIDE NUMBER OF COVID-19 CONTAMINATED CASES

The two phenomena exposed the world's vulnerability and fragility while it reaffirmed the interconnected and interdependent world, we live in. Few could have expected that a virus in a Wuhan market and war in Ukraine would have such an impact on so many people, many of whom might never have heard of Wuhan or could not locate Ukraine on the world map. However, as the war kills thousands of Ukrainians through direct violence, it is affecting the lives of billions on all continents due to our dependency on Ukrainian agriproducts and Russian energy.

These global tragedies have created a fertile ground for violent conflicts over access to vital resources within and between countries. The symptoms of those conflicts include resurgent xenophobia, racism, extremist identity politics, and routine violation of fundamental human rights. The situation has also widened the gap between the "have too much" and "the have too little" in most societies. As dis/misinformation and blaming the others flourish in violent conflict situations, the first victim is often the truth. Hence, the DIA project becomes even more relevant to help educate adults by creating a conducive space for dialogue for mutual understanding. In a complex, globalised, and intricately interconnected world, dialogue in adult education seems to be the way toward peaceful and collaborative avenues for mutually beneficial coexistence. Through dialogue in adult education, we can realise our common interests and destiny, and that we are of one another as we share planet earth. In the process of dialogue, it is necessary to be humble that we, in fact, know too little about what the future holds, as the two above pandemics have proven.

Therefore, focusing on dialogue in adult education seems to be more necessary today than ever. It is particularly so because dialogue in a globalised world is, perhaps, the hope for effective communication that reduces misunderstanding and improves conflict management. As you can see below, conflicts are parts of life and of every human relation. Hence, dialogue in adult education is vital, especially because most violent conflicts within and amongst groups and nations are triggered and sustained by misunderstandings and misjudgements by adults, while the bulk of the victims of such violent conflicts are young people whose present lives and future opportunities are jeopardised.

Thus, for the purpose of engaging in constructive dialogue in adult education, let's consider the 7 following dimensions of conflicts:



# Einleitung

## Zusammenfassung

DiA ist ein sektorübergreifendes Projekt, das sich mit der Schnittmenge der Schlüsselkompetenzen des Lebenslangens Lernens auseinandersetzt. durch Methodik und Zusammenarbeit. Indem wir die Vielfalt der Ansätze der Friedenserziehung wie beispielsweise Friedensbildung, aktive Bürgerschaft, strukturierter Dialog und Konfliktlösung, soziale Inklusion usw., trägt unser Projekt zur Entwicklung von Bildungsmethoden bei, die neue Fähigkeiten vermitteln, die wiederum zu sozialer Innovation führen.

Die wichtigsten Ansätze der EU-Friedensförderung, werden im Rahmen des Instruments für Stabilität (IfS) eingesetzt. Dieses Instrument wurde als Antwort der Kommission auf die Forderung nach einer stärkeren Beteiligung der EU an Konfliktprävention und Friedenskonsolidierung, die dem Konzept der verstärkten Governance folgen, entwickelt.

Der Governance-Ansatz wird dadurch unterstrichen, dass lokale Akteure und Bürgerinnen und Bürger zur Teilnahme an politischen Entscheidungen angeregt werden. Dies kommt auch in der Strategie Europa 2020 und im Rahmen des Erasmus+ Ziels zur Stärkung der Bürgerbeteiligung zum Ausdruck.

Die Vorabbewertung des Bedarfs in der Partnerschaft ergab verschiedene Szenarien, in denen Friedenserziehung benötigt werden:

A. Externe Konflikte, die Auswirkungen innerhalb der EU haben

- Der Umgang mit Flüchtlingen und militärischen Konflikten in der EU Nachbarschaft (Ukraine, Syrien, Libyen usw.)
- Hilfe bei der Integration traumatisierter Flüchtlinge in die Aufnahmegesellschaften in Europa
- Importierte Konflikte in der Migrationsbevölkerung (z. B. Türken vs. Kurden)

B. Intern Konflikte innerhalb der EU

- Aussöhnung auf dem Balkan (Kroatien, Nordmazedonien)
- der festgefahrene Konflikt auf Zypern
- Minderheitenfragen
- Politischer und religiöser Extremismus
- Fragen der soziale Integration zwischen verschiedenen gesellschaftlichen Gruppen

C. Beteiligung der EU-Bürger/innen

- Schaffung neuer Räume für den Dialog zwischen Entscheidungsträgern und Bürgern
- Analyse, wie Gruppen, die den demokratischen Prozess mitgestalten, einbezogen werden können
- Schaffung eines Dialogs zwischen sozialen und ethnischen Gruppen
- Schaffung eines Dialogs zwischen EU-Bürgern in verschiedenen Ländern, um einen stärkeren Zusammenhalt innerhalb der EU zu fördern

Das Projekt richtet sich an Ausbilder/innen, Lehrkräfte und

# Einleitung

## Zusammenfassung

Lernende in allen Bildungsbereichen, Mitarbeiter/innen und Lernende innerhalb der Partnerschaft, Interessengruppen und assoziierte Partner.

Die indirekten Zielgruppen sind die bekannten Gruppen, mit denen die Partner arbeiten:

Erwachsene Lernende und Lehrende, Flüchtlinge und Migranten, Flüchtlingsfrauen, sozial ausgegrenzte Kinder und Jugendliche, Binnenvertriebene, Jugendleiter, Studenten, Frauen, NROs, Journalisten, lokale Behörden, relevante Ministerien und Agenturen.

Das übergeordnete Ziel von DiA ist es, die wichtigsten Bereiche zu identifizieren, in denen Friedenserziehung dazu beitragen kann, Konflikte zu entschärfen, den Aufbau von Gemeinschaften zu unterstützen, das gegenseitige Verständnis und den sozialen Dialog zu fördern, indem Bürgerinnen und Bürger zu Brückenbauern in ihren Gemeinden werden.

Um dieses Ziel zu erreichen, hat das Projekt 5 zentrale Resultate erzielt.

Resultat 1: Entwicklung von Beurteilungen von friedenspädagogischen Methoden in den verschiedenen Sektoren (Jugend, Schule, Erwachsene) auf der Grundlage eines allgemein vereinbarten Beurteilungsrasters.

Resultat 2: Organisation von 2 Impact

Trainings. Während der Trainings wurden die gesammelten Methoden diskutiert, ihre Übertragbarkeit getestet und die Methoden außerhalb des Projekts genutzt.

Resultat 3: Die Auswertung der Smart Practices und die beiden Trainings führten zur Identifizierung einer großen Anzahl von Methoden, die in einer interaktiven Karte zusammengestellt wurden, die als Datenbank und Methoden-Toolkit fungiert.

Resultat 4: Ein europäisches eBook über Friedenserziehung für Erwachsene. Das eBook ist das wichtigste Verbreitungsprodukt des Projekts. Es fasst die wichtigsten intelligenten Methoden, Empfehlungen und Anregungen zusammen.

DiA hat zwei kurze innovative Co-Creation Impact Trainings durchgeführt. Co-Creation beinhaltet typischerweise praktische Aktivitäten, bei denen eine Gruppe von Gleichgestellten Erfahrungen austauscht und mögliche Lösungen auf greifbare Art und Weise testet.

Diese Art der Zusammenarbeit regt zu Diskussionen an und führt zu wertvollen Erkenntnissen. Impact-Trainings sind ein Weg, um die Methodik von Pädagogen in einer bestimmten Gruppe/Thema schnell zu verbessern. Das Ziel dieser viertägigen Programme ist es, den Unterricht in einem ganz bestimmten Bereich schnell zu verbessern.

Schließlich trägt DiA mit seiner Open-Access-Praxis-Sammlung, dem eBook und der digitalen Karte von European Peacebuilder zu einem gleichberechtigten Zugang zu Wissen bei.

# Wstęp

## Podsumowanie

DiA to projekt międzysektorowy, który poprzez swoją metodologię i partnerstwo zajmował się wzmocnieniem kluczowych kompetencji w ramach Programu Erasmus+ „Uczenie się przez całe życie”;

Poprzez badanie różnorodnych podejść w pokojowej edukacji, takich jak: budowanie pokoju, aktywne obywatelstwo, dialog, rozwiązywanie konfliktów, integracja społeczna itp., projekt przyczynił się do rozwoju metod edukacyjnych, uczących nowych umiejętności, które są innowacjami społecznymi.

Główne wzorce praktyk UE w zakresie budowania pokoju są realizowane w ramach Instrumentu na rzecz Stabilności (IfS). Instrument ten powstał jako odpowiedź Komisji Europejskiej na postulat większego zaangażowania UE – zgodnie z koncepcją wzmocnionego zarządzania – w działania związane z zapobieganiem konfliktom i budowaniem pokoju,

Nowe podejście do sprawowania rządów podkreśla się poprzez umożliwienie lokalnym podmiotom i obywatelom uczestnictwa w kształtowaniu polityki, poprzez poprawę edukacji obywatelskiej dorosłych.

Znalazło to odzwierciedlenie w strategii Europa 2020 oraz w celu Programu Erasmus+, jakim jest wzmocnienie tej edukacji.

Podczas wstępnej oceny potrzeb, w ramach partnerstwa, ustalono różne scenariusze, w których potrzebna jest edukacja na rzecz pokoju. Są to:

A. Konflikty zewnętrzne, mające konsekwencje wewnątrz UE

- radzenie sobie z uchodźcami i konfliktami zbrojnymi w UE i w sąsiedztwie UE (Ukraina, Syria, Libia itd.)

- pomoc w integracji uchodźców (którzy przeżyli traumę) z przyjmującymi ich społecznościami w Europie

- wewnętrzne konflikty w populacji migrantów (np. Turcy vs. Kurdowie).

B. Sprawy wewnętrzne w UE

- pojednanie na Bałkanach (Chorwacja, Macedonia Północna)

- „zamrożony” konflikt na Cyprze

- kwestie dotyczące mniejszości

- ekstremizm polityczny i religijny

- negocjacje dotyczące integracji społecznej między różnymi grupami społecznymi.

C. Wzmocnienie pozycji obywateli UE

- tworzenie nowych przestrzeni dla dialogu między decydentami, a obywatelami

- analizowanie sposobów angażowania grup, które nie uczestniczą w procesie demokratycznym

- tworzenie dialogu między grupami społecznymi i etnicznymi

- tworzenie dialogu między obywatelami UE z różnych krajów, w celu wspierania większej spójności wewnątrz UE.

# Wstęp

## Podsumowanie

Projekt jest skierowany do trenerów/trenerek, nauczycieli/nauczycielek i uczniów/uczennic ze wszystkich sektorów edukacji współdziałających w ramach partnerstwa, dla interesariuszy/interesariuszek i sojuszników/sojuszniczek. Pośrednimi grupami docelowymi są grupy, z którymi pracują partnerzy: Dorośli uczący się i edukatorzy/edukatorki, uchodźcy/uchodźczynie, migranci/migrantki, osoby przesiedlone wewnątrz, dzieci i młodzież wykluczona społecznie, liderzy/liderki młodzieżowe, uczniowie/uczennice, studenci/studentki, kobiety, dziennikarze/dziennikarki, organizacje pozarządowe, władze lokalne, odpowiednie ministerstwa i agencje. Ogólnym celem DiA było zidentyfikowanie głównych obszarów, w których edukacja pokojowa może przyczynić się do pomocy instytucjom edukacji dorosłych w łagodzeniu konfliktów, wspieraniu budowania wspólnoty oraz promowaniu wzajemnego zrozumienia i dialogu społecznego. Może to być zrealizowane poprzez zebranie i omówienie „dobrych praktyk” i metod odzwierciedlających każdy z tych obszarów, a także zachęcenie obywateli/obywatelek, by przekazywać je w swoich społecznościach.

Aby osiągnąć ten cel, w projekcie wyłoniło się 5 głównych rezultatów. Rezultat 1: opracowanie ewaluacji praktyk w zakresie metod pokojowej edukacji w różnych sektorach (młodzież, szkoły, dorośli), w oparciu o wspólnie stworzoną siatkę ewaluacyjną. Rezultat 2: Zorganizowanie dwóch szkoleń dotyczących oddziaływania metod projektu. Podczas szkoleń omówiono zebrane metody, sprawdzono możliwość ich przeniesienia na grunt działań partnerskich organizacji instytucji oraz wdrożono je u siebie. Rezultat 3: Dzięki tym działaniom zebrana została znacząca liczba „dobrych praktyk”, które zostały przedstawione na interaktywnej mapie „Europejskich Budowniczych Pokoju”, funkcjonującej jako baza danych i zestaw narzędzi metodologicznych. Rezultat 4: Powstał europejski eBook na temat edukacji pokojowej dla dorosłych, który jest głównym produktem projektu do rozpowszechniania. Podsumowuje on najistotniejsze metody i zalecenia. W ramach projektu DiA przeprowadzono dwa krótkie, innowacyjne szkolenia z zakresu wspólnego tworzenia produktów i wartości. Współtworzenie zazwyczaj wiąże się z praktycznymi działaniami, w których grupa dzieli się doświadczeniami i bada bezpośrednio możliwe rozwiązania.

# Wstęp

## Podsumowanie

Taka współpraca prowokuje do dyskusji i pozwala na cenne spostrzeżenia. Szkolenia z zakresu oddziaływania to sposób na doskonalenie metodologii pracy edukatorów/edukatorek w określonej grupie i tematyce. Celem tych czterodniowych szkoleń była poprawa nauczania w bardzo konkretnym obszarze. Wreszcie DiA przyczyniła się do równiejszego dostępu do wiedzy, poprzez zebranie praktyk i otwarty do nich dostęp, eBook oraz cyfrową mapę „Europejskich Budowniczych Pokoju”.

# ВСТУП

## Резюме

DiA – це міжсекторальний проект, в рамках якого поєднуються унікальна методологія та діяльність партнерських організацій, що дозволяє вирішувати питання, пов'язані з ключовими компетенціями навчання протягом усього життя. Розглядаючи різноманітність підходів до освіти в галузі миротворчості, таких як розбудова миру, активна громадянська позиція, структурований діалог та врегулювання конфліктів, соціальна інтеграція тощо, наш проект робить внесок у розвиток освітніх методів, що сприяють формуванню нових навичок, що ведуть до соціальних інновацій.

Основні моделі практичної діяльності ЄС у галузі розбудови миру викладено у програмі "Інструмент стабільності" (IfS). Цей інструмент був задуманий як відповідь Європейської комісії на вимоги активнішої участі ЄС у діяльності щодо запобігання конфліктам та розбудові миру, відповідно до поняття підвищення ефективності управління.

Цей підхід до управління передбачає розширення можливостей місцевих організацій та громадян у формуванні політики шляхом удосконалення громадянської освіти дорослих, що відображено у стратегії "Європа 2020" та в цілях програми "Еразмус+" щодо розвитку освіти дорослих.

Попередня оцінка потреб, проведена партнерами проекту, виявила різні ситуації, в яких потрібна освіта в галузі миру:

А. Зовнішні конфлікти із наслідками всередині ЄС

- Вирішення проблеми біженців та військових конфліктів у ЄС Сусідні країни (Україна, Сирія, Лівія тощо)
- Допомога в інтеграції постраждалих біженців до приймаючих спільнот у Європі
- Перенесені конфлікти серед мігрантів (наприклад, турки проти курдів)

В. Внутрішні у межах ЄС

- Примирення на Балканах (Хорватія, Північна Македонія)
- заморожений конфлікт на Кіпрі
- Проблеми меншин
- Політичний та релігійний екстремізм
- Переговори щодо соціальної інтеграції між різними соціальними групами

С. Розширення прав та можливостей громадян ЄС

- Створення нових просторів для діалогу між особами, що приймають рішення, та громадянами
  - Аналіз шляхів залучення груп, що користуються перевагами демократії
  - Створення діалогу між соціальними та етнічними групами
  - Створення діалогу між громадянами ЄС у різних країнах для підтримки сильнішої згуртованості всередині ЄС
- Проект орієнтований на тренерів, викладачів та слухачів у всіх секторах освіти, співробітників та учнів у рамках партнерства, зацікавлених сторін та асоційованих партнерів.

# ВСТУП

## Резюме

Непрямі цільові групи – це звичайні групи, з якими працюють партнери:

Дорослі слухачі та викладачі, біженці та мігранти, жінки-біженки, соціально ізольовані діти та молодь, ВПО, молодіжні лідери, студенти, жінки, НУО, журналісти, місцева влада, відповідні міністерства та відомства.

Загальна мета DiA полягає у визначенні основних областей, в яких освіта в інтересах миру може зробити свій внесок у допомогу навчальним закладам для дорослих у пом'якшенні конфліктів, допоможе підтримати створення спільнот та сприятиме взаєморозумінню та соціальному діалогу, роблячи громадян будівельниками мостів у своїх спільнотах, а також зібрати та обговорити ефективні практики та методи, що відображають кожну з цих областей. Досягнення цієї головної мети реалізації проекту призведе до 5 основних результатів.

Результат 1: розробка ефективної оцінки методів виховання у дусі світу у різних секторах (молодь, школи, дорослі) з урахуванням загальноприйнятої системи оцінки.

Результат 2: організація двох тренінгів щодо оцінки ефективності. У ході тренінгів обговорювалися зібрані методи, перевірялася їхня трансферабельність, після чого методи впроваджувалися за межами проекту.

Результат 3: Оцінка практик та два тренінги дозволили виявити велику

кількість методик, які зібрані та представлені на інтерактивній карті європейських миротворців, що функціонує як база даних та методичний інструментарій.

Результат 4: Європейська електронна книга з освіти з питань миру для дорослих. Ця електронна книга є основним продуктом проекту з поширення інформації. У ній узагальнено найбільш актуальні інтелектуальні методи, рекомендації та матеріали.

DiA провела два спільні короткі інноваційні тренінги з оцінки ефективності спільної творчості. Со-творчість зазвичай включає у собі практичну діяльність, у ході якої група колег ділиться досвідом і досліджує потенційні рішення на практиці.

Така співпраця провокує дискусію та створює цінні ідеї. Тренінги підвищення ефективності - це спосіб швидко поліпшити методику роботи фахівців у конкретній групі/темі. Мета цих чотириденних програм – швидко покращити викладання у дуже конкретній галузі.

Нарешті, DiA своєю колекцією практик у відкритому доступі, електронною книгою та цифровою картою European Peacebuilder сприяє більш рівному доступу до знань.

# ВОВЕД

## Резиме

ДИА е меѓусекторски проект кој се однесува на пресекот на клучните компетенции на доживотното учење преку неговата методологија и партнерство. Преку истражување на разновидноста на пристапите на мировното образование како што се градење на мирот, активно граѓанство, структуриран дијалог и разрешување конфликти, социјално вклучување итн., нашиот проект придонесува за развој на образовни методи преку кои се изучуваат нови вештини кои водат кон социјални иновации.

Главните обрасци на практиките за градење мир на ЕУ се следат во Инструментот за стабилност (ИФС). Овој инструмент беше замислен како одговор на Комисиите на барањата за поголема вклученост на ЕУ во активностите за спречување конфликти и за градење мир, следејќи ја идејата за подобро владеење.

Пристапот на владеење е подвлечен преку оснажување на локалните актери и граѓаните да учествуваат во креирањето политики преку подобрување на граѓанското образование за возрасни, како што се гледа во стратегијата Европа 2020 и во рамките на целта Еразмус + за зајакнување на граѓанското образование за возрасни.

Претходната проценка на потребите за партнерството пронајде различни сценарија каде што е потребно мировно образование:

А. Надворешни конфликти, со

последници внатре во ЕУ

– Справување со бегалците и воените конфликти во соседството на ЕУ (Украина, Сирија, Либија итн.)

– Помош во интегрирањето на трауматизираните бегалци во општествата на државите на прием во Европа

– Увезени конфликти кај мигрантското население (како Турци наспроти Курди)

Б. Внатрешни конфликти во ЕУ

– Помирување на Балканот (Хрватска, Северна Македонија)

– Замрзнатиот конфликт на Кипар

– Малцински прашања

– Политички и верски екстремизам

– Преговарање за социјална интеграција помеѓу различни општествени групи

В. Оснажување на граѓаните на ЕУ

– Создавање нови простори за дијалог меѓу носителите на одлуки и граѓаните

– Анализирање како да се вклучат групите кои го овозможуваат демократскиот процес

– Создавање дијалог меѓу социјалните и етничките групи

– Создавање дијалог меѓу граѓаните на ЕУ во различни земји за поддршка на посилна кохезија во рамките на ЕУ

Проектот е насочен кон обучувачите, наставниците и учениците во сите образовни сектори, персоналот и учениците во партнерството, заинтересираните страни и придружните партнери.

Индириктните целни групи се вообичаените групи со коишто работат партнерите:

# ВОВЕД

## Резиме

Возрасни ученици и едукатори, бегалци и мигранти, жени-бегалци, општествено исклучени деца и млади луѓе, внатрешно раселени лица, младински лидери, студенти, жени, невладини организации, новинари, локални власти, релевантни министерства и агенции.

Општата цел на ДИА е да ги идентификува главните области каде што мировното образование може да придонесе за да им помогне на институциите за образование на возрасни да ги ублажат конфликтите, да помогнат во поддршката на градењето на заедницата и да се поттикне меѓусебното разбирање и социјалниот дијалог преку претворање на граѓаните во градители на мостови во нивните заедници, како и да се приберат и да се дискутира за паметните практики и методи кои ја одразуваат секоја од овие области. За да се постигне оваа главна цел, фазата на имплементација на проектот ќе доведе до 5 главни резултати.

Резултат 1: Изработка на оценувањето на паметни практики за методите на мировно образование во различни сектори (млади, училишта, возрасни) врз основа на општо одобрена мрежа за оценување.

Резултат 2: Организација на две обуки за влијание. За време на обуките беше дискутирано за собраните методи, беше тестирана нивната преносливост и методите беа имплементирани надвор од проектот.

Резултат 3: Преку оценката на паметните практики и на двете обуки доведоа до беа препознаени голем број практики, кои се собрани и претставени во интерактивна мапа на Европски градители на мирот, која функционира како база на податоци и алатка за методи.

Резултат 4: Европска електронска книга за мировно образование за возрасни. Електронската книга е главниот производ за дисеминација на проектот. Во неа се сумирани најрелевантните паметни методи, препораки и придонеси.

ДИА спроведе две заеднички кратки иновативни обуки за влијанието на ко-создавањето. Ко-создавањето обично вклучува практични активности во кои група врсници ги изразуваат искуствата и ги истражуваат потенцијалните решенија на опиплив начин.

Преку ваквиот начин на соработка (соработување) се поттикнува дискусијата и се доаѓа до вредни сознанија. Обуките за влијание се начин за брзо подобрување на методологијата на едукаторите во одредена група/тема. Целта на овие четиридневни програми е да се подобри брзото предавање во многу специфична област.

Конечно, ДИА со својата збирка на практики со отворен пристап, електронската книга и дигиталната карта на Европски градители на мирот придонесува за поеднаков пристап до знаењето.

# Uvod

## Sažetak

### Dijalog u cjeloživotnom obrazovanju

DiA je međusektorski projekt koji se bavi presijecanjem ključnih kompetencija cjeloživotnog učenja, koristeći posebnu metodologiju i partnerstva. Istražujući raznovrsne pristupe obrazovanju za mir, kao što je izgradnja mira, aktivno građanstvo, strukturirani dijalog, rješavanje sukoba, socijalna inkluzija, itd., projekt doprinosi razvoju edukacijskih metoda za stjecanje novih vještina koje vode društvenim inovacijama.

Najvažniji obrasci EU praksi u izgradnji mira sadržani su u Instrumentu koji doprinosi stabilnosti i miru (IcSP). Taj instrument zamišljen je kao odgovor Komisije na zahtjeve za snažnijim uključivanjem EU u prevenciju sukoba i izgradnju mira. Glavni princip Instrumenta je osnaživanje lokanih aktera i građana za sudjelovanje u kreiranju politika koje unaprjeđuju građansko obrazovanje za odrasle, u skladu s ciljevima Strategije Europa 2020 i Erasmus+ programa.

