T-KiT 12

Youth transforming conflict

Youth Partnership

Partnership between the European Commission and the Council of Europe in the field of youth

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T-KIT

Youth transforming conflict

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Welcome to the T-Kit series

You may have wondered: what does T-Kit mean? We can offer at least two answers. The first one is as simple as the full version in English: "training kit". The second one has more to do with the sound of the word that may easily recall "ticket", often needed while travelling. We would like to invite you to go on a trip, a journey to discover new ideas useful while working with young people.

More specifically, we would like to address youth workers and trainers and offer them theoretical and practical tools to work with and use when training young people. The T-Kit series is the result of a collective effort involving people from different cultural, professional and organisational backgrounds. Youth trainers, youth leaders in NGOs and professional writers have worked together in order to create high quality publications, which would address the needs of the target group while recognising the diversity of approaches across Europe to each subject.

The T-Kits are a product of the partnership between the European Commission and the Council of Europe in the field of youth. Besides the T-Kits, the partnership has resulted in other areas of cooperation as training courses, the magazine "Coyote", research and youth policy activities and an Internet site hosting also the European Knowledge Centre for Youth Policy.

To find out more about developments in the EU-CoE youth partnership (new publications, training course and seminar announcements, etc.) or to download the electronic version of the T-Kits, visit our website: http://youth-partnership-eu.coe.int.

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1.1 Why publish a T-Kit on youth transforming conflict?

Conflict transformation is not a new topic, and this is by no means the first publication tackling it. Many practitioners and researchers have written about conflict and ways to deal with it, taking a variety of approaches. So why do we need a T-Kit on this theme?

The choice of themes of the T-Kits published by the Partnership between the European Commission and the Council of Europe in the Field of Youth is based on a variety of criteria. Firstly, the T-Kits respond to political priorities of both the Council of Europe and the European Commission. This means that they are a key contribution to the fulfilment of the aims of the Partnership and of each of the institutions in the field of youth. Secondly, the T-Kits respond to demands expressed by practitioners in the youth field working closest to young people in grass-roots contexts for the methodological development of a specific theme. Finally, T-Kits serve the purpose of documenting already developed fields of educational practice by compiling various European experiences and examples of practice in easy-to-use resources adapted to the nature of the youth field.

The thematic field represented by the intersection between conflict, youth and educational practice is an obvious choice considering these criteria. Many youth organisations and youth work services work actively and focus on dealing with conflicts of different kinds. Nevertheless, these often lack resources, relevant information and methods for their daily educational work.

1.2 What is Europe doing about youth and conflict?

As a theme and as a reality that is challenging for society, conflict comes high on the political agenda everywhere in Europe. While the form of conflicts may vary – inter-ethnic, inter-religious, international or any other – many states face urgent situations of tension and are not always prepared to handle them or to find solutions acceptable to all concerned. Recently, security logics and increased policing have been the choice of governments in response to conflicts. More and more, there is a tendency to "explain" conflict through multiculturalism or religion, thus blaming culture and diversity for growing tensions. However, conflict is not new to Europe. The massive violations of human rights during the Second World War and the desire for peace were at the origin of the creation of both the Council of Europe and the European Commission. Since then, the Council of Europe has grown to include 47 member states. Its work focuses primarily on the promotion of democracy, human rights and the rule of law. The European Union, for its part, has made efforts to be a key partner for the mediation of contemporary international conflicts, in Europe and in other parts of the world. Both the European Commission and the 27 member states of the European Union are actively engaged in the promotion of programmes for international development and intercultural dialogue as a contribution to addressing contemporary conflicts, amongst others.

The wish to foster better cohabitation of peoples and states on the European continent, and the world over, is anchored in these two institutions' values, and cuts across their programming. As such, conflict transformation can be identified as a theme run-

ning through much of the work of the Council of Europe and the European Commission. It is implied and included in their work on intercultural dialogue and learning, it is part of diversity training, and it belongs to the promotion of social cohesion and to human rights education. The European institutions and the non-governmental organisations, including youth organisations which they support, have often taken a leading role by building bridges between conflicting parties and proposing approaches to overcome their disagreements.

In addressing youth, conflict is an inevitable topic, both as a transversal theme and as a specific area of work. The European institutions are aware of this, and both have some form of specific programming in relation to youth and conflict, actively engaging in co-operation on this theme. Young people face different kinds of conflict in their lives and transitions to adulthood, and at the same time many live in regions or environments experiencing or recovering from conflict. Furthermore, the forms and types of conflict that can be experienced change with the dynamic development of societies in response to globalisation. Many young people in Europe and worldwide are struggling to deal with growing competition in education and the labour market, increasing unemployment and a lack of perspectives. Living in a conflict region redoubles these struggles. In order to respond to young people's needs, youth work has to adapt to changing realities, the issues and concerns governing young people's changing lifestyles and life situations.

The Directorate of Youth and Sport of the Council of Europe (DYS) has over 30 years of experience in working with young people and youth NGOs. Within the DYS priorities for 2006-09,[1] working on conflict transformation was one of the key focuses of the "human rights education and intercultural dialogue" priority area. The "youth promoting global solidarity and the peaceful transformation of conflict" line of action included the provision of training to youth leaders and youth workers on specific themes, including mediation and resolution, conflict transformation in multicultural youth settings, and the specific role of young women in relation to conflict. Youth policy related activities have been held in regions experiencing frozen or recovering from armed conflicts, such as the Caucasus or South-Eastern Europe, through the assistance programme of the Council of Europe to its new member states and through the Democratic Leadership programme, both of which aim at preparing the ground for democratic development and the application of the rule of law, and which recognise the key role of youth civil society and political leaders in such efforts. The European Youth Campaign for Diversity, Human Rights and Participation, All Different – All Equal, launched in 2006, was strongly supported and carried by young people and youth NGOs from all over Europe to contribute to more democratic societies and enable European citizens to live together peacefully.[2] Agenda 2020,[3] the new policy of the youth sector of the Council of Europe, reconfirms the priority given to the theme of conflict transformation by defining "living together in diverse societies" as a priority, with a special emphasis, amongst others, on:

> Supporting initiatives of young people and their organisations in conflict prevention and management as well as post-conflict reconciliation by means of intercultural dialogue, including its religious dimension.

In relation to conflict, the youth policy approach of the European Commission emphasises the importance of the social inclusion of young people. This approach is about understanding and addressing the real needs of young people, and ensuring that all young people have proper opportunities for a quality education and employment. For the European Commission, ensuring that young people grow up in a healthy

and safe local environment and with opportunities for active participation and quality leisure-time activities, is a contribution which aims to overcome conflict and lead towards the creation of a more harmonious society. The different possibilities for youth mobility offered by the Youth in Action programme of the European Commission – particularly targeting young people with fewer opportunities – are an important tool for the promotion of such cohesion. In other words, the European Commission considers that the implementation of a holistic youth policy is the most effective approach for addressing conflict. This is reflected in the new EU strategy for youth policy until 2020, which was adopted by the European Commission in April 2009. Entitled "Youth – Investing and Empowering" (communication of the Commission COM(2009)200), the new strategy acknowledges the fact that young people are among the most vulnerable groups in society, especially in the context of the economic crisis. The new strategy is cross-sectoral, with both short and long-term perspectives reflected in its actions, and includes key policy areas that affect European young people, particularly youth education, employment, creativity and entrepreneurship, social inclusion, health and sport, civic participation and volunteering. The new strategy also emphasises the importance of youth work and defines reinforced measures for a better implementation of youth policies at the EU level.[4] For the European youth sector, including several post-conflict areas, this strategy can represent a support measure for youth-led peace-building and reconciliation efforts.

The Partnership between the Council of Europe and the European Commission in the Field of Youth has also strongly focused on and contributed to the development of tools to deal with conflict through its Euro-Mediterranean Youth programme. The programme's approach is rooted in the shared concern of the European institutions to combat the stereotypes and prejudices that prevail across the Mediterranean. For the Partnership programme, the promotion of peace, co-operation and human rights in Europe cannot be disconnected from realities around Europe, in particular those of the Mediterranean region, one of Europe's closest neighbours. Two targeted training courses (Training of Trainers in Euro-Med (TOTEM), and Training for Active Trainers in Euro-Mediterranean Youth Work (TATEM)) have contributed to the development of the competence of youth workers in the region for dealing with conflicts in the Euro-Med context. In the context of the Euro-Mediterranean Youth programme, various activities for the promotion of peace have taken place in co-operation with the League of Arab States, the Anna Lindh Foundation and the Islamic Scientific and Educational Co-operation Organisation (ISESCO). T-Kit 11, "Mosaic", is specifically about Euro-Mediterranean youth work and includes a chapter on conflict and peace.[5]

1.3 What is the added value of youth work for conflict transformation?

Youth work readily engages with conflict, whether because its participants are dealing with different kinds of conflict or because it takes place in conflict regions. Clearly, there is an accumulated wealth of experience to be learned from.

However, in comparison with traditional conflict prevention and resolution work, the experience of the youth field might be considered as having certain unique features. Youth work may not be the place for high-level negotiations, for ceasefires to be made or for peace deals to be forged. Nevertheless, it makes a contribution to conflict transformation, notably through its educational effects. Working through non-

formal education can have a strong impact on participants' attitudes and values and, given the right conditions, that impact can be multiplied through wider communities of young people and their elders.

The educational approaches taken by youth work vary across Europe and other continents, but they have some fundamental features in common. In particular, they are underpinned by ideas about conflict and how to approach it, which differ considerably from the traditional approaches used by diplomats or politicians attempting to resolve international conflicts. The traditional approaches enshrined in international relations – those that attempt to prevent conflicts – put a strong negative value judgment on conflict. In principle, this T-Kit works with a more positive approach, understanding conflict in and of itself as neutral, as neither negative nor positive, but acknowledging that the consequences of conflict may be negative or positive depending on how it is approached.

Youth work has proven that it has an important role to play in preventing the negative consequences of conflicts for young people by helping them to deal with the conflicts they encounter in a positive manner and to learn from them. Hence, this T-Kit takes the position that the role of youth work in addressing conflict is to prevent the negative consequences of conflict and optimise its positive potential through management and transformation activities for, by and with young people. By providing opportunities to question reality and the status quo, by supporting young people to find the answers to their questions, by helping young people to develop their critical literacy, youth work makes a contribution to positive and constructive social change and therefore to conflict transformation.

1.4 What does this T-Kit hope to contribute?

If peace is the overall aim of conflict transformation, there is a strong urgency to look at the processes needed to achieve it and the steps as well as the responsibilities of the actors involved. We would like to focus, as has been done in previous T-Kits, on what the contribution of young people and youth organisations can be in fulfilling this overall aim. Youth work can indeed play a leading role in conflict transformation, be it through awareness raising and education with young people in conflict, through youth exchanges, or training courses to increase competences for addressing conflict. Young people are more than just victims or perpetrators in conflict. They are also actors of change in the societies where they live. Nevertheless, they need support and space to take up this role actively.

The aim of this T-Kit, therefore, is not to reinvent the wheel or to develop new theories. How will it differ from the many other publications and manuals that have been published on this theme? Probably, and most importantly, is that the project to develop this T-Kit was initiated at the request of youth organisations and youth workers active in the field either in conflict or post-conflict regions, with young people in conflict and with young people interested in contributing to conflict transformation. It does not aim to assess the situation of or to provide solutions for the conflicts taking place in specific regions and areas, but rather to focus on the main problematic themes that represent conflict potential and that are present as conflict issues in the lives of young people. To this end, this T-Kit attempts to compile well-known ideas about conflict and specific experiences of youth workers in the field, proposing activities that offer the opportunity to practise and transmit skills and knowledge in rela-

tion to conflict transformation. The non-formal educational approach promoted in the educational activities of the institutions supporting the Partnership between the Council of Europe and the European Commission in the Field of Youth, and which defines all previous T-Kits, enables the reader to put the described theories into practice, having been provided with step-by-step instructions for creating the conditions necessary to experience them.

This T-Kit represents an added value to the field of conflict transformation and to the youth field in that it attempts to start from what young people have already done and are doing on conflict transformation, in the local, national and international settings where they experience conflict. It also represents an attempt to consider these realities in the elaboration of youth policies based on research evidence about the real situation of young people, and aims at presenting an integrated approach to conflict transformation by looking at different schools of thought, different practices and experiences from the field, and different methods for dealing with conflict.

When the team developing this T-Kit first met, long hours were spent discussing what this T-Kit was expected to be. However, consensus was quickly reached on what the team did not want it to be: a superficial toolbox teaching youth workers how to solve conflicts. Rather, the team's purpose in developing this resource is to provide support to youth workers directly working with young people on conflict or in conflict, to youth leaders active in youth NGOs and to trainers and facilitators requiring methodological advice for their educational work with young people. It might also be of interest to youth policy makers and researchers working on this specific issue, looking for good practices or specific examples of youth work in relation to conflict. We hope that young people involved in conflict or interested in working on conflict transformation will find useful materials and aspects in it. The T-Kit is intended to be a resource for guided reflection and practice at the intersection of youth work and conflict transformation.

Conflict requires context if it is to be engaged with. "One size fits all" solutions will probably fail to tackle the realities on the ground. In order to deal with conflicts, their dynamics need to be understood and analysed, looked at and then approached, and tailored actions need to be prepared. On the other hand, there are limits as to how far youth work can, should or could contribute to conflict transformation. Youth workers cannot solve every conflict. So, this T-Kit will invite the reader to reflect on the limits and challenges faced when considering how to work with conflict and how to support the initiatives of young people to address conflict themselves. This means that the T-Kit looks at different approaches that can be appropriate for working with different target groups of young people – grass-roots youth struggling with conflict and post-conflict challenges, as well as young people wishing to have an influence on the political process. The T-Kit emphasises the opportunities for action that youth work can discover and support, and how youth work can support well-thought-out initiatives to improve the situations of young people experiencing conflict.

Taking the above into account, the ultimate aim of this T-Kit can be understood as to provide youth workers and leaders dealing with conflict issues in their daily practice with resources that will help them to work with conflict and to address it constructively through non-formal educational activities. It attempts to guide the reader through understanding how conflict functions in relation to young people so that they might discover the potential of their youth work for intervening constructively in the conflicts they encounter. Whoever reads this T-Kit will not solve all conflicts after-

wards, but hopefully they will be inspired by new questions and ideas on how to address conflicts, and what they mean in their specific context.

1.5 What is in this T-Kit?

In the coming sections of the T-Kit we will have the opportunity to explore different aspects of youth work in relation to conflict. The idea of this section is to guide the reader through the whole publication, finding answers to the questions they find important and challenging in their work with young people on a daily basis, and hopefully discovering some new ones along the way.

While the T-Kit has been designed as an integrated whole, it is not necessary to read it from start to finish to gain some benefit from it. Having said this, the contents of the conceptual part of the T-Kit are very important for understanding conflict, how it relates to youth work and how youth work can address conflict issues. This understanding is important for being able to work with the activities contained in Chapter 5. We would, therefore, recommend that you read the conceptual part of the T-Kit before thinking about using the activities.

The T-Kit has five main elements, in addition to this introduction:

Chapter 2, "Youth facing conflict", explores the context of youth work in relation to conflict. We look at some of the ways in which youth work is active in conflict environments and at ways in which conflict is present in youth work situations. We explore ideas about how youth work, youth organisations and individual young people can have a constructive role in efforts to transform the conflicts they encounter. At the same time, this part of the T-Kit attempts to understand some of the many demands that being confronted with conflict puts on youth workers and youth leaders, in terms of responsibility and in terms of required qualifications. Throughout this chapter we present examples of youth work from Europe and other parts of the world that we consider to be examples of how youth work, youth organisations and individual young people can and are working with conflict realities and the challenges these represent. We explore some of these limits, focusing on the many positive contributions youth work can make to conflict transformation.

Chapter 3, "Understanding conflict", presents some of the many ways of thinking about conflict, as well as explanations of its dynamics. In the first part of the chapter, we look at different concepts of conflict, trying to take into account the specificity of working on and around conflict with young people in a youth work context. In the second part of the chapter, we consider the fact that conflict is a dynamic process. The balance of power and available resources, actors or conflict components can be dramatically changed as time goes by, and so conflict analysis has to be an ongoing process. Linked to this is the fact that dealing with conflict and conflict intervention is a long-term process. The stages of conflict, and the steps in the escalation and de-escalation of a conflict are discussed in detail in this chapter.

Chapter 4, "Youth working with conflict", begins by considering how conflict paradigms influence intervention approaches, and how today's four mainstream approaches to conflict intervention – resolution, prevention, transformation and management – relate to youth work. It discusses the multifunctional approach to dealing with conflicts, which gives importance to the involvement of civil society and the voluntary youth sector. The chapter closes with an exploration of some of the more practical

aspects of how to intervene in conflicts, and provides advice on working with conflict intervention, including conflict mapping, co-operation solutions, methods of communication, negotiation, mediation and other third-party interventions.

Chapters 2, 3 and 4 form the conceptual part of the T-Kit. At various intervals in these chapters you will find what we call the "Something to think about" boxes. These are designed to help readers think through the more conceptual, even theoretical, material on conflict presented in these chapters, directly in relation to their own experiences in and with youth work. These can be used alone, or in a team, and with some adaptation can form the basis for reflection exercises on conflict (and youth work on conflict) with colleagues in your youth work setting. With adaptation, they can even be used as reflection exercises with your group of young people. As they demand reflection on the relationship between conflict and youth work, they may be better suited to working with trainees who are involved in your activity to specifically learn something about how to work with conflict in a youth work context, than to working with a "regular" group of young people.

You will also find plenty of examples of projects and (youth) organisations that are working in the field in these chapters. These are intended to provide examples of how different concepts of and approaches to conflict are translated into practical work with young people. Furthermore, at the end of each of these chapters you will find a resource box that provides details about where to find more information for further reading or research, including books, and relevant organisations and websites.

Chapter 5 is the activities chapter and it is dedicated to more practical considerations of how to work on and with conflict and conflict transformation issues in youth work. In the first part of the chapter, some basic ideas on how to work in non-formal education and youth work contexts are presented by highlighting some of the key principles and considerations in working with young people on conflict issues and facilitating the respective activities. The second part offers an overview of the activities, an explanation on how to read and understand them and instructions for working with the activities themselves. Of course, and as we will repeat at various points throughout the T-Kit, there are no recipes for solving conflicts, and these activities have not been designed for that purpose. Nor are they "ready to use" for all circumstances. However, they can help you to think through how you might work with conflicts you encounter in the context of youth work and they are good examples of activities that, with adaptation, can be used in the context of youth work to learn about and understand the issue of conflict.

Chapter 6 is the glossary of terms. Sometimes conflict "jargon" can be difficult to understand, especially in a foreign language. Therefore, we have gathered some of the more complex terms and concepts for which readers might need short and simple definitions. It is not a comprehensive index of terms, but we hope it will make the T-Kit more user-friendly.

In addition, and throughout the T-Kit at random intervals, you will find short article-style pieces about different conflict-related themes. These are what we call the "conflict dilemmas", and explore key debates around contemporary issues that appear in the media regularly, often in relation to their conflict potential, such as migration or youth violence. They are intentionally controversial, pointing to different aspects of the debate and why the issue has conflict potential. We hope readers will gain ideas and alternative perspectives on issues they are confronted with in the context of youth work by reading the dilemmas. Not everyone will agree with everything that is written in the dilemmas, and as much as we have tried to deal sensitively with these

controversial issues, it is also our aim to discuss openly, without being constrained by taboos.

Some things, of course, are not in this T-Kit. We do not provide analysis of specific international/regional or national conflicts, or case studies that provide answers on how to "solve" them. This has been beyond the scope of most conflict professionals and international diplomats, and is most definitely beyond the scope of our T-Kit. Neither is the T-Kit designed as a training manual for those who wish to qualify themselves in advanced techniques of conflict mediation or negotiation. Plenty of specialised resources and training courses are available to fulfil this need. In addition, because other T-Kits are available for other youth work-related themes, such as project development and management, how to develop training activities, intercultural learning, and so on, neither do we include in this T-Kit specific advice on setting up (educational) "peace projects". The other T-Kits in the series can be found on the following website: www.youth-partnership.net and we consider numbers 1 ("Organisational Management"), 3 ("Project Management"), 4 ("Intercultural Learning"), 6 ("Training Essentials"), 10 ("Educational Evaluation") and 11 ("Euro-Med Youth Work") in the series to be the most relevant additional reference material for those working on conflict.

We hope that, as a result of using this T-Kit, you will find one or two answers, raise many more questions, and, above all, gain more inspiration and motivation to put your ideas into practice.

Notes

1. The priorities set for 2006-09 were: human rights education and intercultural dialogue, youth participation and democratic citizenship, social cohesion and the inclusion of young people and youth policy development.
2. More information on the campaign and its various activities can be found at: http://alldifferent-allequal.info.
3. The full text of "Agenda 2020" can be downloaded at: http://youthministers2008.org/documents.phtml.
4 The full text of the communication is available for download at: http://eurlex.europa.eu/LexUriServ/LexUriServ.do?uri=COM:2009:0200:FIN:EN:PDF.
5. The Euro-Med youth work T-Kit, entitled "Mosaic", is available for download at: http://youth-partnership-eu.coe.int.

2. Youth facing conflict

2.1 Introduction

> … Tragically over sixty young people have died in gang and gun related crimes [in the UK] in 2008. Studies have proved youth work to be the most effective way of preventing these crimes. Furthermore, they also reduce the chances of re-offending. For those young people who face difficulties in life, youth work provides a unique hope and alternatives to help reintegrate them into education and employment. Youth work is also key to active citizenship amongst young people and youth workers support most of the new youth councils and parliaments.[1]

Depending on whom you talk to, young people will be described as excellent peace builders or as responsible for terrible atrocities in international conflicts. Youth work professionals and volunteers working with conflict, as it appears in young people's lives, stress that neither of these extremes is particularly helpful in understanding the complex relationship between youth and conflict. This chapter of the T-Kit attempts to "unpack" some of that complexity.

In this chapter we explore the context of youth work in relation to conflict. We look at some of the ways in which youth work is active in conflict environments and at ways in which conflict is present in youth work situations. We explore ideas about how youth work, youth organisations and individual young people can have a constructive role in efforts to transform the conflicts they encounter. At the same time, this part of the T-Kit attempts to understand some of the many demands that being confronted with conflict puts on youth workers and youth leaders, in terms of responsibility and required qualifications.

Throughout this chapter we present examples of youth work from Europe and other parts of the world that we consider to be examples of how youth work, youth organisations and individual young people are working with conflict realities and the challenges these represent.

This chapter concludes with a quick reality check. Youth work will not be able to solve all forms of conflict. It simply has its limits – in terms of resources available to it and in terms of what it has the capacity to engage with. It also has its limits in terms of recognition: not everyone that is responsible for finding solutions to conflicts will see youth work as a potential partner. We explore some of these limits, nevertheless focusing on the many positive contributions youth work can make to conflict transformation.

2.2 The field of youth work

The field of youth work is highly diverse. Youth work takes place in a variety of ways across countries, regions and communities. Often depending on the specific social and political traditions of a society, youth work can cover every kind of activity from facilitated leisure time to structured educational activities with a set curriculum. Youth work can take place in many different settings too: out of and in schools, in dedicated youth centres, and even in "informal" or unrecognised settings where young people simply get together.