Procjena potreba unutar Instrumenta detektirala je više scenarija u kojima je potrebno obrazovanje za mir:

#### A. Vanjski sukobi s implikacijama za EU

- Postupanje s izbjeglicama i vojnim sukobima unutar EU susjedstva (Ukrajina, Sirija, Libija, itd.)
- Integracija traumatiziranih izbjeglica u društva zemalja primateljica unutar EU
- Importirani sukobi unutar migrantske populacije (npr. sukob između Turaka i Kurda)

#### B. Sukobi unutar EU

- Pomirenje na Balkanu (Hrvatska, Sjeverna Makedonija)
- Zamrznuti sukob na Cipru
- Manjinska pitanja
- Politički i religijski ekstremizam
- Pregovaranje o socijalnoj integraciji između različitih društvenih skupina

#### C. Osnaživanje EU građana

- Kreiranje novog prostora za dijalog između donositelja odluka i građana
- Uključivanje svih skupina u demokratski proces
- Kreiranje dijaloga između društvenih i etničkih skupina

Ciljane skupine projekta su predavači, profesori i studenti u svim obrazovnim sektorima, djelatnici i studenti unutar partnerstva, dionici i svi zainteresirani partneri.

Neizravne ciljane skupine su: obrazovni djelatnici i studenti unutar obrazovanja za odrasle, izbjeglice i migranti, žene izbjeglice, socijalno isključena djeca i mladi, interno raseljene osobe, mladi lideri, studenti, žene, nevladine organizacije, novinari, lokalne vlasti, relevantna ministarstva i agencije.

Glavni cilj DiA projekta je identificirati najvažnija područja u kojima obrazovanje za mir može doprinijeti ublažavanju sukoba, podržati izgradnju zajednice i njegovati međusobno razumijevanje i društveni dijalog, tako što građane pretvara u graditelje mostova u njihovim zajednicama, ujedno prikupljajući i raspravljajući pametne prakse i metode u tim područjima. Implementacijska faza projekta vodila je do 5 glavnih rezultata.

# Uvod

## Sažetak

Rezultat 1: Razrada evaluacije pametnih praksi i metoda obrazovanja za mir unutar različitih sektora (mladi, škole, odrasli), utemeljena na zajednički odobrenoj evaluacijskoj mreži.

Rezultat 2: Organizacija dva „impact“ treninga tijekom kojih se raspravljalo o prikupljenim metodama i njihovoj primjenjivosti te mogućnosti prijenosa na druga područja.

Rezultat 3: Evaluacija i treninzi doveli su do identifikacije velikog broja praksi predstavljenih u interaktivnoj karti Europskih graditelja mira, koja funkcionira kao baza podataka i metodološki alat.

Rezultat 4: Europska eKnjiga o obrazovanju odraslih za mir, koja je glavni proizvod projekta namijenjen dijeljenju. Unutar eKnjige sažete su najvažnije pametne metode i preporuke.

Tijekom dva kratka inovativna „impact“ treninga sudionici su iznijeli svoja iskustva i razmatrali potencijalna rješenja utemeljena na vlastitim iskustvima i suradnji unutar grupe. Takav vid suradnje potiče raspravu i dovodi do vrijednih uvida i relativno brzog unaprjeđenja metodologije unutar određenog područja.

Naposljetku, otvorenim pristupom praksama, eKnjigom te digitalnom kartom Europskih graditelja mira, DiA doprinosi i nastojanjima za jednakim pristupom znanju.

# εισαγωγή

## περίληψη

Το DiA είναι ένα διατομεακό πρόγραμμα που ορίζει τη διασταύρωση των βασικών ικανοτήτων της Δια Βίου Μάθησης μέσω της μεθοδολογίας και της συνεργασίας του. Διερευνώντας την ποικιλομορφία των προσεγγίσεων της εκπαίδευσης για την ειρήνη, όπως η οικοδόμηση της ειρήνης, η ενεργός συμμετοχή του πολίτη, ο δομημένος διάλογος και η επίλυση συγκρούσεων, η κοινωνική ένταξη κ.λπ., το έργο μας συμβάλλει στην ανάπτυξη εκπαιδευτικών μεθόδων διδασκαλίας νέων δεξιοτήτων που οδηγούν στην κοινωνική καινοτομία.

Τα κύρια πρότυπα των πρακτικών οικοδόμησης της ειρήνης της ΕΕ που ακολουθούνται στο Μέσο Σταθερότητας (IfS). Το μέσο αυτό επινοήθηκε ως η απάντηση της Επιτροπής στις απαιτήσεις της μεγαλύτερης συμμετοχής της ΕΕ στις δραστηριότητες πρόληψης των συγκρούσεων και οικοδόμησης της ειρήνης, ακολουθώντας την έννοια της αυξημένης διακυβέρνησης.

Η προσέγγιση της διακυβέρνησης υπογραμμίζεται με την ενδυνάμωση των τοπικών παραγόντων και των πολιτών να συμμετέχουν στη χάραξη πολιτικής βελτιώνοντας την αγωγή του πολίτη ενηλίκων, όπως αντικατοπτρίζεται στη στρατηγική " Ευρώπη 2020" και στο πλαίσιο του στόχου Erasmus+ για την ενίσχυση της αγωγής του πολίτη για ενήλικες.

Η προαξιολόγηση των αναγκών Στη σύμπραξη, βρέθηκαν διάφορα σενάρια, όπου απαιτείται εκπαίδευση για την ειρήνη:

A. Εξωτερικές συγκρούσεις, με επιπτώσεις στο εσωτερικό της Ε.Ε

- Αντιμετώπιση προσφύγων και στρατιωτικών συγκρούσεων στην ΕΕ; Γειτονιά (Ουκρανία, Συρία, Λιβύη κ.λπ.)
- Βοηθώντας στην ενσωμάτωση των τραυματισμένων προσφύγων στις κοινωνίες υποδοχής στην Ευρώπη
- Εισαγόμενες συγκρούσεις στον πληθυσμό μεταναστών (όπως Τούρκοι εναντίον Κούρδων)

B. Εσωτερική εντός της Ε.Ε

- Συμφιλίωση στα Βαλκάνια (Κροατία, Βόρεια Μακεδονία)
- η παγωμένη σύγκρουση για την Κύπρο
- Θέματα μειονότητας
- Πολιτικός και θρησκευτικός εξτρεμισμός
- Διαπραγμάτευση κοινωνικής ένταξης μεταξύ διαφορετικών κοινωνικών ομάδων

Γ. Ενδυνάμωση των πολιτών της Ε.Ε

- Δημιουργία νέων χώρων διαλόγου μεταξύ υπευθύνων λήψης αποφάσεων και πολιτών
- Ανάλυση του τρόπου συμμετοχής των ομάδων που επιτυγχάνουν τη δημοκρατική διαδικασία
- Δημιουργία διαλόγου μεταξύ κοινωνικών και εθνοτικών ομάδων
- Δημιουργία διαλόγου μεταξύ πολιτών της ΕΕ σε διάφορες χώρες για την υποστήριξη μιας ισχυρότερης συνοχής εντός της ΕΕ

Το πρόγραμμα στοχεύει στον εκπαιδευτή, τον δάσκαλο και τον εκπαιδευόμενο σε όλους τους τομείς της εκπαίδευσης, το προσωπικό και τους εκπαιδευόμενους εντός της εταιρικής σχέσης, τα ενδιαφερόμενα μέρη και τους συνδεδεμένους εταίρους.

# εισαγωγή

## περίληψη

Οι έμμεσες ομάδες-στόχοι είναι οι συνήθεις ομάδες, οι εταίροι συνεργάζονται με:

Ενήλικες εκπαιδευόμενοι και εκπαιδευτικοί, πρόσφυγες και μετανάστες, γυναίκες πρόσφυγες, κοινωνικά αποκλεισμένα παιδιά και νέοι, εκτοπισμένοι, ηγέτες νέων, φοιτητές, γυναίκες, ΜΚΟ, δημοσιογράφοι, τοπικές αρχές, φοιτητές, αρμόδια υπουργεία και φορείς.

Ο γενικός στόχος του DiA είναι να προσδιορίσει τους κύριους τομείς στους οποίους η εκπαίδευση για την ειρήνη μπορεί να συμβάλει στη βοήθεια των ιδρυμάτων εκπαίδευσης ενηλίκων στον μετριασμό των συγκρούσεων, στη στήριξη της οικοδόμησης της κοινότητας και στην προώθηση της αμοιβαίας κατανόησης και του κοινωνικού διαλόγου, μετατρέποντας τους πολίτες σε γεφυροποιούς στις κοινότητές τους και στη συγκέντρωση και συζήτηση έξυπνων πρακτικών και μεθόδων που αντικατοπτρίζουν κάθε έναν από αυτούς τους τομείς. Προκειμένου να επιτευχθεί αυτός ο κύριος στόχος, η φάση υλοποίησης του έργου θα οδηγήσει σε 5 κύρια αποτελέσματα.

.Αποτέλεσμα 1: εκπόνηση αξιολογήσεων έξυπνης πρακτικής για μεθόδους εκπαίδευσης για την ειρήνη στους διάφορους τομείς (νεολαία, σχολεία, ενήλικες) με βάση ένα κοινά εγκεκριμένο πλέγμα αξιολόγησης.

Αποτέλεσμα 2: Οργάνωση 2 Εκπαιδεύσεων . Κατά τη διάρκεια των εκπαιδεύσεων συζητήθηκαν οι μέθοδοι που συλλέχθηκαν,

δοκιμάστηκε η δυνατότητα μεταφοράς τους και οι μέθοδοι που εφαρμόστηκαν εκτός του προγράμματος.

Αποτέλεσμα 3: Η αξιολόγηση έξυπνων πρακτικών και οι δύο εκπαιδεύσεις οδήγησαν στον εντοπισμό μεγάλου αριθμού πρακτικών, οι οποίες συγκεντρώνονται και παρουσιάζονται σε έναν διαδραστικό χάρτη των Ευρωπαϊών Ειρηνευτών, που λειτουργεί ως βάση δεδομένων και εργαλειοθήκη μεθόδων

Αποτέλεσμα 4: Ένα Ευρωπαϊκό ηλεκτρονικό βιβλίο για την εκπαίδευση για την ειρήνη για ενήλικες. Το eBook είναι το κύριο προϊόν διάδοσης του προγράμματος. Συνοψίζει τις πιο σχετικές έξυπνες μεθόδους, συστάσεις και εισροές.

Το πρόγραμμα DiA υλοποίησε δύο κοινές σύντομες καινοτόμες εκπαιδευτικές επιδράσεις συν-δημιουργίας. Η συν-δημιουργία περιλαμβάνει συνήθως πρακτικές δραστηριότητες στις οποίες μια ομάδα συνομηλίκων εκφράζει εμπειρίες και διερευνά πιθανές λύσεις με απτό τρόπο.

Η συνεργασία με αυτόν τον τρόπο προκαλεί συζήτηση και δημιουργεί πολύτιμες ιδέες. Οι εκπαιδευτικές επιδράσεις είναι ένας τρόπος για τη γρήγορη βελτίωση της μεθοδολογίας των εκπαιδευτικών σε μια συγκεκριμένη ομάδα/θέμα. Στόχος αυτών των τετραήμερων προγραμμάτων είναι η γρήγορη βελτίωση της διδασκαλίας σε έναν πολύ συγκεκριμένο τομέα.

Τέλος, το πρόγραμμα DiA συμβάλλει με τη συλλογή των πρακτικών, το eBook και τον ψηφιακό χάρτη "European Peacebuilder" για μια πιο ισότιμη πρόσβαση στη γνώση

# CHAPTER 2

# PRACTICES

*Loesje*

**understanding**

**is**

**free of charge**

# ASSESSMENT GRID

**CONFLICT**

**TRANSLATOR  
REQUIRED**

*Loesje*

# A

## 1. Checklist for Educational Smart Practice Teaching on community based peace- and dialogue building and Conflict Mitigation – Quantitative assessment

The method must reach at least half of the indicators in order to be further qualitatively assessed in part B.

Please note the DiA definition of the key concepts:

### DEFINITION:

- **Peace building** is a non-violence process leading to conflict resolution and peaceful coexistence
- **Community building** is a process of dialogue and sense of community, building trust. It is rather an internal process, on local level
- **Social dialog** is a process between partners listening and negotiation trust and understanding focused on collaboration
- **Conflict management** is a process where we are avoiding the negative aspect of the conflict and support the positive. It is a process of rationalising the conflict from the psychological side and to create consent

Tick Yes / No

ESSENTIAL FORMAL REQUIREMENTS	YES	NO
The profile of suitable participants is clear		
The direct and indirect Target audience is defined		
The necessary resources, methods and materials are defined		
All sources are cited ; copyrighted material, if used, is identified and used with clear permission		
DIDACTIC TRANSPOSITION. INDICATORS.		
A dialogue and collaboration enhancing approach was chosen		
The learning goals are clear		
An mediation and conflict mitigation process is drafted		
A safe learning environment is created		
The results had been shared to the community		
Is there an evidence that the learning goals had been reached?		
PEACEBUILDING ASPECTS OF METHOD. INDICATORS.		

The practice stimulated meaningful discussion between the learners		
The approach is suitable for the participants (e.g. age groups, education background...) and helps to connect at least two communities in conflict		
The practice has an outreach to the communities in conflict and helps them to adapt or co-create solutions		
The practice stimulates reflections on conflicts, but keeping the participant in a safe space		
The practice is offering the participants solutions and alternatives.		
<b>FORMAL QUALITY OF THE SOCIAL DIALOG INDICATORS</b>		
The practice is stimulating communication between different groups (listening, talking, reflecting, exchange)		
The practice is suitable to create discussion on change		
There is a careful selection of resources stimulating the learner to engage in the learning process		
The practice contains a negotiation process, which leads to mutual dialog		
<b>FORMAL QUALITY OF THE CONFLICT MANAGEMENT INDICATORS</b>		
The practice is avoiding negative aspects and is rationalizing the conflict		
The practice contains a process enabling compromise and consent		
The practice is aimed towards a mutual understanding and respect		
The practice is concentrating on positive commonalities instead of differences		
<b>DISSEMINATION AND IMPACT</b>		
The practice has a process to transfer results into the everyday life of the learners		
The practice and its results is shared to a wider audience		
Tools are used to measure the impact of the practice		
The practice is easy reproducible by the participant/students		
<b>TOTAL SCORE: /27</b>		

# B

Qualitative Assessment – just to be filled if the practice reached half the indicators in section A.

Part I. General information					
Name of the organization					
Number evaluation sheet					
1. Name of the practice					
2. When was the practice first used?					
3. How often was the practice applied?	<ul style="list-style-type: none"> <li>⤴ More then 10 times</li> <li>⤴ From 5 to 10 times</li> <li>⤴ From 2 to 4 times</li> <li>⤴ Only once</li> </ul>	<table border="1"> <tr> <td style="background-color: #00AEEF; color: white; text-align: center;"><b>Points*</b></td> </tr> <tr> <td style="text-align: center;">.....</td> </tr> </table>		<b>Points*</b>	.....
<b>Points*</b>					
.....					
4. Geographical coverage of the practice – for which audiences can you use it?	<ul style="list-style-type: none"> <li>● Local</li> <li>● Regional</li> <li>● National</li> <li>● International</li> </ul>				
5. How many organisations are using the practice?  Please describe shortly how other organisations might adapt the practice (if any)					
6. Which kind of institutions perform the practice?	<ul style="list-style-type: none"> <li>● From the governmental sector</li> <li>● From the private sector</li> <li>● From the non-governmental sector</li> <li>● Other:</li> </ul>				
7. Learning Goals of the practice					
8. Target group	1)	2)	3)		

9. Number of learners with this practice	
10. Which aspects of the practice have been used before/after in other context?	<p>1) Context: Aspect used:</p> <p>2) Context: Aspect used:</p>

Part II. Core information		Points
1. How do you ensure that concrete solutions are created?		**
2. How do you stimulate a mutual dialogue process? How do you facilitate discussions?		**
3. How do you involve your participants in applying the solutions and conclusions in their community/peer group and their everyday life?		**
4. How do you avoid negative aspects and rationalize the conflicts?		**
5. How would you describe the motivation of the participants?		**
6. To which age range do the participants belong? Please write the number of each group if it is possible.	<p>▲ Under 21 years old</p> <p>▲ 21 – 60</p> <p>▲ 61 – 67</p> <p>▲ Over 67</p>	****
7. How do you secure a safe space for exchange?		**
8. In which way does the practice have impact on the participants regarding following aspects:	<p>a) Peacebuilding .....</p> <p>.....</p> <p>b) Community Building</p>	*****

	<p>.....</p> <p>.....</p> <p>c) Social Dialog</p> <p>.....</p> <p>.....</p> <p>d) Conflict Management and Mitigation</p> <p>.....</p> <p>.....</p> <p>e) Another .....</p> <p>.....</p>	
9. How does the preparation of the practice look like? Do you use f. e. fixed curricula or non-formal planning?		**
10. How does the documentation of the results look like?		**
11. Which effects using the practice can you notice?	<p>A) on the community</p> <p>.....</p> <p>B) on the learner</p> <p>.....</p>	*****
12. When are the first results/ effects noticeable?		**
13. How is the method transferable to other education sectors?		**
14. How innovative is the method?	<p>4) Very</p> <p>3) Quite</p> <p>2) Just so</p> <p>1) Not really</p> <p>0) Not at all</p>	***
15. What makes the practice innovative or what has to be added?		**
16. How does the community learn about the practice?		**
17. What kind of assessment process do/ did you use in order to follow the impact of the practice and secure that learning goals are reached?		

18. SWOT analyze	Strengths	Weaknesses	Opportunities	Threats
Points for SWOT**	**	**	**	**

19. Describe a success story	
	** ..... ..... ..... ..... .....

Sum of all points	
-------------------	--

Place for notices and observed problems & aspects .....

.....  
**Dialogue in Adult Education**  
.....  
.....

# PEACE BUILDING

**Peace is**

**the**

**blossom of**

**Tolerance**

*Loesje*

# GLOBAL VILLAGE AND DROP THE PEACE

Students will work on facilitating dialogue and reflecting on what a democratic culture is, through the design of a democratic global village in which present and future members of a community will live.

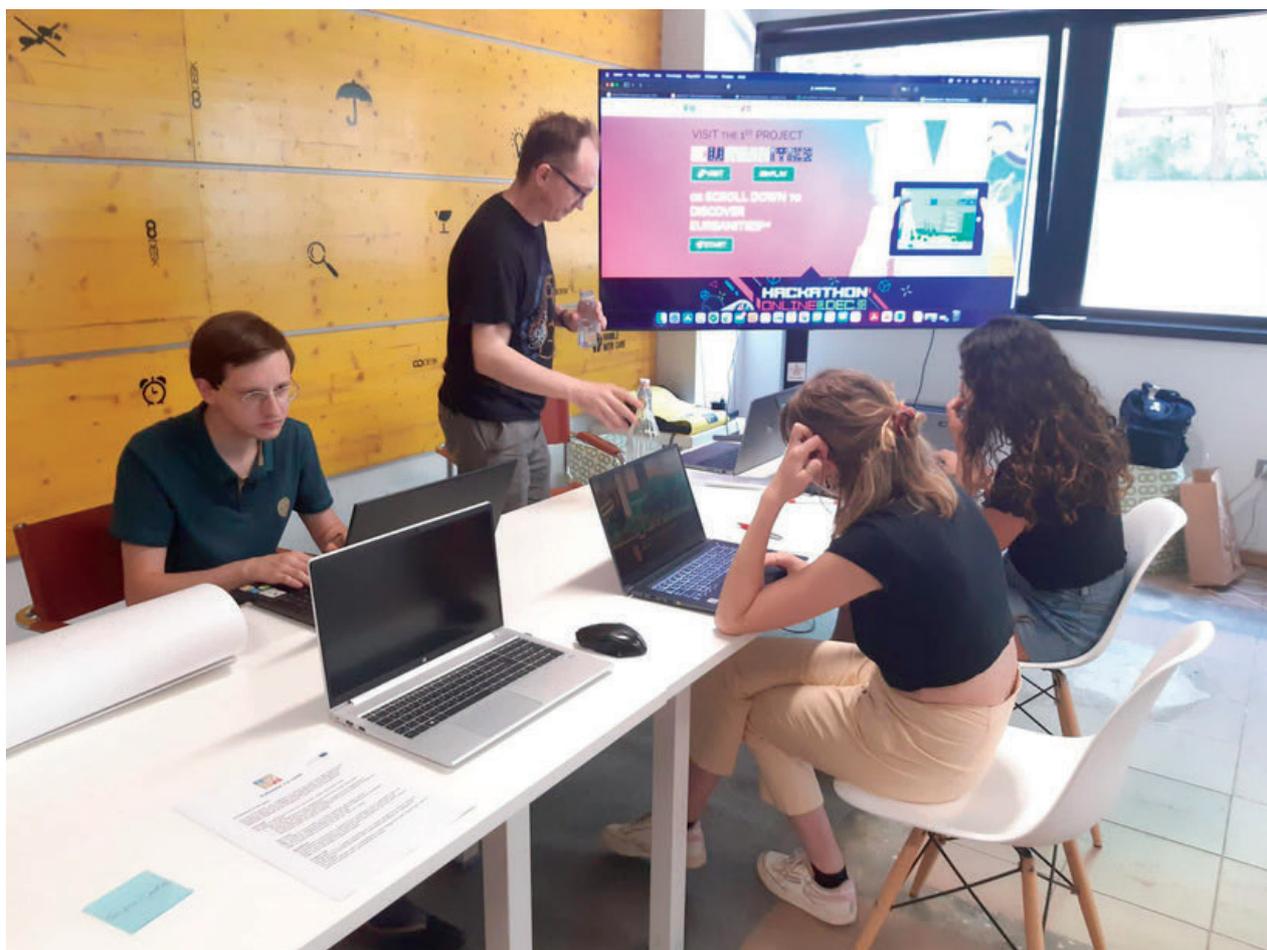
## CONTEXT

Student workshops

Area: Peacebuilding

Target Groups: Youth

<https://crossingborders.dk/>



## AIMS

Students are divided into different groups. Each group discusses the concept, values and challenges of building a democratic society. Then, they design a democratic global village which must include all the necessary cultural, religious, social, political, economic, financial and educational facilities placed in the most democratic manner possible. After 1 hour, they have to make a presentation, going through the different points.

## DIALOGUE PROCESS

Everyone is encouraged to participate in creating the peace village.

## KNOWLEDGE TRANSFER

The participants question societal everyday life. are encouraged to structures in their

## SAFE SPACE

Through ongoing communication, the supervision of a staff member who can help with conflict management and creating a safe space where participants can openly share their thoughts and voice their opinions. A debriefing will take place after the activity. The following questions will be answered and discussed: Were there any conflicts when designing the global peace village? How did you deal with these conflicts?

## IMPACT

The participants get to create what they think is a fair, equal and just society with environmental, cultural, religious, social, political, economic, financial and educational facilities.

Thinking about the most peaceful and functioning society imaginable will help the participants see and reflect upon assets and flaws in the current societal system.

The participants have to present and document the results in front of the rest of the group when the activity is over.

## DOCUMENTATION AND TRANSFER

The activity can be implemented in different settings and with different target groups. A room or a section of a big room, colour markers, paper and lego bricks to build the village are needed for the activity.

Participants are more aware of the assets and flaws of current societal systems and reflect on what could be done in order to improve it

## SUCCESS STORY

You have a 25 square kilometre piece of land with a river flowing through it from south to north. There is enough rain and the land is fertile. The climate is temperate with an average of 25 degrees Celsius in the summer and 15 degree Celsius in the winter. There is plenty of sun and sufficient wind. There is small forest in the southern part of the territory and some hills to the north. This piece of land is rich in strategic mineral resources such as oil, gas, and uranium. The livestock resource consists mainly of dairy and wild animals. The population is 500 inhabitants, who are Muslim, Jewish, Christian, Hindu, and Buddhist, while the remaining cultural groups practice indigenous beliefs. Each cultural group has its own distinguished language and tradition. Building materials: A room or a section of a big room Colour markers Lego bricks to build the village

# PEACE STUDIES (CENTRE FOR PEACE STUDIES)

Peace studies is a one year informal education program by the Centre for Peace Studies and Mirta, Zagreb, open to all interested citizens. The studies are interdisciplinary, with the aim of creating educational, research and political potential for nonviolent social development. The curriculum relies on relevant theories and practices, aiming at understanding of the root causes of the conflict, developing approaches for conflict resolution and preventing human rights violations, and building inclusive, nonviolent social systems. Trainers and lecturers include both academics and practitioners (NGO activists). The program is ongoing since 1997.

**Area: Peacebuilding**

**Target Groups: Adult Education,  
Citizens,**

<https://www.cms.hr/en/mirovni-studiji>



## CONTEXT

Adult education for peace and nonviolence.

## AIMS

Understanding of the root causes of the conflict, developing approaches for conflict resolution and human rights violations, and building inclusive, nonviolent social systems.

## DIALOGUE PROCESS

By creating educational, research and political potential for nonviolent social development.

## KNOWLEDGE TRANSFER

Participants are enrolled in the studies which give them theoretical and practical knowledge on peacebuilding and nonviolent society development.

## SAFE SPACE

The project is a non-formal education institution, therefore it is in itself a safe space.

## IMPACT

All of the above is impacted by providing interdisciplinary studies on peace and nonviolence.

Communities are involved by new participants enrolling in the studies every year.

## DOCUMENTATION AND TRANSFER

Studies can be easily established virtually anywhere where there are NGOs and available trainers and academics.

Both community and learners benefit from the studies' program, especially from theories and practices aimed at developing approaches for conflict resolution and preventing human rights violations

## SUCCESS STORY

The greatest impact of the studies is an ongoing (since 1997) annual enrolment and non-formal education of persons from different background, but mostly teachers, activists and students, who are encouraged and motivated to to actively contribute to building a democratic and nonviolent society.

# IMAGINE PROJECT

Imagine' is an Educational Program on Anti-racism Education/ Education for a Culture of Peace launched in October 2017, after many months of efforts and with the agreement of the leaders of the two communities on the island.

## CONTEXT

This practice is used in the island of Cyprus that there is an ongoing conflict between the north part and the south part of the island.

**Area: Peacebuilding**

**Target Groups: Youth, students, non-formal**

<https://www.ahdr.info/peace-education>



Communities did not interact with each other for many years and now it is given the chance to younger generations to meet each other on an educational environment and built new relations with each other,

## AIMS

The program aims to increase contact between the two communities in Cyprus and promotes peace, understanding and anti-racism on the island in the context of a holistic understanding of a Culture of Peace and Non-Violence inspired by UN documents, resolutions and plans of action.

The program also aims to decentralize and reach rural areas in the island which have fewer opportunities to engage in activities that bring members of the two communities together. Participation to the project is completely voluntary and free-of-charge. The project is based on a step-by-step approach, and the methodology employed in the workshops is adapted to different age groups and educational levels.

## DIALOGUE PROCESS

Trainers visit classes interested in participating in the bi-communal activities and create safe spaces for discussion about stereotypes, discrimination and racism as components of the prevailing culture of violence and also facilitate experiential activities exploring these concepts. An important aspect of this activity is also to prepare students for contact with fellow students from the other community. At a second stage, classes from the two communities are paired and asked to choose between two options of activities at the Home for Cooperation in the buffer zone:

1. "Visit at the Home for Cooperation and Anti-racist Workshop",

where students in mixed groups engage in experiential activities related to anti-racism under the umbrella of Education for a Culture of Peace; or 2. Sports activities with NGO Peace Players Cyprus, where students develop skills for teamwork, tolerance and trust through sports activities.

## KNOWLEDGE TRANSFER

Interested groups of students have the option to further their participation and build on their established contact by taking part in sustainability actions, educational walks in Nicosia or study visits across the island. The sustainability workshops which are offered to primary, lower secondary and upper secondary educational levels in the form of both monocommunal and bicommunal workshops, include a diverse range of activities such as cooking, crafts, stencil-making, drama and photography. A preparatory mono-communal workshop is held for groups interested in taking part in educational walks of Nicosia and/or study visits. The options of participating in educational walks or study visits are provided to lower and upper secondary school educational level. The Nicosia walks provide an option for students, who have previously met, to explore and gain knowledge about the diversity of the walled city in addition to historical, social and cultural aspects of particular sites/monuments by taking part in an interactive tour across the divide. Similar to the Nicosia walks, the study visits offer an option to visit and learn about various significant locations across the divide.

## SAFE SPACE

Non formal education trainers help participants with a variety of activities to create a safe space to the participants. an example is that at the first activities we avoid physical touch with the students. Another important element is the use of 3 languages in the class, Greek, Turkish and English, so everyone can understand and feel safe on their native language.

## IMPACT

a) Peace building -> many stereotypes break while making the activities

b) community building -> participants meet each other and make strong friendships, learn each others narrations, built connections,

As per 2020, 5091 students, accompanied by 582 teachers were trained in the Imagine Project. Another 340 teachers were trained in Peace Education both mono-communally and bi-communally and another 92 head teachers participated in the 'Imagine' Head Teachers conference.

## DOCUMENTATION AND TRANSFER

Within the scope of Imagine, the first Head Teachers Conference was held in 2019. The bicommunal conference, which the leaders of both communities also attended, provided head teachers with a platform to interact with other school leaders, exchange opinions and ideas about practices and further enhance skills and knowledge on how to develop democratic cultures.

The 'Imagine' project has systematically been mentioned in the United Nations Secretary General reports since its initiation where it has received recognition and appraisal.

The 'Imagine' Project is implemented by the Association for Historical Dialogue and Research and the Home for Cooperation under the auspices of the Bicommunal Technical Committee on Education and is funded by the Federal Foreign Office of the Republic of Germany. The project is also supported by the United Nations Peacekeeping Force in Cyprus (UNFICYP) and the UN Office of the Special Advisor (OASG).

## SUCCESS STORY

Communication between the two communities of Cyprus is essential. By doing this project to young people and meeting each other for the first time gives them the space to make friendships and connections. By the end of the activities participants meet each other in other events, on their free time or even online. This is a success story as the walls from both communities are braking down



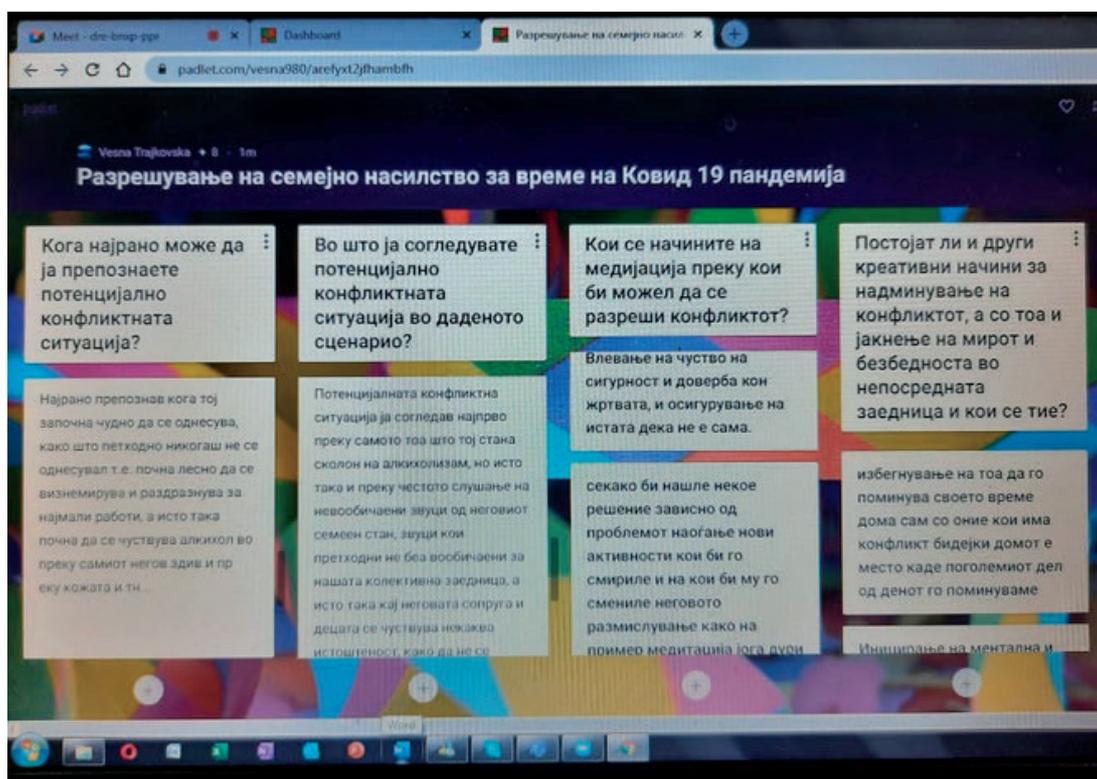
# RESOLVING DOMESTIC VIOLENCE DURING COVID 19 PANDEMICS

In the first 10 minutes, the teacher explains the scenario in which there is a situation of domestic violence in a collective housing facility. Suppose you are living in a collective housing facility. The relations with the tenants are relatively good. The Covid-19 pandemic occurs and as the months go by, you notice strange and unusual behavior in your closest neighbor and very good friend. In the beginning, you notice increased nervousness and irritability, and over time you sometimes notice an alcoholic state in the neighbor. As time goes on, you and your neighbors begin to hear louder conversations within the family that resemble fierce family quarrels, and over time you begin to notice the sounds of banging and whining,

Area: Peacebuilding

Target Groups: Adult Education,  
Youth, Citizens, University

<https://fbskopje.mk/aktivnosti>



which you most likely assume come from his wife and children. You are almost certain that domestic violence is taking place in that apartment in which his wife and children are victims. The inviolability of home and family is part of every person's private sphere and is inviolable, but in this case what is happening around you begins to seriously worry you, your family and other tenants, as public peace is disturbed and tenant safety. In addition, given the closeness you have with your neighbor, you feel empathy for what is happening inside that apartment. The conflicting and disturbing situation continues, with a tendency to worsen ... To implement this method (practice), the listeners represent a group, which should be put in the role of neighbors and possible mediators of the conflict situation. The listeners are given 20 minutes to achieve this part of the activity. At the same time, the listeners should try to define their arguments as objective and as sustained as possible and to empathize with the role they play.

During role-playing, group members respond individually. In the end, the listeners write their main arguments and views on stickers which they then put on the board or work in an appropriate interactive computer program. Finally, in the last 15 minutes, the educator and the listeners jointly summarize the answers and try to find a solution to the problem taking into account objective arguments. Efforts are being made to find a solution to the conflict situation through mediation or some other creative preventive way of reacting. Listeners in this method should answer the following questions : When can you first identify a potentially conflicting situation? How do you see a potentially conflicting situation in the given scenario? What are the ways of mediation through which the conflict could be resolved? Are there other creative ways to overcome the conflict, and thus strengthen peace and security in the immediate community, and what are they?

## CONTEXT

This method (practice) is intended for several categories of adult listeners, primarily for students, persons engaged in non-governmental organizations and citizens in the local community. In this case, the method was adapted for students of the Faculty of Security who listened to courses in the field of dealing with social conflicts and social pathology.

## AIMS

Early recognition of the conflict perceiving the ways of mediation as a preventive approach in resolving domestic violence finding creative ways of overcoming the conflict and strengthening the peace and security in the nearby community.

## DIALOGUE PROCESS

The method relies on role-playing and due to Covid-19 restrictions was implemented online. The very character of the role-play made it easier to involve the students profoundly in the domestic violence issue. The analyzed situation was inspired from the type of events which were noticed in Macedonia previously. The dialogue process was stimulated the very end of the practice, by facing their answers and reflecting on the issue, comparing different answers and finding the most sustained and viable solutions.

## KNOWLEDGE TRANSFER

The students were encouraged to compare the experience gained from the practice with the experience that they probably went through as witnesses of such situations in their surroundings or according to their general perception and understanding of the issue. This could help them better understand the problem and develop better strategies of coping with this situations in the future.

## SAFE SPACE

The negative aspects can be seen primarily in the limitations of this practice due to the Covid-19 restrictions and the inability to implement this practice with wider community, using more practical simulations and role play. However, this method (practice) has the potential to be successfully implemented amongst the wider community in the time that follows.

## IMPACT

Since the situation elaborated in the method was dealing with scenario where the listeners (students) were put in a role play to assess a case of domestic violence, the practice primarily concerns with finding peaceful ways of identifying, understanding and resolving the domestic violence. The very impact of the practice can be seen mostly in developing sense of social solidarity, responsibility and involvement in helping the potential victims of the violence, as well as developing a non-formal mediation techniques of helping to prevent and resolve the domestic violence.

The documentation of the results is obtained primarily with the feedback and assessment given by the listeners (students) upon the end of the practice. Since students, as young people, are expected to be family oriented in the future, we believe it could help them develop skills of early recognition of domestic violence, developing more critical understanding and willingness to act, as well as to share their experience in dealing with it with wider community.

## DOCUMENTATION AND TRANSFER

This practice could be easily transferred to both other high educational and adult educational institutions, as well as in non-formal education. Main ways of transferability are seen in sharing their mutual direct or indirect experiences gained with facing these sorts of situations and finding out mostly preventive and non-violent solutions, especially through non-formal mediation.

a) As with most of the other practices, the effects of the implementations of this practice on the community cannot be objectively assess yet, due to the limitations caused by the current Covid-19 pandemics.

b) As far as learners are concerned, the impact can be seen in raising their awareness for this problem, finding ways of response to this (both preventive and reactive), encouraging more direct involvement through non-formal mediations, as well as developing creative and peaceful skills for coping with domestic violence situations in the future.

## SUCCESS STORY

It was very encouraging to see that most of the listeners (students) who participated in this practice showed fair amount of readiness to involve themselves in helping resolve the domestic violence cases. Most of them showed real understanding and empathy towards the victims of domestic violence and willingness to help them both with non-formal mediation, as well as preventing the potentially violent outcomes with creating trust among neighbors, which they see as main preventive tool for dealing with this issue. This surely indicates that they advocate for decrease in social distance among the neighbors as one of the most important preventive factors of domestic violence.

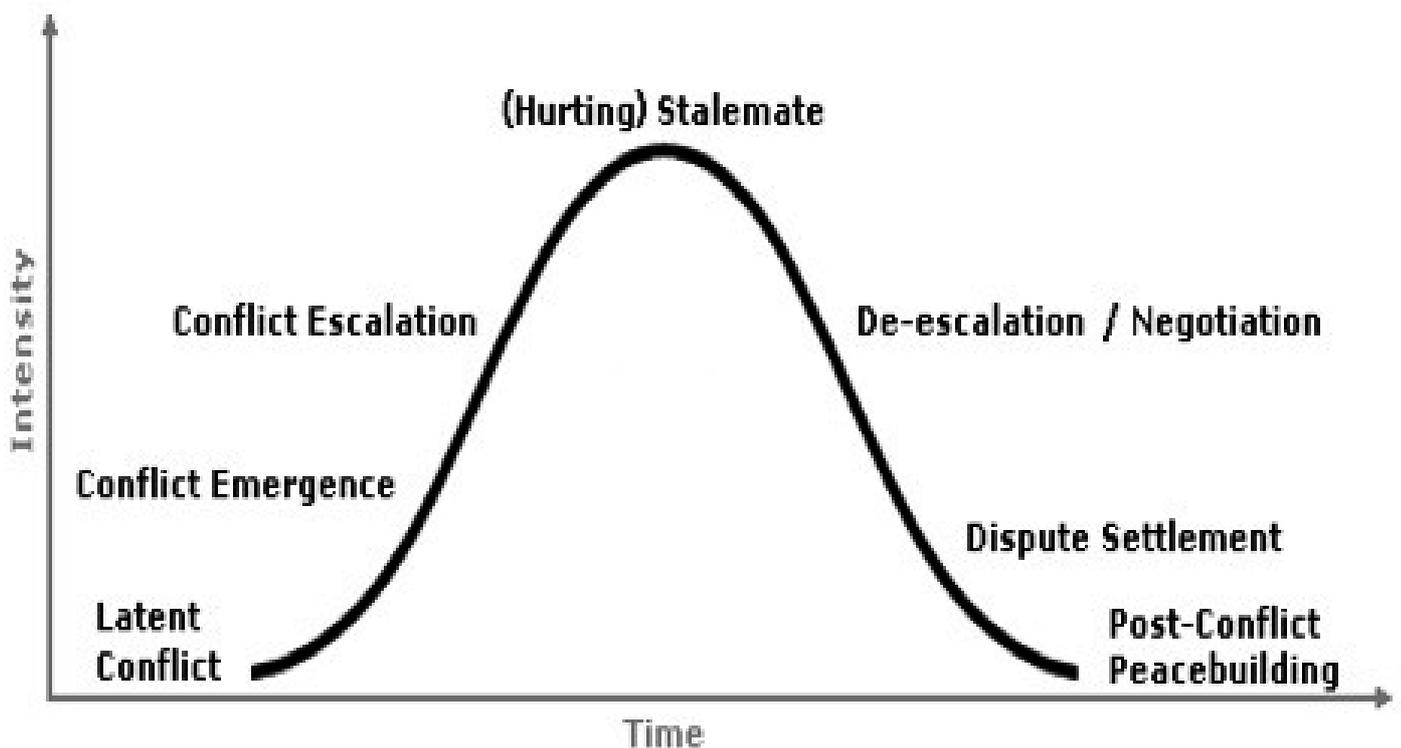
# CONFLICT CURVE

The innovative role game was designed by a group of NGOs working in the sphere of peacebuilding.

The plot of the game is based on the "conflict curve". Participants follow this curve - from a latent conflict through its hotspot to de-escalation and peacebuilding on their island, where 5 tribes live. Lack of resources and historical tensions between the tribes lead to the fact that the conflict, which has been latent for a long time, begins to flare up quickly and escalates into a hot phase, which turns into a fight for resources.

To solve the conflict, the parties are to agree that the hot phase of the conflict must be stopped and de-escalated.

The facilitator gives the task to unite tribal groups and think about peace initiatives for the island - these initiatives aim to help all tribes to survive.



The facilitator summarizes what happened during the game using the “conflict curve”, analyses which moment of the game belongs to which sector on the “curve” and what role NGOs / activists can play at this stage. The final stage of the event is the planning of peacekeeping events for their participant communities, their presentation, and debriefing.

## CONTEXT

The CONFLICT CURVE is used to raise the awareness of participants on the basics of conflict, and provide them with tools for conflict resolution and management. “Peace will not come by itself - you have to work at it to achieve it” was the conclusion reached by the developers of the role-playing game “The Conflict Curve”. This innovative role-playing game was developed by a group of non-governmental organizations working in the field of peacebuilding..

## CONFLICT CURVE

In 2019, the game was held for the first time in Ukraine for representatives of civic organizations, media, activists, IDPs, people living in non-Ukrainian controlled territory, women leaders working on peacebuilding and conflict resolution.

## AIMS

The goal of the game is to raise awareness of multistakeholder participants about the essentials of a conflict and promote the idea of peaceful co-existence in a simulated situation.

By the end of the game participants:

- will understand and have experience with the conflict curve (the conflict curve model will be shown during the final debriefing).
- have experience and learn the tools on how to solve a conflict.

- understand that a conflict can be solved in many different ways.
- realise that in this game, the process is more important than the results

### CARDS FOR THE FIRST SESSION

- 1 Collect at least 2 full bags of garbage and divide the waste into plastic and paper
- 1 Create and videotape the tribal dance that brings the rain. At least 10 people should take part in the dance.
- 1 Create a crossword quiz with at least 15 words related to air pollution
- 2 Create 5 original things using the garbage collected by Tribe 1
- 2 Go out and take pictures of 12 different people who are hugging a tree (ask them to do this) to show the importance of the forests
- 2 Write an opera about the Earth and perform it with the whole tribe. The opera should last at least 3 minutes
- 3 Create a petition to stop climate change and collect at least 30 signatures
- 3 Collect at least 5 items from the participants of the training and make a short video explaining the history of each of the items
- 3 Organize and conduct a lecture on climate change and its consequences
- 4 Make a video for at least 15 seconds in which you ask the world for help to protect your island from climate change
- 4 Create a newsletter on how the world will look in 100 years if we do not stop the climate change and pollution
- 4 Create 5 positive memes about water and/or forest pollution
- 5 Prepare a treasure hunt quest for another Tribe (at least 7 questions)
- 5 Create a statue depicting the loss of biodiversity and the extinction of different species in the world
- 5 Think up and paint a slogan that promotes the idea of “saving the Earth”; and take a picture with your written slogan. At least 7 people must be in the picture.

## RELATIONSHIPS AMONG TRIBES

### TRIBE 1

2 - Negative. They have no connection with Tribe 2 through a very large canyon between them.

3 - Negative. Tribe 3 refused to trade fish with them.

4 - Good. Language + fish and the profession of the Hunters.

5 - Negative. OTHER LANGUAGE and weak communication.

### TRIBE 2

1 - Negative They remember the "History of the Crown".

3 - Good. A common language + a good neighbor.

4 - Mixed. "History of the Crown" + a good trade link due to the bridge between them. 5 - Good. The same language and a friendly neighborhood.

### TRIBE 3

1 - Negative. "The history of the crown", other people's views on the lifestyle.

2 - Good. Family tree + language + traditional holidays.

4 - Mixed. Good parents + "crown history".

5 - Good. Language, family and ethnical history.

### TRIBE 4

1 - Good. Common language + fishing / hunting + good territory.

2 - Good. A good trade link, a bridge between them, common relatives.

3 - Good. Relatives, culture + community.

5 - Negative. Different language + weak connection.

### TRIBE 5

1 - Negative. They have not forgotten the "history of the crown".

2 - Good. The same language and a good neighbor.

3 - Good. Neighborhood, language and ethnic solidarity.

4 - Negative. Weak communication, territorial remoteness + "history of the crown".

## HISTORICAL BACKGROUND.

It is 4361 after the digital age. On the last island on Earth, 5 tribes try to live in peace and harmony as much as the climate and circumstances allow. The island size is small and it has limited resources.

The island is small in area, with severely limited resources.

Tribes 2, 3, and 5 used to be one community. But over time, hard life and insurmountable contradictions forced some people to move elsewhere. Eventually they became separate tribes. However, they still together protect a priceless ancient relic inherited from their ancestors - a golden crown with beautiful ruby and emerald stones on it.

Tribes 1 and 4 speak the same language and share the same food culture. Their trade for many years consists of fishing and hunting. The poorly educated, wild tribes have lost the connection and cultural heritage of their ancestors. Envy of the inhabitants of communities 2, 3 and 5 who possess historical scrolls, sacred relics and land cultivation technology has been accumulating for years.

938 years ago on a very dark moonless night, tribes 1 and 4 conspired and stole the golden crown. Tribes 2, 3, and 5 tried with weapons in their hands to recover the lost treasure. However, they were defeated. This story, which took place almost a thousand years ago, has an influence on the life of the tribes today. They periodically try to get back the sacred crown, but they are not able to achieve it peacefully to this day.

The situation on the island is tense. Tribes 2, 3 and 5 are still trying to get the crown back, but tribes 1 and 4 are unwilling to give it up peacefully.

Make again and why they came up with these results. In the last part, they are given bad ingredients (red cards) that could destroy a democracy. These could be, for example, corruption, extremism, political repression..... etc. The participants try to identify the bad ingredients. The participants try to remedy the bad ingredients with the means of democracy and justify their results again.

# IMPACT

Impact is created on all four fields. Used with refugees, IDPs or participants from area in conflict, it will help to understand mutual perspectives of the conflict and might help to mitigate them. Applied in Community Building, the practice helps to understand how society is built, how democracy works in it and how resilient the community is to bad ingredients. By discussing these issues and articulating on how to deal with the bad ingredients, the social dialog among communities is increased. As the cakes and the bad ingredients showcases what could be cases of conflict in a playful way, Democracy Cake helps learners to understand the source and might help to create alternative paths.

As described earlier, the method is not so much focused on creating immediate change or impact. Thus, it is hard to say which behavioural changes are directly related to the practice. However on community level the method helps to create a more informed and dialog oriented discourse on the state of decision making and democracy in general. On the learner level, the practice helps individuals to understand how the democratic processes around them are created, influenced and provides a perspective on what an individual can do to make change.