Defining youth work

The main objective of youth work is to provide opportunities for young people to shape their own futures. Youth work is a summary expression for activities with and for young people of a social, cultural, educational or political nature. Increasingly, youth work activities also include sports and services for young people. Youth work belongs to the domain of "out-of-school" education, most commonly referred to as either non-formal or informal learning. The general aims of youth work are the integration and inclusion of young people in society. It may also aim towards the personal and social emancipation of young people from dependency and exploitation … While it is recognised, promoted and financed by public authorities in many European countries, it has only a marginal status in others, where it remains of an entirely voluntary nature … Increasingly, youth work overlaps with the area of social services previously undertaken by the Welfare State. It therefore includes work on aspects such as education, employment, assistance and guidance, housing, mobility, criminal justice and health, as well as the more traditional areas of participation, youth politics, cultural activities, career guidance, leisure and sports. Youth work often seeks to reach out to particular groups of young people such as disadvantaged youth in socially deprived neighbourhoods, or immigrant youth including refugees and asylum seekers. Youth work may at times be organised around a particular religious tradition.[2]

Youth work activities include a variety of approaches to working with young people:

- service-based approaches: these lead to the development of activities for young people, aiming at their protection, and offer them services in the fields of health, social security, employment, education and training, culture, leisure, sport, and so on, but are not necessarily designed and implemented in co-operation with young people. Rather, they are activities run by adults for young people, adolescents and children;
- partnership-based approaches: these lead to the development of activities in partnership with young people, where young people have a say in the development and the implementation of the activities. These may include again a variety of thematically orientated activities, as well as policy issues and programmes, where young people have been offered the possibility to participate as an equal partner;
- youth-led approaches: these lead to the development of activities by young people around issues that interest and/or concern them. Young people by themselves undertake activities for other young people in the context of an organisation or a peer group.

Something to think about!

Which approach/es to youth work do you use in your youth organisation?

All of these ways of working with young people make up youth work. These approaches do not exist in isolation. No one approach can be said to characterise the youth work of an organisation in its entirety. Indeed, in practice youth work often relies on a combination of all three. Even in societies strongly affected by the

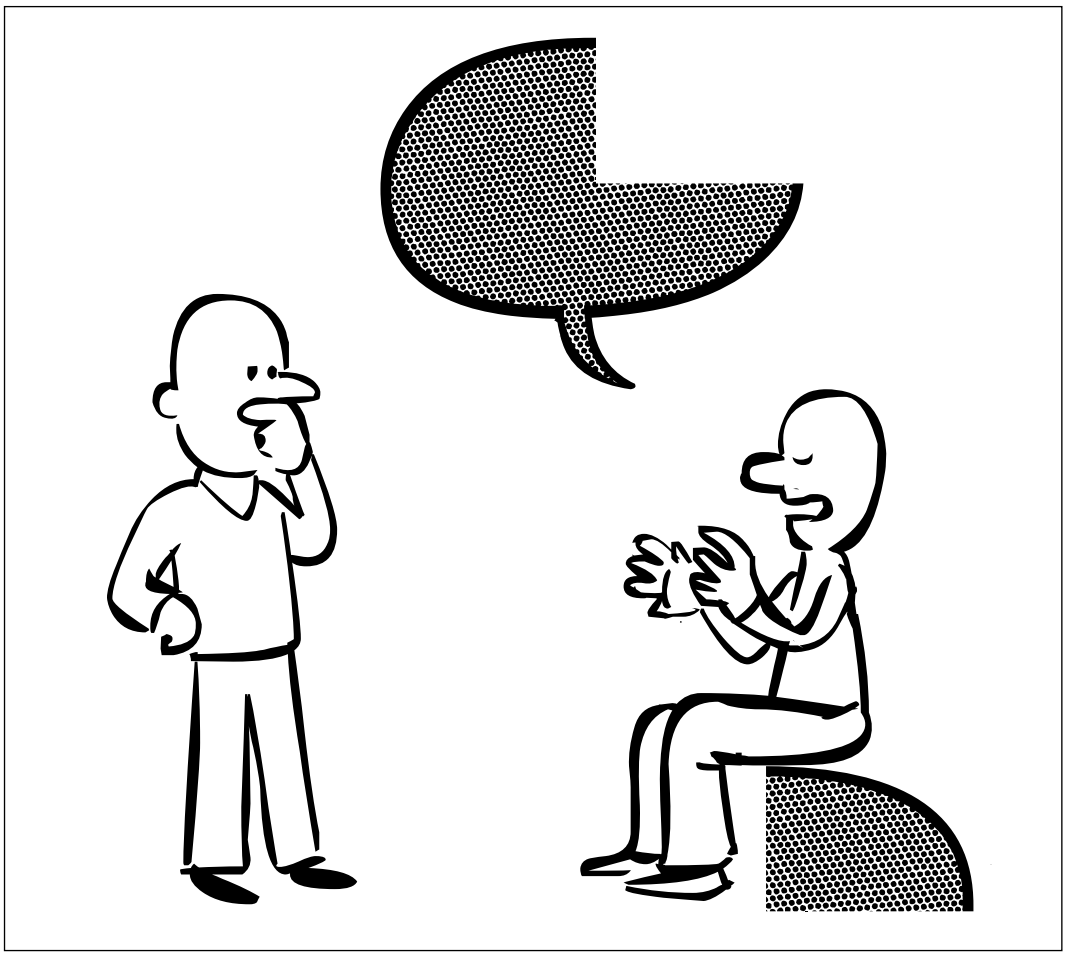
negative consequences of conflict, such as violence or war, these types of work with young people are present. They may not be provided by the state or available to the large majority of young people. In that case, they are most often practised in the context of the non-governmental, not-for-profit or civil society sectors, and even underground.

Dilemma 1: Taboos

DILEMMA

"Life is liveable because we know that wherever we go most of the people we meet will be restrained in their actions towards us by an almost instinctive network of taboos."

Havelock Ellis[3]



The word tabu *originally comes from Tonga. Captain James Cook first wrote it in his diary in 1777:*

> Taboo *in general, signifies forbidden … When any thing is forbidden to be eaten, or made use of, they say that it is* taboo.[4]

Nowadays, the term is used all over the world to express an inhibition to discuss some issues as a result of social custom.

An interesting aspect of taboos is their implicit, unexpressed nature. Taking on importance as social rules, they are not written, but they exist as part of a community's savoir-vivre *(knowing to live) and* savoir être *(knowing to be). Whereas in some communities, talking about money is taboo, in others it will be sex, God, or some other*

topic. However, as taboos are not written down or codified, they are difficult for outsiders to identify.

Taboos are created through political tensions or situations of uneasiness on topics of controversy. These are difficult to resolve and can be painful for society at large. Such debates are often suppressed as politically incorrect or offensive. In this way, the issues they deal with become taboo. At the same time, taboos have also been seen as a way of ensuring respect. Declaring a subject taboo creates social limits over its discussion and treatment in public. When those taboos are swept away, certain groups may feel threatened or that their previously acquired status has been reduced. On the other hand, taboos can also be the cause of oppression, with the inability to speak openly about the issue at hand perpetuating injustice. The consequences of breaking taboos cannot easily be predicted. In some cases, it could lead to controversy and open up debate, and an eventual improvement of the situation for some parts of the community concerned. However, it can also result in the exclusion of a community or a group. In some cases, death threats and violence have been the direct consequences of "overstepping boundaries".

According to one politician:

> *Today's taboos are no longer death or sexuality. The strongest taboo today is against having clear ideas of right and wrong. Or even worse, against saying clearly to other people what is right and wrong, and stopping those who cross the line. The fear of being moralistic has become a fear of morals themselves, and as a result many people in our country feel that they have lost their way. The way forward will be difficult to find unless we can agree on basic values and where to set limits.*[5]

This indicates the extent to which society has reached a new stage in the debate over limits on freedom of expression and respect for difference. Be it cartoons of the Prophet Mohammed,[6] *threats against writers criticising Islam or denial of the Holocaust,*[7] *the result has been strong reactions by all sides of the controversies in question in the media and across civil society, leading in some cases to violent demonstrations. Whereas many reject the idea that some things simply must not be criticised, British historian Timothy Garten Ash*[8] *reminds us that freedom of expression does not mean that anyone should be allowed to say anything anywhere and anytime and, therefore, of how delicate this debate can be. Respect for others, while living together in peace, implies the imposition of self-limits and an awareness of what can and cannot be said in public. It is in this way that taboos can be strong tools of social and political control. This can be positive, in the sense of enabling certain communities to feel safe from prejudice. However, it can also have negative consequences. Taboos are a strong vector of power. They can contribute to suppressing certain marginal, unsatisfied and politically unpalatable groups with politically incorrect opinions and in a sense that it is not acceptable to criticise those in positions of power. As such, they indirectly create the potential for states to act in a securitarian and authoritarian way.*

Taboos are part of our lives, consciously or not. We have to live with them. Taboos have a positive and protective role to play in shaping social interaction, setting limits and grounds for interpersonal and inter-community respect, and thus contributing to open debate and mutual engagement. It is when they are used as tools for ensuring control over people that taboos can become the cause of segregation, manipulation and violent conflict. Youth work, especially peace work with young people and human rights education, requires honesty and a willingness to deal with issues, to deconstruct barriers and stereotypes between (young) people, and also requires the

creation of safe spaces for debate and exchange on diverging points of view. Can this be achieved without breaking taboos? Should youth work intervene in the development of internalised dos and don'ts? Experience, including experiences gained from youth work in conflict situations, shows that youth work can open doors to dialogue between groups that otherwise might never meet or exchange. This is where youth work can, to a certain extent, externalise and verbalise sensitive issues, creating the potential for building trust and making change possible.

2.3 The practice of youth work in relation to conflict

In the same way that the field of youth work is highly diverse, youth work is affected by and addresses conflicts in many different ways. Through experimentation, innovation and practice youth organisations, informal collectives of young people, peer groups and professional youth workers have contributed to the development of conflict management and transformation practice.

In a manner of speaking, this has come about because of the following reasons:

2.3.1 Youth work can take place in conflict contexts

Youth work has found plenty of space for action where conflict has an impact on social relations, the economy and other aspects of daily life and, therefore, on the lives of young people living in those settings. So, youth work has experience of conflict environments – especially in the pre- and post-conflict phases.[9] There are also some cases where youth work is being conducted in the midst of hostilities. This is especially the case where the conflict has been going on for a long time and where violence is a constant threat, but not necessarily a daily occurrence. Equally, if not more commonly in regions such as Europe, youth work is active in situations where conflict may be present and takes a variety of forms, such as, for example, between ideological groups.

Something to think about!

Are you aware of or involved in any youth work activities taking place in conflict contexts? If so, where does it take place? What is the context like? What does this youth work look like? What does it focus on? What kinds of activities are possible? What kinds of challenges are you faced with?

2.3.2 Conflicts can take place in youth work contexts

Youth work situations may experience conflicts of their own – between participants from different backgrounds, between groups from different urban settings, between participants of different sexes, between young people and their youth workers, between groups of young people from different countries, because of different philosophical perspectives, and so on. These different kinds of conflict, while challenging for participants and youth workers alike, also present them with opportunities for learning. They can be creative catalysts for all concerned to re-examine values, positions, and articles of belief, and to find ideas about how to work together for mutual benefit.

Something to think about!

Think of an occasion in your youth work practice where a conflict took place. What was the basis for the conflict? How did you deal with it? Was it possible to transform it into a positive learning opportunity? If so, what did the different people involved learn?

2.3.3 Youth work directly and indirectly addresses conflicts as they arise

One can find many types of youth work activity that explicitly address the conflict(s) that young people experience or are affected by in a direct manner, in whichever conflict setting they take place. These include all kinds of trust and peace-building activities, bi-communal and reconciliation projects, actions promoting non-violence, and so on. At the same time, most youth work happens without the explicit intention of "working on" (understood as trying to solve) conflicts. This, more "indirect" form of conflict-related youth work is very important, though, as it offers young people opportunities to experience something different, an alternative to their conflict experience, and it presents safe spaces for young people to relax in, deal with new and other issues, learn new things in an entertaining way, and reflect on issues that generally interest them. This type of youth work has an unintended or indirect relationship with the conflicts that surround it, and puts forward the question: Is it necessary to talk about conflict to work on conflict transformation?

Something to think about!

Think of a situation in which you addressed a conflict in an indirect manner through youth work. What kind of group were you working with? How did you do it? What kind of activity did you use? What issues did it focus on?

This has led youth work professionals to understand that working on conflict and in conflict environments demands general and specific youth work competences from youth workers and leaders. The practice of youth work in relation to conflict, whether in violent conflict contexts or more typical youth work contexts (such as youth clubs, the residential activities of different youth organisations, etc.) is very similar to the practice of youth work in general. Nevertheless, it has some special characteristics, which require specific skills and competences on the part of those who engage in it. Some of these can be considered as part of wider facilitation and intercultural competence (the ability to listen, to reflect, to put oneself in another person's shoes or tolerance of ambiguity, young people's group dynamics, cultural sensitivity, sensitivity to the presence of oppression or discrimination, and so on). Others are specific to understanding conflict dynamics and having to conduct conflict analysis, as well as to being aware that acting in relation to any form of conflict means one also becomes an actor of that conflict.

Something to think about!

Which competences do you think are demanded of youth workers and leaders working on conflict, and in conflict environments with young people?

If regular youth work aims to empower young people, create opportunities for their active citizenship, self-realisation, full participation in their communities and societies, and social change, then youth work that deals with conflict in some way or another also aims at supporting its participants in their process of decision making on why and how to engage with conflict, and how to transform it (especially, where it is destructive) into something meaningful and beneficial for the individuals, communi-

ties and societies concerned. This could be understood as a key objective of youth work for conflict transformation.

2.4 Conflict transformation through youth work

A great variety of creative ways exist to address and transform conflicts in and through youth work. The most important include:

- peace-building activities;
- actions promoting non-violence;
- trust-building and reconciliation activities;
- youth work activities on specific themes, such as the environment;
- youth work activities that use arts and sports.

In Chapter 4 of the T-Kit, "Youth working with conflict", we present tools for intervention – in other words, real methods for working with conflicts – that are used by peace-building and conflict-transformation professionals, but which can as easily be applied in pursuit of the aim that has just been presented. So, in this section, we would like to present some specific ways in which youth work in Europe and elsewhere is engaging with conflict and constructively contributing to the transformation of different kinds of conflicts, between people, communities and even between states. In so doing, we will refer to activities which include some of the tools for intervention we will develop in more depth in Chapter 4.

2.4.1 Peace-building activities in youth work[10]

A number of national and international organisations, including youth organisations, describe their activities in conflict environments as peace building. These activities aim at resolving violent conflict[11] and establishing sustainable peace, actively taking into account that the end of violence does not automatically lead to peaceful, stable social and economic development.[12]

United Network of Young Peacebuilders (UNOY Peacebuilders)

www.unoy.org

Among the few initiatives that manage to promote and advocate for the recognition of young people as peace builders is the United Network of Young Peacebuilders or the so-called UNOY. This dynamic network of young people and youth organisations across the world, working towards peace and conflict transformation, engage in networking, training and empowerment in support of youth projects, as well as advocacy and campaigning, and practical research on the role of young people in peace building. In their advocacy practice, UNOY Peacebuilders target all decision makers including those at local, national, regional and international levels, while promoting the issues related to the role of young people in peace building. Their successful interventions have been undertaken at the level of the UN, as well as other international institutions and agencies. Furthermore, their message is being spread across public gatherings and conflict transformation-related public relations campaigns amongst the interested public.[13]

2.4.2 Actions promoting non-violence[14]

Many youth and civil society organisations have adopted the philosophy of non-violence. Non-violence aims at making social change without using violence. It is understood as an alternative to passive acceptance of oppression or armed struggle against it. Activities include critical forms of education and persuasion, civil disobedience, non-violent direct action and targeted communication to the population at large using the mass media.

Centre for Peace, Non-Violence and Human Rights

www.centar-za-mir.hr

The Centre for Peace, Non-Violence and Human Rights in Osijek, Croatia, developed a wide range of creative methods for conflict resolution at the individual, group and political level. Working for sustainable peace and positive social changes, the centre conducts training courses on non-violent communication and conflict management, peer mediation and community mediation, creative workshops on education for peace, empowerment of volunteers for peace building and community development, women empowerment for public action, and so on, mainly targeting pupils, young people and students, as well as religious communities, teachers, and other civic and social institutions.[15]

2.4.3 Trust-building and reconciliation[16] activities

These activities aim at building mutual trust between groups that are suspicious of each other because of segregation or violence committed against one another. These can involve young people who are both directly affected by an ongoing "hot conflict",[17] or young people who have no personal experience of the conflict, but who have inherited prejudices and suspicion from older generations.

War Resisters' International

www.wri-irg.org/network/about_wri

War Resisters' International was founded in 1921 and exists to promote non-violent action against the causes of war, and to support and connect people around the world who refuse to take part in war or the preparation of war. On this basis, WRI works for a world without war. WRI embraces non-violence, which is a form of action that affirms life, speaks out against oppression, and acknowledges the value of each person. It also says "No to war!". Wars, however noble the rhetoric, are invariably used to serve some power-political or economic interest. War Resisters' International is a network of independent organisations, with member organisations in more than 35 countries. To become involved in WRI, join one of its affiliates in your country, or form a new affiliate if there is not one. Check here for a list of member organisations if you do not know whether there is one in your country. You can also join WRI as an individual member, if there is no affiliate in your country or you do not want to join an existing affiliate for some reason.

Directorate of Youth and Sport of the Council of Europe: Programme of Assistance in the Field of Youth to New Member States

As part of its programme of assistance in the youth field to new member states of the Council of Europe, the Directorate of Youth of Sport organised the "Long-term Training course: beyond conflict in the Caucasus region – The role of young people and youth organisations in preventing and overcoming conflict" in September 2001 and May 2002 in order to empower and train youth leaders and workers active in the Caucasus region to develop local projects and associative strategies based on the values of democracy, civil society, youth participation and intercultural education in local, regional and European perspectives. Participants on the course numbered 28, and came from Georgia, Armenia, Azerbaijan and the Caucasus republics of the Russian Federation. Those who attended considered the course a unique opportunity for encounters that, under everyday circumstances in the region, would be impossible.

The Glencree Centre for Peace and Reconciliation

www.glencree.ie/site/profile.htm

The Glencree Centre for Peace and Reconciliation is a non-profit, non-governmental organisation devoted to peace building and reconciliation in the United Kingdom, Ireland and beyond. It works to build peace and foster reconciliation by facilitating dialogues, creating peace education resources, and much more. The Glencree Centre for Peace and Reconciliation was founded in 1974 as a response to violent conflict in Ireland, and in light of a conviction that non-violent solutions must be pursued to encourage reconciliation within and between communities. Glencree offers programme approaches which reflect the belief that new ways can be found to deal with diversity and conflict in a democratic society. Glencree sees peace building as a process which provides opportunities for understanding the nature and meaning of conflicts, and opportunities to resolve them without recourse to violence. Glencree, in partnership with Leaders Organisation, the Van Leer Institute, and Public Achievement, is taking part in the European Union Project, Euro-Med III, to support active citizenship in Israel/Palestine. The aim of the project, which brings young people from Ireland, Northern Ireland, and Israel/Palestine, is to develop an understanding of the Israeli-Palestinian conflict and explore ways in which young people could play a more active role in moving forward. The project takes place in Jerusalem and brings together four groups of four people between the ages of 20 and 25, each with a group leader.

The Democratic Leadership programme of the Directorate of Youth and Sport of the Council of Europe

The Democratic Leadership programme (DLP) was launched in December 1996 on the initiative of the Parliamentary Assembly of the Council of Europe, which recognised the key role that future leaders, specifically young people, play for the progressive development of their societies in the aftermath of conflict or in transition to democracy. It aims to build confidence between different sectors of society that have to co-operate in order to ensure good governance between religious, ethnic and cultural communities that have become polarised as a result of conflict or segregation. It further aims to strengthen the political skills of young leaders (future politicians, journalists, NGO leaders, representatives of local and regional authorities working on youth issues) who are key figures in their societies and who have a clear commitment to furthering the development of democracy, human rights and the rule of law in their home countries. By building the skills of such young leaders, the DLP contributes to reinforcing democratic values and practices, respect for and the promotion of human rights, co-operation between different social partners and sectors of society and the participation of young people in decision making on issues that concern them. The programme has been designed to create and empower a network of DLP alumni, who themselves initiate further activities within the core programme, and on a decentralised basis in their home countries.

2.4.4 Youth work activities on specific themes

These activities take an issue of concern to all of their participants, whether conflict or neutral parties, and work on it with the overall aim of improving the situation in relation to that theme. A good example of such an issue is the environment. Damage to the environment affects everyone in the same way, no matter which side of a conflict they are on, by causing damage to people's health and making the place where they live less attractive. Issues such as this have the potential for bringing people together – people who, in other circumstances, would never have the opportunity to meet, people who might be criticised by members of their own community for even suggesting that they should get together with representatives of the "other side". In the 1980s, in the state-socialist countries of Europe, environmental issues became a focal point for resistance to government oppression. Environmental organisations were at the forefront of the movement to bring down the Iron Curtain. Today, environmental action by young people is implicitly bound together with action for development, greater global solidarity and the fulfilment of the millennium development goals (MDGs). It has developed into a broad-based contribution to creating "positive peace".[18] This kind of work is understood as creating common overarching goals. Having something to strive for in common has sometimes been enough to help young people overcome conflict.

Environmental youth NGOs
Youth for Habitat

www.habitaticingenclik.org.tr/en/

Youth for Habitat is an international youth network working in partnership with the United Nations, and established during the 1995 Copenhagen Social Development Summit with the participation of 300 youth organisations from diverse religious, racial, cultural and national backgrounds. The network operates in the respect of some key principles: non-governmentalism, local action, accountability and facilitation. The aims of the network include increasing youth awareness for sustainable development and a liveable environment, and enabling youth to establish partnerships with the governments, local authorities and the private sector on issues of their concern and for them to be involved in decision-making processes. To these ends, Youth for Habitat organises many activities including the following: information dissemination on sustainable development, environment, youth participation, civil society development and democratisation; analysing, in this respect, good practices from around the world and the promotion of their implementation at the national and local levels; and training for youth leaders on related issues. The secretariat of Youth for Habitat is hosted by the Youth Association for Habitat and Agenda 21 in Turkey.

2.4.5 Youth work activities that use art or sports

Art and sports have long been used as vehicles for educational work aiming at development and transformation. The idea is to create learning and practice opportunities for young people using a particular type of creative expression (for example, theatre, drama, music or dance) or a sport (usually team sports, such as football). While the focus is on the chosen type of activity – arts or sports – participants learn across the board, from teamwork to trust, from healthy lifestyles to positive ways to channel anger and frustration. What makes this kind of youth work so successful for conflict transformation, and so popular with young people, is that it combines a clear and compelling philosophy: learning by doing, fun, rigorous and systematic training, programme design that responds to the needs of the participants and the possibility to replicate the programme on a large scale.