# DOCUMENTATION TRANSFER

This role-playing game:

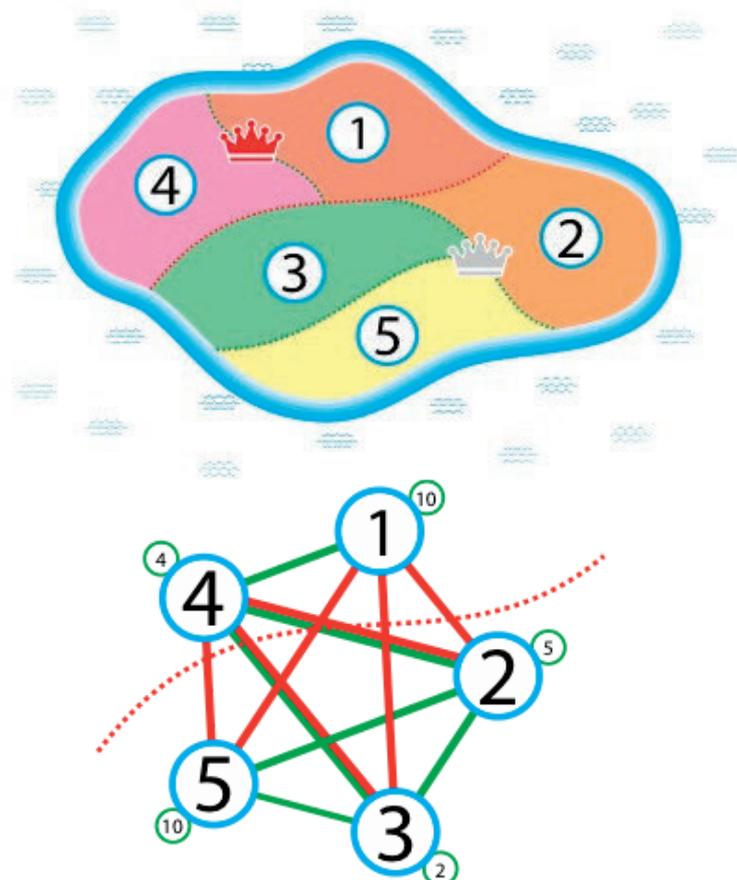
- Helps to stimulate participants' interest in conflict resolution and peacebuilding.
- It is a kind of laboratory for learning the roles and experimenting with them in situations similar to reality.
- Helps to clarify the nature of each role in real life, and the results it helps to obtain.
- Assists participants in playing roles that are new to them, and thus better integrate them into the group they belong to.

- Provides examples of behavior that is more effective than simple discussions of the situation being examined.
- Facilitates effective interaction, since sometimes it is easier to "Play" a situation than to describe it in words.
- Helps participants learn how to express their ideas.
- Allows participants to think about the problem and find possible solutions.
- Facilitates emotional exchange between group members and between groups.

As this is an informal learning method, the community should participate in the trainings, but the ownership of the learning outcomes are with them as well.

There might be follow-up workshops or a session on action planning for the participants' communities peacebuilding initiatives.

The practice is transferable to any kind of group. As described earlier it can be played with any kind of group of learners. It has been already played with activists, facilitators, educators, peace-workers, journalists, IDPs, refugees and police officers.



# CONFLICT CURVE (ALTERNATE VERSION)

The participants are invited to play a role game divided in 3 phases 1) world building 2) conflict phase 3) reflection phase The participants are given background information about a future apocalyptic world in which they live in one single island that is the last nation on earth. The island is divided in a number of different area (not less than 4) which are at war with each other because of prestige (controlling a sacred crown) and resource control. Each area is controlled by a tribe. The participants will be grouped together to form a tribe. First of all the participants will be asked to come up with some background information about their tribe. The facilitator will give some initial clues about commonalities and relations among the tribes in order to help the process. In the second phase the facilitator will have to draw the shape of the island on the ground.

Area: Peacebuilding

Target Groups: Adult Education,  
Youth,

<https://crnonline.de/result/dialog-conflict-curve/>



The participants will be awarded resources to defend and one of the tribes will be given a crown as a symbol of prestige. The tribes will have to fight on resources since the facilitator will take away a number of resources each turn. A tribe with no resources will die. The war section will be divided in 1) negotiation period: the participants will be given 10/15 minutes to negotiate they alliances 2) intention statements: all the tribes will have to say if they want to attack or defend. If they attack they can send members to steal resources from other tribes if they defend they will not send anyone out 3) fighting phase: The attacking parts have 15/20 seconds to steal the resources. They have to come back to their land before the end of the time. If instead they can not they will be taken as prisoners from the other tribe 4) counting again the resources and taking away a fixed number of resources each turn

## CONTEXT

The game is used to experience the dynamics and the mechanisms of a conflict situation. Chaos and frustration can be part of the experience and they all belong to the final reflection phase.

## AIMS

The game is intended to make people reflect and experience a conflict situation in neutral and safe way. The conflict is connected with a number of different topics like 1) identity 2) resource and climate change 3) politics 4) Cultural and ethnic conflict The game shows how a conflict goes from a latent phase to its escalation up to its crisis period

## SAFE SPACE

The game can create frustration and chaos. It is important to make sure to clarify that the role game it is just a game and it should not be taken too seriously. It is important to recognize that no form of physical violence should be applied to during the game and the facilitator must watch that the participants respect all the rules given during the game.

## IMPACT

Conflict management - The participants have a reference to speak about the dynamics and the mechanisms of a conflict. This will allow them to have a parallel between reality and the experience of the conflict for a better analysis of conflict case studies.

## DIALOGUE PROCESS

Negotiation is intended only for strategic purposes in the game. During the reflection phase the facilitator can ask the participants to try to find a final solution to the conflict that can present a win-win situation

## KNOWLEDGE TRANSFER

The game teaches to recognize the dynamics and the evolution of a conflict. This will help them to analyze better their social realities and to have a better capability for prevention and management.

## DOCUMENTATION AND TRANSFER

The practice is very flexible and can be applied in various contexts. The practice can be also converted to a board game if needed.

a) The community has the possibility to confront and reflect on conflict issues without actually putting under stress their personal and day to day life. The game gives the opportunity to create a fictitious situation in which conflict dynamics can be explored without actually giving in to actual politics or social tensions.

b) The participants can have a first hand experience on the destructiveness of conflict oriented behaviors and how these can create a mutual stalemate or mutual destruction. The activity is intended to teach the evolution of the conflict curve and the evolution of a social conflict situation in general.

# PEACE VILLAGES

## (GLOBAL AND INTERCULTURAL EDUCATION WORKSHOPS, LIVING LIBRARY AND PEACE VILLAGES)

The practice "Peace Villages" consists entirely of three activities: global and intercultural education workshops; Living library and Peace Villages

a) Global and intercultural education workshops At three secondary schools involved in this practice, we discussed the question of what global and intercultural education was. The aim of the eight-hour workshops was to provide the theoretical background and prepare the participants for the "living library" workshop, as well as to design and prepare the multicultural "Peace Village".

b) Living library and Peace Villages The first part consisted in meeting women representing various cultures who told the teenagers about their lives, experiences and events they had witnessed.

Area: Peacebuilding

Target Groups: Youth, University, students, teacher

<https://dlaziemi.org/obcy-zblizenia/>



As "living books," they answered the students' questions, explained the differences that divide us and the things we have in common. The second part consisted in building mock-ups of "Peace Villages," i.e. working with the Tutors to build a model of a place where people of different cultures and religions can live together peacefully. Three beautiful mock-ups were created. Their design was consulted with women-experts, who developed the rules governing a multicultural community together with the students.

## CONTEXT

The practice can be used in the classroom and extracurricular education of older children and adolescents/students. The issues covered by the Global and intercultural education workshop scenario included: global interdependence, the countries of the Global North and the Global South, stereotypes, prejudice, discrimination, human rights, acculturation strategies. For example during the practical part, the participants played the role of Derdians teaching the refugees how to build a bridge. Based on the refugees' stories, we discussed their situation in Poland.

## AIMS

The workshop showed that, despite the proximity of the refugee center, many were not familiar with the reality of the life there, the specificity of the refugee procedure and the legal system in place for those applying for refugee status in Poland. During the classes, we tried to add to their knowledge, however, the "living library" workshop provided the teenagers with more of an insight thanks to an opportunity to talk directly with the refugees. Building villages of peace together gave young people the opportunity to imagine such a place, gave the opportunity to create a concept as a result of discussions, negotiations and

advice provided by refugees / refugees, as well as to build models of villages of peace, which were displayed in schools where the practice was carried out.

## DIALOGUE PROCESS

In order to stimulate the dialogue process and facilitate the discussion, we take care of the appropriate substantive preparation of the participants of the internship, both students and teachers, as well as those supervising the meetings. It is both the students' own work under the guidance of teachers - related to building knowledge on a given topic. Cultural knowledge helps students meet with refugee women during the Living Library part and helps to develop the concept of the Village of Peace. For our part, we prepare refugees to be a "book" and to watch over the process of building a peace village. Global and intercultural education workshops has a practical and theoretical part adapted to age groups. The Living Library meeting is moderated, we help students to dare. Please note that there are no stupid questions if the question arises out of curiosity and a desire to learn something. We help students to develop a mock-up concept. The ending is a mini school holiday - where students present their work.

## KNOWLEDGE TRANSFER

By 'dissolving' stereotypes, increasing knowledge, and making it possible to listen to the stories of specific people, we change the perception of migrant / refugee women in the local environment, including the school environment. Youth who participate in the practice influence the local environment, their families, and the peer environment. Building a mock-up is not only an artistic work, it also activates the imagination about the possibility of peaceful coexistence with respect for otherness.

## SAFE SPACE

To avoid the negative aspect, we prepare for the meeting. We establish cooperation with the school / management / teacher of a specific class who wants to introduce such content in his class. Before the group meets with a refugee, the class, under the supervision of a teacher, gathers materials and prepares for the meeting. At the beginning, we conduct Global and intercultural education workshops, giving specific knowledge, dissolving stereotypes. The meeting with the refugees is conducted on the basis of the Human Library - we introduce together some rules: we do not insult, we do not hate, you can ask questions, but the refugee does not have to answer all of them. We take care of the translation. The refugee is accompanied by a person from the organization, the class - accompanied by the teacher. Difficult questions arise, but by guiding young people through the entire process, including independent acquisition of reliable knowledge - we manage to create a safe space. After such a process, Peace Village mockup workshops are actually a pleasure.

## IMPACT

a) By getting to know otherness, "melting" stereotypes, we build social foundations for coexistence in peace

b) By educating young people, we create to build an inclusive society, with knowledge, new competences and new knowledge

c) Thanks to the meetings, information, competences and knowledge are exchanged. Thanks to negotiating the social space when building models of Peace Villages, young people learn to see their own and others' needs and are able to respect and express them

d) Thanks to meetings, knowledge and the opportunity to meet, we prevent possible conflicts resulting most often from ignorance, fear, perceiving refugees as one "body" without a name, instead of perceiving them as individual human stories.

At the stage of acquiring knowledge and obtaining information by students, under the guidance of a teacher, an educational platform is created on which students post the acquired knowledge. You can test your students' knowledge before starting the apprenticeship process - and check it at the end of the process. At the stage of global and intercultural education workshops, the teacher prepares evaluation questionnaires. He also watches young people. The broadened school community (not only people in the process) participated in the Living Library meeting. We have photo documentation of the meetings. The results were documented by checking the knowledge before and after the process, with evaluation questionnaires and photo documentation. An important result is a model that remains displayed in the school, thanks to which we indirectly involve the entire school community.

## DOCUMENTATION AND TRANSFER

The practice is quite easily transferable if you have a person in your team who will competently lead Global and intercultural education workshops, can safely conduct a meeting on the basis of a Living Library, and the person conducting the workshop must have knowledge and tools to conduct the workshop, being prepared for detailed questions. And by being able to make young people think. The Living Library meeting is conducted to broaden the knowledge of young people and to be able to meet the "real refugee", however care must be taken during the meeting to keep a safe space for all parties, especially for the most vulnerable.

You should be able to moderate a discussion, help to ask questions, create a warm atmosphere as much as possible, and sometimes get out of a troublesome question. The Peace Village / Peace Town Planning stage is the creative stage where negotiations and discussions take place. Students are accompanied by refugees to be able to answer questions - this is the stage in which the entire infrastructure of the town is planned, with its rest areas, temples, social infrastructure, economic infrastructure (bakeries).

The students discuss, for example, which temples to put and where, from which the bakery should be open, etc. For the building stage an artist / artist or someone who will suggest a building technique or help the young people is needed. You can build in various techniques - e.g. clay, hard paper etc. There should be a supervisor, this could be a technical teacher, art teacher etc.

By 'dissolving' stereotypes, increasing knowledge, and making it possible to listen to the stories of specific people, we change the perception of migrant / refugee women in the local environment, including the school environment. Youth who participate in the practice influence the local environment, their families, and the peer environment. Building a mock-up is not only an artistic work, it also activates the imagination about the possibility of peaceful coexistence with respect for otherness.

## SUCCESS STORY

A boy who described himself as a skeptic and anti-refugee person came to a meeting of the Living Library at a school in Łuków (there is a Center for Foreigners in this city). He came in a tracksuit and a chain around his neck. He himself pointed out to us that it was part of his attitude. During the meeting, he asked a lot of questions, some of them were uncomfortable, but all his questions were answered. He was not aggressive, rather inquisitive. At the end of the meeting, he thanked us and stated that during the meeting, having the opportunity to meet the refugee personally and acquiring knowledge, he changed his attitude.

# CONFLICT MITIGATION

**PAST**

**HOLES**

**OR**

**FUTURE**

**BRIDGES**

*Loesje*

# THE ISLAND

This activity enables groups to clarify how we inevitably stereotype, hold prejudices and make assumptions by race, gender, sexual preference and disabilities. This can help participants look at the relationship between values and attitudes.

## CONTEXT

School/youth workshops.

Area: Conflict Mitigation

Target Groups: Adult Education,  
Youth, Citizens

<https://crossingborders.dk/>



## AIMS

To make participants aware of how we constantly, subconsciously stereotype and have an open discussion on how to challenge that.

## DIALOGUE PROCESS

Participants write notes to explain the criteria for selecting or rejecting people to go to the island. After the groups have completed their selection, all the groups come together to reach a consensus on who will go to the island.

## KNOWLEDGE TRANSFER

The participants are encouraged to reflect on their own biases and stereotypes during the activity so that they can act more reflected in their everyday life.

## SAFE SPACE

Debriefing: Which criteria makes a society a good one? Reflections: about inclusiveness, prejudices, stereotyping, responsibility and compassion. A safe space is provided by the facilitators who moderate the activity and create an open and compassionate space for dialogue and discussion.

## IMPACT

Being aware of biases and stereotypes can help participants actively work against them in their everyday life, encouraging equality and peace-building.

The groups present their results after having discussed who should be going to "the island". The results from the debriefing discussion will be documented and used for further conflict management activities

## DOCUMENTATION AND TRANSFER

The practice is easily scaleable, as it only needs a room, printed out handouts (see image), papers and pens and a supervisor/moderator.

Participants being more aware of their own inherent biases

**Handout:**

It has been decided to send a group of people to a recently discovered island where they will live for the next 50 years in order to create a new sustainable society.

Choose 12 of the following people to go to the island. Individually, without words, circle the number of each person you choose to go to the island. Then in the group, tick the 12 people whom you agree on as a group.

1. White male manager
2. Asian shop assistant, age 19
3. A Russian doctor
4. An old woman with a walking stick
5. An olive farmer
6. Trade union leader
7. Arab kebab owner
8. A retired US marine, who had served in Iraq, aged 50
9. A Muslim freedom fighter/terrorist
10. A fat barman
11. An ex-beauty queen
12. A pregnant school teacher
13. Unemployed black teenager
14. Ex-Guantanamo mujahid/holy warrior
15. A carpenter from a distant area who speaks a language which not well known
16. A gay nurse
17. A right wing rabbi
18. A disabled guard clerk
19. An outspoken imam
20. A Roma/gypsy singer

(other suggestions)  
An illegal prostitute from Istergade  
A mentally handicapped person  
An smuggler  
An unemployed person

13

**Debriefing:**  
Which criteria makes a society a good one?  
Reflections about inclusiveness, prejudices, stereotyping, responsibility and compassion.

## SUCCESS STORY

Participants get a list of 20 people from whom to select 12 who will live in isolation for the next 50 years. All the people on the list have volunteered to do so. Participants are divided into groups of 4. Then they get the island handout to select the 12 people from the list of 20. (see image). They write notes to explain the criteria for selecting or rejecting people to go to the island. After the groups have completed their selection, all the groups come together to reach a consensus of who will go to the island. (20 minutes). The list of people is displayed on the wall. Each group reports on one of the persons they chose on the left column and the criteria for selection on the right column. The decisions are discussed in plenum: who is left out? Why? Discussion of lessons learnt from the activity.

# OVERCOMING CONFLICT SITUATIONS WHILE SECURING TRANSPORT OF MONEY AND VALUABLES

In the first 10 minutes, the teacher explains a scenario in which a potentially conflicting situation arises when transporting money and other values that should be resolved preventively and peacefully. A vehicle for transporting money and other valuables is parked on a street with a bicycle path in the immediate vicinity of the bank branch. The security guard and the manipulator get out of the vehicle, head to the branch office and enter in it. Meanwhile, a cyclist comes from behind the vehicle, noticing that the money transport vehicle has blocked the bike path. The cyclist approaches the vehicle from the driver's side and starts shouting at the driver of the van that he parked illegally and blocked the bicycle lane,

Area: Conflict Mitigation

Target Groups: Adult Education, Youth  
Citizens, University, VET

<https://fbskopje.mk/aktivnosti/>



using vulgar words towards the security guard, hitting the hood of the van and taking a picture of a transport vehicle with his phone. The driver of the transport vehicle remains calm, does not leave his vehicle, and from inside, without much explanation, tells the cyclist that he is performing work tasks and must be parked here. In the meantime, he calls the team inside which transports money to the branch and informs them that there is a person in front of the vehicle with whom he has a verbal conflict and informs them before leaving the branch to observe the environment and if they notice suspicious activities not to leave the branch. Before leaving the branch, the security guard and the manipulator observe and do not notice any changes in the environment, except for the cyclist.

They head towards the van, the security guard warns the cyclist not to approach them, the driver through the electronic system opens the van, the manipulator enters, the security guard performs security and then he enters the van and the transport vehicle leaves.

To implement this method (practice), the trainees form a group, which should consider the described scenario and the actions of the private security workers. Listeners are given 20 minutes for this part of the method. At this stage of the method, the listeners work individually. Listeners should consider and answer what is conflict situation about, consider the appropriateness of the proposed preventive response, and try to find other creative ways to deal with the potentially dangerous situation and how it might be resolved in a non-violent way.

The listeners write their ideas on stickers which they then put on the board or work in an appropriate interactive computer program. Finally, in the last 15 minutes, the educator and the listeners jointly summarize the answers, try to categorize them and find the most appropriate ways of preventively dealing with the potentially dangerous situation.

Listeners in this method should answer the following questions: How do you perceive a potentially conflicting situation in the given scenario? When can you recognize a potentially conflicting situation? What do you think about the given procedure of the security workers and is it appropriate? Are there other innovative ways of reacting in a given situation, in terms of preventive and non-violent reaction?

## CONTEXT

This method (practice) is designed for several categories of adult listeners, primarily students and employees of private security institutions. In this case, the method was adapted private security officers. The method elaborates management with potentially conflict situations while securing transport and valuables, and it was implemented together with the partner of the project, the private security agency OSA Security from Skopje, Macedonia.

## AIMS

Early recognition of potentially conflict security situations  
Appropriate way of reacting to potentially conflict security situations  
Finding out creative ways of overcoming the potentially conflict security situations

## DIALOGUE PROCESS

The method relies on role-playing and brainstorming and was implemented with physical presence. The discussions was stimulated between the learners after summarizing their individual answers. Within the discussion that followed, the listeners were encouraged to reflect critically on the presented answers, to find out the best preventive measures and reactions when dealing with potentially conflicts situations occurring when securing transport of money and valuables.

## KNOWLEDGE TRANSFER

The participants (listeners), in this case private security officers, were asked to think of the practical ways to implement the solutions in their own work. They were encouraged to be critical, to review the existing procedures and find out their strong sides, as well, their weaknesses. The listeners were also motivated to reflect on the ways how they can implement their solutions regarding the cooperation with community, in order to be able to prevent and resolve potentially conflicting situations that could occur between private security officers and citizens in the community.

## SAFE SPACE

As possible negative aspects that could emerge, we can enumerate the lack of understanding by the community for the work of the private security officers when securing valuables and money (mainly, due to temporary blockage of traffic and the so-called securitization effect, typical for this sort of private security service).

## IMPACT

The private security officers showed vivid interest and raised the level of awareness for critical and creative thinking (out of box), when it comes to evaluating the internal procedures and measures taken while securing transport of money and valuables. They also showed (both private security workers and their managers) willingness to review their procedures from time to time and reevaluate the effectiveness of their existing ones.

In this practice, the documentation involved assessment of the procedures and solutions at the end of the practice. It was recommended that it should be done on a routine basis in the future, both within their own entity, as well as with their clients and the community in which they operate.

## DOCUMENTATION AND TRANSFER

We find this practice to be transferable especially between private security entities, as well as amongst the community to an extent to which the community shows interest for them. This could be done mainly by implementing good practices and models of solutions regarding preventive overcoming of conflict that could occur when securing transport of money and valuables.

A) The impact on the community is to be additionally assessed in the further process of implementation of this practice, especially by private security entities.

B) As far as the private security entities are concerned, the positive effects were noted regarding reevaluation of the existing procedures of securing transport of money and valuables,

C) Offering creative and especially preventive-oriented solutions, even the ones which seem difficult to understand and implement at the present moment, but worth of discussing and implementing in the future.

## SUCCESS STORY

Since the scenario elaborated in this method (practice) involved preventing and reacting to a potentially conflict situations when securing transport of money and valuables, and included potential conflict between private security officers and ordinary citizens (like cyclist in this case), the most remarkable were the offered solutions to overcome this potential conflict by using some preventive and peaceful communication approaches and strategies. Basically they involved developing mutual respect and understanding, non-violent approach and calm reactions, even in the case of inappropriate reaction by citizens (scolding, spitting, swearing and other humiliating reactions from citizens towards the private security officers).

# COMMUNITY BUILDING

**TRUST**

**MAKES**

**FRIENDS**

*Loesje*

# THINK TO CREATE

## SOCIAL INTEGRATION OF ROMA AFFECTED BY VAGRANCY

In the first 10 minutes, the teacher-educator explains to them a situation in which the vagrancy of the Roma is described. Traveling through the center of the capital, at one of the busiest intersections you see two Roma children washing the windshields of their vehicles. It is winter and the children are not well dressed. They work alone and the presence of a close adult, such as a parent, is not noticed in the immediate vicinity. The children try to cover up the obvious vagrancy with alleged work, ie. washing windshield. The reactions of the citizens in the vehicles waiting at the traffic lights in front of the intersection are various and range from disinterest, through negative reactions and insults, to pity and giving a symbolic monetary compensation for the performed service.

**Area: Community Building**

**Target Groups: Adult Education,  
Youth, Citizens, University**

<https://fb.uklo.edu.mk/aktivnosti>



Finally, in the last 15 minutes of the method, the listeners, together with the teacher-educator, summarize the results and through discussion draw conclusions about the most appropriate ways to deal with this problem and the solutions offered. The key questions that need to be answered in this method are the following: How do you see the risk factors related to vagrancy amongst Roma in the specific situation? What would be the most appropriate ways to prevent vagrancy amongst Roma? What creative solutions could improve the social integration, inclusion and participation of Roma involved in vagrancy in the decision-making process that affects them?

The questions that arise when you cross the intersection are numerous and difficult, but they all come down to extremely unpleasant experiences that primarily affect the dignity of Roma children covered by vagrancy, Then, for the next 20 minutes, the listeners work as a team in a group. Through joint perception of the problem and teamwork involving intensive thinking and exchange of ideas, the listeners seek to harmonize common views on the risks to which Roma are exposed to vagrancy in the situation, identify possible ways to prevent vagrancy, and find out creative ways of social integration, inclusion and participation of Roma involved in vagrancy in the decision-making process that affects them. The listeners write down the ideas on stickers which they later stick on the board or write in a suitable interactive computer program.

## CONTEXT

In a way to stimulate developing the solutions through brainstorming and critical thinking, but also to raise empathy.

## AIMS

1. Determining the risks to which Roma affected by vagrancy are exposed.
2. Determining the ways of prevention of vagrancy among the Roma.

3. Finding creative ways for social integration, inclusion and participation of Roma involved in vagrancy in the decision-making process that affects them.

## SAFE SPACE

The selected approach was the one that was intended to make the Roma population sure that this would help by resolving the vagrancy and not feel stigmatized. This is supposed to enable them to actively propose solutions.

## DIALOGUE PROCESS

The listeners were encouraged to think freely, anonymously and thus find creative, out of box solutions to a given problem. Also, the groups involved in this practice were encouraged to share their perspectives and experiences.

## KNOWLEDGE TRANSFER

This practice envisaged involvement of the Roma. Having in mind that at this stage they were not eager to be involved in this practice, although it is intended mainly for them, we had students and NGO perspectives only. In this practice the students and NGO listeners were actively stimulated to bring their own perspective on finding the most creative and sustainable solutions.

## IMPACT

1. Raising Roma's youth population awareness for emphasizing the challenges they face.
2. Stimulating the interaction between Roma and society in facilitating the communication and seeing different perspectives of vagrancy (students and NGO's).
3. Joint identification of the problem, evaluation of the solutions and wider inclusion in problem-solving

## DOCUMENTATION AND TRANSFER

This practice could be transferred to the main target population by adjusting to their cultural and other peculiarities of the educational and social system.

a) The community is becoming more sensible regarding the vagrancy among Roma population and more willing to intermediary discuss and share experiences

b) The learners offered creative and out of box solutions and freely discussed on the topic.

## SUCCESS STORY

During the implementation of the method (practice) we saw an active and interested approach by the listeners. The issue of vagrancy was rightly and fully understood with all its complexities as well as sensibilities that it implies. The outcomes of the discussions that were brought forward were clear and understandable, while the impact at different level could be measurable.

# CAN I COME IN?

The aim of this activity is to make students aware of the struggles that refugees experience when trying to enter a new country, and the different needs and interests of immigrants / refugees, immigrant officers, borders guards, media and humanitarian observers.

## AIMS

For students to gain a more nuanced and empathic understanding of the problems faced by refugees.

**Area: Community Building**

**Target Groups: Adult Education,  
Youth, Citizens, students, activists**

<https://crossingborders.dk/>



## DIALOGUE PROCESS

The topic is presented to the students with regard to specific events taking place at the moment, e.g. refugees from Syria. Afterwards, the students are assigned to a specific role. They are informed that they have 30 minutes to prepare their characters for the role play, and that afterwards everyone will have to make a presentation.

## KNOWLEDGE TRANSFER

By making the participants see situations from other people's perspectives and even act as though the participants were other characters in a migration situation, CB wants to encourage feelings of empathy and understanding for the struggles other people go through.

## SAFE SPACE

A safe space is created by encouraging an open dialogue where participants can share concerns, opinions and feelings without prejudices. A debriefing will help participants reflect on the activity: Broader discussion: Do you feel you have a better understanding of the dilemmas concerning refugees now? Do you feel that the refugee legislation (including the UN Refugee Convention) is fair, too strict or not strict enough? Why? What would you change?

## IMPACT

Participants will expand their knowledge and empathy for refugee communities

The resulting 20-minute presentations at the end from each interest group will be filmed. Interview questions will be written down

## DOCUMENTATION AND TRANSFER

The activity only requires a room, paper and pens and the printed out descriptions of the different characters that are represented in the activity (refugees/immigrants, media people, red cross people, border guards/immigration off-fighters).

The participants can understand the opinions and feelings of people having different positions within a migration situation.

## SUCCESS STORY

Red Cross: As humanitarian observers, your job is to observe the simulation. At the end of the simulation you will be asked to give brief feedback. You need to collect as much information and knowledge about international conventions protecting the right of asylum seekers and refugees as possible. You also need to have enough knowledge about basic human rights. Go to the internet and check [unhcr.org](http://unhcr.org), [redcross.org](http://redcross.org) etc. As you observe the asylum seekers trying to enter Dan- Paradise, you should, amongst other things, be aware of: - The different roles played by both the asylum seekers and border guards and immigration officers - The arguments they use - Look out for any violation of human and asylum seekers' rights - Prepare brief impartial feedback on your observations of what happened – were there any violations of the UN conventions on refugees and human rights? – were there any violations of the refugee rules of DanParadise? - Read through the UN 1951 Refugee Convention and write down a summary of the convention to present after the simulation. - Compare the Refugee Convention to the rules set up by DanParadise and explain if any of the standards set by the convention were broken during the simulation.

# MEETINGS OF REFUGEES/MIGRANTS WITH WOMEN REPRESENTATIVES OF THE POLISH HOST SOCIETY

The practice we presented "Meetings of refugees/migrants with women representatives of the Polish host society" are meetings in Active Women's Clubs in the Lublin region, mainly in small local communities, with the participation of women with migration or refugee experience. We started the meetings in 2015 and continue them until today. This is the first initiative in the Lublin Region to connect Polish women, living in rural areas of the Lublin Region, with women experiencing refugee/migration to such a large extent. Most of the women who attend the meetings come from a completely different culture than Poland, most of them are Muslim, which gives them the opportunity to experience meeting the "Other". tive Citizens - Regional Fund

At the same time, the meetings are constructed in such a way as to give space for conversation .

**Area: Community Building**  
**Target Groups: Adult Education, Citizens, Journalists, disadvantaged learner**  
<https://crossingborders.dk/>



and knowledge, which allows this "otherness" to be tamed, and above all understood. For these activities, on 24 October 2021 Ewa Kozdraj and Magdalena Kawa, on behalf of the organisation, received the main award in the competition "Civil society for dialogue" organised by the United Nations Association Poland (UNAP). The committee appreciated the involvement in the Association's activities of residents and inhabitants of villages and small towns as well as the structured approach to the particularly important topic of the integration of refugees and refugee women. From 2022, in-depth meetings continue within the framework of the project "Included" carried out by the Association for the Earth as part of the program Active Citizens - Regional Fund.

## CONTEXT

In accordance with the mission of the organisation, our activities are focused on making refugees and migrants feel safe in the Lublin region, as in their homes. So that children who had to flee war and persecution together with their parents could learn and play together with their Polish peers. So that the people of our region see refugees as people who need help, not as a threat. For this reason, we have been working continuously since 2009 in the field of education of the host society, as well as carrying out integration activities. "Meetings of refugees/migrants with women representatives of the Polish host society" is one of the key activities of the organisation. In each of the projects, as well as outside them, we try to organise meetings which include an element of this practice. We also try to deepen these meetings with joint activities. It coincides with the goals and assumptions of For Earth Association, such as: activities for the development of local democracy : promotion of anti-discrimination attitudes and activities in favour of human rights; promotion of widely understood policy of the European Union;

initiating and supporting social and professional activity of citizens, especially from groups of a particular risk or socially excluded, including among others the unemployed, the disabled, seniors, women, youth and children; initiating and supporting activities in the field of education, culture and sport, especially for people living in rural areas and small towns.

## AIMS

1. To establish cooperation with organisations/initiatives bringing together women (although men also have the opportunity to take part in meetings and in some places this is the case) from rural areas of the Lubelskie Voivodeship and to enable them to meet and talk to women with migrant/refugee experience,
2. to provide knowledge on the situation of refugee and asylum seeker women in Poland from the perspective of current national and international legislation and practice in the centres for foreigners,
3. to "give voice" to women experiencing migration/refugeehood so that they can not only speak on their own behalf but also "de-mask" refugees and refugee women who are not a homogeneous group, come from different countries, different cultures, religions and experiences. They have in common the need to leave their homes and the need to provide security for themselves and their families, but they are individuals who need to be given a voice also by being empowered to integrate and cope with their new situation.
4. countering hate speech against refugees and refugee women, which became a huge problem after 2015 and the declaration of the Polish authorities to accept a small number (less than 9,000) of refugees under arrangements at the European Union level. This decision entailed a rise in anti-refugee and anti-Islamic attitudes in Poland, and the fear aroused became an element of the election campaign. As an organization working in the field of support for education and integration of refugees and refugee women, we wanted to take action to eliminate this fear and, consequently, hate speech.

## KNOWLEDGE TRANSFER

In order to carry out the meeting effectively, we cooperate with organisations/initiatives which bring together women from rural areas in the Lublin Province focusing on women's development activities, e.g. we have been cooperating for years with the Community Library and Community Centre in Łaziska, Opole County, Lublin Province. The local leader helps us to find a group that is ready for a meeting and helps to organise such a meeting, prepares people for it and participates in the meeting, sometimes being a mediator. For our part, we invite refugee/migrant women and we also prepare them for the meeting and accompany them actively. During the meeting we provide knowledge about the situation of refugee women in Poland from the perspective of current national and international legislation and practice in the reception centres, satisfying the curiosity of women we meet and assuming that there are no "stupid questions". Above all, we stimulate the process of mutual dialogue by "giving voice" to women experiencing migration/refugeeism, so that they are not only able to speak for themselves and allow the hosts to ask questions. During the meeting, questions are asked from the receiving side, which are answered either by the women guests of the meeting - migrants and refugees, or by people from the Association with knowledge of the law and procedures. We often offer a common meal, prepared by both sides, as well as opportunities for both sides to show themselves - e.g. an artistic performance, a common workshop. Our activities have led to a deepening of contacts and to the establishment of the first Polish Refugee Women's Collective within the "Included" project. When we were approached by the Active Women's Club or any other formal or informal group from rural areas, but also from cities, we always tried to respond to the demand and desire to meet and talk, regardless of whether a project was currently being implemented or not.

What was very important for us was to respond to this need to meet together, talk and try to understand the situation of refugee women - their decision to leave, the living conditions in the reception centre for foreigners, the challenges they have to face every day.

## DIALOGUE PROCESS

"Dissolving" stereotypes, raising knowledge, and enabling people to hear the stories of specific people, we change the perception of migrant/refugee women in the local environment. The people who attend the meeting themselves influence the local environment, their families. They start to get involved in activities and become their own "advocates" for refugee women. Now, thanks to the repeated meetings, the Women's Collective of refugee and rural women leaders has emerged and is working together as part of the "Included" project. Friendships have been formed, women get to know each other and can count on each other, which has a positive impact on everyday life, enriching and broadening horizons.

## IMPACT

a) Peacebuilding Through getting to know each other, familiarising with otherness, "melting" stereotypes we build a social basis for coexistence in peace, b) Community Building we meet two communities, which thanks to this meeting enrich each other. The meetings result in friendships and joint activities. This lays the foundation for an inclusive, mutually supportive society with new competences and new knowledge. c) Social Dialogue Through the meetings, information, competences and knowledge are exchanged. d) Conflict Management and Mitigation... Thanks to the meetings, the knowledge and the possibility to meet, we prevent possible conflicts, which are usually caused by ignorance, fear, seeing refugees as one "body" without a name, instead of seeing them as individual human stories.

## SAFE SPACE

To avoid the negative aspect we prepare for the meeting. We choose a place that is ready for such a meeting, the people who come to the meeting - they come voluntarily. The refugee/migrant women are prepared for the meeting, they know that people will ask questions, but they also know that they may not answer if the question touches them too much or invades their privacy. Refugee women/migrant women are accompanied by people from the organisation to help answer questions, host people are accompanied by a local leader who knows the persons and also helps as needed. We meet mainly women with women, which allows us to find many levels of understanding and identification. We only talk about ourselves, from the perspective of the individual, possibly broadening the issue.

## DOCUMENTATION AND TRANSFER

The practice is quite easily translatable. The biggest challenge is long-term, consistency and deepening relationships. A one-off meeting will have an effect, but the biggest effect will come after you have been practising it for a while. It is worth monitoring the results, e.g. by talking, doing surveys. Our experience shows that even a one-time meeting brings benefits and breaks stereotypes. Certainly, the meeting must be attended by people who can answer in-depth questions: about the situation of refugees and refugee women in Poland from the perspective of the applicable national and international regulations and the practice in the centres for foreigners, Thanks to the interviews with the participants of the meetings and the ongoing evaluation we can conclude that our goals were met. We managed to establish cooperation with numerous organisations/initiatives/institutions

working with women in rural areas and gave them the opportunity to meet, get to know and talk together with women experiencing migration/refugeeism, while creating a space to overcome the fear that was aroused by the media. This collaboration is still bearing fruit today and continues through the 'Included' project. During each meeting, we were able to present the legal, social and economic situation of refugee women and men in an accessible way, which allowed us to understand their situation.

The transfer of knowledge was so important for us, that each of the people participating in the meeting was able to pass this knowledge on in their environment. We can fully conclude that we succeeded in our goal of "giving voice" to women with migration/refugee experience.

Our aim was not only to enable them to tell their story or give space to talk to Polish women, but also to strengthen them, make them feel empowered, integrate faster and more effectively into the host environment. Our long-term goal is to support women with migration and refugee experience in becoming independent. According to the law, during the first six months of the refugee procedure one cannot legally take up employment in the territory of the Republic of Poland. However, not all persons receive such a permit and some of the women, despite being able to take up employment, cannot, for family reasons, take up employment. By drawing on the experience of the Active Women's Clubs in the Lublin region we wanted to support such people and give them a sense of empowerment and independence, also financially. In the Centre for Foreigners in Łuków we created a Women's Meeting Club and an arts and crafts workshop, where the residents of the centre make items that are sold by the association through our online shop Rzeczy Drugie <https://sklep.dlaziemi.org/>. The income from the sales supports the refugee

women with whom we sign civil-law contracts, thanks to which they can also gain work experience. We assumed that after the meetings in the Active Women's Clubs something permanent would be created and the Women's Meeting Club and the workshop are the result.

On the surface it may seem that it is not connected to the project, but the functioning of these initiatives helps to break the stereotype of refugees and refugee women as claimants, waiting for help, passive. Thanks to the activities of the Women's Meeting Club and the workshop the residents of the centre are invited to many initiatives where they can share their experiences and skills, e.g. sewing workshops for shopping bags or bookbinding workshops for notebooks.

## SUCCESS STORY

In-depth over two days - inclusive diagnosis meeting "Enabled", quotes from the meeting To confirm the long-term results of the practice I will quote some excerpts from the women's statements after the integrative-diagnostic meeting that took place in Kazimierz Dolny in the Lublin region as part of the project "Included". As part of this project a collective is being formed, whose members are refugees and women from rural areas. This project is an in-depth activity - where women not only meet and get to know each other, but also act together, undergo trainings that strengthen and give new competences, among others WenDo - workshops for self-defence and counteracting violence against women. Excerpts from surveys: "It was great that I met people coming from different cultures." "I am glad that I could meet Polish women." "What was most valuable for you during the training? What do you take away for yourself? "The time we spent together was important.", It was important to realise that you have to be able to listen to people, to be able to speak so that others listen.; The most important thing for me was to meet women and other cultures. The possibility to talk about our feelings, the awareness that each of us is unique.; Strength, faith in a better tomorrow.

Excerpts from the speeches collected during the oral summary of the training in December 2021: - I have a feeling that we are sincere with each other, in many things you gave yourselves space to experience - it is not always pleasant, but you did it. This builds a base for further work. - We have very little in common, but a lot in common. We can do a lot in this group! - We quickly formed a team. - We are all equal. There are no barriers between women. We are identical inside, we have the same needs.

# MEN AND FATHERS GROUP

The Men's and Fathers' Group is a self-help group led by two social workers (one male and one female). The men and/or fathers come together and talk openly and without taboos about any topic that is close to their hearts. The practice does not aim to direct or guide the participants on any particular topic, but rather allows the dialogue to determine the discussion.

## CONTEXT

The practice is used in contexts of social dialogue, community building, conflict mitigation, and peacebuilding. .

**Area: Community Building**  
**Target Groups: Adult Education, Citizens, disadvantaged learner**  
<https://www.aufbruch-neukoelln.de/anleitung/>



The practice is a multi-faceted approach to achieving a better understanding of each other through conversation, discussion and exchange of ideas and thoughts. Thereby tolerance and respect are taught. Discussions revolve around, for example, the participants' problems with German society, problems that arise within the migrant community, and conflicts that arise in the participants' own homes.

## AIMS

The group aims to create a protected space for men and/or fathers, especially those who have an immigrant background and who feel that they experience a significant cultural conflict between their home culture and the German culture.

The goals are to reduce prejudice and discriminatory behavior, to reflect on one's own understanding and role as a man in society as well as in one's own family, to reduce and undo toxic masculinity, to take a primary role in upbringing and education of one's own children, to actively support fathers in becoming a better father, partner and husband, to help each other by creating networks and friendships between participants, to talk openly about problems without being judged or having a sense of shame. We understand father's and men's work as feminist work.

By trying to reflect on hurtful male behaviors and overcome them through the support group, we aim not only to make the lives of the participants easier, but also to contribute to a society in which men are no longer seen firstly as toxic and secondly as oppressors and perpetrators.

Our goal is to break the cycle of any kind of violence that can be transmitted to society or the home through toxic male behaviors. This is where our social workers come in. They run the support group and make sure that the rules of respect and tolerance are followed. It is of utmost importance to create a space where participants feel safe - only then can they open up and speak without fear, and only then a change in thought and behaviour is possible.

## DIALOGUE PROCESS

We have two facilitators, a man and a woman, who are both social workers and who are trained in facilitating dialogues and discussions. It is important for us to have two facilitators who are not of the same gender, as we want to bring different perspectives of both genders from which participants can gain new insights. It is also important for us that participants feel welcome in our clubhouse. We offer each person a place to sit, freshly brewed coffee or tea and plenty of pastries such as baklava, Turkish delicacies and so on. It is a good gesture to represent the culture of the participants from which they come, this gives them a sense of security and creates a space that is familiar to them.

The aim is to make them feel like they are in a safe space. We start the conversation with repeating the rules of discussion, pointing out the golden rule of tolerance and respect for everyone's story, thoughts, ideas, arguments, etc. In addition, we make clear that whatever is spoken in the room stays in the room we mediate confidentiality between the participants and the facilitators. This is followed by a check-in. We ask the participants how their day or week has been so far and how they have been feeling lately. The dialogue/discussion usually starts on its own after that. The moderators guide the discussion by asking specific questions.

## SAFE SPACE

Creating a safe space: by communicating the rules of confidentiality, mutual respect and tolerance. By creating an atmosphere in which everyone feels comfortable. Negative aspects cannot be avoided, especially not if one speaks about very personal things - someone is usually not aligned with another person's thoughts/ideas/arguments. And this is not a bad thing. We try to tackle these problems by speaking and reflecting on them. We ask questions like: Why do you think that xyz is problematic for you? What does it trigger in you? Where do your opinions come from? How can we overcome this together?

What needs to change? Especially with the last question, we aim to tackle a self-reflexive thought - maybe it is me who needs to change?

## KNOWLEDGE TRANSFER

Since this is a purely self-help group, we rely on the self-reflection of the participants to change their behavioral patterns. We ask them to bring their relatives and friends to the group, to talk openly (if they want to) about certain topics they have learned in the group - to be a multiplier of the newly learned topics, skills, thoughts.

## IMPACT

The answer to all of the above questions is that all are accomplished by stimulating one's ideas/thoughts about 1) oneself, 2) one's culture, 3) one's family structure and upbringing 4) the culture of the country in which one lives (as an immigrant).

The question is:

Who am I and?

How do I connect my own cultural upbringing that made me the person I am with the culture of the country I live in now, without causing major discrepancies and problems? How can I make both places my "home" and feel welcome in both places?

How can I reflect, deconstruct, question and change my point of view, actions and thoughts about myself, my family, my culture, my education, my current life?

All these questions (and many more) lead to a better understanding and atmosphere in society.

Since confidentiality is maintained, there is no documentation of the results. The results are visible in the changed actions and thoughts of the participants. For example, one visible result is when a participant engages in the group, another is when someone brings their friends/family because they believe they can benefit from the conversation. We engage communities by inviting guest speakers from other organizations, such as Terre de Femme who speak about women's rights, or education stakeholders who give talks about raising

children and the role of the father in education.

We also make connections with other fathers' and men's groups that we have established in Berlin. These presentations/guest lectures/talks are always very refreshing for the participants.

## DOCUMENTATION AND TRANSFER

The documentation and transfer are easily doable. It needs organizational skills, a room, 2 facilitators who work in the field of social work, and the target group (in this case men/fathers). Many participants reflect on their behavior and see new perspectives for themselves.

The community benefits from this changed understanding of the learners. More intercultural communication takes place, the feeling of hostility decreases, social dialogue gains space because the learner has new input and has learned new things about the (host) country to talk/discuss with his German colleague/neighbor, etc.

## SUCCESS STORY

2 real stories: M. beat his little daughter with a belt and got a suspended sentence for it. In the group he cries, although it is known that more tears flow from a stone than from an Anatolian man. After participating in the fathers' and men's group, M. now volunteers to promote a non-violent family life, thus acting in the spirit of non-violent parenting. He has now become a mirror for others. D.'s granddaughter turns and runs away when she sees him. The girl is 13/14 years old. What did he do to make his granddaughter shy away? He often yelled at her when she did something "wrong" and now he is sorry. D. understood that his behaviour needs to change. By talking about his issue in the group he became a lot of support and indeed changed his behaviour. The granddaughter is very surprised at this change. She wonders why grandpa has suddenly become so peaceful and accommodating, and in turn she changes her dismissive attitude towards D..

# SOCIAL DIALOGUE

**Bridges of  
dialogue**

**VS**

**walls of  
monologue**

*Loesje*

# OUR CITIES

**Area: Social Dialogue**  
**Target Groups: Adult Education, Citizens, disadvantaged learner**  
<https://crnonline.de/result/our-cities-a-method-guide/>

Our cities is an intercultural exercise designed by the CRN. The exercise was performed 12 times during the intercultural stimulation, during the Urbanities project and in the frame of the Applied Emotion partnership. The main target group had been adult facilitators, teacher and urban activists and researcher. The aim of the exercise is to simulate culture, cultural loss, displacement and migration from both sending and receiving communities and last but not least to reflect on dialogue and intercultural cooperation.

## CONTEXT

The exercise is usually used in intercultural trainings, but as well in participatory moments, such as community building or planing processes.



## AIMS

Our Cities is designed to better understand migration and the impact on cities and communities. Our Voices lets the learners be in the role of people who have to migrate, but as well in the role of an overwhelmed receiving country. It lets the participants discuss integration and assimilation and let them reflect on the policy of their own community.

## DIALOGUE PROCESS

The learners are deeply involved in their city and culture. They feel all rejections, disturbances and the process of giving up their culture and being not welcomed. This experience has to be addressed by the facilitator. In this moment the facilitator should be aware that trauma might come out learner will recall moments of their own life, this means a sensitive discussions in a safe space. It might be good to have the final discussion after a long break. Still the discussion based on reflections of a simulated reality creates dialogue and helps to understand and change perspectives.

## KNOWLEDGE TRANSFER

Our Cities is a simulation. The idea is that the direct experience can be transferred directly through reflection. The facilitator has a crucial role here, as he/she directs the discussions and group process. A strong link can be build to changemaking methods, by linking the identified reflections in action plans, which address specific needs for integration, either directly uncovered during the game or curated in a process following the Our Cities game.

## SAFE SPACE

The process is always a small group process. Each culture is going through their faith together. Experiencing this in small groups helps to monitor and protect each other. Still the facilitator has to monitor and provide a harmonic atmosphere. He/She can interrupt and reset the game whenever is needed. Still as in any simulation the whole group should have awareness on the sensitivity of the topic and acts in agreement together.

## IMPACT

During the game participants will understand the reasons and the impact of migration on peace. This understanding can help to understand the situation with war refugees and IDPs. The notion of peacebuilding is thus build directly into the practice. The questions of integration, problems of welcoming and unfair treatment help to reflect on the own community. The learners directly reflect on how their community is ready for migration and how they could change their approach on community building, but as well social dialogue. Our cities provides learners with the perspective of the voiceless and helps to move forward in the general discourse in society. While the case study is focusing on the one hand on the experience of migrants, it provides on the other hand as well a tool to prepare for incoming migration.