Dancing Classrooms

www.dancingclassrooms.com

In 1994, Pierre Dulaine, a well-known ballroom dancer and dance instructor, volunteered to teach a dance class at the Professional Performing Arts School on West 48th Street in Manhattan. From this beginning, he developed Dancing Classrooms, a 10-week 20-session social development programme for children that uses ballroom dancing as a vehicle to change the lives of not only the children who participate in the programme, but also the lives of the teachers and parents who support them. The 2006 film *Take the Lead* with Antonio Banderas depicted Pierre Dulaine's efforts to use ballroom dancing to help marginalised New York City young people regain a sense of self-respect, pride, and elegance and improve their educational performance.[19] The Dancing Classrooms project is projected to serve more than 35 000 children across the United States in 2007-08.[20]

The International Sport and Culture Association (ISCA)

www.isca-web.org

The International Sport and Culture Association (ISCA) is the world's leading umbrella organisation for those working towards the Sport For All programme. ISCA brings together sport, culture and youth organisations from across the globe and believes that sport is not just about competition and exercise, but also involves having a good time and making friends, and that it can regulate social behaviour and create a feeling of belonging for its participants. In the experience of the ISCA this can strengthen democracy. ISCA has many regional experiences of positive contribution that sport can make to democracy, including that of former conflict regions, for example, its project Democratic Development through Grass-root Sport in South-East Europe. ISCA's involvement in South-East Europe began in the post-war period in the late 1990s. There was an interest in assisting the countries of the former Yugoslavia in finding a sports model to fulfil the wishes of citizens and contribute to the re-establishment of democratic processes. Furthermore, ISCA has been interested in the role of sport in the ongoing development process in these countries and the ongoing interest of local clubs, regional associations and national federations. The ISCA project Democratic Development through Grass-root Sport has included six locally developed model projects, seven seminars and two conferences, with beneficiaries coming from "the former Yugoslav Republic of Macedonia", Serbia, Montenegro, Croatia, Bosnia and Herzegovina, Slovenia and Albania. The overall objective of the project was to assist in the development of local associations and groups with a focus on popular sport, in order to create regional interaction and co-operation between NGOs in popular sport, and to establish a regional operational network of NGOs, thus having the capacity to serve as a platform for future regional and international co-operation. The project has received support from SAD and from the Danish Ministry of Foreign Affairs.

2.5 Youth work and change

Youth work at the national and international levels has had a long-standing commitment to conflict transformation. Examples of good practice of conflict transformation initiatives involving young people and children, and using a variety of methodological approaches, are available from all over Europe and the world.[21]

Youth work has consistently responded to the consequences of conflict. It has contributed to the reconciliation between young people from communities hateful of each other as a result of generations of segregation, addressing difficult development problems that are made worse or may even have been caused by war. Young people's initiatives are credited with excellent results in preventing other young people from getting involved in violence – whether by creating alternative and positive opportunities for young people's free time, through intercultural learning and dialogue, through the establishment of confidence-building measures, or in providing education to young people at risk about the risks and consequences of getting involved in violence and crime, to mention just a few. As indicated in the definition of youth work quoted above,[22] youth work often tries to develop the engagement of young people in the civic or social sector. Youth work can be seen as a contribution to the development of young people's capacity to understand and engage in social change. There is ample evidence for considering youth work that aims at conflict transformation as a valid and welcome contribution to wider efforts for social change. We have already dis-

cussed some of the forms that this contribution can take and explored some examples in the previous section. In the next part, we explore some of the ways in which youth work for conflict transformation is also a contribution to social change. It considers some of the positive consequences of youth work for conflict transformation for its participants.[23]

2.5.1 Assistance and protection, services, information

Youth work can provide psychological and emotional assistance to young people who have experienced conflict. It can also provide essential information to young people on health, education and employment through counselling, advisory services and guidance. Young people can find positive role models in youth workers.

Mitrovica City-Wide Youth Council supported by Catholic Relief Services

http://education.crs.org

Another relevant example from a local level is the advocacy work of the Mitrovica City-Wide Youth Council peace-building project in Kosovo, supported by the Catholic Relief Service (CRS). Building on the three years of work with young people, the CRS assists young Albanians and Serbs in Mitrovica to advocate for equal access to public services, addressing structural issues that affect students' daily lives.[24]

This can help the young people involved overcome trauma they may have experienced and, when successful, can even prevent those young people concerned from becoming involved in perpetuating cycles of violence. However, such activities are also relevant for other young people, not only for those young people.

2.5.2 Developing competence

Youth work helps young people to build skills, especially skills for communication and social interaction (for example, solidarity or empathy) by providing them with alternative and positive learning opportunities. It can also help build competences in project development, organisational management and critical political thinking.

YoTraCon: Youth Transforming Conflict

www.netuni.nl/demos/youth

An interesting and innovative pilot project Youth Transforming Conflict – YoTraCon – has been developed by the Network University in Amsterdam, the Netherlands. This four-week online learning course on conflict transformation aimed at empowering and developing capacities of youth leaders from across the world by deepening their understanding of conflict and community development, and focusing on the positive role young people can play in conflict transformation. With the specifically adapted online non-formal education methodology, young people from West Africa, the Balkans and other conflict regions could exchange perspectives on the problems they are facing, and jointly generate new insights to be applied in their own contexts.[25]

Where gang and other kinds of urban violence are very common, and where young people are stigmatised as hooligans, as vandals or as "out of control", these positive contributions can be particularly beneficial. With the right level of investment, youth

work can provide young people with the safe places and protection they need to engage in "positive" activities, including getting back into education, gaining skills for accessing the labour market or for leading community renewal and acquiring the skills needed to manage conflicts as they arise. These include dealing with disagreements in a non-violent manner, active listening and other communication or mediation techniques. In the long run, such efforts help to reduce the number of young people involved in violence and other risky forms of behaviour. Youth organisations engage in public relations and advocacy work to counter the tendency of governments to criminalise young people and create moral panic about youth violence in the community.

Shots of Inclusion Project organised by Associazione LINK

Gravina, Italy, 12-21 July 2007

www.linkyouth.org; link@linkyouth.org

This project aimed to provide information and specific examples to youth workers and local young people from 15 countries, and to those of the town of Gravina where the activity was taking place, on how to use video as a tool to foster social inclusion. The programme included interactive sessions on inclusion/exclusion, European citizenship, participation, diversity and human rights education, as well as practical exercises on the production of short films. A group of young people living in a residential childcare institution were involved in the activity. The international and local participants created short films together on themes related to the training. Local inhabitants were also involved in the shooting of the films.[26]

2.5.3 Reinforcement of emotional and social resilience

Inter- and intrapersonal conflicts that arise in the context of youth work by no means need to end in violence. However, such conflicts can cause long-term psychological damage to young people. Stigmatisation, bullying and threats can lead to emotional problems. Appearance and choice of clothes or style, sexual orientation, gender, or being a member of a minority can all be causes of stigmatisation. Young people can also experience negative reactions from peers when some refuse to join in when violent activities, risk-taking or the bullying of others are suggested and undertaken. Finally, many young people simply bring emotional troubles with them to youth work from home or school, where they may experience abuse, violence, bullying or forced isolation.

These difficulties are visible in youth work in different ways. They can take the form of aggressive behaviour in groups or moodiness and unwillingness to engage in discussions or activities. Youth work and youth workers can help in such situations by dealing with conflicts in a peaceful manner as they come up, by helping young people to learn how to express themselves without aggression when they are angry or frustrated, by helping young people to understand the dynamics of conflict, by identifying young people who need (psychosocial) assistance, and by offering them positive alternatives to the problems they have at home or in school. Feeling better about themselves, valued, and free of bullying can lead young people to do better in school, have a healthier lifestyle, grow in self-esteem and gain in the physical, emotional and social resilience to risk. However, without wanting to underestimate the power of

youth work, such positive results are not achieved overnight. This kind of youth work has the best results when it is part of a long-term strategy, and, needless to say, youth workers and leaders are not trained psychologists or therapists and should not be expected to replace them.

Save the Children

www.savethechildren.org

Save the Children is one of the leading independent organisations creating real and lasting change for children in need around the world. It is a member of the International Save the Children Alliance, comprising 28 national Save the Children organisations working in more than 110 countries to ensure the well-being of children. It takes the approach of working with families to define and solve the problems their children and communities face, using a broad array of strategies to ensure that self-sufficiency is the cornerstone of all Save the Children programmes. Over the decades, it has evolved into a leading international relief and development organisation. Countless events and achievements have shaped the development of the organisation and helped change the lives of the children who are served. Save the Children improves access to education and economic opportunities for young people and children, in particular through its Life Skills programme for young adults, which is currently implemented in 12 countries across the world.[27]

2.5.4 Reconciliation, building confidence, overcoming prejudices

As already pointed out, positive examples of reconciliation and peace-building work take a variety of forms, although two are the most common: youth work that directly addresses the conflict, and youth work that circumvents or even avoids openly addressing the conflict issue, but works rather on developing mutual understanding and common interests among the young people.

There are no recipes for making youth work effective for dealing with conflicts. Addressing the conflict issues in a group head-on, at a moment when the group is not yet ready for it, can have long-lasting negative effects on the credibility of the youth worker. Especially in societies where segregation and deeply held prejudices make communication between different groups impossible, efforts towards reconciliation can be as much about dealing with issues among young people inside one of the groups involved in the conflict, as about the issues that exist between the different parties involved. Building up trust between the young people from one of the groups is the necessary first step for bringing them into contact with the "others". Entering into communication with young people from the "other side" can be seen as going over to the other side, as "betrayal". In the worst case, this can lead to the stigmatisation of the young people who take the initiative to communicate with the other side or even deliberate intimidation to stop them from developing real relationships. Youth work can provide the space for young people to explore how they feel, and especially what they fear, about being involved in a reconciliation process. It can help them to understand the dynamics of prejudice and how it affects the way they think about themselves and others, and therefore, how they participate in a conflict.

Balkan Children and Youth Foundation (BCYF)

The Balkan Children and Youth Foundation (BCYF) was founded in 2000 to promote positive youth development throughout the region, by building alliances at the local, national, regional and international levels. Acting as a catalyst, BCYF has pursued a comprehensive strategy to meet the needs of the region's children and youth better. Over the past seven years, its core activities have been to enhance young people's opportunities in the areas of employment, technology, non-formal education, health promotion and prevention, and democracy building. Their goal is to nurture a generation of young people in the Balkans who consider themselves a vital part of their societies, who are empowered to actively contribute, and who are hopeful about their futures and the futures of their communities. While BCYF seeks to address the urgent realities of a region recovering from decades of ethnic strife, economic isolation, and social instability, its focus has been to develop long-term, sustainable solutions. Therefore, BCYF has sought to strengthen youth and youth-serving NGOs in the Balkans, identify and support best practices, convene individuals and organisations to develop a common vision among the region's youth, and forge multi-sector partnerships to further these goals.

Youth Action for Peace (YAP)

Youth Action for Peace is an international peace movement which aims for societies of peace, justice, and self-determination. Since 1923, Youth Action for Peace has been committed to promoting peace and dialogue in local communities through the active participation of young people. YAP's programmes raise awareness about discrimination, social exclusion, injustice, and violent conflicts. The active participation of young people from all around the world in local community projects and international training courses together with the support from the local communities enables YAP, its member and partner organisations, to transform society towards social inclusion, justice, and peace. Working in conflict and post-conflict areas such as Algeria, the Balkans, Palestine, and West Sahara is one of the priorities of YAP.

Sadaka Reut, Tel Aviv

www.reutsadaka.org

Sadaka Reut was founded in 1982 by a group of Arab and Jewish citizens within Israel who shared the vision for a better future for both communities. The organisation works for social and political change in Israel through the promotion of a bi-national, multicultural and egalitarian society based on social justice and solidarity. Sadaka Reut focuses on youth education and community empowerment in order to change attitudes in the long term, challenging the existing narratives and discourses concerning the Israeli-Palestinian conflict and encouraging critical thinking amongst young people. By encouraging joint youth activism initiatives, Sadaka Reut aims to create an alternative community capable of building a better future for both peoples in the region. Sadaka Reut works on a regular basis with over 500 young multipliers from both communities, who, through workshops in high schools and other seminars and field trips, develop a better understanding of the conflict and contribute to the building of new social and political reality based on coexistence – they have reached over 30 000 high school students to date. More than 7 000 students have participated in seminars, workshops and field trips.[28]

However, in order to be able to guarantee positive results, youth workers need to be well-trained to assess accurately the nature of the group with which they are working, and its specific problems and sensitivities, in order to choose the right methodology and methods for their stage of development. We will discuss this issue in further depth in Chapter 5 of the T-Kit, when we consider in more detail how youth work can help young people learn about how to intervene in conflicts, and where we present some activities for doing so.

2.6 The limits of youth work

Acknowledging the diversity of types of youth work around Europe and the world also requires that we acknowledge that youth work has its limits. Not all youth work activities can effectively engage with every kind of conflict. Youth workers require specific competences for working with conflict groups and issues, and they are not always trained for this during their qualification process. Many voluntary youth workers with considerable experience receive their training and gain their experience inside their organisation and in the context of the organisation's activities, and have no formal qualifications in youth work. In systems where youth work is highly regulated, there can be concerns about the health and safety of young people, about abuse, or about youth criminality. Youth workers may have difficulties in intervening when conflict situations arise in such circumstances. Legal responsibility can cause administrative and bureaucratic problems, which, in turn, can make it difficult for professional and, especially, voluntary youth workers and leaders to engage with "problem youth".

Another limiting factor is that the positive results of youth work for conflict transformation are not sufficiently acknowledged by policy makers and the wider society. This may be because these positive results do not often enough get positive media attention or praise in the public sphere. The media have a tendency to sensationalise the idea of young people in crisis and are often prone to reporting the negative cases rather than the positive ones. This might also be because youth work is considered less important than teaching or social work. In many European Union countries, youth work is considered "low qualification work", with youth workers receiving a vocational rather than an academic qualification, if any specific qualification is available to them at all.[29] Youth work cannot replace a viable peace process or the long-term commitment of conflicting parties to finding a solution. In addition, while youth workers can become important role models for young people, can indeed support young people through the difficulties they experience as a result of conflict, and can play a complementary role, they cannot replace the family and education in socialising young people into respect for fundamental human rights.

Albert Einstein said, "No problem can be solved from the same consciousness that created it. We must learn to see the world anew".[30]

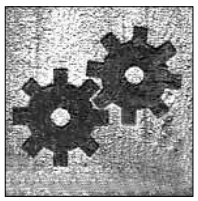
In many respects, this famous quotation sums up the dilemma facing youth work in relation to conflict and especially conflict transformation. It describes at one and the same time youth work's greatest potential contribution to conflict transformation and its greatest obstacle to being a constructive agent of change. Young people, just like anyone else, are socialised by other institutions, such as the family and education, into conflict mentalities, hatred of "others", and violence. Realistically, youth work cannot prevent war, and it probably cannot even be proved to prevent violence, but

it can begin the process of re-socialising young people affected by conflict into seeing themselves as constructive agents of change in their societies and as active peace builders.

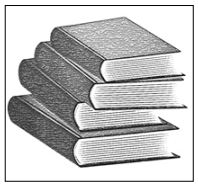
2.7 Conclusion

This chapter has reviewed the youth sector for how conflict appears in the context of youth work and how the youth field deals with it, when it does. In choosing to do so, our aim was to show that the youth sector is actively and widely engaged in work to manage conflicts, to transform them, to deal constructively with their negative consequences and to make the very best of their positive potential for the young people involved. We have tried to classify some of the different approaches and ways in which youth work engages with conflict and conflict transformation and some of the ways in which conflict influences youth work. We have also tried to provide positive and successful examples from youth work practice. In Chapter 3, we will try to understand what conflict is, how it works, and relate it to the youth-work situations where it appears.

Resource box: youth facing conflict



- Global Partnership for the Prevention of Armed Conflict – www.gppac.net.
- People Building Peace – www.peoplebuildingpeace.org.
- The European Centre for Conflict Prevention – www.conflict-prevention.net.
- The Hague Appeal for Peace (international network of organisations and individuals dedicated to the abolition of war and making peace a human right) – www.haguepeace.org/index.php.



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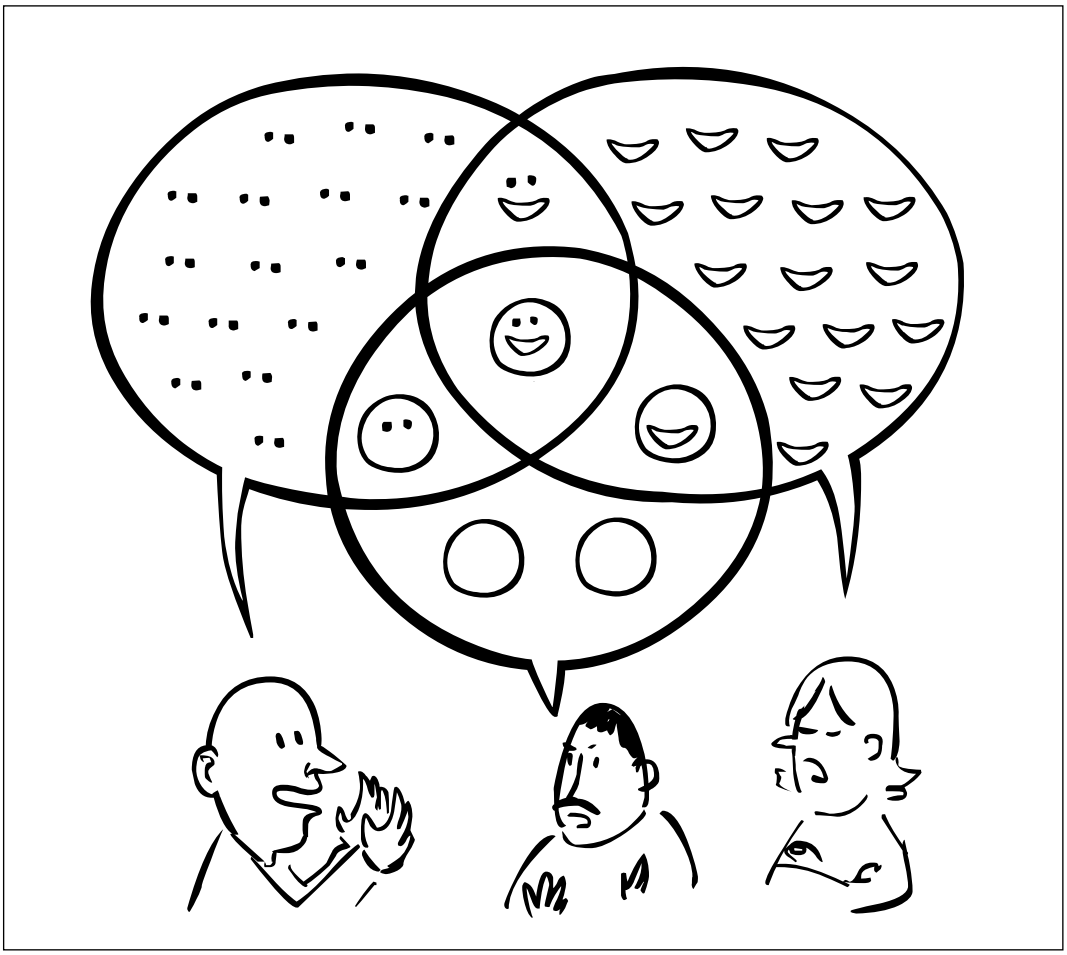
- "Time to Abolish War! Youth Agenda for Peace and Justice. Hague Appeal for Peace", www.haguepeace.org/resources/youthAgenda.pdf.
- Child and youth participation resource guide. Conflict situations and peace building, www.unicef.org/adolescence/cypguide.
- United Nations World Youth Reports. Special chapters on youth and conflict in the 2003 and 2005 reports, www.un.org/esa/socdev/unyin/wyr07.htm.

Dilemma 2: Intercultural dialogue

DILEMMA

Reporter: "What do you think of Western Civilisation?"

Mahatma Gandhi: "I think it would be a very good idea!"[31]



In the aftermath of the Second World War and the Holocaust, "race" and "nation", as distinguishing characteristics, could no longer be legitimately used. However, differences between peoples were still recognised as existing. Cultural difference came to be considered an acceptable approach to distinguishing one from another according to a variety of characteristics – religion, place of birth, citizenship, or affiliation to a particular community. Some criticised this development as the creation of a convenient euphemism for the discredited concept of race. Others set about promoting the idea that cultural difference has to be acknowledged, respected and actively worked with.

People with different senses of belonging have lived in close proximity to each other since the beginning of time. The drawing of nation state borders some two centuries ago has made people in Europe and around the world think otherwise. Nevertheless, most people living in cities have come to consider cultural diversity a normal state of

affairs, with which they are essentially at peace, even if they do not often come into direct and deep contact with people from other cultural groups. At the same time, and paradoxically, in some circles cultural difference or "diversity" has come to be seen as a social and political liability, straining whatever relations may actually exist between different communities. "Intercultural relations" have come to the centre of political and social attention, with difficult social and political challenges, including racism, xenophobia, intolerance, discrimination and, in the worst case, violence, coming to be associated with the growing diversity of the modern, global, mobile, society.

In response to this societal tension, "intercultural dialogue" has come to be understood as a means for making the encounters of diverse cultural communities more constructive and as a means of avoiding potentially negative outcomes of intercultural relations. In practical terms, intercultural dialogue is seen as a strategy for dealing with conflicts that arise between people considered culturally different:

> *Dialogue between cultures, the oldest and most fundamental mode of democratic conversation, is an antidote to rejection and violence. Intercultural dialogue can also be a tool for the prevention and resolution of conflicts by enhancing the respect for human rights, democracy and the rule of law.*[32]

The experts involved in the preparation of the Council of Europe White Paper on Intercultural Dialogue defined the main objective of intercultural dialogue as:

> *… to enable us to live together peacefully and constructively in a multicultural world and to develop a sense of community and belonging.*[33]

In other words, intercultural dialogue demands that individuals and communities take a step back from their everyday practices, and think about what makes them unique and different and about what they have in common with others, about how they want to live together inside their community and with others outside their community, what they expect of society in terms of recognition and how they should contribute to society in return. It demands critical self-reflection, space for expression of nonconformist opinions and consensus building inside the community, and structures for the negotiation of needs and the implementation of change strategies.

This objective places considerable expectations on intercultural dialogue. In the European context, the fulfilment of such expectations has increasingly come to be seen as the role of education and of those who deliver education – whether formal or non-formal – schools, teachers, youth and community workers. However, this approach implicitly assumes that intercultural relations are a problem that can be solved through individual learning and change. Rarely are the structural origins of the ghetto, or the disadvantage and discrimination that young people from minorities living in the ghetto experience, mentioned as the cause of violence. It is because of their difference that such young people rise up and destroy public and private property. The responsibility for the difficulties is conveniently moved from the state to the individual. Education is the way of dealing with such individuals. However, this often boils down to integration being demanded on majority terms, with critical counter voices being branded subversive, or worse still, as terrorists.