Question which are answered are among others, how is the receiving society ready? How can they reply to the needs of controlled and uncontrolled migration? Which resources are needed? To reach this potential however, the facilitator have to design specific sessions, which will address the topics in more depth.

The games create cities. They are models but all learners can inspect them, find patterns, playing with them and create any kind of documentation.

## DOCUMENTATION AND TRANSFER

Our Cities can be played with any group size or target group. However when there are more than 30 players, it might be necessary to create further cultures. This helps as well to adapt to not foreseen target groups. Since the impact of the game is usually shaped by the questions of the facilitator and the discussion among the learners, the practice can be easily adapted to other target groups. We observed in communities a greater awareness and openness towards migration and the topic of integration. As the problems of both sides are made visible, it helps to build mutual understanding and tolerance. We witnessed strong impact on the participants. The scale starts with simple small moments of Realisation up to almost therapeutic self- realizations. Attending such simulation creates direct emotional learning. This helps the learner to reflect and transfer the new learned knowledge into their own life, changing behavior and attitudes.

## SUCCESS STORY

The game was played with many target groups. In one Moment there was a group playing the yummy nation, which is based on sweets. They started a worry-free life, did not fully engage in the game and the group had the feeling that everyone would love their open, friendly culture. In this game however they were the last to come to the block city. Everyone was discussing, arguing, that no one even realized the last group. The Yummy nation coming so open and ready for integration felt personally rejected and marginalized. Just another migrant group was seeing and welcoming them, facing resistance forms the overwhelmed block city nation, which started at a certain moment to deploy their military to control and stop the migration. When the trainer stopped the process and started the social dialogue round table, especially the yummy group, questioned their attitude and had a much better perspective on migration.

# FOOD FOR THOUGHT

Food For Thought provides an exciting space for people from different backgrounds to share their life stories. We want to enable people to learn from and be inspired by each other's life experiences through storytelling in a safe, stimulating and inclusive social environment, with a delicious dinners.

## AIMS

Bringing diverse people engaging together and in dialogue.

**Area: Social Dialogue**  
**Target Groups: Adult Education, Youth, Citizens**  
<https://crossingborders.dk/food-for-thought-2/>



## CONTEXT

This case is usually used to help integrate newcomers into European communities. Migrants and refugees are often struggling to feel safe and settle in their respective societies. Crossing Borders sees challenging the prevailing narrative by bringing people together rather than standing idly by and letting them be separated as a task that is up to civil society. The idea for Food for Thought stems from the belief that each one of us has unique life stories that are worth sharing and from which we can learn a lot. The idea also resonates with the saying: I tell my story, therefore, I am

## DIALOGUE PROCESS

The keynote speaker gives a presentation or starts a dialogue in connection to their life story/ their work/ something that they find important to share. After the presentation, the audience is invited to discuss the topic. After the discussion, a cultural dinner is served, the origin of the food that people are about to share is explained, and the discussions and dialogue continue.

## KNOWLEDGE TRANSFER

Crossing Borders created a diverse, intercultural and interprofessional environment for the Food for Thought events, where everyone can voice their opinion, be listened to and be met with respect. Participants are encouraged to take those practices home and apply them in their everyday lives.

## SAFE SPACE

By having a moderator during the discussions and several CB staff present to ensure a smooth discussion and the provision of a safe space.

## DOCUMENTATION AND TRANSFER

The concept is simple and requires a keynote speaker, a spacious location with a kitchen and a room where the presentation and the discussion take place, a volunteer to cook the dinner and a moderator.

Participants become more aware of different cultures, life stories, opinions and lived experiences.

## IMPACT

The participants are actively encouraged to engage in dialogue with each other, with CB staff, and with the speakers. The topics discussed are ranging from politics and life stories to art, religion and education. Participants are diverse people with different backgrounds who will be able to engage with each other in general dialogue and in dialogue about the discussed topic..

Jeannette Ehlers is a Copenhagen-based artist of Danish and Trinidadian descent whose practice takes shape experimentally across photography, video, installation, sculpture, and performance. She graduated from The Royal Danish Academy of Fine Arts in 2006. Ehlers' work often makes use of self-representation and image manipulation to bring about decolonial hauntings and disruptions. These manifestations attend to the material and affective afterlives of Denmark's colonial impact in the Caribbean and participation in the Transatlantic Slave Trade realities that have all too often been rendered forgettable by dominant history-writing. In the words of author Lesley-Ann Brown, "Ehlers reminds all who participate in or gaze at her work that history is not in the past." Ehlers insists on the possibility for empowerment and healing in her art, honoring legacies of resistance in the African diaspora. She merges the historical, the collective, and the rebellious with the familial, the bodily, and the poetic. Jeannette Ehlers has just been shortlisted for the national monument to The Windrush Generation at London Waterloo Station. On 31 March 2018 she unveiled, I Am Queen Mary, a public sculpture project in collaboration with La Vaughn Belle, at KAS, Cph, DK

# GOOD COOPERATION IN THE ADRIATIC REGION

## BY EXCHANGING EXPERIENCE, KNOWLEDGE AND SKILLS

The project is focused on development aid to neighboring developing countries, social community building, knowledge and experience exchange and cross border cooperation.

Main goals of the project are strengthening of the cross border cooperation (of great importance for the development of the Adriatic region), education of unemployed persons, incentives for self-employment, incentive for production of authentic goods made by local resources, with aim of reducing poverty. Primary users of the project are unemployed women from the region. Secondary beneficiaries are wider local communities.

Area: Social Dialogue

Target Groups: Adult Education, non-formal education

<https://desa-dubrovnik.hr/projekti>



## CONTEXT

Cross border cooperation in the Adriatic region (post-conflict area), women empowerment

## AIMS

Strengthening of the cross border cooperation (of great importance for the development of the Adriatic region), education of unemployed women, incentives for self-employment, incentive for production of authentic goods made by local resources, reducing poverty

## DIALOGUE PROCESS

By working on joint projects in groups.

## KNOWLEDGE TRANSFER

By stimulating future cooperation in the region and transferring know-how by women involved in the project to other women

## DOCUMENTATION AND TRANSFER

The practice is easily implementable in any other cross-border region, including the post- conflict ones

The learners acquire entrepreneurial skills and know-how for self-employment, while the community benefits from cross-border cooperation, potential transfer of this know-how on other women and by having employed and more empowered women in the community

## SAFE SPACE

The project is focused on self-employment and women empowerment so it is in itself a safe space.

## IMPACT

a) Developing trust and promoting tolerance between women in the region

b) Empowering women

c) Joint projects (women from different countries in the Adriatic region)

Communities are a secondary beneficiary of the project

## SUCCESS STORY

The project empowered women involved by developing their entrepreneurial skills, thus having also a wider social impact on communities and also by promoting cooperation and building trust in the Adriatic region.

# THE NEW SCHOOL

The New School is a joint project by The Nansen Dialogue Centre and the Education and Teacher Training Agency of the Republic of Croatia – Osijek branch, along with teachers and parents.

It is a project envisioned as an alternative model to the existing segregated schools (Serbs and Croats). The initiative was launched by Vukovar parents club “For the Children of Vukovar” and Nansen Dialogue Centre, as the first integrated, intercultural school in Vukovar. The Curriculum of the New School is based on values of acceptance and respect for others, acceptance of diversity, inclusiveness, solidarity, the principles of equal opportunity, non-violence and peaceful coexistence. The New School introduced new subject titled “Cultural and spiritual heritage of the Region”.

**Area: Social Dialogue**  
**Target Groups: Youth, students, formal education**  
<https://www.ndcosijek.hr/en/projects/the-new-school/>



Since 2008 the project also includes the Children Together project - integrated and intercultural learning through workshops in kindergartens in Vukovar (which are also segregated). The project has so far involved more than 80 children and their parents. The New School is sadly still not opened, due to the lack of support from national and local government.

## CONTEXT

Intercultural and integrated education in multi-cultural environment.

## AIMS

The project is envisioned as an alternative model to the existing segregated schools.

## DIALOGUE PROCESS

By bringing together pupils of different ethnic background in the post-conflict region.

## KNOWLEDGE TRANSFER

Children and parents of different ethnic groups participating in the program would develop tolerance and positive views towards each other, Thus the program would help create a positive social climate in a multi-cultural post-conflict society.

## SAFE SPACE

The new school, as an alternative to the existing educational models in Vukovar, doesn't aim to be the only model of primary education. Every parent would still have the right to choose the model for which he/she believes to best fits the needs of their children. For this reason the New School is primarily envisioned as an alternative for those who are not satisfied with the existing models and their deficiencies (such as separation, exclusivity, etc.).

## IMPACT

All of the above would be impacted by the alternative non-segregated schooling aimed at renewing and strengthening the ties among people, while also building trust and respect.

The project involves wider community, especially parents and teachers.

## DOCUMENTATION AND TRANSFER

Practice is easily transferable to other post-conflict regions, where a segregated model of education is in place, providing that support of government institutions exists.

In Vukovar children have no possibility of socializing and learning together. The educational system is segregated (in the multicultural areas students are mostly educated according to the model A, in the language and script of the minority, which means that students attend classes in separate classrooms). The segregation is of such extent that children attend school in different shifts or use certain parts of the building, with separate entrances. The New School would give an alternative to this segregated educational system, which is deemed by many parents and teachers as unexpectable.

## SUCCESS STORY

The New School was listed as an example of good practice, a way to help minorities and the majority to develop their own identities in a true intercultural interaction, within a shared environment, as opposed to living next to each other in the National Action Plan for the Rights and Interests of Children from 2006 to 2012. It is also recognized as a positive and good alternative by the organizations dealing with human and children's rights, peace building, and social inclusion.

# SMALL SCHOOL OF NON-VIOLENCE AND TOLERANCE

The goal of the project was to contribute to the development of multicultural society, tolerance and nonviolence in two elementary schools in Osječko-baranjska County in Croatia. Schools were attended by pupils of different ethnic background. Primary beneficiaries were pupils, but also their parents and teachers.

Main activities during the projects have consisted of the meetings with teachers and other experts, conducting a poll among pupils of seventh and eight grades, with aim of educating them on teamwork, mutual considerations and analysis, and decision-making based on consensus. The poll was made and conducted by pupils that were trained by experts, and it was focused on relationships and mutual

Area: Social Dialogue

Target Groups: Youth, students, non-formal

<https://digitalnozrinkarimac.wordpress.com/mala-skola-nenasilja-i-tolerancije/>



understanding, aiming at developing skills for conflict resolution, tolerance and mutual respect, as well as respect of differences. Two important activities were also games promoting nonviolence (cooperation, empathy, self learning and learning on others, self-expression, listening and nonviolent messages), and theater play on the occasion of the International Day of Child Rights. The goal of the play was to encourage pupils to approach problem-solving creatively and to affect the views of their peers. Through a method of the theater of oppressed by A. Boal, children developed creative solutions to conflict and other problems, and injustice that children are exposed to.

## CONTEXT

Building tolerance and mutual understanding in multi-ethnic post-conflict region.

## AIMS

Building tolerance and mutual understanding in multi-ethnic post-conflict region. Cultural society, tolerance and nonviolence through project in two elementary schools in Osječko-Baranjska County in Croatia, which were attended by pupils of different ethnic background.

## DIALOGUE PROCESS

Promoting mutual understanding, developing skills for conflict resolution, tolerance and mutual respect, educating on teamwork, mutual considerations and analysis, and decision-making based on consensus.

## KNOWLEDGE TRANSFER

By teaching them how to resolve conflicts by discussion and consensus and how to respect every person regardless of their ethnic or other background.

## SAFE SPACE

Pupils were actively participating in the implementation of the project (they were conducting the polls after being trained by professionals) and also took part in games and theater play designed to promote tolerance and nonviolence among children.

## IMPACT

All of the above was impacted by bringing together pupils from different ethnic background, within a post-conflict region.

Parents and teachers were also involved in the project.

## DOCUMENTATION AND TRANSFER

The practice is easily transferable to any other multi-ethnic region.

Community benefited from building trust and mutual respect between children from different ethnic backgrounds, while learners benefited by gaining skills for conflict resolution, dialogue and cooperation.

## SUCCESS STORY

Pupils were brought together with their peers from different ethnic background, working together on the project, thus strengthening inter-ethnic ties in the community.

# THE CITY AS A LIVING MUSEUM

The training course entitled “The city as a living museum: Leading educational city quests”, was organised by the AHDR in the framework of the Norway Grants (2009- 2014) funding for the ‘Home for Cooperation’ project and was held at the Home for Cooperation and within the old city of Nicosia on from 24th - 31st May 2013. The organisation of this course came as a response to the unprecedented interest demonstrated from various Cypriot and International groups to learn about Nicosia’s history and culture. It is based on the assumption that one of the best ways to get a comprehensive understanding of Nicosia’s past and present is by “being in the city” itself and by experiencing it as an “open, living museum” where answers to set questions can be sought and where new questions could arise, to trigger further research.

**Area: Social Dialogue**  
**Target Groups: Youth, Citizens, students, non-formal education**  
<https://www.ahdr.info/our-work>



## CONTEXT

This case can be used for community building and social dialogue as it gives the opportunity to the learners to learn from each other and come up with their own results and thought. This case brings communities together with an alternative and more humanitarian way.

## AIMS

The course aimed to upskill and empower the participants to lead educational quests in Nicosia in ways that will illustrate the multicultural character of the city and spark the interest for further research. More specifically, during the course participants had the chance to : Upgrade their knowledge about Nicosia's history. Familiarize themselves with research methods, which allowed them to pose questions and seek answers regarding historical, social and cultural aspects of the city. Develop their public speaking skills. Design and implement their own personal version of an Educational City Quest and receive feedback on it.

## DIALOGUE PROCESS

With a structured approach, which would facilitate such an endeavor, individuals, who have the motivation, the knowledge and the competences to lead groups in this educational experience, are necessary. Participants after the activity can still apply what they have learned by using their knowledge and experience to spread the word to other people of their community.

The course can be considered as a personal development exercise and also as a stepping stone for those who wish to pursue further specialization, in order to cooperate with AHDR/H4C in the organization of future educational activities.

## KNOWLEDGE TRANSFER

Participants after the activity can still apply what they have learned by using their knowledge and experience to spread the word to other people of their community.

## SAFE SPACE

The practice is aiming to build strong community bond therefore any political incorrect phrases or language are not said as it might cause conflict. The trainer who is delivering the walk/workshop is aware of such things and is avoiding to use it

## IMPACT

These workshops offer a unique pedagogical opportunity for all Primary and Secondary Education Teachers, and especially those teaching history as well as Language and Social Sciences Teachers, who would like to become familiar with the AHDR's Educational Materials and their theoretical background, and also enhance their capacity in using the materials to enrich their teaching. Such trainings have taken place across Cyprus, both in an inter-communal and mono-communal setting. As with all of the AHDR's work, Teacher Training initiatives have been organized in collaboration with key partners, such as civil society organizations and teacher trade unions across the divide in Cyprus and organizations abroad, including the Council of Europe, European Commission, EUROCLIO, The Elders, ICTJ, Kenyon College, Ohio, USA, and the Oxford University Center for Inter- group Conflict, UK.

## DOCUMENTATION AND TRANSFER

Through its conferences, symposia, seminars, and workshops the AHDR has trained over 400 teachers on multi-perspective approaches to teaching and more than 500 participants have been introduced to the methodology and epistemology of teaching and learning.

The community through the walks can learn a new narration on how they know things, change perspectives, enrich their knowledge on historical facts, on the learner,

# STRONGER COMMUNITY THROUGH AFFIRMATION OF SECURITY CULTURE

In the first 5 or 15 minutes, the teacher explains two situations in which the identification of the listeners from the local community with the safety culture is perceived. Imagine that you are witnessing a conflict situation between two people who are arguing verbally and that the conflict is on the verge of turning into physical violence.

The situation is happening in front of you, near you. At the same time, next to you are noticing an official from a security institution (police or private security) who seems uninterested in the event. What would you do in this case? Would you intervene verbally? Would you perhaps let a security official know that he or she needs to respond? Would you just report the case? Would you sensitize some other people around you to react?

Area: Social Dialogue

Target Groups: Adult Education,  
Youth, Citizens, Teacher

<https://fbskopje.mk/aktivnosti/>



Imagine for a second you wait for taxi in a taxi station on the boulevard. In front of you see an elderly person crossing the boulevard, exposing himself to danger and in front of the audience, and skipping the jardiniere to cross to the other side of the boulevard. What would you do in this situation? Would you intervene in this situation verbally? Would you like to make sure that there is an official from the security institution near you and would you ask him to intervene?

Would you just report the case to an authorized security institution? Maybe they would document the event with a mobile phone and put it on the wall of traffic embarrassment? Would you distract the offender and thus prevent him in whole or in part in the intent? Would you sensitize some other people around to react? Then, in the next 15 minutes, the students work individually and everyone should express their opinion on the indicated examples. Students should see if there is a security culture in the examples, see if there is and in how do they recognize situations of non-compliance with the security culture, determine if there is and to what extent there is a community belonging expressed by respecting the values of security culture and suggest creative ways to strengthen the belonging to the safety culture to the local community by respecting the values of the safety culture. Each of the students argues their position and a discussion develops. The teacher lets the discussion go without intervening and notes the main points of the discussion. Finally, in the last 15 minutes of the method, the students, together with the teacher, summarize the results and through a discussion it is concluded whether the set goals of the method are met with the answers to the following questions: Is there a security culture in the example and with what it is perceived in the example? If there is not a security culture in the example, what does it consist of? Is there and to what extent is there belonging to the community expressed through respect for the values of the security culture? Are the proposed ways to strengthen belonging to the local community by respecting the values of the safety culture creative?

## CONTEXT

This method (practice) can be applied to a wide range of adult listeners, starting with students, through local community citizens and local government employees. In this case, the method was tailored for students of the Faculty of Security who were attending lectures in Security Culture.

## AIMS

Perceiving of the existing level of safety culture in the local community  
Identification of members of the local community with the security culture values  
Finding out creative ways to strengthen local community affiliation by embracing the values of the security culture

## DIALOGUE PROCESS

Although this method primarily lays on creative ways of individual thinking, the listeners are encouraged to face their different points of view through discussion at the end of the practice. Their critical reflection is being actively encouraged by the teacher in order to find out crystallize commonalities and differences.

## KNOWLEDGE TRANSFER

The listeners, which in this case were the students, were stimulated by the teacher to express their views on the topic freely, critically, anonymously and creatively, thus making an atmosphere to recognize the deficiencies in understanding and practicing the security culture in their everyday life.

## SAFE SPACE

The negative aspects can be seen in the fact that the students were involved in the kind of analyzing the scenario and were put in a sort of role-play, so their practical reaction cannot be assessed fully. But, nevertheless, the scenario was as real as possible to the current situation and provided relatively sound bases for assessing their reactions in real situations and strengthening their understanding and reacting to the situations in real life.

## IMPACT

The practice helps developing and strengthening the sense of community among the participants, by understanding and developing the security culture as public good.

This practice also stirs social dialogue in identifying the vulnerable aspects of security culture, both in its understanding and acting, as well as finding the solutions that will overcome the very widespread disrespect of security culture in Macedonia.

The documentation mainly includes the students feedback of this practice, while at the same time, it has potential to be used equally successful among general public and community as well.

## DOCUMENTATION AND TRANSFER

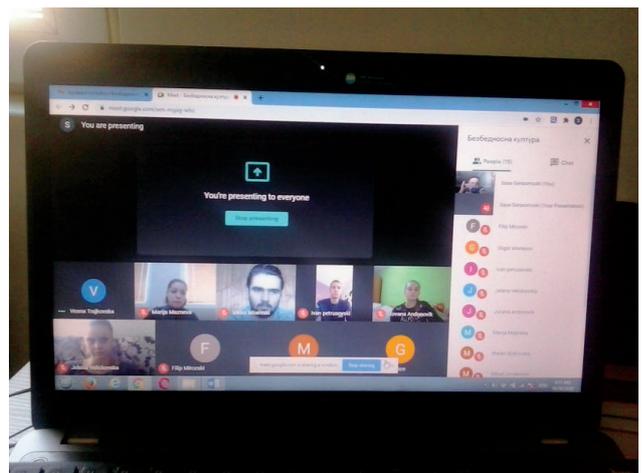
Due to its subject, this practice can be easily transferred to various general public. It is envisaged as the students could transfer this practice to the future security institutions where they will work, as well as influence on general/broader public by their understanding, acting and impact as future creators and implementators of the security policy in this respect.

A) Since the practice has not been tested to the general community yet (mainly due to the Covid-19 restrictions that were taking place at the time the method was developed), we cannot give an assessment on their impact at this stage.

B) We could observe that the listeners (students) became much more aware and interested in the security culture than previously and that they didn't take this aspect of everyday life as taken for granted as before. It was evident that they showed significant self-critical thinking and understanding of the problem, which could guarantee to a considerable extent certain positive influence on the general community in the future.

## SUCCESS STORY

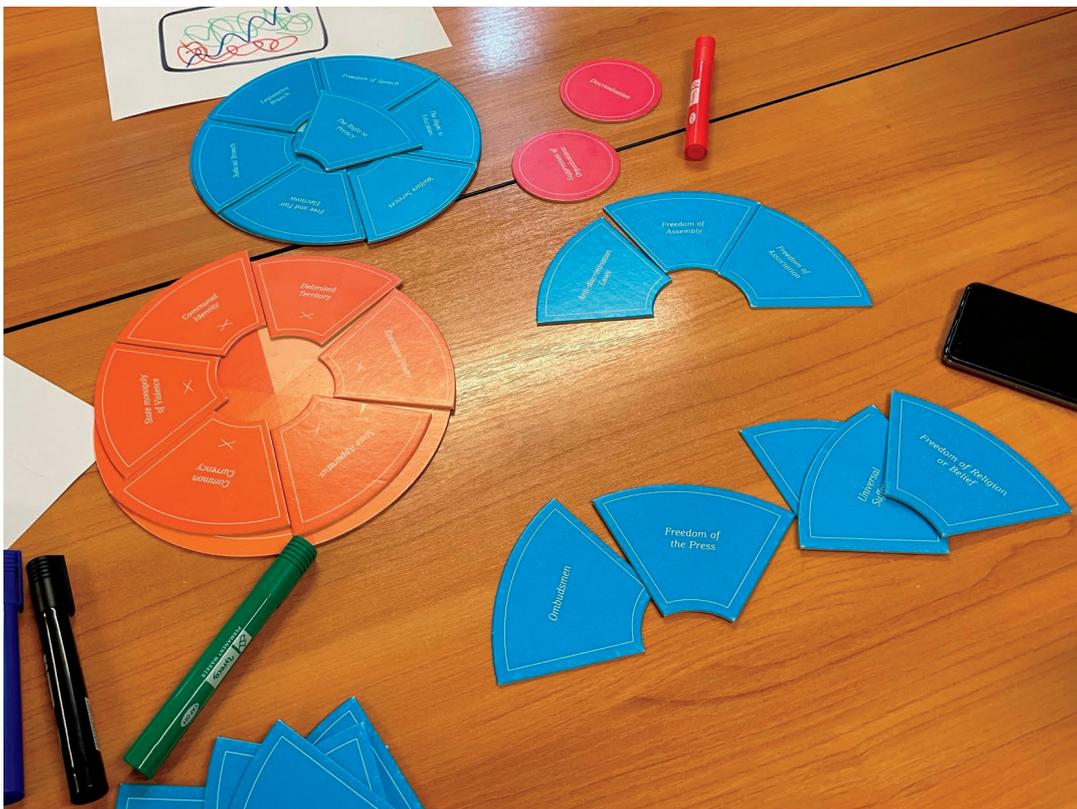
During the implementation of this practice with the students, it was really interesting to note that the students, in most cases, were ready to get directly involved in preventing and resolving the situations of disrespect of security culture. They showed a proactive approach, ranging from pointing out to the inappropriate behaviour of the people concerning security culture (like direct involvement between two persons who have vigorous quarrel on the verge of becoming physical violence), or documenting the situation of their mobile phones, or reporting the case to some security authority (being that police or private security officer if there were some of them in the vicinity).



# DEMOCRACY CAKE

Democracy-Cake is a playful democracy training developed by Norwegian researchers from the Rafto Foundation. It aims to understand democracy and its processes. The target audience is mainly people without a high level of education or who have been confronted with political violence but it can be used as a learning tool for schoolchildren and students. The game involves heated debates and constant discussions, because all decisions in the game space are made together. The main goal of the game is to jointly build democracy in a society that turns into a pie in the game environment. The game players seem to be engaged in collective cooking, adding different ingredients layer by layer. By applying the above learning methodology, the project aims to achieve three interrelated objectives:

**Area: Social Dialogue**  
**Target Groups: Adult Education, Citizens, non-formal education, Youth**  
[HTTPS://WWW.RAFTO.NO/EN/](https://www.rafto.no/en/)



DEMOCRACY CAKE

## CONTEXT

The Democracy Cake is used in many situations. As an easy game on discussing how to build a state, how to build a resilient democracy and finally on how to reshape democracy, in order to prevent it from "bad ingredients", the applications are from university students, teacher, refugees, migrants, countries in conflict to school children. This makes the game so transferable. In Switzerland it was used inside the Eritrean Diaspora to discuss integration into the Swiss society but as well in order to prepare the groups to rebuild their country at a certain moment. In Ukraine it was used among civil society actors, in order to discuss how to strengthen human rights and rule of law, in the context of the DiA project it was used to teach facilitators on democracy building and for school children in Poland it was used to demonstrate how democracy should function, and what are the threats

## AIMS

The game can cover a few concrete goals:

1. Teach about how society and democracy is working
2. Make people aware about community building
3. Showcase weaknesses and strengths of democratic systems and how to make them more resilient
4. Teach social dialogue
5. Support integration and conflict mitigation
6. Help to strengthen existing democratic models.

## DIALOGUE PROCESS

The participants put themselves in the following story: "Somewhere in the middle of an ocean there was a shipwreck. The people and their ship land on an uninhabited island because of the strong waves. They cannot go back and they have no contact with the outside world. The only possibility is to found a new state. This starts with finding a name, forming the flag, and finally a democratic system." The game starts with the formation of the system where people

are shown how democracy works. Each group is given plates and ingredients with which to bake the cakes of democracy. Cake 1 Here, the participants get six ingredients of the cakes and have to order them according to their importance and use them to bake the first cake. They have enough time to discuss and prepare it. Afterwards they present their suggestions to the other groups and give reasons for their choice. Cake 2 For the second cake, the participants get too many ingredients and they have to discuss with each other and finally bake a cake with only six ingredients. At the end, they present their cake again and why they came up with these results. In the last part, they are given bad ingredients (red cards) that could destroy a democracy. These could be, for example, corruption, extremism, political repression..... etc. The participants try to identify the bad ingredients. The participants try to remedy the bad ingredients with the means of democracy and justify their results again.

## KNOWLEDGE TRANSFER

The transfer is done through applying the simulated cakes to their reality. It is important that the facilitators using the practice really try to reflect with the learners on how the situation is:

1. In their country
2. in their region/municipality
3. in their neighborhood
4. in their community
5. in their private and professional life

In this way each of the layers can be reflected upon and the general findings can be applied on them. The facilitator should ensure, that there is enough space for reflection and transfer. However it is a game, so the learning is and transfer is not the center of the practice. It might be good to follow-up on this session with a session on e.g. action plans or campaigning.

## SAFE SPACE

The Democracy Cake is taking place in a new created, empty area. The teams are not competing and every smaller group is owning and keeping their cake for them. In this way no competition is started and the deeper reflection is done in a small group. The feelings and reflection of each individual participant should not be shared in the way that everyone "has to" comment in the communal discussions. Facilitators should be aware that many participants will automatically refer to their own country/region/community when thinking about the game. Thus, especially when participants come from areas of conflict, the facilitators should have knowledge on the conflict and have the intercultural skills to mitigate or moderate debates, in order to keep the game on a not too deep level.

## IMPACT

Impact is created on all four fields. Used with refugees, IDPs or participants from area in conflict, it will help to understand mutual perspectives of the conflict and might help to mitigate them. Applied in Community Building, the practice helps to understand how society is built, how democracy works in it and how resilient the community is to bad ingredients. By discussing this issues and articulate on how to deal with the bad ingredients, the social dialog among communities is increased. As the cakes and the bad ingredients showcase what could be cases of conflict in a playful way, Democracy Cake helps learners to understand the source and might help to create alternative paths.

The results are the cakes themselves, of which the facilitators should make photos and provide them to the participants and a common flipchart on the main findings and results. As this is an informal learning method, the community should participate in the trainings, but the ownership of the learning outcomes are with them as well.

There might be follow-up workshops or session on action planning or campaigning, following the democracy cakes sessions, as the cake alone is not designed to create change.

## DOCUMENTATION AND TRANSFER

The results are the cakes themselves, of which the facilitators should make photos and provide them to the participants and a common flipchart on the main findings and results. As this is an informal learning method, the community should participate in the trainings, but the ownership of the learning outcomes are with them as well. There might be follow-up workshops or session on action planning or campaigning, following the democracy cakes sessions, as the cake alone is not designed to create change.

The practice is transferable to any kind of group. As described earlier it can be played with any age group, starting from secondary education and as well with any kind of group of learners. It was already played with activists, facilitators, school children, teacher, peace-worker, journalists, IDPs, refugees and university students.

The size of each session is depending on the cakes available. The downloadable game has 4 cakes, suitable for a group of up to 24 people. If more cakes are available, bigger groups are possible. The minimum group would be 4 people.

As described earlier, the method is not so much focused on creating immediate change or impact. Thus, it is hard to say which behavioural changes are directly related to the practice. However on community level the method helps to create a more informed and dialog oriented discourse on the state of decision making and democracy in general. On the learner level, the practice helps individuals to understand how the democratic processes around them are created, influenced and provides a perspective on what an individual can do to make change.

# FORUM THEATRE

FORUM THEATRE (Teatre of the Oppressed) is a type of theatre methodology developed by Augusto Boal (1931-2009) in the 1960s, inspired by the critical pedagogy and pedagogy of the oppressed concepts of Paulo Freire (1921-1997). Both of them were based in Brazil at the time, and the sociopolitical context of those days (post- colonialist era and authoritarian military junta regime) significantly influenced the development of these concepts, approaches and methodology.

In the 1960s Augusto Boal experimented with theatre in order to give voice to the oppressed, to empower them to fight the oppression in their life.

**Area: Social Dialogue**  
**Target Groups: Adult Education, Youth, Citizens, disadvantaged learner**



The person who went through the tortures, he understood well two things: the oppressed suffer from social, economic, psychological violence and they can be helped by changing their own behavior and their own attitude towards the problem.

## CONTEXT

Forum theater is a methodology not very widespread in Ukraine, although it has long been used effectively in half of the countries of the world as a way to make the society happier, as a way to reveal ourselves and others, to identify and express our desires; as an instrument for changing the circumstances that cause unhappiness and pain, and as an instrument for strengthening everything that brings peace.

## AIMS

The main idea of the forum theater is the situation of oppression and violence, that is why the theater was called "The Theater of the Oppressed.

The main purpose of the forum theater is to provide information and skills to solve existing problems by a particular person with the help of the experience of other people in order to prevent the emergence of negative phenomena in society.

The main general aims of the Theatre are:

- Highlight Pitfalls
- Improve Communications
- Learn by Watching
- Deal with Difficult Communication Situations
- Provocative and Interactive Style of Training
- Seeing it Happen as a Third Party
- Allow People to be Outside the Emotional Stresses

## DIALOGUE PROCESS

The learners are deeply involved in their city and culture. They feel all rejections, disturbances and the process of giving up their culture and being not welcomed. This experience has to be addressed by the facilitator. In this moment the facilitator should be aware that trauma might come out learner will recall moments of their own life, this means a sensitive discussions in a safe space. It might be good to have the final discussion after a long break. Still the discussion based on reflections of a simulated reality creates dialogue and helps to understand and change perspectives.

## KNOWLEDGE TRANSFER

Stop and Start The Interplay at Will

- Resolve Conflicts or Difficulties
- Look at Potential Problems
- Pre-empt Difficulties Before They Happen
- Test Drive Something New Within the Company
- Highly Interactive, Entertaining, Energising and Educational

2. Stage performance. The show must last 15-20 minutes and consist of three or six clearly structured scenes.

3. Forum. This is a discussion in which each of the viewers can propose their own solution to the problem, replacing a specific actor on stage, who performs this role (only the oppressed can be replaced by the protagonist).

4. Transmitting information.

5. Feedback (discussion with actors, audience, and involved experts). It is very important and valuable for the professionals - doctors, lawyers, psychologists - to participate in the forum to explain the processes that are taking place and to suggest possible ways to solve problems from the point of view of physiology, law and so on. It is accurate to name the addresses of the centers and institutions where one can receive this or that help.

6. Concluding remarks. The leader - the joker - summarizes the results and thanks all the participants.

To achieve the goal of forum theater, the facilitators use techniques and methods that are used in a different context (during a training session, in an interactive theater, etc.):

Joker is the main active person of the forum theater. He leads the process from the beginning to the end, he determines the success of the forum theater.

The main work on the chosen problem is carried out by the joker him/herself in the process of cooperation with the audience. He organizes the cooperation between the participants and actors, encourages the audience to positive cooperation, unites all to the same goal.

After the participants have watched the plays, the joker asks the audience whether they have understood what they have seen well. He asks viewers to name the problems highlighted in the performance, identifies the characters and asks the participants to explain the emotional state of this or that character.

When watching the play again, the joker allows the viewers to become actors themselves replacing the protagonist, so that more than one viewer can try the same role, each with their own understanding of the events. When watching the play again, the joker allows the viewers to become actors themselves, replacing the protagonist, so that more than one viewer can try the same role, each with their own understanding of the events.

It is important that the joker inspired and grew ideas that arise in the viewers, encouraging them to try to play a role of this or that character. The joker unobtrusively suggests possible variants of behavior in a similar situation when some difficulties arise. character in the play perform a certain social role. The main character is a victim of the situation, other characters are his/her circle: family, school, members of society.

,The number of characters is determined by the scenario, by the specific situation.

While participating in forum theater, viewers have the opportunity not only to learn about a negative phenomenon, as in an interactive theater, or to receive information, as during the training, but also TO DEVELOP AN ALGORITHM, TO CREATE A MODEL of successful behavior in a complex, at first glance hopeless, situation.

Lead actors and the main characters should respect the personality of their characters when interacting with the audience, but they should also take into account and adequately respond to the influence of the audience.

One of the characteristics of forum theater is the lack of recommendations to the audience on how they should behave, because everyone makes their own choice. In the process of the play, each person can stop the performance in order to show with their own example how, in their opinion, the situation can be changed for the better.

## SAFE SPACE

Some criteria have to be taken into consideration to ensure the safe space:

- Location needs to have an average people flow (at the planned time of the performance). Too big or too small people flow is both coming as disadvantage for implementing Invisible Theatre.

- Noise factor. The Theatre needs an ambient where people (potential audience) can overhear conversations among actors and they are more likely to be pulled in the discussions.

- Demographic factor

Which types of people/groups frequent visitors of the specific location you have chosen to work with? Depending on how specific your topic is the demographics can influence the choice of exact place heavily. For example, if you want to address a specific issue on the agenda (such as LGBTQ+ rights for example), then you might want LGBTQ+ friendly or neutral places.

# IMPACT

The Forum-theatre method is a powerful technique that generates new ways of understanding and experiencing a particular phenomenon.

The Forum-theatre technique can significantly contribute to participant' creativity and resilience. Indeed, it has the potential to support participant' ability to find novel, suitable solutions when faced with relational problems, thus allowing them to better maintain their own wellbeing.

Art-based interventions, particularly those related to interactive theatre are very valuable in facilitating multi-perspectival dialogs and creative thinking. These interventions have the potential to enlarge people's understanding and actions.

The Forum-theatre technique is a powerful method for activating reflection, individual agency and self-empowerment. The Theatre-forum technique's emphasis on the oppressor-oppressed dynamic is consistent with the nature of relational conflicts. The use of this drama-based method can contribute to a critical understanding of such conflicts while encouraging active positioning in the face of adversity. All in all, this approach shows great promise in empowering the agency of individuals, facing difficult situations

# DOCUMENTATION AND TRANSFER

Preparing the forum theater and the technology that is used

Before you create a social show, you need to answer a few questions:

- why this play;
- whether the essence of the play matches the needs and whether it meets the characteristics of the target group;
- whether the room where the performance will take place meets the needs of the play;
- what equipment is necessary for the demonstration of the play;
- what is necessary to prepare for the play;
- what kind of assistance will be needed.

The preparation of the forum theater :consists of several stages

- Stage 1: the choice of the problem;
- Stage 2: writing a script;
- Stage 3: Rehearsal of the mise-en-scene;
- Stage 4: Analysis and correction of the show.

The script is prepared by a group of the forum theater, and played by their actors. Often the basis of the scenario is an episode that really happened to someone from the audience

Preview gives the producer the opportunity to adjust the roles and style of acting, language and emotional expression of the actors, mimicry, gestures - as more thorough tools to transmit the necessary information.

The technique of forum theater is creative, but we must adhere to the principles of Augusto Boal's forum theater:

- Clarity in the presentation of the plot.
- Clearly identified protagonist (the one who is being harassed).
- The story must be convincing.
- The story must have the ability to change.
- Hot spots "STOP".
- Forum theater is the theater of the oppressed, not the depressed.



# THE WEEK OF LANGUAGES AND READING

**Area: Social Dialogue**  
**Target Groups: Adult Education, Youth, Citizens, disadvantaged learner,**  
<https://www.aufbruch-neukoelln.de>

A completely free festival around languages and books throughout the city with multiple events that suitable for people of all ages and cultural backgrounds.

## CONTEXT

To create a better social dialogue with the people and to strengthen communities.

## AIMS

The goal is to connect with the neighbourhood, to create social dialogue and community building through discovering the languages that are spoken



in the city that one inhabits. It is about diversity and the celebration of languages as something that connects people instead of creating distances. It helps to learn more about the people, their culture, where they are from or which languages they speak. In the end it's about getting to know each other through language. Books are helpful in this as many people regardless of their cultural background can sympathise over the same author/book/poet/poem etc...

## DIALOGUE PROCESS

The events and festivities are created to involve people. E.g. books are hung in public spaces, especially in parks where there are benches on which people can sit and read and get into touch with one another. There is a public stage in the park on which we have an open mic - here every person who wants can read a few lines out of their favourite book, or a few stanzas from their favourite poem in their own language. This way many people get to hear languages they have never heard before and quickly one gets into a dialogue with the speakers of this language and their community. The mutual dialogue and discussion is something that happens organically along the way. There are no fixed structures that stimulate this. However, depending on the events that the organisers have planned there can be specific discussion rounds that are moderated.

The documentation is provided through pictures, videos and reports. In the end we created a magazine that we gave away for free to every organisation was part of the festival. We created postcards, flyers, posters, we advertised the project on our homepage and social media accounts. And we asked the communities to share and link their media products with the digital world through social media and their homepage.

## IMPACT

Community building and social dialogue: we believe that through speaking problems of the society can be undone. This festivity is a great way in connecting the people with one another by speaking about their favourite book, or author, or poet etc. it serves as an entrance to getting to know each other more through the differences or maybe even through one's affections. The participants get to be involved in a social dialogue with the other participants through the activities that each organisation is offering. These events can be games, they can be quiz shows, open mics, poetry slams etc. dialogue is created through events that entertain and bring people together. This in turn also strengthens community building. Maybe new friendships and acquaintances are build, maybe old friendships are being revived, maybe one will get to know one's neighbours better.

## KNOWLEDGE TRANSFER

We reach out to organisations that might be interested in taking part, like libraries, theatres, cafes and bars, other organisations that do social work, schools (primary and higher). And invite them to create an event that would suit their target groups. Through the event the solutions are applied.

## SAFE SPACE

Negative aspects cannot be fully shielded. Of course it is a public event that is open for everyone and negative things can take place. However, we did not have any experience with this. So far, things have been very peaceful and jolly. Every person had mutual respect for the other people and their culture and language.

# DOCUMENTATION AND TRANSFER

It is transferable one to one and should work out without any major problems. Planning an event of course it always a work in progress and one may face different problems each time. But in the end it's about applying the idea of a festival for languages and reading by bringing together different organisers who would like to take part and who can come up with their own ideas about how they want to participate.

There is a lot of momentary happiness and joy. People are entertained. But after the event there is a lot of positive feedback as well. The other organisers have gained new participants in their respective projects that are taking place for a longer period of time. This way one is able to connect the participants in a longer standing project and build new networks. People, especially older ones are more involved with the community and they gain new hobbies and friendships. The same goes for children who can join a project out of school or kindergarten since they have come across them through the events at the festival.

## SUCCESS STORY

The open mic was one major thing that made people connect. Every person that wanted to take part was allowed to read one poem or one paragraph of their favourite book/poem in their own language. The people loved the idea and many gathered to listen and many more wanted to read. There was a huge line approaching the open mic.

# CHAPTER 3

## TRAINING TOOLS

**Trust For Future**

*Loesje*



# EXERCISES

## SONGS OF MY NEIGHBOURS DLA ZIEMI

“Songs of our neighbours” method uses a song as a tool for building a platform for meeting, mutual learning, establishing a relationship, building a dialogue, searching for joint threads, appreciating differences and noticing the things in common.

During the 2-hour practical workshop with the elements of a story, participants become familiar with a method of working with a song in the multi-cultural environment. Each facilitator can refer to

their own cultural context by selecting a song to show to the participants.

The point of the method is to instruct the participants how to sing a song from different cultural background by singing with a group of people.

Impressions of the participants:

After the practice, participants have divided the process into different stages:

1. Finding a place in the room
2. Creating a triangle with 2 other people
3. Finding a partner
4. Giving a massage to your partner
5. Using your partner as an instrument
6. Singing warm-up
7. Singing a song in a first language (Polish)



8. Singing a song in a second language (Ukrainian).

Different stages introduced new forms of connection with other people: while during the first 2 stages people had no direct contact with each other except by touch or communication, in 3rd, 4th & 5th phase, it was important to rely on the person by leaning on them and allowing the direct physical contact. Participants found it as a method to get out of the comfort zone.

The music was brought in the 6th phase. But what was new and unexpected to everyone were the languages of the songs that nobody knew. Being in the dark put every participant in the same position: growing from individuality in the beginning to being a part of the group. The process led the participants from individual chaos to harmonized group.

In this practice, music has been used as a middle ground for people without any preparation for the practice while the participants also experienced cultural exchange with a common goal: harmonization. Furthermore, introducing the second language gave the ownership of the practice to someone else and deepened the feeling of community.

However, the questions were posed regarding the choice of the songs and expertise in conducting the singing experience. Facilitator should be a person with musical knowledge, ideally playing an instrument to support the group during practice, but it is also important to carefully chose neutral songs that are melodic, easy to pronounce and easy to remember.

## CONFLICT CURVE CRN &UNAEDI

“Conflict Curve” is used to raise awareness of multistakeholder participants about essentials of a conflict and promote the idea of peaceful co-existence in a simulated situation.

The game is organized as a survival-themed game with participants being part of different tribes that live on the same imaginary island. A set of rules defines the creation of tribes’ characteristics, the quantity of the resources needed for every participant to survive, possible threats to the players such as infections and different stages of the game where tribes must decide between attacking others or being peaceful towards neighbours.

The point of the game is for the participants to experience the conflict curve: from a latent conflict through its hot spot to de-escalation and peacebuilding during the stages of the game that can be played for 1-10 days. Facilitator’s goal is to create an environment for the conflict to happen.

This simulation raises awareness and replaying the game leads to experiential learning to find better solutions that can provide better understanding of the real-life conflicts. Since participating in the method makes players experience a conflict in a safe environment, people are taught how to successfully overcome a conflict by accepting its existence and trying to find adequate solutions.

The latent period starts during the creation of the tribe background. The escalation is predicted to be after the tribes hear about the possibility of negotiations with others and crisis happens during the 4 stages where tribes are to decide do they want to be in attack or defend state. After the possibility of the infection on the island is introduced, the tribes are offered an opportunity for the peacebuilding that depends on their willingness to reconcile.

## 6 Impressions of the Participants:

Participants have discussed the level of definition of the rules that should be prepared before the game. Some thought that the stricter set of rules or a short summary of the rules would help with the quality of the game. However, if the game is more structured, the facilitator would have more power over the crisis, while in the reality, there is no structure in the crisis situations and that is what allows people to come to different solutions and ideas for the resolution of the conflict. Observing the historical crises, during the escalation process, people were often forced into reshaping their community and cultural values which often led to accepting immoral actions such as stealing. This way of thinking is also allowed during Conflict Curve in order to realize that, during the crisis, there are consequences for every action.

The accent in this method has been put on the process rather than on the results such as the goal of outliving other tribes or gaining the most resources on the island.

## LABELS/COLOUR THE COURT PLAN IT BE IT

First practice consists of the activity that engages participant to think about the stereotypes we encounter. The participants are divided into two groups: one creates the outer circle and other the inside circle. Participants from the inside circle are given labels/roles that represent a real-life person (such as a female pilot, a politician, a refugee from Algeria etc.). The outer circle's task is to talk about those roles without naming them but explaining how they make them feel.

Second practice included artistic activity of drawing on a basketball court. Each participant was given a piece of paper with basketball court marks and had to draw their own vision of peace using different shapes, lines, and colours. When everyone was finished, facilitators combined all the drawings to create one big basketball court.

### Impressions of the Participants:

After the first practice, participants discussed both how they have felt within their roles and while explaining the roles. People have explained their feelings towards the label mostly by talking from their own perspective: for example, most of the participants spoke negatively about the politician label and positively about the female pilot label. However, during the discussion, participants agreed that those are also stereotypes, both negative and positive, that do not necessarily portray the person in a right way because judgments were created based on their role in the society and not on their whole being.

Moreover, participants had different ideas about the practice. They agreed on removing the specific labels than can complicate the games: changing the refugee from Algeria only to refugee. Also, one of the possibilities is putting labels on both groups (inside and outside) or to intensify the feelings of the participants by putting the labels with negative stereotypes on the inside and the ones with the positives on the outside. But giving stories behind those labels on the end of the practice to give content and break prejudice would be a great final touch for the method.

The second practice was perceived as something rather easy but provided great outcomes. In this exercise, people have started as individuals who were creating their own visions on the paper. During the process they have been united as a group: on one hand, they have all been involved in the same activity, but more importantly, as they were drawing, they have started to see the similarities between the styles of drawing or colours they were using. In the end, when the new basketball court was created, people were able to see even more common features that have created an opportunity to connect. Furthermore, participants saw an outcome that they have produced together which made them feel as they belong to the same group, no matter the language, social, religious, national or any other kind of background.

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## CADAVRE EXQUIS AUFBRUCH NEUKÖLLN

"Cadavre Exquis" practice is inspired by Surrealist artists. It is performed in a circle so that participants are sitting next to each other but are not able to see what others are drawing. Every participant is given one piece of paper, several pens and colour pencils. The task was to collectively draw a human-like creature. Each participant started with their own paper and drew a human-like head, then folded the paper over and passed it on to his/her neighbour. The neighbour does not know what the person drew and needs to continue the drawing by adding another part of the body in the way that, in the end, it resembles a human. When drawings are finished. In the end the folded parts of the paper are opened, and everyone sees what they collectively have drawn.

This practise helps participants to trust each other, to understand that everyone's drawing matters in the end, because if one part of the drawing is missing, the drawing is incomplete. It is a practise that relies heavily on the individual to create a community. In the end, the results show that together everything is possible. Every support, no matter if visible or invisible helps to create a result. Furthermore, every person must check how much time he/she spends on his/her part so that there is no congestion in the line. Time keeping is important as well as relying on the other person's drawing.

Overall, this practice uses the language of creativity and in fact can be played with people of all ages, cultures, and language abilities.

Impressions of the Participants:

Participants saw this practice potentially as a very useful method for kids or groups of people that need team building activities. It can even be used with people who come from different language or cultural

background since there is no need to speak or understand participants' languages, only the need to understand the explanation from the facilitator. Moreover, it was seen as a really calming exercise that could be compared to playing sports.