Neither dialogue nor change is possible if working from the above assumptions. To meet the challenge of living intercultural relations as an opportunity rather than as a problem, intercultural dialogue must go beyond an individual and even a collective learning experience, in order to encompass the transformation of social structures, taking into account all the possible levels of hierarchy and power relations that may exist, so that different communities can, firstly, develop individually in full equality,

and, secondly, develop together for the betterment of the whole society on the basis of clearly identified common interests. If the state does not recognise its part in the process and acknowledge its key role in creating structural opportunities for real dialogue, NGOs and educationalists will not be able to do their job either, no matter how many programmes promoting European citizenship are put in place.[34]

Intercultural dialogue requires critical reflection and action. It follows, therefore, that for intercultural dialogue to be possible, the institutions of power, and not just young people, should develop critical faculties and reflect on their responsibility for the way intercultural relations have been lived until now and should be lived in the future. This is not a matter of loudly expressed mea culpas. *It is a matter of recognising that to engage in intercultural dialogue means to subject oneself, as an individual and in a collective, to scrutiny and to be ready to change, no matter how painful that might be.*

Notes

1. Doug Nicholls, National Secretary for the Community and Youth Working Union (UK), quoted in "Youth Work is the Answer – New Research Shows an Increase in the Role and Number of Youth Workers", 21 May 2008, accessed at: www.unitetheunion.org.
2. Peter Lauritzen, "Defining Youth Work", short article published at www.nonformality.org, 12 June, 2006.
3. Havelock Ellis (1859-1939) was a British psychologist and author. For this quote refer to: www.famousquotesandauthors.com/authors/havelock_ellis_quotes.html.
4. James Cook (1728-79) was a British explorer and astronomer. For this quote, refer to: http://books.google.com.ph/books?id=h6UFAAAAMAAJ&pg=PA462#v=onepage&q=forbidden&f=false, p. 462.
5. Former Prime Minister of Norway Kjell Magne Bondevik, at the Conference against Bullying in Norway on 23 September 2002.
6. The Mohammed cartoon controversy began after 12 editorial cartoons, most of which depicted the Prophet Mohammed, were published in the Danish newspaper *Jyllands-Posten* on 30 September 2005. The newspaper announced that its publication of the cartoons was an attempt to contribute to the debate regarding criticism of Islam and self-censorship. It triggered massive controversy and significant demonstrations by Muslims in Europe and around the world. More detailed information can be found, for example, in the *Middle East Quarterly*, Vol. XIV, No. 1, winter 2007, pp. 3-11 (online at: www.meforum.org/1437/after-the-danish-cartoon-controversy).
7. A famous case of Holocaust denial is that of David Irving, a Second World War historian, who claims that the Holocaust did not happen. In 2005, he was arrested in Austria for two speeches he made in 1989, during which he claimed there had been no gas chambers at Auschwitz. For more on David Irving and Holocaust denial see: http://news.bbc.co.uk/2/hi/europe/4733820.stm.
8. Timothy Garton Ash is a British historian, and the author of political writing which has described the transformation of Europe since the mid-1980s. He is Professor of European Studies at the University of Oxford, an Isaiah Berlin Professorial Fellow at St Anthony's College, Oxford, and a Senior Fellow at the Hoover Institution, Stanford University. For detailed information, refer to the following website: www.timothygartonash.com.
9. For a more in-depth exploration of pre-, during- and post-conflict phases, refer to Chapter 3, p. 88.
10. For more on the pre-, during- and post-conflict phases, see Chapter 3 (p. 88) and the glossary.
11. For definitions of "conflict", see the glossary.
12. For more on peace building, see the following website: www.peacemakers.ca/publications/peacebuildingdefinition.html and the glossary.
13. Visser W. and Dolejšiová D., *State of the Art in Peace-Building with Youth and Children in War-Affected Areas and War Child Programming* (War Child Holland, Amsterdam, 2007).
14. For a definition of "non-violence", see the glossary.
15. Visser and Dolejšiová, op. cit., p. 48.
16. For a definition of "reconciliation", see the glossary.
17. For an explanation of "hot conflict", see the glossary and Chapter 3.
18. For a definition of "positive peace", see the glossary.
19. www.taketheleadmovie.com.
20. Adapted from the Dancing Classrooms website: www.dancingclassrooms.com.
21. For a comprehensive review of recent good practices in youth work, see Visser and Dolejšiová, op. cit.
22. See p. 20.
23. For more information on ideas about young people as actors of social change, refer to the report of the Symposium on Youth Actor of Social Change, European Youth Centre, Strasbourg, 12-16 December 2001, available on request from the Directorate of Youth and Sport of the Council of Europe (youth@coe.int), and to the results of the recent EU-funded research initiative UP2YOUTH, at: www.up2youth.org.
24. Ibid., p. 51.
25. Ibid., p. 48.
26. Directorate of Youth and Sport, Council of Europe, "All Different – All Equal, Cookbook" – a selection of projects financed by the European Youth Foundation (Strasbourg, 2008).

27. Ibid., p. 48.
28. www.reutsadaka.org.
29. It should be noted that youth work is often not considered a profession in and of itself, but rather a specialisation within social work, counselling or related education professions.
30. www.spaceandmotion.com/Albert-Einstein-Quotes.htm.
31. This exchange, frequently quoted in references to Gandhi, remains somewhat unclear in its origins and authenticity, with no details on source or context available.
32. The full definition of intercultural dialogue as used by the Council of Europe can be found at: www.coe.int/t/dg4/intercultural/concept_EN.asp#TopOfPage.
33. Ibid.
34. For more detail on the concept of intercultural learning, refer to the glossary.

3. Understanding conflict

3.1 Introduction

Even though conflicts are so common, thinking about conflict in theoretical terms only became a recognised field of scholarship after the Second World War. In recent decades, many theories have emerged to describe the phenomenon of conflict that is so much a part of human life.

The understanding one has of a conflict is strongly influenced by the way one thinks about the nature of conflict. Definitions of conflict move backwards and forwards between conflict being perceived as a negative or as a positive process. Some present conflict as a natural phenomenon, others as an alien or abnormal happening in social life, and yet others consider it as a necessary condition for the development and growth of individuals and societies. Young people are faced with the whole range of conflict types: they meet it from intrapersonal to international situations; they deal with conflict at home, in educational institutions and at work; they deal with it as it takes place in the social environment around them.

Taking the above into account, the main tasks of this chapter are to help readers to understand how conflict is seen by the experts, that is, how it is conceptualised, and to demonstrate how conflict works, in other words, to describe and explain its dynamics.

In discussing the experts' ideas about conflict, we try to take into account the special issues that are involved in working on conflict in a youth-work context. Conflict analysis is the systematic framework for gaining a deeper understanding of the origin and nature of a conflict, by uncovering the core issues at the root of it, the different parties involved, its main actors, and the power they have or do not have to influence what is happening. A wide range of conflict analysis methods and some of the tools which can be used for conflict analysis are discussed in the first part of the chapter, "Conflict in concepts".

The second part of the chapter is "Conflict in dynamics". Conflict is an ever-changing process and all our judgments about it have to carefully take into account the passage of time. The balance of power and available resources, actors or the components of a conflict can change dramatically as time goes by. Conflict analysis, therefore, has to be an ongoing process. Linked to this is the idea that dealing with conflict is a long-term process. The stages of conflict, and the steps in the escalation and de-escalation of a conflict, are discussed in detail in this part of the chapter.

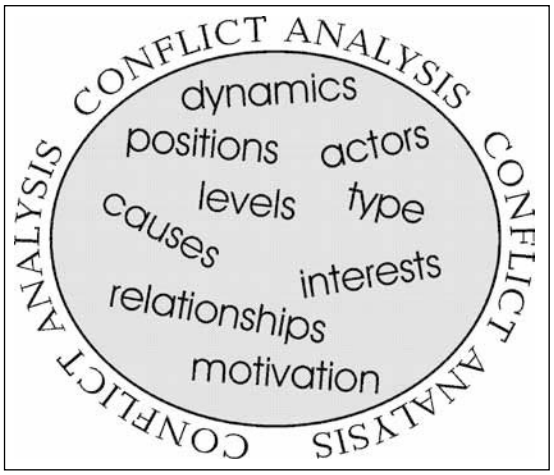
3.2 Part 1 – Conflict in concepts

In this part of the chapter, we will look at analysing conflicts and breaking them down into more manageable pieces, which can help us to work on them constructively.

3.2.1 Analysis

> The term "conflict assessment" is also often used for the process of gaining a deeper understanding and broad overview of the conflict. In this T-Kit we will use the term "conflict analysis" to mean the systematic study of the profile, causes, actors and dynamics of conflict.

To deal with a conflict effectively, it first needs to be analysed and understood. Conflict analysis is the most important and necessary step that has to be taken before any conflict intervention can be carried out, and aims at gaining a clearer and deeper understanding of the origin, nature and dynamics of the conflict in question. At the same time, conflict analysis is an activity that has to take place during the whole process of dealing with conflict, as conflict continuously changes. Analysing conflicts includes not only collecting information and evidence about the conflict, but also interpreting and evaluating the information collected.



Conflict analysis enables the identification of:

- the type of the conflict;
- the reasons for the conflict;
- the causes and consequences of the conflict;
- the components and the different actors involved;
- the levels at which the conflict takes place.

Conflict analysis can also provide information on how the conflict is seen (for example, manifest, latent), its dynamics, the relationships and hierarchy of positions between the conflicting parties, and their interests, needs and motivations. In this chapter we will look at each of these in more depth and explore some methods that are used for analysing conflicts for information about each of the different elements listed.

Conflict analysis can be carried out through a variety of methods, including:

- the direct and immediate registration of events or observation;
- measuring social relationships and the degree of relatedness among people or sociometry;[1]
- the analysis of all available information provided through various mediums for data storage or the study of documents;
- interviews and meetings with conflict parties, and other interested parties;

- diagnostic scales, tests and enquiries or surveys;
- gaming techniques, imitation models or experimentation and modelling.

Something to think about!

Have you ever used any of the above methods to analyse a conflict that took place in the context of your youth work? If so, was it useful? Why was it useful?

There is no one "correct" method for conflict analysis. It is a process that uses analytical tools to understand a conflict from various points of view. It does not have to be a strongly structured process, and existing methods are most often adapted for particular cases, conditions and the specific aims of the conflict analysis being conducted.

In the following table we summarise some methods which are commonly used in the field, and which youth work can rely on to make systematic analyses of conflicts they encounter – whether in their youth work or in the wider environment surrounding youth work. Each of these is described in more depth at a later point in the T-Kit.

Conflict analysis method	**Brief description**
Conflict mapping	This is a visual method to show the relationships between conflict parties. It provides the opportunity to identify real and potential allies and opponents (for more details see Chapter 4, "Conflict mapping", p. 28).
ABC Triangle	Provides for the identification of three basic components in conflicts: attitudes, behaviour and contradiction (for more details see "Components of conflict" in this chapter, p. 77).
Onion of positions, interests and needs	This is a visual method using the metaphor of the onion for identifying the positions of conflict parties (for more details see Chapter 4, "Rosenberg:Connecting feelings to needs", p. 136).
Tree of Conflict	This is a visual method that likens a conflict to a tree. The trunk of a tree represents the main problem, the roots – its main or deeply laid causes, and the leaves – its consequences (for more details see "Causes" in this chapter, p. 68).
Pyramid of Conflict	Using the image of a pyramid, this method is used to identify people or groups who have an interest in the conflict and its eventual perpetuation (see this chapter, p. 70).

The methods of conflict analysis presented in the table have been developed and described by practitioners of conflict in some key publications of the field. A selection of the most relevant titles can be found in the resource box at the end of this chapter.

The purpose of conflict analysis will, to some extent, determine the nature of the method of conflict analysis you will choose to use. Nevertheless, all conflict analysis methods have some key questions in common. These can be combined in different ways to tailor a conflict analysis process to the conflict you are working on. In the

table below, we present a summary of these key questions for conflict analysis. These questions are valid for all kinds of conflict, whether it takes place between two people or between two states. As a first step in conflict analysis, youth workers might try to apply these questions to the conflict they plan to work on.

Key questions for conflict analysis[2]
Profile
What is the political, economic, social and cultural context?
What are emergent political, economic, social or cultural issues?
Is there a history of conflict?
Causes
What are the structural causes of the conflict?
What other issues can be considered causes of the conflict?
What triggers could contribute to the outbreak/further escalation of the conflict?
What new factors contribute to prolonging the conflict?
What factors can contribute to de-escalation or resolution of the conflict?
Actors
Who are the main actors?
What are their interests, goals, positions, capacities and relationships?
What capacities for compromise and co-operation can be identified?
What actors can be identified as spoilers? Why? Are they intentional spoilers?
Dynamics
How did/might the conflict develop?
What are windows of opportunity?
What scenarios can you imagine for changing the conflict dynamics?

Something to think about!

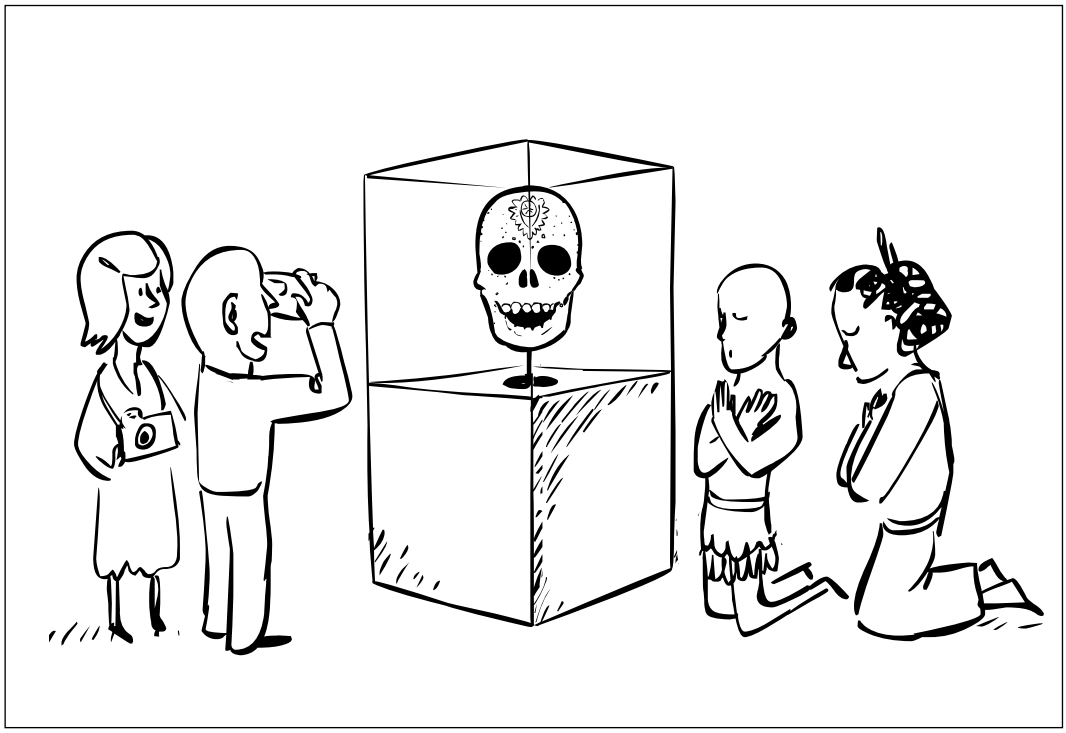
Think of a recent conflict you experienced in the context of youth work, and apply this questionnaire to it. Write down your answers to the questions. What can you conclude about the conflict now?

Dilemma 3: Culture

DILEMMA

Culture is everything! Culture is everywhere!

Everyone from politicians to journalists seems to be talking about culture. However, on closer inspection, they attribute different meanings to the concept. What are the meanings associated with culture? Why is culture such a contested concept?



According to one expert:

> *… culture may be used to describe "ways of life" and life practices, collectivities based on location, nation, history, lifestyle and ethnicity, systems and webs of representation and meaning, and realms of artistic value and heritage.*[3]

It has come to be used as an explanation for why people from different parts of the world sometimes have difficulty in understanding each other and is often blamed for the existence of tensions between different communities.

A common analogy for culture is the iceberg. You can only see the smallest part of the iceberg. Its main mass is hidden under the water. In this understanding of culture, outward signs are only the smallest part. Many other characteristics, habits and ways of going about everyday life are not visible. It is rather the hidden dimensions of culture that determine how people behave. People are often not even aware of these hidden aspects or of their influence on their behaviour. Attractive as it might be, however, this approach can trap us into thinking of culture as something static and unchanging, something which is impossible to acquire or learn if one is not born into it. This points to what one expert explains as the tension between ideas of culture as

"living culturally" (namely, as a process) and as "living in cultures" (namely, as belonging).[4] It also points to the fact that, as human beings, we have a tendency to become aware of what it is to be a member of a culture when we are confronted with someone who we consider to be culturally different. However, this can also trap us in relativism, excusing certain practices as justifiable because they are "cultural", even when it is clear that they constitute gross abuses of human rights. This points at what another expert considers to be the necessity of "intolerance of tolerance" in youth work: human rights always have to be the bottom line when it comes to tolerance.[5]

Recent attention in politics and the media to migration and terrorism have raised the profile of culture as a problem for European society. If, before 11 September 2001, both were managed by the governments and societies concerned, then the period after has been marked by increased alarm and even hysteria over cultural difference. Since then, the idea of a "clash of civilisations"[6] has gained currency for explaining why some groups of people, considered culturally different because they are associated with another country or region of the world, because they have a different skin colour or because they belong to a particular religious group, react with violence to their situation in society.

However, in the view of some, the "clash of civilisations" has become a smokescreen for political elites to avoid taking responsibility for their lack of effectiveness in catering for the basic needs of their citizens and the non-citizens under their care. The deep sense of alienation and discrimination such communities experience is seen as the fundamental cause of conflict and violence, rather than the presence of the so-called other culture per se. It is argued that, in fact, culture obscures more than it explains, when it comes to the roots of conflict and violence. Rather than the multiplication of repressive measures and increased policing of youth from ethnic minorities or the demonisation of young migrants, policy makers should find ways of addressing the structural injustices that they face in their everyday lives, including racism in access to education, jobs and better living conditions. Such commentators dismiss the "clash of civilisations" thesis as nothing more than populist scaremongering.

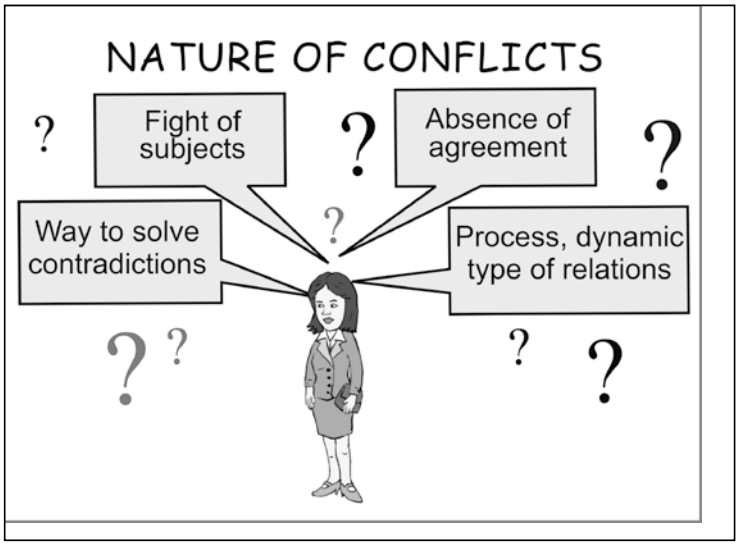
Nevertheless, and worryingly for human rights, this idea has become a central guiding principle for the elaboration of policies pertaining to integration and immigration by some governments, amongst them, several in the European Union. Cultural diversity was for a long time considered valuable in Europe – or rather it was promoted as such by international organisations and by the process of European integration. The marked shift of European politics to the right, with several countries' legitimately elected national governments including right-wing, nationalistic and even openly racist political parties, has led to the emergence of social movements in defence of cultural diversity. International and non-governmental organisations in Europe and worldwide have become active in countering "cultural diversity fatigue". These movements are both political and intellectual – combining practical activism with research and theorisation of institutional racism. However, their approaches differ considerably. Notably, approaches rooted in principles of tolerance and integration can be distinguished from those based on ideas of respect, equality, inclusion and active participation.

For several powerful political leaders, deeper and wider European integration has its limits. However, no matter how convincing some European politicians consider the fact that some terrorists are indeed Muslim, all major religions have produced extremists (let us not forget the Crusades). Terrorists are also nationalist, atheist, Marxist, anarchist and may be of a multitude of other beliefs. Today, some human beings are deemed illegal. The very real threat to people's lives and livelihoods that is today

posed by international terrorism, Islamic or otherwise, cannot be overcome by limiting cultural diversity or freedom. In fact, recent European history shows only too well that this approach only leads to war and genocide. Cultural diversity in Europe is simply not going to go away. Finding positive ways for people from different cultural backgrounds to interact with each other is also about being clear about how much of the difficulty to interact is, first and foremost, existent and, secondly, caused by the cultural dimension of their differences.

As such, resituating culture and its explanatory power for perceived social evils has become more urgent than ever.

3.2.2 Definitions



The word "conflict" comes from the Latin word *conflictus,* which means collision or clash. Nevertheless, considerable disagreement exists over how to define conflict. Many attempts to define conflict in a way that best sums up its major aspects have been made. People who work in the field continue to work on developing definitions of conflicts according to their various features. For example, definitions exist based on the major causes of conflict, such as material resources, power, values or feelings (these are sometimes called "causative agents"). There are also definitions based on the nature of the conflict parties, such as individuals, organisations or states. These definitions have developed along with what is today known as conflict theory, taking into account newly emerging practices of conflict analysis and intervention.

Defining conflict also depends on the concept one has of the nature of conflict as something that takes place in society and between people. For example, conflict is commonly understood as:

- a form of opposition between parties;
- an absence of agreement between parties;
- a way to solve social contradictions;
- a natural process in human social interaction.[7]

However, the recent general trend has been to consider conflict as something normal, an everyday social phenomenon, and a simple and natural characteristic of human social systems. Society by its very nature, as human beings themselves, is not perfect, so disharmony and contradictions are inevitable parts of social development.[8] The distinction that has to be made is between conflict itself and the negative consequences that some ways of dealing with conflicts have, such as war. In this perspective, a war is not the conflict, but rather the negative result of how the conflict was dealt with.

The following table contains the most recognised definitions of conflict, in chronological order.[9]

Definition	Key terms	Author(s)
Conflict(s) …		
… is a struggle between opponents over values and claims to scarce status, power and resources.[10]	struggle opposition scarcity	Coser (1956)
… are bargaining situations in which the ability of one participant to achieve his ends is dependent on the choices or decisions that the other participant makes.[11]	strategy bargaining dependence	Schelling (1960)
… is a dynamic process in which structure, attitudes and behaviours are constantly changing and influencing one another.[12]	structure attitudes behaviours	Galtung (1969)
… takes place whenever incompatible activities occur. One party is interfering, disrupting, obstructing, or in some other way making another party's actions less effective.[13]	incompatibility interference effectiveness	Deutsch (1973)
… is a process in which two or more parties attempt to frustrate the attainment of the other's goals. The factors underlying conflict are threefold: interdependence, differences in goals, and differences in perceptions.[14]	goals interdependence perceptions	Wall (1985)
… is a perceived divergence of interest, or a belief that the parties' current aspirations cannot be achieved simultaneously.[15]	interests aspirations beliefs	Pruitt and Rubin (1986)
… are communicative interactions amongst people who are interdependent and who perceive that their interests are incompatible, inconsistent or in tension.[16]	communication interdependence tension	Conrad (1991)
… – understood as incompatible activities – occurs within co-operative as well as competitive contexts. Conflict parties can hold co-operative or competitive goals.[17]	incompatibility co-operation competition	Tjosvold and Van de Vliert (1994)
… is the interaction of interdependent people who perceive incompatible goals and interference from each other in achieving those goals.[18]	interaction interdependence incompatibility	Folger, Poole and Stutman (1993)
… is an interaction between actors (individuals, groups, organisations, etc.) where at least one actor senses incompatibilities between their thinking, imagination, perception, and/or feeling, and those of the others.	interaction incompatibility impairment	Glasl (1994)

Something to think about!

How would you define conflict? Compare your definition with the ones in the list above. Which one is closest to your definition? What are the similarities and differences? Debate the similarities and differences with your team before beginning to develop an activity!

One definition which we find useful for understanding the basic elements and factors involved in conflict is:

"A disagreement through which the parties involved perceive a threat to their needs, interests or concerns."[19]

Identifying the major elements of this last definition is crucial for understanding conflict factors, regardless of the conflict type, as the first step towards analysing conflicts and managing them. Using the above definition as a basis, factors of a conflict are:

Disagreement: people often have disagreements (differences of opinion regarding certain facts, different interpretations of reality, etc.). Nevertheless, they manage to work and live together. A disagreement is only one factor of a conflict. Conflict is a situation in which people perceive a threat to their physical or emotional well-being. In fact, conflict tends to be accompanied by significant levels of misunderstanding that exaggerate the importance given to the disagreement. An understanding of the "real" nature of a disagreement will help parties to identify their true needs. For more information on identifying disagreements see the ABC Triangle in this chapter, p. 77.