The given structure of a human-like body made it easier for participants to know the framework and the content of the exercise. The point is that you can decide to draw whatever you want but that it will still come out as a part of a whole painting created by the whole group. This means that even though people cannot see each other's drawings, they also need sense of being in a group since the outcome of the game is created by their work as a group.

One of the ideas how to modify this non-verbal activity was to ask participants to draw parts of their dream house or dream neighbourhood. This way, participants can see that they are sharing the same values: there is no necessity for the same language but a same communal result.

## THINK TO CREATE UKLO

"Think to Create" method was developed for the students who listen to courses in the field of social deviations but can be adapted for the different groups of participants. During the game, facilitator explains a concrete situation that includes a portrayal of vagrancy of Roma people by giving description of activities and lifestyle of Roma children. Participants need to work individually on finding a solution for social integration, inclusion, and participation of Roma people in the decision-making process that affects them. The practice is finished by the discussion involving all the participants to draw conclusion about the most appropriate ways to deal with this kind of problems and solutions.

The key questions that need to be answered in this method are following:

How do you see the risk factors related to vagrancy amongst Roma in the specific situation?

What would be the most appropriate ways to prevent vagrancy amongst Roma?

What creative solutions could improve the social integration, inclusion and participation of Roma involved in vagrancy in the decision-making process that affects them?

Impressions of the Participants:

Participants had a lot of different ideas about the approach to problem of vagrancy of Roma people, but most common answers involved the importance of formal and informal education of children, cultural oriented approach, giving role models to the Roma children from their own society, having more strict approach by giving more power to the police etc.

However, most of the participants agreed on a cultural system that is extremely hard to break and needs a complex intervention due to the potential backlash of the targeted group in a form of declining help or

perceiving positive intervention as something negative. Even performing this practice in front of people from Roma descent could make those participants feel uncomfortable if they are the problem you are concentrated on. Therefore, both process of solution finding and resolving the situation need different dimension of the explanation: Roma people who are defined as a problem for the society should not feel like that, but rather as they are wanted to be part of the society and part of the solution.

Potential method would be creating two versions of the practice: one for a specific solution to a specific situation but the other one for a "general" situation that can be applied to different cultures. This way, the label would be removed, and the possibility of the potential backlash would be eliminated while the participants would get the opportunity to be more objective.

## BOOK A STORYTELLER CROSSING BORDERS

Book a Storyteller – Denmark

Short description of the practice:

"Book a Storyteller" is preceded by the icebreaking method called "Active Listening". During the method, the participants are divided into two groups: volunteering storytellers and listeners. Storytellers are the ones that introduce themselves and talk about the topic that facilitator gave them, while listeners are given the task of active listening without giving reactions to reduce the influence on the storytellers. Once the time for stories is over listeners will share with the group what they heard from the storytellers. Participants (both storytellers and listeners) can also share their reflections about the activity itself and how they felt while actively listening/talking without giving/receiving any reactions.

For "Book a Storyteller" each storyteller has 10 minutes to tell their story about any event in their lifetime and the impact it had on them. The stories they will talk about will show that everyone has a story to tell, no matter how big or small. The aim of this activity is to encourage people to open up and see that there is always a story to be found, but also to give more dimensions to the personalities of the storytellers, to give a certain personal insight into who they are. This part of the activity does not require active listening and the reactions of the listeners are welcome. It is alright if their stories encourage dialogue between them and the listeners and if listeners react to what they hear and ask questions if they are particularly interested in a certain thing they have heard.

Impressions of the participants:

"Active listening" practice was rather interesting to the participants because people mostly engage in the conversation and participate by different kinds of

reactions, while during this method, they were not allowed to. However, the participants have noted that it was a bit complicated because they focused more on not reacting to the story than actually listening. Even though it was hard to do it for the first time, if practised, active listening can help people pay more attention to what others are talking about and not what they are thinking about it.

“Book a Storyteller” was characterized as a great practice for starting a conversation in the group of people that do not know each other but speak a common language. The aim of this method is to provide a way to understand others better and different dimensions of their personalities; their history; skills and knowledge they have; through a simple way of telling stories. Storytelling like this and analysing the conversation could help to co-create policies by people actively talking about their own stories and others listening to them because it created space for understanding and solution-finding.

Furthermore, it is important that storytellers share their stories on a voluntary base and are given time to prepare themselves for the activity since not everyone is comfortable with talking about their life, especially in front of a group.



# WHAT IS MY LABEL

## AIMS

"To link the stereotypes and the discrimination taking place in everyday life in the local community

- To develop respect for diversity
- To combat racism, discrimination and xenophobia
- To develop expression and communication skills

## FACILITATION

Give very clear instructions and spend as much time as you need to explain all steps – focus on the elements of ‘concentration and secrecy’ (not to reveal the label until the end) so as to challenge them to be attentive.

## STEP-BY-STEP

There will be two concentric circles in the middle of the room meaning that half kids will be having the labels and the other half will be posing questions. The children sitting in the inside circle will be the ones with the labels on their foreheads.

Explain that the outside circle will be moving counter-clockwise on the teacher’s ‘go’ and casually meeting a partner. Make sure that the kids understand the goal, to find out what is written on their label. Explain to them that it is important not to reveal to others the word written on their forehead. It would be useful to give an example such as: “if you see the label with the word ‘fire-fighter’ you could say: ‘When I see you around you are probably helping people around and I feel safe. You save lives of humans, animals and plants.’”. Give children time to meet enough number of classmates, talk and take down notes.

After 7 or 8 rounds (according to the time we have) of kids expressing their feelings for the labels, ask them to sit in a single circle, without trying to see their label. Kids take turns to express what they’ve been told as well as their guesses about their own labels. Instead of answering whether their guess is right or wrong, take the label off their foreheads and give it to them. Tell kids that this is a role-play and take some time towards the end of the activity to remind them of this and help them get out of the role, e.g. by shaking their arms and legs.



45 minutes



## LEARNING

- Cards with roles
- notepads
- pens
- headbands

# WHAT IS MY LABEL

## LEARNING OUTCOME

FACILITATION

ETHICS

The facilitator stresses that we have already heard of different opinions about different people in our community or society. Is it normal to have different opinions?

Have you found yourselves in a position that you felt that your opinion was right but this was not in agreement with other people's beliefs?

We will explore this through another activity, but first let's take a few minutes to play a game.

From the discussion and the debriefing, if participants understood the meaning of labeling people by their identity, we will evaluate the learning.

# THINK TO CREATE

## SOCIAL INTEGRATION OF ROMA AFFECTED BY VAGRANCY

### AIMS

- "Determining the risks to which Roma affected by vagrancy are exposed
- Determining the ways of prevention of vagrancy among the Roma
- Finding creative ways for social integration, inclusion and participation of Roma involved in vagrancy in the decision-making process that affects them

### FACILITATION

individual reflection, brainstorming, teamwork, role-play

### STEP-BY-STEP

In the first 10 minutes, the teacher-educator explains to the listeners a situation (scenario) in which the vagrancy of the Roma is described.

Then, for the next 20 minutes, the listeners work individually using brainstorming. Through intensive thinking and reflection the listeners seek to determine the risks to which Roma are exposed to vagrancy in the situation, identify possible ways to prevent vagrancy, and find out creative ways of social integration, inclusion and participation of Roma involved in vagrancy in the decision-making process that affects them. The listeners write down the ideas on the interactive computer program Padlet.

Finally, in the last 15 minutes of the method, the listeners, together with the teacher-educator, summarize the results and through discussion draw conclusions about the most appropriate ways to deal with this problem and the solutions offered.



45 minutes



- sticky notes
- whiteboard
- Padlet

# THINK TO CREATE

## SOCIAL INTEGRATION OF ROMA AFFECTED BY VAGRANCY

### ETHICS

The listeners are encouraged to think freely, anonymously and thus find creative, out of box solutions to a given problem.

### FURTHER LINKS

<https://fb.uklo.edu.mk/aktivnosti/dijalog-vo-obrazovanieto-za-vozasni-dijalog-gradene-na-mirot-i-metodi-za-reshavane-na-konflikti-za-vozasni-slusатели-dia/>

### ETHICS

# SINGING TOGETHER - SONGS OF OUR NEIGHBORS

## AIMS

Music is a sphere of complex impacts which strengthen ties and relations between people, making entering into new relations easier and determining those already existing.

An individual and also social – group – “healing” impact of music may be “observed” especially when we place music in the network of interpersonal relations for which it is a mediator. In the training, participants will become familiar with a method of working with a song as a tool for building a platform for meeting, mutual learning, establishing a relationship, enabling building a dialogue, searching for joint threads, appreciating differences and noticing the things in common.

During the 2-hours’ practical workshop with the elements of a story, participants will become familiar with a method of working with a song in the multi-cultural environment (or becoming familiar with a multi-culture in a mono-culture environment through teaching songs in various languages and learning about culture contexts).

You will learn a few monophonic and polyphonic songs which may be used in your further work.

## FACILITATION

Trainer as a leader. It would be helpful if the trainer had basic knowledge of the groups (people) he will work with -as well as the ability to sing and ability to introducing (learning) the songs.

The trainer should prepare the songs and be able to lead them, paying attention to the elements connecting different songs and cultural traditions. The trainer can also introduce musical elements from other cultures unknown to the participating participants, thus bringing people together in a "common unpredictable".

# SINGING TOGETHER - SONGS OF OUR NEIGHBORS

## STEP-BY-STEP



45 minutes



- exercises to warm up the voice and body
- a dozen songs with the prepared translation of the song and the cultural context
- musical instrument

## LEARNING OUTCOME

### ETHICS

1. Know who will be the participants of the workshops and prepare yourself in this regard or know who you want to meet with whom

2. prepare exercises to warm up the voice and consolidate the group with attention to the level of the group (whether they are singers or non-singers, and to cultural conditions - e.g. touch.)

3. Develop a few or a dozen songs depending on the length of the workshop, be ready for changes when a song "does not go"

4. Prepare printed materials, but during the workshop work with memory, do not deal with everything with text, give as much text as possible for multiple repetition.

5. At the end, sing songs together, but to give the feeling that it worked :) because it worked

The aim of the workshop is to: establish relationships between participants, find common elements that connect, for example, different cultures, get to know through music, connect deeper social relationships, find common roots. Building a platform for meeting, enabling dialogue, building a sense of community.

In addition, its goal is to get to know the songs of different cultures, relaxation, therapeutic effects (improvement of well-being, establishing and deepening relationships)

Listening skills, the ability to share, the ability to cooperate, exercise memory, exercise empathy, the ability to perceive art (music), increasing knowledge about other cultures.

# SINGING TOGETHER - SONGS OF OUR NEIGHBORS

## STEP-BY-STEP



45 minutes



- exercises to warm up the voice and body
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## LEARNING OUTCOME

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In addition, its goal is to get to know the songs of different cultures, relaxation, therapeutic effects (improvement of well-being, establishing and deepening relationships)

Listening skills, the ability to share, the ability to cooperate, exercise memory, exercise empathy, the ability to perceive art (music), increasing knowledge about other cultures.

# LAB NICOSIA

PEACE



# PREVENT THROUGH EMPATHY

## AIMS

- Perceiving of potentially conflicting security situations when securing order in front of a bank secured by private security during Covid 19 Pandemic
- Determining preventive ways of securing order in front of a bank secured by private security during Covid 19 Pandemic
- Finding creative ways of prevention while securing order in front of a bank secured by private security during Covid 19 Pandemic and increasing community security

## FACILITATION

individual reflection, brainstorming, role-play

## STEP-BY-STEP



45 minutes



- sticky notes
- whiteboard or Padlet
- interactive computer program

In the first 10 minutes, the educator explains a scenario that sees a potentially conflicting security situation in securing order in front of a bank by private security during the Covid 19 pandemic, and recognizes the importance of private security in preventing conflict and building community security.

Then, in the next 20 minutes, the listeners (students and employees of the private security agency) work individually using a storm of ideas and role-play and write them down on stickers that they later stick on the board or write in an appropriate interactive computer program (Padlet). During this part of the method, the listeners do not communicate with each other. They should consider what the risk factors are that cause a conflict in a given situation, how to react preventively in that situation and how the feeling of safety and security in the non-violent and preventive reaction could be strengthened within the local community. Listeners should consider the most appropriate response procedures in the situation and in terms of building a relationship of trust between security personnel and citizens in the local community.

# PREVENT THROUGH EMPATHY

## LEARNING OUTCOME

## LEARNING OUTCOME

## ETHICS

## ETHICS

## FURTHER LINKS

Finally, in the last 15 minutes of the method, the listeners, together with the educator, summarize the results and through discussion draw conclusions about the most appropriate ways of preventive reaction in the given situation.

The essence of the method lies in reaching creative solutions to a problem, by combining the intensive individual thinking, brainstorming and role-play in order to reach creative ways of solving the problem. The method primarily focuses on conflict management, followed by community building and should motivate finding solutions that would prevent conflict in a given situation and strengthen the feeling of belonging to community.

Four educators and two groups of listeners are included. Three educators were from UKLO, Faculty of Security, Skopje and one educator from OSA Security, Skopje. The two groups of listeners included listeners from Faculty of Security and OSA Security, Skopje, counting 10 listeners in each group. The answers of both groups are discussed, evaluated and compared with the previously set goals and conclude whether the goals of the method (practice) have been reached.

The listeners are encouraged to think freely, anonymously and empathetically (using role-play) and thus find creative, out of box solutions to a given problem.

<https://fb.uklo.edu.mk/aktivnosti/dijalog-vo-obrazovaniето-za-vozasni-dijalog-gradene-na-mirot-i-metodi-za-reshavane-na-konflikti-za-vozasni-slusатели-dia/>

# ORAL HISTORY - COLLECTING STORIES

## AIMS

- Getting to know the method
- Showing a difficult, common history (in the case of a specific project: Poles and Ukrainians)
- effort to come to terms with history
- finding the attitudes of noble and just people
- research on the topic of conflict
- seeking reconciliation
- finding common threads
- learning history on the basis of individual relations
- the opportunity to hear and tell
- building a bridge of understanding (in the case of a specific project - Polish - Ukrainian)
- facing a difficult story
- to deepen the knowledge of the subject
- documentary action
- building intergenerational dialogue (in the case of a specific project)
- building dialogue
- establishing friendships thanks to better knowledge
- exploring the potential of the oral history method
- creating a culture of remembrance
- collecting educational material for workshop work
- working towards reconciliation

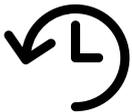
## FACILITATION

In order to carry out the exercise - collecting spoken stories (oral history) among the participants of the training that are not likely to touch difficult topics, you do not need any special skills apart from the basic skills of carrying out the exercise, giving clear instructions, the ability to give directions, and the ability to listen. If there is a possibility that we will touch painful topics, the trainer should have the skills to deal with the emotions of the participants, listen to the end, not leaving the "painful emotions open" alone.

The trainer should also be able to conduct a conversation and direct, if necessary, on a topic.

# ORAL HISTORY - COLLECTING STORIES

## STEP-BY-STEP



3 hours



- sheets of paper, pens, telephone for recording calls
- questionnaire to help you ask questions if you want to use the questionnaire
- a room where you can talk in private 1-on-1 groups

## LEARNING OUTCOME

## ETHICS

### 1. preparation:

- preparing the topic of the conversation - eg collecting the story "Crossing the boundaries".
- preparation of auxiliary materials - how to conduct interviews, what questions to ask, what is oral history,

### 2. Implementation stage

- short introduction
- telling what will be the subject of the task
- conducting interviews on a given topic - e.g. division 1
- sharing reflections, sharing stories

3. The theoretical part - how and who collects spoken stories, what is oral history, examples, video projection.

Everyone has a story to tell, Everyone has a different or similar experience related to a given topic we see the same stories differently

The stories of individuals fall into place the stories of the individuals complete the picture the same story is different on both sides nothing is black and white unambiguously people are hidden behind history we can learn a lot from each other we can learn a lot about each other.

You can have an interview at the end, participants can be asked to tell the story of the person with the permission of the person.

Stories can be recorded - you can talk about them, what have we learned / learned

# ORAL HISTORY - COLLECTING STORIES

## ETHICS

the ability to deal with emotions  
empathy, the ability to listen and speak  
not taking advantage of the interlocutor  
the ability to listen carefully  
the ability to "not put a filter on your personality" but  
to listen to what was actually said  
objectivism  
no overgrown ego  
expressing your thoughts clearly  
the ability to combine facts and capture details  
memorizing

## FURTHER LINKS

<https://teatrnn.pl/kalendarium/wydarzenia/pojednanie-przez-trudna-pamiec-wolyn-1943/>;

<https://teatrnn.pl/en/>



# DEMOCRACY CAKE

## AIMS

The aim of the game is to create awareness on how state building is depending on dialogue and cooperation. The game highlights the risk, weaknesses but as well strength of democracy and let the learner reflect on how to strengthen democracy.

## FACILITATION

The center of the activity is to let the participants create their own state and democracy cake. The atmosphere should be open, easy and the facilitator should underline there are no wrong answers. Give rather time to let the participants reflect on the process and give the groups time for discussion. The facilitator should actively observe the process, in order to confront the cake at the right moment with a disturbance bad ingredient.

## STEP-BY-STEP



1 -2 days



- Print out of the game
- paper
- color pens

1. divide the learners in equally sized groups
2. let the participants create a name, a symbol and a cultural practice for their state. After 45 minutes they will present themselves to the others. Address the groups from now on with their chosen name.
3. handout the state cake and ingredients. Let the groups discuss in which order they want to place the ingredients. Let them discuss, what has priority. At the end the groups present their state cakes and discuss in the plenum their choices and how it relate to their everyday life/society/community and group.
4. handout now the democracy cake. Each group can now decide which ingredients are important for their democracy. Let them discuss and reflect why the choose or not choose certain ingredients. Ask them how it is shaping their state cake and how they interrelate.
5. Handout one or two bad ingredients per group. Let the groups discuss how their democracy is prepared to cope.

# DEMOCRACY CAKE

## LEARNING OUTCOME

6. discuss the results in the plenum and let every group choose a good ingredient, which will help to maintain their democracy.

7. in a last discussion, let the participants reflect on how to transfer the experience to their own context and how they think their community could reply to threats or how plurality can be strengthened.

Critical thinking, democracy, empowerment, participation.

The results are checked during the discussions. After every plenum session, the facilitator can check if certain learnings are reached.

## ETHICS

LEARNING  
OUTCOME

Create a safe space for discussions. Ensure that the group is aware that there are no right or wrong answers.

## FURTHER LINKS

[https://www.researchgate.net/figure/Democracy-Cake-Ingredients-Reproduced-with-permission-from-the-Rafto-Foundation\\_tbl1\\_345940103](https://www.researchgate.net/figure/Democracy-Cake-Ingredients-Reproduced-with-permission-from-the-Rafto-Foundation_tbl1_345940103)

ETHICS

# CADAVRE EXQUIS

## AIMS

This practise helps the participants to trust each other, to understand that each person's drawing matters in the end, because if one part of the drawing is missing, the drawing is incomplete. It is a practise that relies heavily on the individual to create a community. In the end, the results show that together everything is possible. Every support, no matter if visible or invisible helps to create a result.

Apart from that, every person has to check how much time he/she spends on his/her part so that there is no congestion in the line. Through this the participants learn about time keeping as well as relying on the other person's drawing and trusting this person. It aims to create an invisible bond between the participants.

## FACILITATION

The trainer should facilitate community building through creativity. This activity is a low threshold activity that should inspire participants through simple drawings to see the bigger picture of their creation. The facilitator should take care not to complicate the creative part and focus on the discussion where she/he can dig deeper and ask questions accordingly.

## STEP-BY-STEP



30 Minutes

Our team presented the practise called "Cadavre Exquis" which is inspired by Surrealist artists.

For this practise organise tables and chairs according to the number of your participants. Position the tables in a circle. Match each table with one chair and be careful to put the chairs inside the circle of tables, so that the chairs are facing out of the circle.

Preferably you allocate one table and chair to each participant. You can also have 2 people share one table if there are not enough tables at hand.

# CADAVRE EXQUIS



## For the drawings:

- A4 paper
- pencils, crayons

## For the presentation:

- tape or magnets
- a wall or another object you want to present the drawings on

FACILITATION

ETHICS

LEARNING  
OUTCOME

It is important for the participants to sit inside the circle, so that no one is able to see their neighbours, next or in front of them.

Give each participant one sheet of A4 paper and several pens and pencils, as well as a pencil sharpener and a rubber. The task is to collectively draw a human like creature.

Each participant starts with their own paper and draws a human like head, then this part of the drawing is folded over, so that the drawing is not visible anymore. Each person passes their sheet on to the person neighbouring them. The neighbour does not know/see what the person drew and needs to continue the drawing by adding a neck, the next person adds shoulders, the next one a torso until the last person draws the feet. Each time a new body part is added until the drawing is finished or there is no more space on the paper.

It is important to fold the drawing like a harmonica each time some new drawing/ body part is added, so that the end result is a surprise for everyone.

The drawing is finished. In the end the folded parts of the paper are undone and everyone sees what they collectively have drawn.

It is important to have a reflection and feedback round moderated by the facilitator to speak about the action and allow the participants to think about what they have done and what they have created and how this action can be transferred into their everyday lives through different means.

- the importance of the individual within and for a community
- the importance and strength of a community for an individual
- creativity
- creating something together as a group

# CADAVRE EXQUIS

FACILITATION

ETHICS

LEARNING  
OUTCOME

FURTHER  
LINKS

- the importance of each contribution whether big or small for the big picture
- the understanding that each person can add value and worth to make a communal art work (in this case) or anything else
- learning the importance of time keeping by balancing how much time one spends on ones own part/drawing

The facilitator should be open minded and flexible. It should be someone who is creative and has knowledge of the benefits of artistic work for community building. If done with kids or youngsters there should of course be knowledge in how to train this age group.

[https://en.wikipedia.org/wiki/Exquisite\\_corpse](https://en.wikipedia.org/wiki/Exquisite_corpse)



# ARGUE VS DISCUSS

## AIMS

Learning the differences between arguing and discussing a topic. Becoming aware of ones own communication and how to improve it to reach a better understanding and tolerance of other people's thoughts and opinions.

## STEP-BY-STEP

This game is a simulation of a mini-conflict and is played in 2 rounds. It is a good example of conflict resolution because it creates a conflict by simplifying the conflict and making a fun game out of it.



10 Minutes

### Round 1:

The participants need to team up in pairs, facing each other. The participants simultaneously count until three, by three they shout out the name of any item (object, thing, animal, action) they can think of. Now the pairs need to debate and argue another - the aim is to declare that your item is better than that of the other persons and in this way win over the argument.

### Round 2:

Repeat the action but this time have a dialogue with each other and discuss the topic. try to understand the other persons views and thoughts, ask questions and listen attentively. The goal now is to come to an agreement and to be able to tolerate the other participants opinion.

Finally, have a round of reflection and feedback, talk about the differences between arguing and having a dialogue with each other. Talk about how they differ and what benefits each communication style might have or not have.

# ARGUE VS DISCUSS

## LEARNING OUTCOME

Addressed skills are: communication skills and styles, especially those between arguing and discussing. The participants should become aware of how proper communication can resolve a conflict.

To understand if the outcome is reached it is important to implement a feedback and reflection round at the end of the activity. Through the contributions of the participants the facilitator can understand if the outcomes have been reached and if needed ask further questions to give the participants new ideas and further food for thought.

The facilitator can also enhance the feedback and reflection round by asking questions to the participants and their action. For example “how did the pairs reach their discussion and conflict curve?” Is one of the 2 approaches familiar to them? Do they use one of them or both in their daily lives? Why? Why not? Etc.

## ETHICS

LEARNING  
OUTCOME

-Knowledge of conflict resolution and the understanding of what constitutes a conflict. A good understanding of group dynamics, especially in this activity so that the facilitator can control the action in case it goes out of hand.

ETHICS

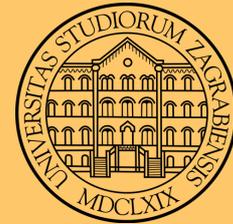


# European Peacebuilder - Dialogue in Adult Education Handbook

## Partner

### Comparative Research Network:

Aims – People – Projects – Methods – Results



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