Parties involved: at first sight, one might think that it is easy to identify the parties to a conflict. People are often surprised to find out that they are also a party to a conflict they may not have even heard about. This is common in international and historical conflicts. For example, an ordinary citizen of a certain country might not realise that they are considered the enemy by a certain political or religious group of which they may have little or no knowledge. For more information on the identification of parties in a conflict see the section on conflict parties in this chapter, p. 70.

Perceived threat: there is a difference between a perceived threat and a real threat. Perceived means that the threat is anticipated or expected. This means the threat is thought to exist, but it does not necessarily mean it does exist (yet). In conflict situations, people often respond to the perceived threat, rather than the real threat facing them. Fear of a perceived threat is exceptionally powerful. Understanding the true threat issues and developing strategies to deal with them are essential to constructively dealing with conflict. People's behaviour and feelings change along with the development of a sense of the threat they experience, and so do their responses to the perceived threat. For more on responses to perceived threat, see the spiral of ABC and the section on conflict escalation and de-escalation in this chapter, p. 80.

Needs, interests and concerns: these elements can have different shapes, forms and importance for a conflict. They can determine the level of intensity of a conflict. Needs, interests and concerns can be tangible (such as money, food, water and other resources) or intangible (such as feelings of security, love or revenge). For more on the role of needs, interests and concerns for conflict escalation, see the section on conflict escalation and de-escalation in this chapter, p. 80.

These elements vary in their influence on a conflict depending on the conflict's intensity and many other considerations.

Something to think about!

When you hear the word "conflict", what associations and images come to mind? Write down any words you think of and draw the images you associate with conflict. What connotations do these words have? Are they positive, neutral or negative?

3.2.3 Types

The categorisation of conflicts into types can help us to understand the nature of the conflict we are dealing with better. Categorisation provides us with guidelines for the issues we should consider when developing methods of intervention. However, many different ways of classifying conflicts exist.

There is often controversy over classification. Naming a conflict means making assumptions about the nature of that conflict. In some cases, such assumptions have negative meanings. For example, a conflict classified as "ethnic" (in other words, as one between two ethnic groups) could also be classified as religious, political or as intra-society. The controversial question is why the classification should be described as ethnic rather than as religious or political; naming it ethnic could have negative associations.

The criteria used for classification vary. Among others, they include:

- the conflict parties;
- the context of the conflict or the areas of social life in which the conflict takes place (for example, political, economic, cultural, etc.);
- the motivations or needs behind the conflict;
- the consequences of the conflict;
- the duration of the conflict;
- the intensity of the conflict;
- the absence or presence of violence in the conflict.

In Figure 1, you can see how these different aspects can be used to break down conflicts into different types.

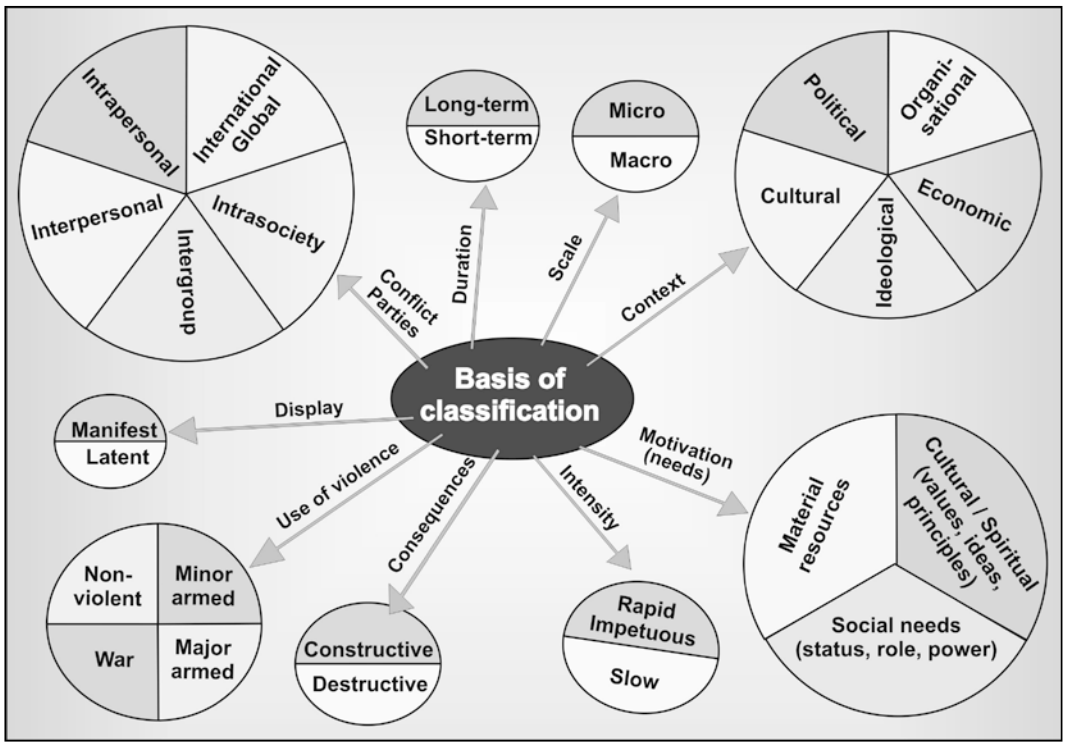


Figure 1. Types of conflict

For example:

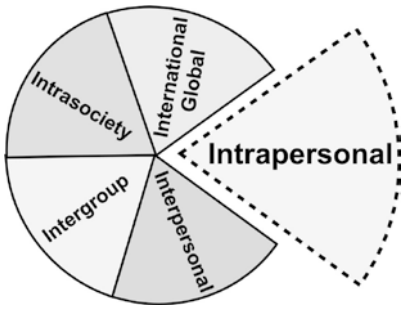
- If the context is taken as a basis for conflict classification, corresponding conflict types are: political, cultural, ideological, economic, organisational and so on.
- The motivation and needs criterion produces three main types of conflict:
  - conflicts based on material needs (resources);
  - conflicts based on social needs (balance of power between parties, status, roles in a group);
  - conflicts based on cultural and spiritual needs (values, ideas, principles).
- In addition, many twin criteria are used in the classification of conflicts, such as:
  - duration (long-term and short-term);
  - intensity (slow and rapid or impetuous);
  - display (manifest and latent, also known as hot/cold and open/closed);
  - consequences (constructive and destructive);
  - scale (micro and macro).
- Four types of conflict are identified in which the use of violence criterion is applied: non-violent, minor armed, major armed and war.

These types can be helpful for describing conflicts, but it is important to remember that there are many overlaps and several classification criteria which might be needed to describe the conflict adequately.

Something to think about!

From the list above, which basis of classification do you find the most useful in the conflicts you usually encounter in youth work? What does this tell you about the work you are doing on conflict with young people?

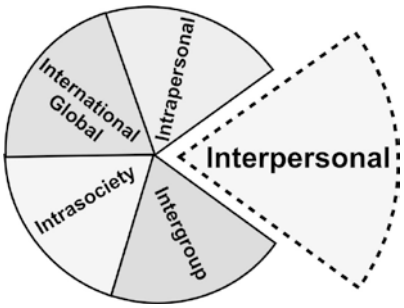
If the basis for classification is the different kinds of conflict parties, then the conflict types are: intrapersonal, interpersonal, intergroup, intrasociety and international/global. This is a very commonly used conflict classification and we will refer back to it often during the course of the T-Kit.



Intrapersonal conflicts: these are conflicts which occur within an individual as a result of frustration they feel with themselves over their personal goals, targets, plans, or accomplishments, or as a result of competing values and questions of conscience. There are several sub-types of intrapersonal conflict. Intrapersonal conflict can be seen as a person's inability to make a decision (motivational), as an inner fight between good and evil (moral), or as the gap between reality and ambition (unrealised desire or unbalanced self-appraisal). The seriousness of an intrapersonal conflict can range from not being able to make up your mind over whether to eat pizza or a sandwich for dinner, to whether to join a militant group or a peace organisation. Intrapersonal conflicts are not necessarily negative. Intrapersonal conflicts are also a sign that a person is experiencing some sort of personal growth. An individual's inner struggle shows that a process of reflection is taking place.

Something to think about!

Think of an intrapersonal conflict you have experienced. What was the issue? How did you resolve it?



Interpersonal conflicts: these are conflicts that take place between two individuals, which reoccur on a regular basis during their relationship. Examples include conflicts between couples in relationships, between superiors and subordinates in a work context, between students and teachers or professors, or between representatives of two or more cultural groups.

Interpersonal conflict has been described as:

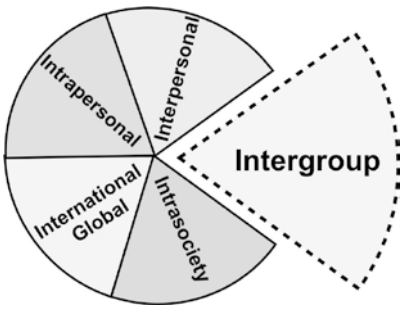
> … a situation in which one or both persons in a relationship are experiencing difficulty in working or living with each other. This usually occurs due to different or incompatible needs, goals or styles.[20]

Conflicts of this kind are usually associated with negative personal feelings such as hate, betrayal, distrust or anger. Whether power is shared equally or unequally between conflict parties plays an important role for the parties in considering different approaches to dealing with conflicts of this type.

For example, a manager and a secretary are in conflict over responsibilities. The manager has more power because he or she is higher up in the hierarchy of the company than the secretary, who according to the rules should take instructions from the manager. The manager decides to use this power, and disciplines the secretary for not doing what he or she was told to do. The power dynamics – the power symmetry – would be different, and so would the outcomes, if the conflict took place between two secretaries, or if the manager and secretary were of the same sex, or for that matter, if it took place between two managers.

Something to think about!

Think of an interpersonal conflict you have recently encountered in the context of youth work? What was the issue? Describe the power symmetry involved? What was the outcome? How did the power symmetry influence the outcome?

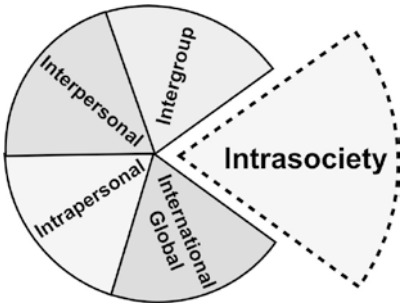


Intergroup conflicts: intergroup conflicts take place between various formal and non-formal groups. For example, intergroup conflicts take place between the government and trade unions, between groups that form one class (for example, different elements within the working class), between departments within an organisation, or between cultural groups in a community. These conflicts often take place in organisations (for example, a conflict between the representative of the union and the management in a particular factory over working hours), or in educational institutions (between lecturers and students, or between the class and a single student in the class).

A good example of intergroup conflict is the interaction of different kinds of youth subcultures, for example, Gothics or Emos and Hoppers, in the school or youth-work context. These interactions can be quite prone to conflict because members of the different groups value their particular subculture strongly and feel opposition towards the subculture of the others. In some cases, where ideology is a strong factor, such as, among right and left-wing radical youth (for example, skinheads and anarchists), such intergroup conflicts have been known to lead to violence. While these groups' identities are not formed on the basis of "being against" the others, they see themselves as natural enemies because their ideological positions are diametrically opposed.

Something to think about!

Think of an intergroup conflict you were involved in within the context of youth work? What was the issue? Who was involved? Why do you consider it an intergroup conflict?



Intrasociety conflicts: intrasociety conflicts or social conflicts most often refer to conflicts of a larger scale that have a strong public resonance. For example, these include confrontations between the ruling political elite and the opposition, or between the government and NGOs on issues of social importance. It can be difficult to make distinctions between intergroup conflicts and intrasociety conflicts. For example, conflicts between the top management of a big company and a trade union over pay conditions for employees might at first sight seem like a simple intergroup conflict. The same can be said for a conflict between a student group and the administration of a university over access to decision making in the university. However, these have serious consequences for the wider society because they raise important debates about worker pay conditions or about the rights of students to be involved in university decision making. These are issues that many people in society find important and want to take a stand on (that is, they have strong social resonance). When this is the case, the conflict can be considered an intrasociety conflict rather than an intergroup conflict.

The main factor for distinguishing between intergroup and intrasociety conflicts is the importance of the conflict issue for the society concerned, its consequences for the society, its public resonance and its scale. This type of conflict is very much associated with power and competition. When members of a certain group think that members of another group are a threat to their sources of power (for example, values, resources, legitimacy or protection) and start seeing any gain to the other as a loss to them, conflicts of this type will tend to escalate. Violence between groups of students from different ethnic or political groups, fighting between youth gangs, discrimination and/or violence against sexual minorities are examples of intrasociety conflicts.

Something to think about!

Think of an intrasociety conflict that was much reported in the media and is relevant for the kind of young people you work with. What was the issue? Who was involved? Why was it important for society?

Intergroup and intrasociety conflicts are also important for groups. They are a way for

groups to build identities. Members of the same group tend to search for common denominators and build a set of values, norms and institutions to preserve their identities. In the field of psychology, this kind of identity building is referred to as "in-group favouritism" and "out-group discrimination". In 1971, a group of academics at Stanford University in the United States developed their ideas about how these social mechanisms work. They conducted a simulation of prison life. Prisoners were split into two groups and were given roles. One group was to continue to behave as prisoners. The other group was given the role of the guards. This experiment showed that the simple fact of creating two groups with differing roles and with differing amounts of power caused the prisoners to change their behaviour and attitudes towards each other, thereby favouring their own group.[21]

***Die Welle* (The Wave)** is a German film from 2008 (directed by Dennis Gansel) based on the book *The Wave* (by Todd Strasser, under the pen-name Morton Rhue), a fictionalised account of the "Third Wave" teaching experiment that took place in a history class at Cubberley High School in Palo Alto, California in the United States in 1967, under the supervision of history teacher Ron Jones. The German film is a remake of the 1981 television film of the same name. The Third Wave was intended to help senior students of history understand the appeal of fascism in Nazi Germany. Jones initiated changes in the way he ran his classes, bringing in more discipline and obedience. He allowed a kind of movement to emerge, following the credo: "Strength through discipline, strength through community, strength through action, strength through pride". The members of the movement took it so seriously that they started to follow orders blindly and exclude people who were sceptical of the consequences the movement was having on social relations in the school. Students were shocked to find out that they had behaved just like ordinary people in Germany during the war, by participating actively in the movement.

More information: www.welle.film.de; www.thewave.tk and http://web.archive.org; http://www.vaniercollege.qc.ca.

Youth gangs are another good example of how this kind of identity develops. Youth gangs develop identities in opposition to the police or other gangs, based on a sense of solidarity in marginalisation. This subsequently creates rules for how individuals can become members of the gang. These rules are overseen by the collective, and any deviation from the rules, for example, dating a girl or boy from another gang's territory, is a reason for exclusion.

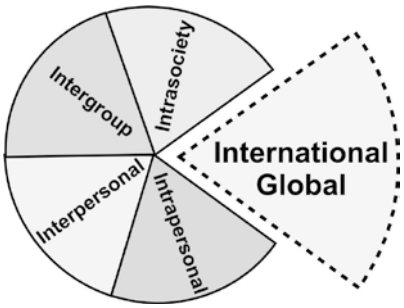
The 2007 film, ***Freedom Writers***, in which Hilary Swank plays a highly committed trainee teacher who helps a class of socially marginalised young people from a "rough" area in the sprawl of urban America to overcome their position as an underclass, and which is based on the true story of Erin Gruwell, demonstrates the way in which structural disadvantage, legacies of violence in the immediate environment, especially in the family, minimal regulation of the availability of small arms, and neglect of young people in need, conspire to create parallel societies with their own rules, which are above the law and impenetrable, even to the most well-meaning outsider.

More information: www.freedomwritersfoundation.org/site/c.kqIXL2PFJtH/b.2259975/k.BF19/Home.htm and www.freedomwriters.com.

Intergroup and intrasociety conflicts have often been instrumentalised politically. Those in positions of power manipulate the group feelings that these conflicts stir up, rallying the masses in order to achieve their goals or to serve their personal, hidden agendas. Civil wars and "ethnic cleansing" have been the result of the instrumentalisation of intrasociety conflicts.

Something to think about!

Think of an intrasociety conflict that you consider to have been the source for building a group identity. What was the issue? Who was involved? Was the conflict instrumentalised politically? If so, by whom and for what reasons?



International/global conflicts: these include conflicts between nation states, global and regional competition over natural resources, conflicts in various international organisations over political issues, armed interventions involving significant loss of life, ethnic or religious conflicts, wars for self-determination and/or the creation of new nation states.

Increasingly, however, it also applies to intergroup/intrasociety conflicts within one country when one group is fighting for independence or increased social, political or economic power.[22]

A distinction is made between armed conflicts and international conflicts. This is because international conflicts can be monetary/economic and/or political, but are not necessarily armed, even if the public perception of international conflicts often involves violence or terrorism.

An important aspect of international conflicts is that they can become intractable. Intractable conflicts are long-standing conflicts that take place between individuals, groups, communities or nation states that resist all attempts at management, and continue escalating towards ever-higher levels of hostility and intensity. There are many contemporary intractable conflicts. Some of these conflicts take place within states and some take place between states.

There is no doubt that they are amongst the most dangerous conflicts in the world today. They threaten not only their immediate environment, but entire regions and large parts of the world too. These conflicts have dominated the international arena and have spawned much of the violence and terrorism that we witness today.[23]

Something to think about!

Consider one international conflict that is commonly reported in the media. What do you think makes it intractable?

International and global conflicts are also considered to be macro-level conflicts. In other words, they have significance that goes beyond the individuals concerned, having consequences for the wider society, for example. In contrast, so-called micro-level conflicts do not have important consequences for people beyond those directly involved. Interpersonal conflicts are well-classified as micro-level conflicts, because even though they have important effects on the individuals taking part, these effects do not influence the course of the development of the wider society. Intergroup conflicts, especially those that involve groups of different sizes with different levels of power, may be classified as either micro- or macro-level conflicts, because their outcomes will have effects on the individuals, but might also have longer-lasting consequences in terms of how those groups are perceived or treated in a society. This distinction is important when it comes to deciding on how to intervene, and which methods to use when intervening. We will, therefore, make more frequent reference to the distinction between macro- and micro-level conflicts in Chapter 4, "Youth working with conflict".

Something to think about! Think about a typical conflict you encounter in your youth work reality. Can you classify it using the different types listed above? What impacts does this kind of conflict have on the young people you work with? What impact does this have on the youth work you do? How do you deal with its consequences for your youth work?

3.2.4 Impacts on young people

The various types of conflict discussed affect different kinds of young people in very different ways. They do not all have to result in violence, but this can happen if the conflict is not dealt with adequately or at the appropriate time.

In the following table we look at some of the consequences that different kinds of conflict can have on young people if allowed to:

Conflict type	**Potential basis for conflict**	**Consequences for young people**
Intrapersonal	Dissatisfaction with oneself Self-questioning on values or identity	Stigma Increased vulnerability to self-harm, emotionally damaging risks or abuse by adults Isolation from peers or family
Interpersonal	Differences of opinion, values or ideas about relationships	Clarity and coherence of expression Psychological and emotional problems
Intergroup/ intrasociety	Culture Religion Language Ethnicity Community affiliation	Institutionalised forms of racism Exclusion of minority religious or immigrant communities Discrimination in education or employment Exclusion from mainstream society
Intergroup/ intrasociety	Group identity	Involvement in violence Membership of a gang Risk of death by gunfire, being trafficked, becoming addicted Survival Access to gratification
Intrasociety	Social class	Disadvantage Structural unemployment Delinquency, crime and aggressive behaviour Emergence of a “youth underclass” Youth revolt

International/ global	Violence/war[24] Terrorism	Psychological and physical damage Disability Exploitation as child soldiers Trafficking Involvement in right-wing, left-wing and religious fundamentalist activities Brainwashing and instrumentalisation by adults

Something to think about!

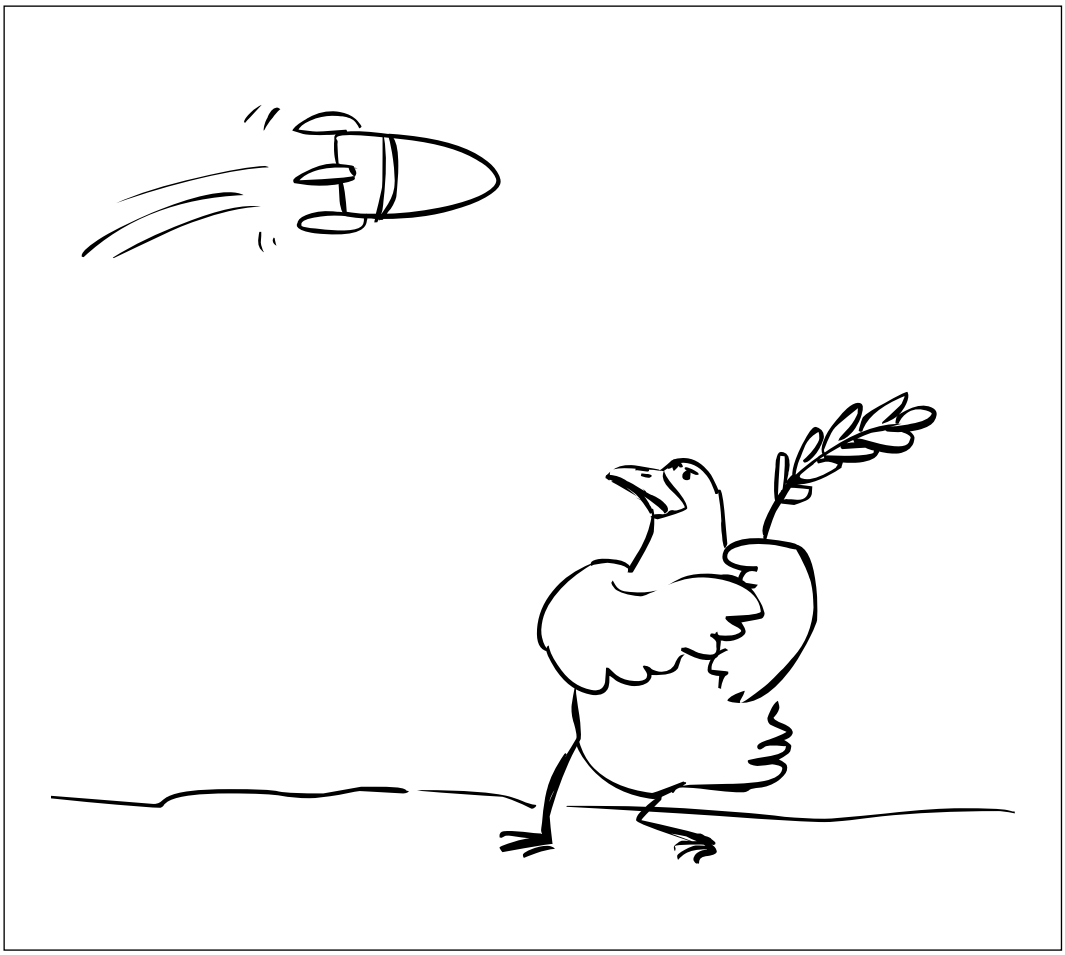
Can you think of some "positive" consequences that the conflicts in the above table might have for young people? Why do you think these conflicts can also have positive consequences?

Dilemma 4: Peace

DILEMMA

"There is no way to peace. Peace is the way."[25]

Mahatma Gandhi



Since 1945 the world has only seen 26 days without war.[26] *In all, only two European countries have maintained peace for almost two centuries – Sweden since 1814, and Switzerland since 1815 – at least, on paper. On closer inspection, would it be fair to say that both countries have experienced true peace during that entire period? Would the citizens of Sweden and Switzerland, for example, consider the two World Wars periods of peace? Hardly.*

Peace can most simply be described as the absence of war. Originating from the Latin word ***pax****, the term traditionally equalled* ***absentia belli****, which translates into an absence of war. However, today peace also holds many other meanings and connotations. As much as it is still often understood within those narrow parameters, many challenge the concept as incomplete. The Norwegian peace researcher Johan Galtung suggests that the underlying issues of conflict, namely, the structural conditions such as the unequal distribution of resources, discrimination and power imbalances,*

must be resolved in order for true peace to come about. The mere absence of war could be described as a negative peace.[27]

The term "negative peace" describes peace in its traditional sense. It is a state-centred approach, founded on the general belief that all social relations are ultimately regulated by violence.[28] *Peace is not perceived as a natural state of affairs, but merely as the opposite of war. The goal is to avoid war and this is accomplished by approaches such as the balance of power, or deterrence rather than co-operation. A society in peace is, in this sense, a society that, even if not openly and visibly violent, is characterised by ongoing and systematic oppression and injustice. This allows the stronger and more powerful in a society to use the threat of violence to maintain oppression and power. Yet is peace really peace if it is built on the threat of violence? Should peace have winners and losers?*

In international relations it is common for third parties, such as the United Nations (UN), North Atlantic Treaty Organization (NATO) or other international institutions, to try to force peace treaties on warring parties. It is questionable if this is sustainable. The danger inherent in putting the lid on a conflict before it is ready is that it boils over again. There are many examples of the consequences of this kind of forced peace, amongst them some of the countries most notorious for being "international bad guys", for example Germany after the Second World War, the United States after Vietnam, and Serbia after the Kosovo crisis, to mention just a few.

Positive peace, on the other hand, advocates for peace using peaceful means. This means that the methods used to achieve peace are also important for the outcome. Positive peace proposes that involving all parties in a negotiated solution will surely make it more sustainable. This understanding of peace also stresses the fact that even during periods without war, people are still being killed and injured, physically and mentally. Inequality in social structures limits what individuals can achieve in their lives. Institutional violence, racism, exploitation and other barriers to equal opportunities limit peace. The civil rights movement in the United States that aimed to end racial segregation in America in the 1950s and 1960s highlighted the need for justice in peace. The system in place was structurally unjust and deprived African Americans of their rights. At the time, some opponents criticised the civil rights movement for disturbing the peace. Hence, positive peace aims at accomplishing freedoms, rights and equality as a basis for sustaining peace.

Martin Luther King, Jr said, "Peace is not merely a distant goal that we seek, but a means by which we arrive at that goal".[29]

The point is to envision peace not as a destination, but as a process. Peace is often misunderstood as soft, silent, weak and static. Quite the opposite, peace requires courage and has to be worked on at all times. It does not involve sitting silently and praying for the violence to end but requires that active, but peaceful, measures be taken to improve the situation.

Should humans be considered evil by nature, or war as the natural social condition? After all, wars still exist and violence is everywhere. Yes those in war-torn regions are no more hostile or aggressive by nature than those in any other part of the world. Conditions, needs and expectations have determined that developments in their countries have taken place in ways that are not peaceful. For example, centuries of peace treaties and international agreements formed the state borders in the Balkans with little or no involvement of the people living there. Major powers decided when there was peace and when there was war, and under which conditions. The same is

true for large parts of Asia, Africa, South America and the Caucasus. When asked, most children place world peace at the top of their wish list. The outspoken agenda of most politicians is to contribute to the emergence of peaceful international and civil relations and to world peace. Fathers, mothers, young and old everywhere wish for a world free of violence and full of opportunities for everyone. This consensus notwithstanding, in the last 60 years there were only 26 days on which there was an absence of war. This can only be considered one enormous failure.

3.2.5 Causes and actors

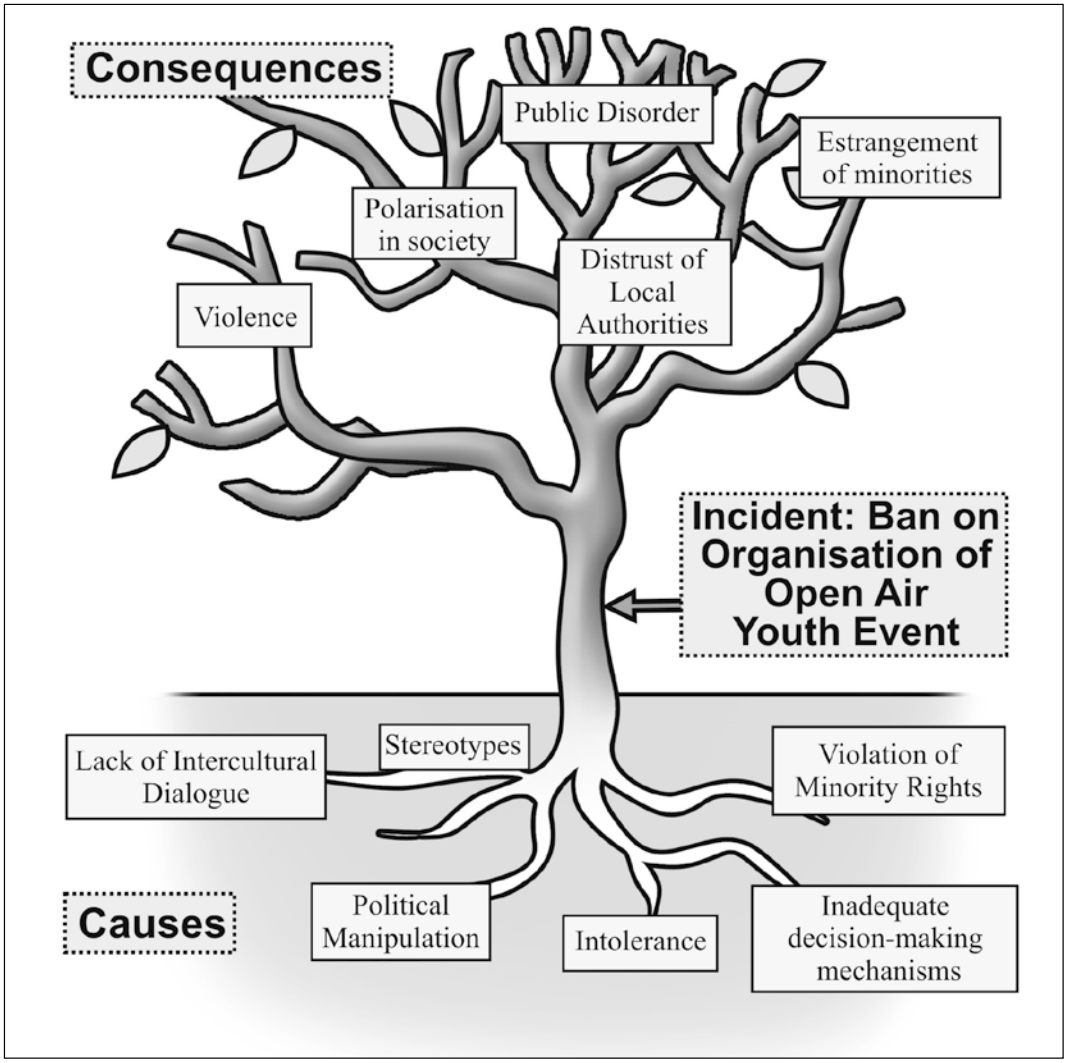


Figure 2. Tree of Conflict, here showing a hypothetical example of the city council banning the organisation of an open-air event by some youth subcultural groups

Causes

There are many causes of conflict. These can include clashing material interests, a lack of material benefits, differences in identity, ideological or spiritual outlook, stereotypes and prejudices, frustrations with interpersonal relations, or a lack of knowledge, skills and experience for overcoming differences. Identifying and understanding the possible causes of a conflict is essential to dealing with it effectively, and is a key part of conflict analysis.

The picture shows the Tree of Conflict. This is a simple method of conflict analysis that can be used by youth workers to find out about the underlying causes of a conflict. The Tree of Conflict assumes that part of the conflict is not seen. The causes of a conflict are considered to be its roots: these are under the ground and, therefore, not visible to those involved. The consequences of the conflict are its branches and leaves: these are visible to all.

In this example of a Tree of Conflict, there is a conflict between local authorities, which represent the conservative political majority, and some youth subcultural groups. The city council, under pressure from the conservative political majority, has not permitted representatives of youth subcultural groups (in the minority) to organise an open-air event in one of the most popular pedestrian zones of the city. The city council claims there will be disorder. The consequences of banning the open-air event include strong protest demonstrations on the part of the youth subcultural groups, public disorder, violence, distrust of the local authorities, clashes with other youth groups and the police. However, the root causes of this conflict might be inadequate decision-making mechanisms in the city council, which exclude the minority youth subcultural groups, a lack of intercultural dialogue and political manipulation, amongst others.

This illustrates that the causes of conflict are the various events and problems which take place before the conflict comes to the surface, and which give rise to it.

Something to think about!

Think of a conflict you consider important or relevant for your work with young people. Using the Tree of Conflict, try to identify its causes. What new aspects of this conflict have been revealed by using the tree?

Even when using a method such as the Tree of Conflict, it is important to consider the objective and subjective dimensions of the causes of a conflict. Sometimes, people think that a particular element is a cause of conflict, but in fact it is only their subjective opinion of what has been at the root of the problem. At other times, it is clear what the facts are. We need to remain aware that conflict parties often hide their real motivations and needs, instead of speaking about the real conflict causes. They might do this because they think they will gain some strategic advantage. Whatever the reason, it is important to focus on uncovering the real causes of the conflict. For the conflict parties, some of these may be painful to discuss openly. In other scenarios, the conflict parties may not be aware of some of the causes. Making clear distinctions between causes of conflict and all the other factors that are involved – the behaviour of the conflicting parties, their needs and the consequences of the conflict – is important because it is the conflict analysis that directs efforts to develop appropriate approaches to intervention.

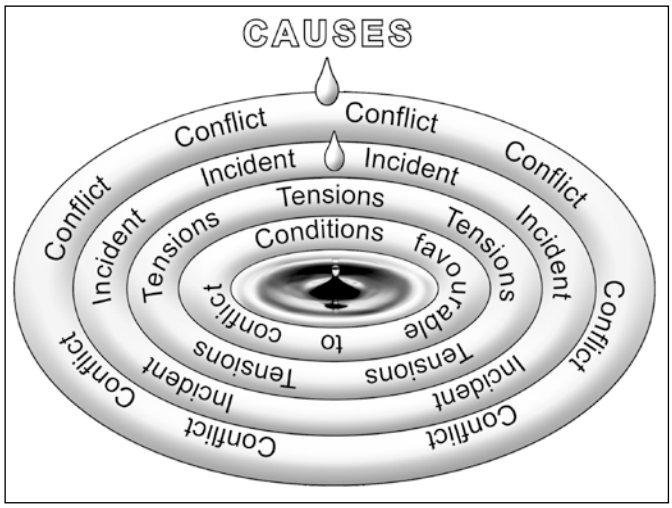


Figure 3. Causes and emergence of conflicts: sequence of events

Making those distinctions can be complicated, because as Figure 3 shows, it is not always easy to establish the sequence of events that leads to the emergence of a conflict. In this figure, the emergence of the conflict is symbolised by ripples in water. The causes are the drops, which cause the water to ripple outwards from the centre in concentric circles. This representation of conflict underlines that what the

conflict parties do and do not do can become causes, which then bring about conditions favourable to conflict, which then bring about tensions, which then bring about an incident, which only then sparks the conflict.

Parties and actors

The identification of the actors involved in the conflict is another key task of conflict analysis and helps us to understand the conflict in more depth. In general, actors in conflict can be divided into two main groups: conflict parties and third parties.

A conflict party is an individual, group, organisation, informal association, community, ethnic group, state or international organisation which is actively engaged in the conflict, has a certain interest in the outcomes of the conflict and takes actions to reach its goals in relation to the conflict. Except in the case of intrapersonal conflicts (see above), there are always at least two conflict parties in any conflict. A conflict party can be a main, direct or indirect actor in the conflict and they can have supporters who are not actively involved in conflict action.

A third party, on the other hand, is not involved in the conflict and is impartial. This means that the third party is only interested in the process of resolving the conflict, not in its outcome. A third party intervenes between the parties to help them with their conflict management efforts. These can be mediators, facilitators, observers, researchers, arbitrators or enforcers. The identification of conflict parties can be complicated. Conflicts can have many levels and often have many actors, not all of which are even aware that they are part of the conflict.

Something to think about!

Do you think youth work can/should act as a third party in a conflict? What does it mean for youth work to act as a third party in a conflict? Have you ever played that role? What did it involve? How did you manage the situation?

The Conflict Pyramid[30] is a model that helps us to identify the actors of the conflict, the different levels they occupy and the amount of power and influence they have. It can be used to identify actors in conflict in many different settings (for example, school, youth organisation, international company, state).

The upper part of the pyramid is made up of people in key positions who represent the top leadership in the conflict setting. The middle-range leadership is found at the centre level. The bottom, and the major part of the pyramid, is reserved for the grass roots, meaning the largest number of people in the conflict setting. This model is based on the example of an international conflict, so the examples that follow are from that context. However, the model can easily be adapted to any other social situation and conflict setting, because in a conflict setting some parties always have more power than others. This is the case in an armed international or civil conflict, but it can also be the case in a school, an NGO or in the family, where there are hierarchies and where some people have the right to make decisions but not others. Examples include the head teacher in your high school, the president of your organisation, or even your parents.

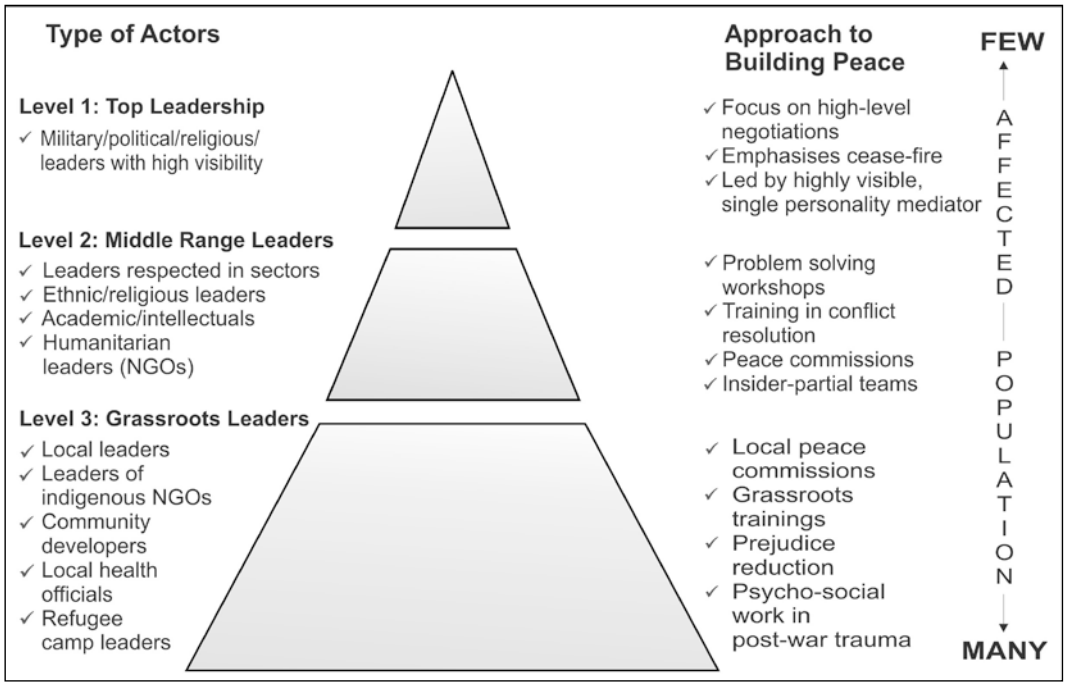


Figure 4. "Peace-Building Pyramid" from Lederach J. P., *Building Peace: Sustainable Reconciliation in Divided Societies*, United States Institute of Peace Press, Washington, DC, 1997, p. 39.

We will now look into each level of the pyramid in more detail. As shown above, the model is divided into three different levels: (1) the top elite, (2) the middle range and (3) the grass roots.

Top elite

Members of the top elite usually occupy important positions in society and are highly visible. In an international armed conflict these can be, for example, government officials, international organisations or key political, military or religious leaders. They are actively involved in the decision-making processes that help to continue the conflict and will eventually lead to its resolution or transformation. This is because they have, or at some point had, a legitimate mandate to be involved in making those decisions, for example, if they were elected by universal suffrage and made the decision to go to war using a relevant legal channel, such as the parliament. However, as a result of their high profile, they are often locked into positions where they feel that they must maintain an image of power and strength, resisting "loss of face". This makes it difficult for them to accept anything less than their publicly stated goals.[31]

Middle range leadership

The middle range leadership is a larger group of people than the top elite. It includes leaders from civil society and the middle management in governmental organisations. Leaders in the health, business and agriculture sectors, as well as ethnic community and religious leaders, academics and international or national NGO leaders, can also be found in this category. These are people who function in leadership positions, and have the respect of a large number of other people, but are not necessarily connected with formal government or major opposition movements. As a result, they

occupy positions of medium visibility.[32] They are also engaged in the everyday realities of trying to understand or manage situations caused by the conflict, even if they are not directly and negatively affected by its consequences. The leaders at the middle level are often regarded as the most influential in conflicts because of their contacts with the top and grass-roots levels. Their position out of the immediate limelight provides them with space and the possibility to manoeuvre more freely.

Grass roots

The last and largest group in the pyramid is the grass roots, comprising the population at large. These are all those ordinary people who are involved in local NGOs, and community, women's or youth groups, and include activists, lower level health officials and, in some societies, local elders, members of indigenous and local organisations and refugee camp leaders.[33] These grass-roots leaders represent the masses, those who struggle daily with the consequences of the conflict. These leaders are closest to the realities of the people most affected by the conflict and are the most trusted by them. This makes it possible for them to act as honest brokers on behalf of the people they represent. Nevertheless, they have little formal access to the top elite and usually have to rely on the members of the middle range leadership to get a hearing.[34]

The Conflict Pyramid helps us to analyse the key actors present and involved in the conflict at each of the levels described. The three levels are present in each and every context: whether you are speaking about a conflict in a nation state or a small community, you will always have an elite, a middle range and the grass-roots level.

Something to think about!

Can you identify the three levels of the pyramid in a youth-work situation you have experienced? Where would you position yourself and your organisation? How did you manage to communicate with the other levels?

The 50/50 Training Course Model

In the 1990s, the Directorate of Youth and Sport of the Council of Europe developed a training model for youth policy co-operation called the 50/50 course. The concept of the course is that 50% of the participants come from the non-governmental sector and 50% from the governmental sector. The idea is that by learning about youth policy together in the course, the different sectors will develop a capacity for in-depth co-operation. An example of this training model in action was the training course that took place in summer 2009 in Vladivostok, in the Russian Federation, as part of the DYS programme of field activities in that country. The course aimed at training youth workers and civil servants active in youth work and youth policy implementation in the areas of non-formal education and youth policy co-operation.

More information is available on request from the Directorate of Youth and Sport at: youth@coe.int.

By way of example, consider a conflict over how the scarce resources of a local youth organisation should be used. Some ordinary members (at the grass-roots level) would like more resources to be made available for operational programmes to make members more active. However, the staff of the organisation (the middle range) object because, firstly, they are already overworked with the number of activities they are

organising for members, and secondly, they feel the purpose of activating members would be better served by hiring another full-time staff member to work on membership activities and to pay more direct attention to the needs and wishes of the members who are active. The elected board of the organisation (the top elite) will have to discuss a way of solving the conflict, because they have been mandated to make decisions about how to allocate the budget of the organisation and about its priorities. Whatever course of action they may finally choose, this example points to the fact that even a simple conflict over how to allocate the resources of a youth organisation is endowed with all three levels.

The conflict parties own the conflict and they are the ones who should resolve it. An agreement to end the conflict will be considered legitimate and more stable if the conflicting parties have been involved in its making. If a resolution is, instead, imposed from the outside without taking the concerns and needs of all parties into consideration, the chances of a sustainable solution are reduced and the risk of the conflict reoccurring is higher. Expelling people or groups from the conflict management process, a method often used to punish those who continue to resist proposed solutions, gives the rejected parties no reason to respect the resolution. In order for lasting change to come about, all levels of the social pyramid have to be addressed and directly involved.

Conflicts are highly complex, so there might be several pyramids in any given conflict. For example, the conflict might play out differently at the international level than at the national level, and different actors might be involved at different levels in each of the international and national pyramids. Furthermore, several pyramids can be found within each pyramid. Every level has its own elite, and even among the grass-roots level there is an elite with more power and means to influence the others. This complexity must also be addressed and analysed in order to gain a full understanding of the power relations influencing the development of the conflict.[35]

In general, associations of young people and youth organisations are among middle range and grass-roots leaders. Their participation in working on intrasociety conflict can be very productive, as they can communicate across the borders between the levels and have access to large constituencies of other young people. At the same time, young people are often considered to be the segment of the population most threatening to the *status quo* of political regimes, whether these are democratic, authoritarian or somewhere in between. Young people played a significant role in the new social movements that developed in Western Europe in the 1970s and 1980s, including the environmental, women's liberation, gay and lesbian, peace and anti-nuclear movements. They also participated in mass protests and demonstrations that helped to bring down communist regimes at the beginning of the 1990s and were very active in the replacement of authoritarian leaders by the opposition during the recent "electoral revolutions" in Serbia in 2000 (OTPOR), Georgia in 2003 (KMARA) and in Ukraine in 2004 (PORA).[36]

Something to think about!

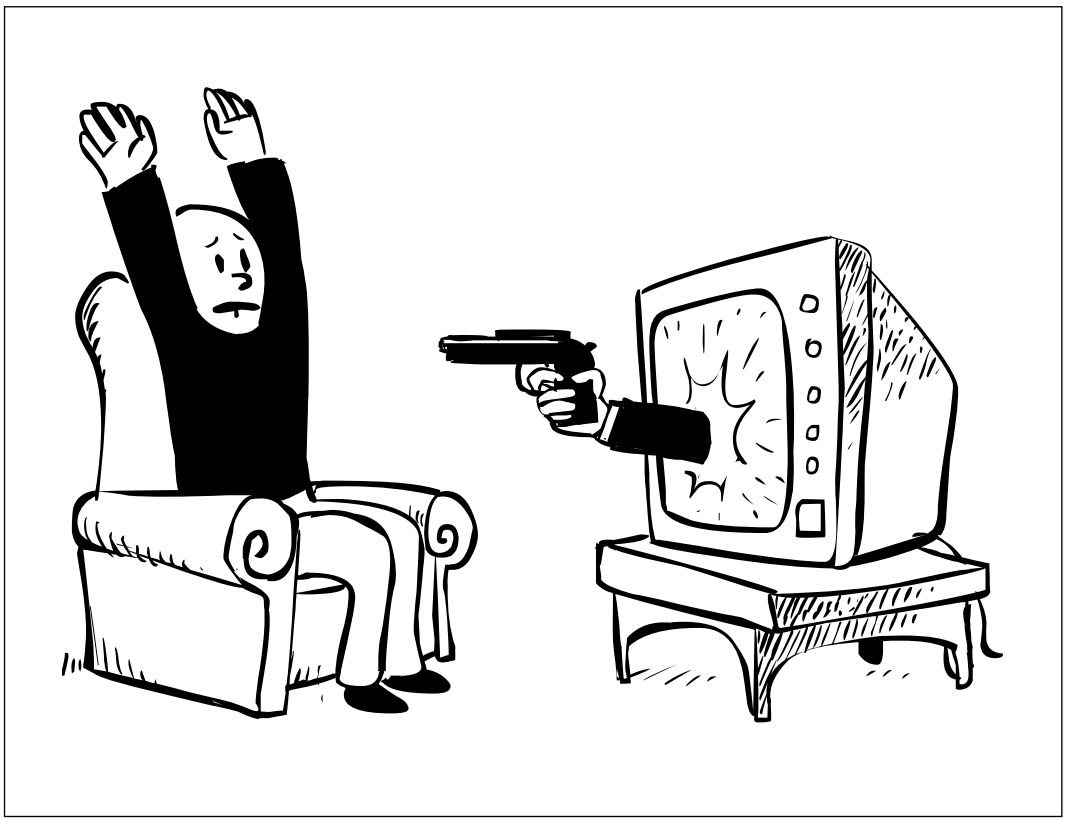
What level are you trying to change? Using the pyramid that describes the top, middle and grass-roots levels of conflict, consider with your colleagues what level you and your youth organisation/youth work are trying to change with your conflict interventions? Why are you working at this level? Could you work at any other level? If not, why not?

Dilemma 5: Violence

DILEMMA

"If you are not a revolutionary at twenty you have no heart, and if you are still one at thirty you have no brains … We are all familiar with the well-established doctor or lawyer who talks with muted pride about his 'very revolutionary son', confident that this state of affairs will be no more lasting than an attack of flu …"[37]

Peter Lauritzen



Young people are very often blamed for the violence that seems to have become pervasive in our modern societies. Adults are very concerned about the amount of violence young people consume through mass media entertainment and new information technologies, especially computer games, and they worry about the long-term psychosocial effects that this exposure to violence will have on the families and social interactions of the young people concerned. This impression is certainly exacerbated by the occasional youth "uprising" that takes some large European capital by storm once every few years, the October 2005 riots in the suburbs of Paris and those in Greece in May 2009[38] being probably the most recent examples that received the attention of the media.

One would be forgiven for believing that violence has become more widespread in recent decades. We are confronted on a daily basis in the mass media and in public spaces with scenes of more or less gratuitous violence, many of which involve young

people. Older people, especially, are tempted to look back at their own time as young people and to think the "grass was greener", that there was less violence when they were growing up. To an extent, this is inevitable – nostalgia is always rosy. However, with increasing attention in the media being given to violence, the population as a whole is more aware and necessarily fearful of muggings and robberies, drug-related crime and the rare but shocking and, therefore, memorable, school shootings in the United States and Europe.[39] Of further concern, especially to parents with children in school, is the fact that many schools can no longer be considered really "safe", whether because of the presence of weapons, gangs or bullying.

Public debate on the issue of violence and especially of youth violence faces very challenging questions. What do young people consider entertaining in the gratuitous violence they consume through the mass media and technology? How can we distinguish legitimate revolutionary fervour from gratuitous and unjustifiable violence? When does a young freedom fighter become a terrorist? Can violence of any kind ever be justified? Who are the victims and who are the perpetrators?

Governments have come under increasing pressure from adult voters to "do something" to stem the tide of youth violence. Policy has responded with punishment and policing. Unfortunately, as in the case of many other complex and challenging social phenomena, the root causes of violence and how best to deal with them are not always well understood. This has tended to give public debate to the issue a rather emotional and moralistic tone. In addition, policy responses have tended to propose black or white solutions, vacillating between the poles of treating young people involved in violence as helpless victims or as hardened criminals.

Why do young people turn to violence? What can be done to prevent violence without demonising young people as amoral delinquents? Case-by-case differences notwithstanding, a variety of ideas exist on the causes of youth violence and some "generic" causes have been distinguished. These, while not universal, can provide insights into what kinds of solutions might be considered appropriate and effective for dealing with the phenomenon.

One group of analysts has argued that young people who face "no future" will turn to violence as a means of demonstrating their dissatisfaction and frustration with their lot, one of disadvantage and hopelessness and that, in the face of a closed political system, deaf to their needs, young people will choose violence over dialogue and negotiation. Overall, this view presents the idea of youth violence as an expression of young people's sense of themselves as unimportant in the concerns of mainstream politics and society, as marginalised and unconsidered. Others have identified the violence that permeates youth consciousness as originating in the consumption of violence through computer games and toys, television and cinema products from early childhood. Young people cannot but be prone to violence considering what the liberal market media economy "feeds" them with from a young age. Others again have identified the presence of war and the absence of peace in the lives of many young people as the cause of inordinate emotional and psychological damage that predisposes them to further violence as adults, whether in the form of participation in war, or of domestic violence.

Yet others have argued that the "securitarian discourse" of modern 20th and 21st-century political realities (first the Cold War, then the War on Terror) has created a climate of fear of the (often implicitly defined) "other" – the unknown enemy in our midst. Certain religious groups have fallen especially foul of this socio-political scapegoating, with young men from certain communities being at once construed as vio-

lent (possible terrorists) at the same time as being more vulnerable to falling prey to manipulation by extremist groups as a result of the marginalisation and exclusion they feel they experience in mainstream society.[40] This is also true of young people living in degraded suburbs and urban ghettos, the so-called dropout generation of anti-socials, significant numbers of whom are also of migrant or minority background.[41]

Overall, there remains little social and political recognition for the complex reasons that underlie the violence committed by young people. Young people can be at one and the same time perpetrators and victims of youth violence. Without social recognition of the problem, there can be no solution, and the root causes of the violence being perpetuated by the young perpetrator-victim cannot be tackled. What it boils down to in the end is that violence is a human rights issue.[42]

3.3 Part 2 – Conflict in dynamics

In this section, we look at how all the different elements of the conflict we have analysed interact and how conflicts develop and change in their lifetimes – in other words, we look at their dynamics.

3.3.1 Components

Understanding the components of a conflict, or the elements it is made up of, is just as important as understanding who its actors are or what caused it. A useful tool for understanding the different components of a given conflict is the ABC Triangle.[43] By using this model we can distinguish between different ingredients involved in a conflict, providing us with an understanding of its most significant aspects. This provides us with clues as to where to begin working on it.

The psychology behind the development of conflicts is considered to be similar at both the micro and macro levels.[44] In other words, the triangle is applicable at all levels, for individuals, groups or communities, and even states. The model proposes that conflicts consist of three basic components: (1) attitudes, (2) behaviour and (3) contradictions. These can be identified in every single conflict, although to different extents. The components are placed in the three corners of a triangle to illustrate the mutual relationship between them (see Figure 5).

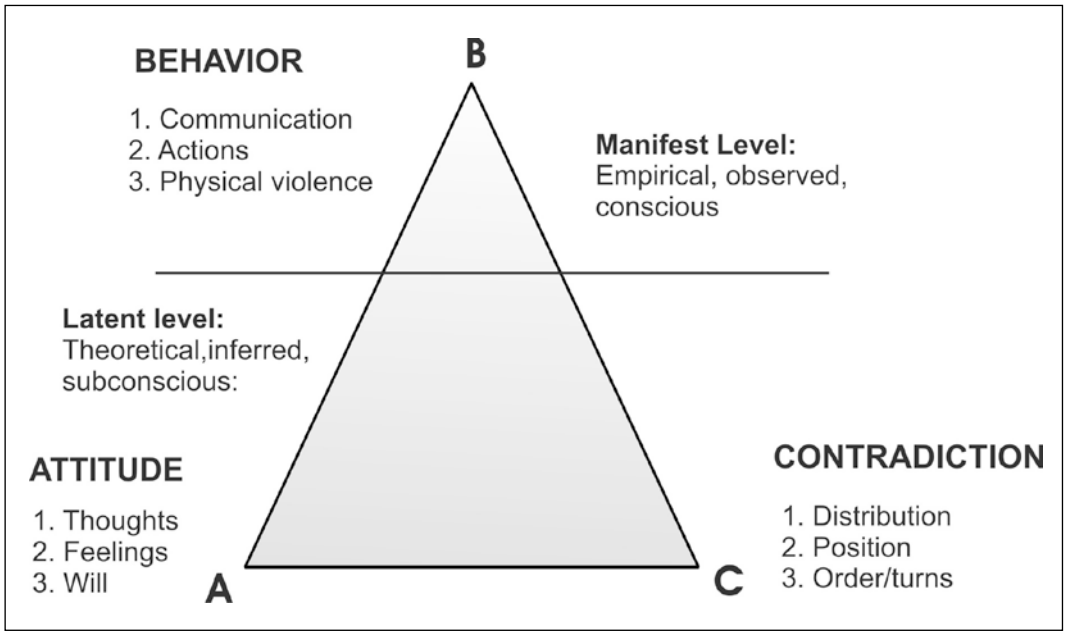


Figure 5. The Conflict Triangle, Galtung J., *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*, Sage, London, 1997, p. 72

A common metaphor for conflict is that of the iceberg and it is used in the ABC Triangle. As with the roots in the Tree of Conflict, a significant part of the iceberg remains unseen, because it is underwater. However, this part determines the size and the behaviour of the iceberg, that is, where and how it moves in the water. Just like the part of the iceberg above the waterline, one can see the visible aspects of a conflict:

the complaints, the accusations and hurtful comments, and the negotiations. However, there are other aspects beneath the surface, the hidden agendas, the condescending body language, and the interests in power and resources. The iceberg metaphor serves to illustrate that only a small part of a conflict can be seen. The concealed and much larger portion of a conflict acts as a hidden force in the development of the situation, and influences attempts to work on the conflict. One's personal role in a conflict determines how much of it one is able to see. The more involved you are, the more difficult it becomes to simply step back and look at the conflict objectively.

Attitudes

According to the ABC Triangle, our attitudes and our assumptions about the conflict lie beneath the surface, marked in the model by the letter A.[45] This corner of the triangle consists of the images we have of ourselves and the others involved in the conflict, and of our thoughts, feelings and desires. Feelings refer to those the conflict parties have for each other, and also the ways the conflict parties consider and deal with their own feelings. Anger is a very significant feeling in conflicts, but it is often a reaction to another feeling, that of fear. Attitudes also cover our presumptions and subjective ideas about the underlying issues in the conflict, about what has happened, who did what, and so on. Usually perceptions differ substantially between the conflicting parties, not only about what happened, but also in relation to world view and values. This is similar in the Tree of Conflict explained above, where one has to consider the objective and subjective dimensions of how the causes of conflict are reported. The story and the perceptions of what has occurred change as time passes and as the parties become increasingly distant from each other during a conflict that is escalating.

Behaviour

The most visible aspect of a conflict is the behaviour, marked with the letter B in the model. These are the actions the conflict parties take. Human reactions to events are rather complex, so what is referred to as behaviour really consists of many elements. Different people react differently to different events. Nevertheless, the actions that combine to make the behaviour as it is understood in this model can usually be divided into three categories:

- what is said;
- what is done; and
- physical violence.

It is important to mention that sometimes what is not said or not done (non-action) can be considered part of behaviour. Avoiding action can have an equally important effect on the development of a conflict as action would, probably simply with different consequences. In addition, physical violence is treated as distinct from other actions because the use of violence changes the character of the conflict drastically. Its consequences are very serious and can radically alter the development of the conflict and its outcomes.

Contradiction

The contradiction in a conflict is the core and cause of the problem, marked with the letter C in the model. It is the specific issue(s) about which the disagreement has

taken place. The model proposes that conflicts are usually about three basic types of issues: distribution, position and order.

Distribution: the contradiction arises because there is competition for resources that have to be divided among different groups and communities. These resources could be money, time, space, food, attention or political favour, and there is a question over how much of each the different parties should get. However, none of the parties to the conflict questions the rules about distribution and their role in creating them.

Position: the contradiction emerges as a result of competition over a position. A position is understood as a resource that cannot be shared. This is because only one person at a time can hold a given position. The position in question might be that of chief executive officer in a company, class president, girlfriend, world champion or the right to govern as the sovereign leader of a state. One approach to dealing with conflicts over positions, especially in cases where the conflict parties are competing over who should legitimately govern a state, has been to try to convince the conflict parties to share the position concerned. This has been an effective strategy where the parties were open to the idea of taking turns occupying the position. An example of how this has sometimes been done is the use of rotating presidencies. Another approach to dealing with this is to find alternatively prestigious positions for competing parties to occupy (for example, president and several vice-presidents). By using these approaches the conflicting parties learn to see position as a resource that can be shared and to take a more co-operative approach.

Order: in this case, the contradiction emerges over the rules that should be followed by a given society or within an organisation, with at least one party claiming that the current rules are not adequate or fair and wanting to change the prevailing system. Examples of this type of contradiction include disagreements over how to restructure a company, and teenagers challenging the rules set by their parents. The most well-known and probably the most studied cases, however, relate to transformation of the political system in a given country, and in particular transitions from authoritarian systems of governance. In recent European history, these have included fascist or right-wing dictatorships, notably Spain, Portugal and Greece, and communist/socialist dictatorships, notably the Soviet Union and its satellite states in central and eastern Europe. Order conflicts can be more intense than the two other forms of contradiction already mentioned, since the core values of those involved are challenged, and core values are very difficult to negotiate.

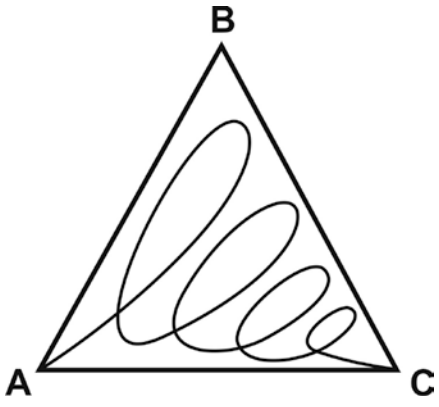


Figure 6. Evolution of the conflict spiral

Understanding conflict escalation and de-escalation

There are several ways in which conflicts can come about, and the ABC Triangle can also help us to see how. Conflicts can start with the parties realising that they have incompatible needs – this is a contradiction (C). They both want the same thing at the same time and, as the problem is impossible to resolve, both parties become frustrated. The frustration leads to aggression and contempt – these are attitudes (A), which may lead to a dispute or violent actions – this is behaviour (B).

When this happens, the conflict evolves like a spiral (see Figure 6), with a new conflict emerging over the aggressive or violent behaviour that has taken place. In this way, the components of the conflict mutually reinforce each other. Even if the main issue is resolved it does not necessarily mean that the conflict has been settled, since the conflict changes dynamically and the contradiction might now be about something completely different than it was at the beginning. New conflicts have been added to the original one.

A conflict could also begin in the behaviour corner of the triangle (B), when one party does something to the other that has negative intentions behind it, or when one party does something which is not appreciated or fully understood by the other. The same goes for the attitude corner (A). A negative attitude may be transmitted through ideology or tradition. To justify this negative attitude, the actor will search for a contradiction (C), a threat from the outside, which will confirm their assumptions. This attitude will generate negative behaviour that, in turn, will add substance to the conflict. The energy for escalation is provided by strong negative feelings, which only increase as escalation continues.

However, since a conflict can start in any corner, it can also be stopped in any corner. The focus of intervention efforts should then be aimed at the core issue or contradiction (C) causing the conflict to emerge and escalate. The ABC Triangle gives us some clues as to the kind of interventions that could help to deal with the conflict. It points to the fact that addressing the contradiction is important but not sufficient for resolution. It may also be necessary to address the parties' feelings and behaviour, since these may be reinforcing or causing the conflict to escalate. In the worst case, they may be the cause of new conflicts. All this often happens unconsciously, which is why it is helpful to use such a model to put all elements down and analyse the process.

Something to think about!

Try to define the A, B and C corners in a recent conflict you experienced. Is it clear in this case in which corner of the triangle the conflict began? To what extent are you able to deconstruct the course of events?

Another way of understanding conflict dynamics, and especially how conflicts escalate and can be de-escalated, is proposed in the "staircase" model.[46] This model has nine steps (see Figure 7). The descending staircase starts in debate about the contradiction in question, moves on to considerable hostility, and finally enters a phase of violence in which the parties try to exterminate each other. According to this model, any conflict that is not being reversed will descend the staircase with accelerating and self-amplifying dynamics.

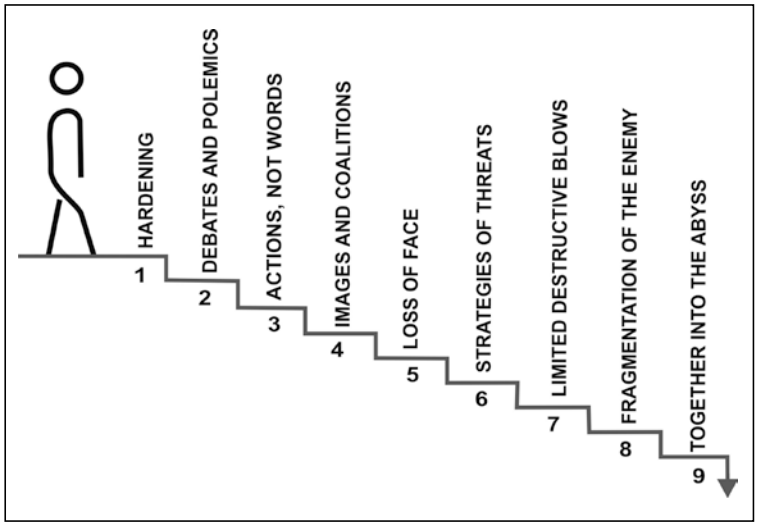
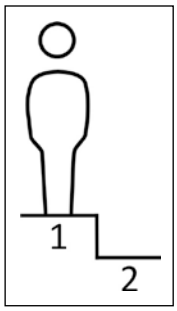


Figure 7. Based on the model "Overview of the Nine Levels of Escalation", in Glasl F., *Confronting Conflict: A First-Aid Kit for Handling Conflict* (Hawthorn Press, Gloucestershire, 1999), pp. 84-85

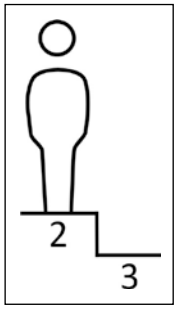
In this model, de-escalating the conflict involves getting the parties to go back up the staircase, one step at a time, reversing the actions on each step. The conflict can skip several steps down at one time, but when we want to climb back up the stairs, each step takes effort and hard work. Just as in real life, the further down the stairs one has gone, the more steps there are to climb back up, and the harder it is for the parties to resolve the conflict by themselves.

We will now take a look at each step on the staircase in more detail:



Step 1: Hardening of standpoints

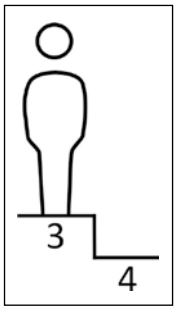
The starting point of a conflict is usually relatively simple. Tensions lead to irritation, which makes for a negative atmosphere. Standpoints are hotly debated. On the first step, the parties realise that they depend on each other and their relationship moves back and forth between co-operation and competition, yet there is still commitment to resolving differences. A measure that can be taken to de-escalate the conflict at this point is simply for each of the parties to show interest in the position of the other.



Step 2: Debate and polemics

On the second step, opinions become polarised and discussions escalate into verbal attacks. The parties look for weaknesses in the arguments of their conflict partner. The parties only hear what they want to hear, emphasising their superiority. At this point, the focus of the discussion changes from facts and actions to people. On this step, co-operation and competitiveness alternate continuously, but the parties still attempt to maintain the relationship through talking. As soon as one of the parties feels that they have been deprived of the right to justify themselves, the conflict quickly moves to the next step. The tipping point comes when the conflict parties no longer fear conflict acceleration and move from words to action. The breakpoint appears when the parties act unilaterally and assumptions are made without mutual consultation and agreement. A measure that

can be taken to try to reverse the escalation process is for the parties to be encouraged to try to understand or empathise with the perspective of their conflict partner.



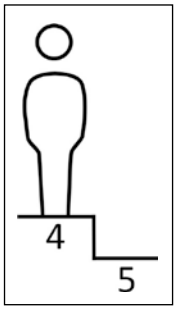
Step 3: Action – not words

On step three, there is a difference between verbal and non-verbal behaviour. The parties assume there is no point in talking to each other because another debate would only make things even worse. Each party is increasingly focused on the behaviour of the other. A group feeling is being established in opposition to the conflict partner. At this stage, a measure that can help de-escalate the situation is for informal communications to be initiated between the parties. This can help prevent the parties from taking the next step over the threshold of fear.

The first three steps on the staircase are characterised by deadlock between the parties. Fear prevents further escalation to the next level. By this point, it is no longer possible for the conflict to be solved by the parties by themselves. The involvement of a third party will be necessary.

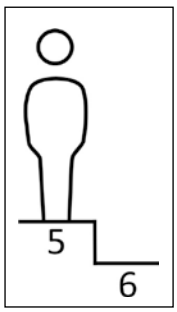
Something to think about!

Identify a recent conflict you experienced in the context of youth work. Analyse what step it escalated to. What did you do to de-escalate the conflict?



Step 4: Preserving image and the creation of coalitions

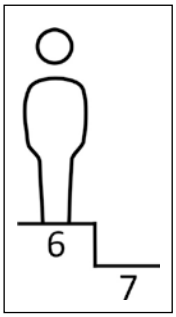
On the fourth step the conflict parties distance themselves from each other and groups to which the conflict partner belongs (for example, religious or ethnic groups or a country). Rumours are spread and supporters are actively recruited. The competences and knowledge of the conflict partner are challenged and questioned. Both the parties view themselves as "good" and the other conflict party as "bad". The conflict partner's nature is seen as fixed and impossible to change – in other words, "once bad, forever bad". At this stage, the parties provoke their conflict partners to act as they would expect them to, and the following reactions are added to a growing list of negative characteristics. This becomes a self-fulfilling prophecy. By this step the contradiction is no longer the main problem. The conflict partner is simply blamed for everything that has happened. Suspicion grows, and current and previous actions are seen as the evil deeds of the other party. A measure that can be taken to de-escalate the situation at this point is for the parties to be encouraged to consider the language they are using (namely, accusing and blaming) and to try to use non-violent communication. For more on non-violent communication, please refer to Chapter 4, "Youth working with conflict", p. 95.



Step 5: Loss of face

On the fifth step, the parties focus their entire attention on what they see as the other party's truly rotten nature. Revealing this to the rest of the world becomes an important duty, and considerable energy is spent on slandering the conflict partner. The parties feel that their counterpart has violated their (personal) integrity and search for ways to take revenge. The other party is seen as demonic, devilish, and capable of anything. The insecurity caused by these prejudices adds to the irrationality of the accusations, and feeds fear.

The earlier stages in the conflict escalation process are now viewed through this perspective and all previous actions are now seen as evil deeds. A measure that can be used to try to de-escalate the situation at this stage is for the parties to be encouraged to make clear distinctions between the facts of the conflict and their feeling of being mistreated by their conflict partner.



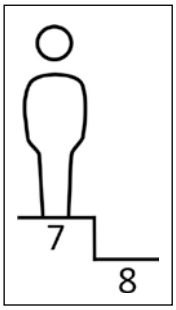
Step 6: Strategies of threat

On the sixth step, stress levels grow and threats and ultimatums are made. There is an increased sense of time pressure, which increases the pace of escalation, and the chance of coming to sane and logical conclusions decreases. All of the threats of the other conflict party are taken with complete seriousness. The parties are driven by the need to monitor the actions of the other, in an attempt to prevent them from acting. A measure that can be taken at this stage to try to de-escalate the situation is to encourage the conflict parties to consider carefully their needs, and how these needs can be fulfilled by the conflict partner, rather than issuing ultimatums or threats.

The fundamental characteristic of steps four to six is mutual mistrust. To proceed to the next level the parties cross the threshold of destruction into the three final steps, which are characterised by attempts to cause damage and devastation to the other party.

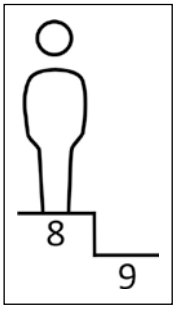
Something to think about!

Try to identify a recent event in your country reported in the media that escalated to the sixth step. Analyse the course of events. What do you think would have helped to turn back the escalation process? Do you know of any successful example of de-escalation?



Step 7: Limited destructive blows

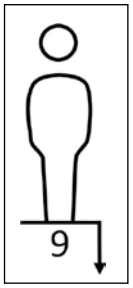
On the seventh step, the idea of the conflict partner being human is put into question. The enemy becomes a dehumanised object and any damage inflicted on them is seen as a victory. The focus is on limiting one's own losses. Even though both sides suffer losses, the negative consequences are neglected. The one losing the least is considered to be the winner. The conflict has come to revolve exclusively around the actions of the enemy and the goal has become to inflict damage. A measure that might at this stage contribute to de-escalating the situation is to appeal to the conflict parties' sense of self-preservation. In other words, by showing the conflict parties that they stand to be damaged or hurt by their own actions against the other, they may reconsider engaging in destructive blows.



Step 8: Nerve centre attacks, fragmentation of the enemy

On the eighth step, targets known to be of importance to the other party are attacked. At a micro level (people, individuals), this could involve anything from letting the air out of the bicycle tyre of a competing colleague on a busy day, to vandalising the apartment of an ex-boyfriend, destroying photos of high emotional value, or threatening the lives of relatives. At a macro level, this could involve an army getting ready for an attack or to occupy a city. An important

limit is crossed as the action purely concentrates on what hurts the other party the most and all sense of proportionality is lost. A measure that can be taken in an attempt to de-escalate the situation is to appeal to the good sense and common decency of the parties, asking them to reconsider whether their current actions are proportionate to the situation.



Step 9: Total extermination, together into the abyss

On the ninth and last step, the drive to exterminate the conflict partner is so strong that even instincts towards self-preservation are put aside. There is no way back and the annihilation of the enemy is sought, even if the price is self-destruction. The parties might risk bankruptcy, imprisonment or physical injury: nothing matters any more. A total war of extinction is now carried out. Guilty is no longer separated from non-guilty; allies or neutral parties can no longer be identified. The only objective is to make sure that the other conflict party will be destroyed at the same time. Genocide is a good example of this. A measure that can be taken to attempt to de-escalate the situation is to ask the parties to consider their own self-preservation, at the same time as appealing to their sense of morality, asking them to consider if their actions are not more likely to hurt or damage people they love or innocent civilians as much as their enemy.

Something to think about!

The last three steps are very destructive. They can be recognised in international armed conflicts that take place in different parts of the world. Identify an international armed conflict about which you have detailed information. Analyse the step to which it has escalated so far on the basis of the information you have. What do you believe would be effective in de-escalating this conflict?

Hotel Rwanda is a 2004 historical drama film, directed by Terry George, about the case of Paul Rusesabagina (played by Don Cheadle) during the Rwandan Genocide of 1994. It documents how Rusesabagina saves the lives of his family and more than a thousand other Tutsi and Hutu refugees by sheltering them in the Hôtel des Mille Collines, where he was the hotel manager. As his country descends into madness and under constant threat of annihilation by the Hutu militia, Rusesabagina finds himself confronted with the inability of the United Nations forces to protect the people he is sheltering, and with decisions he thought he would never have to make.

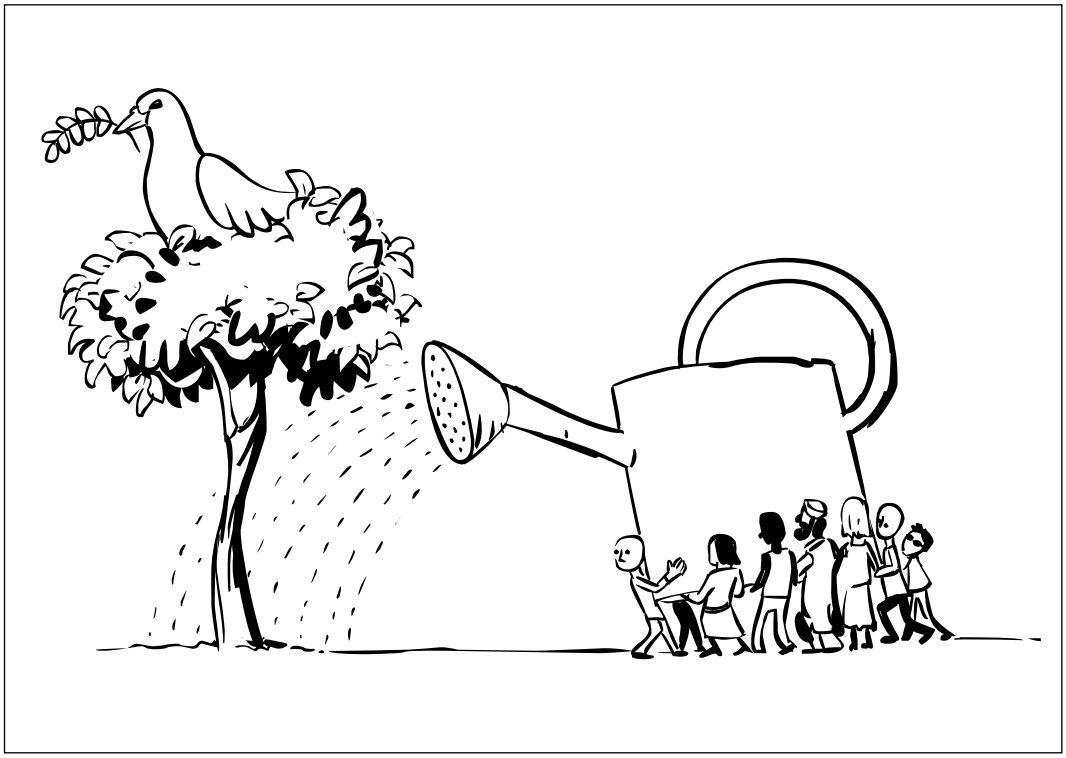
More information: www.unitedartists.com.

Dilemma 6: Democracy

DILEMMA

"The formal process of constitutional reform takes at least six months: a general sense that things are looking up as a result of economic reform is unlikely to spread before six years have passed: the third condition of the road to freedom is to provide the social foundations which transform the constitution and the economy from fair-weather into all-weather institutions capable of withstanding the storms generated within and without, and sixty years are barely enough to lay these foundations."[47]

Lord Ralf Dahrendorf



The number of armed interstate conflicts in the world has steadily declined since the early 1970s. Of the 91 interstate conflicts observed in 2008, only eight were conducted with the use of violence.[48] *The global spread of democracy is commonly considered as one of the key explanations for this positive development. Research has shown that democracies do not usually wage war against each other. With the collapse of the Soviet Union, the end of communism in eastern Europe and the democratisation that followed, the world has become a more peaceful place. Democracy, in the eyes of many, is a solution for many problems.*[49]

Thomas L. Friedman has taken this idea even further in his "Golden Arches Theory of Conflict Prevention".[50] *He proposes that countries that have McDonald's franchises will not go to war with one another since this would jeopardise their place in the global economic system, as symbolised by McDonald's. Friedman's theory, attractive*

as it may be, has not been borne out by reality. In the first place, the definition of war used in assessing who is or has been at war with whom plays a role. Secondly, both the 1989 US intervention in Panama and the NATO bombing of Serbia in 1999 took place, and both countries have McDonald's fast-food restaurants.

Eccentricities aside, even if democratic states do not usually wage war against each other, they still go to war with states that have other forms of government. The United Kingdom and France, followed closely by the United States, all of which are established democracies, have been most involved in post-Second World War interstate armed conflicts.[51] In the opinion of some, the ongoing wars in Afghanistan and Iraq are proof that war has become a tool for the export of democracy.[52]

Neither does a democratic system guarantee peace inside countries. In his book The Dark Side of Democracy – Explaining Ethnic Cleansing, *sociologist Michael Mann has argued that a major problem of modern democratic states is that the two terms that make up democracy,* demos *(the rule of the people), and ethnos (a group of people that share a common culture distinct from other people), have come to be misinterpreted. When the will of the people is replaced by the will of one ethnic group, the state becomes an ethnocracy instead of a democracy.[53] This means that the interests and rights of minorities become subordinated to the will of one ethnic majority, leading to social and political tensions and often outbreaks of violence.*

One underlying problem is that the modern nation state was founded on the theoretical presumption of "one people, one state". In reality, "ethnic" and other cultural differences are present in all states. The modern democratic state is structured to rule by the will of the majority. In states where "ethnicity" or "national culture" is the bond recognised by the state as uniting the majority, ethnic and national forms of exclusion are common. Paradoxical as it may seem, the democratic nation state can come to promote a form of tyranny, that of the majority. In its milder forms, exclusion is characterised by pressure to assimilate, by discrimination in employment and education (amongst other key areas), and by subordination or even suppression of minority languages and segregation of minorities from majority society. In its most extreme forms, exclusion will be characterised by expulsion, apartheid and even genocide. Policies of exclusion are usually state enforced, but violence against minorities also has social manifestations, including individual hate crimes and organised group attacks.[54] Indifference on the part of the largest part of the majority population perpetuates both state and society violence against minorities.

Such conflicts are more complex than many would care to admit. For many people in positions of power, it is convenient to label such conflicts "ethnic" or "religious" and to blame the minority community's "lack of will to integrate" for their emergence. However, other factors play a key role in the emergence and perpetuation of such conflicts. More often than not, the distribution of power and resources is to the advantage of the political elite. It has little interest or motivation to share or give up any of these advantages. Ethnic and religious conflicts have often been used as a means of distracting attention from the self-enrichment of corrupt political elites, even in so-called democracies. In many newly founded "democratic states", corrupt and self-serving state officials, often with the help of organised crime, were able to make off with state assets using dubious privatisation schemes by stirring up historically founded, but nevertheless latent suspicions between different ethnic and national communities.[55]

It should also be noted that the motives for "national" self-determination can be very different from the real causes of the conflicts that commonly accompany the emer-

gence of self-determination movements. Unlike revolutionary movements, secessionist movements do not want to change the political status quo or overthrow the existing government. The demand is simply to start afresh by founding a new state. As such, they represent a threat to the territorial integrity of the nation state. Movements for secession and independence are created by profound dissatisfaction with the various forms of exclusion and political disenfranchisement experienced in the long term by the populations demanding self-determination. As of 2009 there were active secessionist movements in some European member states. Members of the Council of Europe are considered by the international community to be functioning democracies.[56]

The existence of such conflicts begs the question of the extent to which democracies are capable of the full and equal inclusion of all citizens, regardless of their ethnic or religious origin. Might the quality of the democracy in question, and its ability to deliver justice to all, be a more important indicator for peace than the mere adoption of procedural democracy? If one takes ideas such as "positive peace"[57] *seriously, then the answer is most certainly yes.*

3.3.2 Stages of armed conflict

When thinking about how conflicts operate (namely, how they escalate and de-escalate), often the first thing that comes to mind is war between countries or urban violence. These are often the most common images of conflict in the media. This, however, can be misleading. In and of itself, a war is not a conflict, and neither is the violence that periodically erupts between rival gangs in large cities around the world. Rather, these are responses to conflict on the part of the conflict partners. For example, war is only one of the measures that states use for dealing with conflicts, and it can be the result of disputes over scarce water resources, access to oil reserves or political power. These are just some examples of underlying contradictions. Other approaches that a state can take in response to conflict include the imposition of boycotts, some form of international co-operation, or negotiations.

As such, it is important to remember that just because a conflict has the ingredients for violence, it does not necessarily mean that it is defined as an armed conflict. According to the Uppsala University Conflict Database, an internationally recognised tool that annually collects data on armed conflicts, an armed conflict is

> … a contested incompatibility that concerns government and/or territory where the use of armed force between two parties, of which at least one is the government of a state, results in at least 25 battle-related deaths in one calendar year.[58]

In armed conflicts, three chronologically ordered stages can be identified. These may reoccur in cycles if the conflict is not resolved completely. The stages are: pre-conflict, during-conflict and post-conflict. In most international/global conflicts, interventions take place during conflict and not in the pre-conflict and post-conflict stages. This is a reaction to the crisis undoubtedly experienced in the during-conflict stage. However, practice has shown the value of intervention in the pre- and post-conflict phases for preventing the outbreak of violence, in other words, for preventing the during-conflict stage.

Pre-conflict

The potential for violence exists at all times. This is because people have different values, needs and interests, and do not always know how to deal with conflicts in a non-violent manner. The pre-conflict phase is characterised by this potential. The contradiction is not yet highly visible and neither are the forms of violence. This phase can display every kind of conflict behaviour, from hostile attitudes and prejudices towards certain groups to shootings by a militia or brief skirmishes between rival gangs. The violence escalates and de-escalates alternately. This stage is also known as negative peace: there may be an absence of direct violence, but both structural and cultural violence are present.[59] Confrontational behaviour between the conflict parties usually signals the border between the pre-conflict phase and the outbreak of violence or the during-conflict phase. The approach to intervention used at this stage is referred to as conflict prevention. You can read more about conflict prevention in Chapter 4, in the section "Approaches to dealing with conflict: prevention, resolution, management and transformation", p. 99

During conflict

At the peak of the conflict, known as the during-conflict phase, the violence is at its most intense, and people on all sides are being killed. Communications between the

sides have completely broken down. In the field of international relations, this phase is also described as "armed conflict". For example, a minor armed conflict is defined by at least 25, but fewer than 1 000 battle-related deaths in a year. A major armed conflict has the same number of annual deaths and in total, at least 1 000 people killed in the conflict overall. "War" refers to when at least 1 000 battle-related deaths have occurred in a year.[60] These distinctions are only useful to a certain extent, however. They are not sensitive enough to the fact that there are many other kinds of armed conflict, ones that are not defined as wars taking place every day. One such example is the violence that takes place between armed gangs in large cities around the world. This kind of violence kills significant numbers of young people each year and the communities that are affected by it certainly experience many of the negative consequences of wars, although officially no "battle-related deaths" take place. One way or another, the crisis must come to an end, because escalation cannot continue indefinitely. In the case of wars, the involvement of external actors to bring about an end to the during-conflict phase is common. Their interventions can take the form of negotiations, mediation, boycotts or even military strikes. Violence usually decreases in intensity when the possibility of a settlement becomes known. At this point, intervention is required to bring the conflict to an end.

Post-conflict

When the violence has come to an end, and an agreement has been reached, the tension decreases and relationships can be re-established between the parties. However, considerable work still needs to be done to achieve positive peace (in other words, a situation of justice and an improvement in living conditions).[61] It is therefore important to work on reintegration and the rebuilding of trust to avoid the recurrence of violence. Peace-building efforts work to repair damaged relationships with the long-term goal of reconciliation between former conflicting parties.

Something to think about!

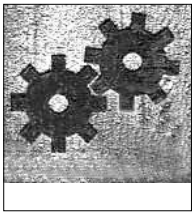
Identify the stage of violent conflict you address through your youth work. What kind of actions do you take? Why?

Youth work is often praised for making important contributions to peace-making efforts in both the pre- and post-conflict phases, rather than to the during-conflict phase. While this is accurate in one sense, it is also misleading in another. On the one hand, it has to be acknowledged that the basic conditions required for youth work to function are often no longer present in the during-conflict phase. These include safe buildings, trained youth work professionals, the availability of resources, mandates and legitimacy to work with the other side, and so on. At the same time, in the pre- and post-conflict phases, exactly because the situation has not yet gone "too far", young people, their organisations and youth workers, may be able to convince elders, people in positions of authority and people who are close to them, to reconsider their hard-line positions. On the other hand, it is well known that youth work, whether formal or non-formal, nevertheless takes place even among hostilities, for example in refugee camps or "underground" (in other words, in secret), despite the dangers. It is also well known that youth work has the potential to literally take people out of the during-conflict context and, thereby, put them in another mindset, creating possibilities for more open-minded reconsideration of the conflict.

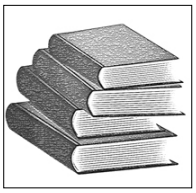
3.4 Conclusion

This chapter has reviewed some of the more theoretical ways of understanding what conflict is and how it works, linking different models for breaking conflict down into its component parts and different practical ways of conducting conflict analysis to youth work. In Chapter 4, "Youth working with conflict", we will try to understand how specifically to engage with conflicts, in other words, how it is possible for youth work to make a contribution to intervening in conflicts constructively.

Resource box: understanding conflict



- Governance and Social Development Resource Centre – www.gsdrc.org/go/topic-guides/conflict
- Conciliation Resources – www.c-r.org
- Responding to Conflict – www.respond.org
- International Centre of Excellence for the Study of Peace and Conflict – www.incore.ulst.ac.uk
- Center for Conflict Dynamics – www.conflictdynamics.org
- International Peace Institute – www.ipacademy.org



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- *Understanding Conflict and War* by Rummel R. J., www.mega.nu/ampp/rummel/ucw.htm.
- IDRC Digital library, https://idl-bnc.idrc.ca/dspace.
- ReliefWeb, www.reliefweb.int.
- *Berghof Handbook for Conflict Transformation*, www.berghof-handbook.net.
- "A Glossary of Terms and Concepts in Peace And Conflict Studies", University For Peace, 2005. Available at: www.upeace.org/library/documents/GlossaryV2.pdf.

Notes

1. Please refer to the glossary for a full definition of sociometry.
2. International Alert and Saferworld, "Conflict-Sensitive Approaches to Development, Humanitarian Assistance and Peacebuilding: A Resource Pack", © FEWER, International Alert and Saferworld, 2003. All rights reserved. Available for download at: www.conflictsensitivity.org.
3. Titley G., "Resituating Culture: An Introduction", in Titley G. (ed.), *Resituating Culture* (Council of Europe Publishing, Strasbourg, 2004).
4. Titley G., "Plastic, Political and Contingent: Culture and Intercultural Learning in DYS Activities". Discussion document based on the evaluation of the LTTC Intercultural Learning and recent research activities, 2004. Available on request from the Directorate of Youth and Sport of the Council of Europe: youth@coe.int.
5. For more on culture, intercultural learning and youth work see Otten H., "Ten Theses on the Correlation between European Youth Work, Intercultural Learning and the Qualification and Professionalisation Demands on Full and Part-Time Staff Working in Such Contexts" (IKAB, Bonn, 2008), available online at www.ikab.de; see also www.nonformality.org.
6. Samuel P. Huntington is the author of this controversial theory, which was originally formulated in 1992, published in a 1993 article in the *Foreign Affairs* journal, and expanded in a 1996 book entitled *The Clash of Civilizations and the Remaking of World Order* (Simon & Schuster, New York, 1996). In broader public debate, the phrase has come to be used as a descriptive for a supposed contemporary social reality.
7. Lukin Yu. F., *Management of the Conflicts* (Triksta, Moscow, 2007), p. 102 (original in Russian).
8. Kibanov A. et al., *Conflictology: A Textbook* (INFRA-M, Moscow, 2007), p. 36 (original in Russian).
9. Adapted from Gregg Walker's table providing a selection of definitions of conflict. Available online at: www.campus-adr.org/CMHER/ReportResources/Definitions.html.
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19. Conflict Resolution Highlighted Resource (University of Wisconsin, HR Development). Available for download at: www.ohrd.wisc.edu/onlinetraining/resolution/aboutwhatisit.htm.
20. Kloke K. and Goldsmith J., *Resolving Conflicts at Work* (Jossey-Bass, San Francisco, 2000).
21. To find out more about the prisoner experiment at Stanford University, "in-group favouritism" and "out-group discrimination", consult the following website: www.prisonexp.org. The 2001 German film *Das Experiment* (The Experiment), directed by Oliver Hirschbiegel, was inspired by the events of the Stanford prison experiment. It is based on the novel *Black Box* by Mario Giordano. The film tells the story of 19 prisoners who take part in a prison simulation experiment for two weeks. The candidates are selected by a computer to be either prisoner or guard. The experiment begins smoothly, but quickly deteriorates as the guards develop authoritarian tendencies. Professsor Klaus Thon refuses to end the experiment, despite the protests of his assistant. As time progresses, the guards become increasingly violent, and go to great lengths to conceal their actions and to keep the experiment running. The prisoners resist as best they can, but suffer the consequences.
22. Malek C., "International Conflict, Conflict Resolution Information Source". Available for download at: http://v4.crinfo.org/CK_Essays/ck_international_conflict.jsp.

23. For more on intractable conflicts, please refer to the definition in the glossary and to Bercovitch J., *Characteristics of Intractable Conflicts*, in Burgess G. and Burgess H. (eds), *Beyond Intractability*, Conflict Research Consortium (Boulder, University of Colorado, 2003). Available for download at: www.beyondintractability.org.

24. Statistics on the consequences of violence and war for young people worldwide are not available, although the United Nations regularly publishes statistics on the situation of children in this context. At the time of writing the most recent report from the UN Secretary-General on children and armed conflict is that presented to the Security Council on 26 March 2009 (document reference number: A/63/785–S/2009/158). Available for download at: www.un.org/children/conflict/english/index.html.

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27. Galtung J., *Peace by Peaceful Means: Peace and Conflict, Development and Civilization* (International Peace Research Institute, Oslo, 1996).

28. In political thought, this approach is commonly associated with the English philosopher Thomas Hobbes who, at the time of the civil war in England (1642-49), described the natural state of society as a "war of all against all". This condition can only be overcome by the establishment of an omnipotent state that guarantees security at the expense of individual freedom. For more detail, see Hobbes T., Leviathan, edited by Gaskin J. C. A. (Oxford University Press, Oxford, 1998). Available online at: http://publicliterature.org/books/leviathan/xaa.php.

29. King, Jr M. L., "Letter from Birmingham Jail", in King, Jr M. L. (ed.), *Why We Can't Wait* (Signet Classic, New York, 2000), pp. 64-83. The document is available online at: http://books.google.co.za/books?id=lDUgwcqfupQC&pg=PR7&dq=%22why+we+can%27t+wait%22&source=gbs_selected_pages&cad=0_1.

30. The model was first developed by Dr John Paul Lederach, a Professor of International Peace Building at the University of Notre Dame, South Bend, Indiana, in the United States. He is also Distinguished Scholar at Eastern Mennonite University, also in the United States. He has participated in the development of peace processes in Somalia, Northern Ireland, Nicaragua, Colombia and Nepal. Within communities, his work has often been at the level of reconciliation within church and family. For more information, see: www.restorativejustice.org.

31. Ibid., p. 40.

32. Ibid., p. 41.

33. Ibid., p. 42.

34. Ibid., p. 52.

35. For more on this, refer to the "27 options model" in Chapter 4, p. 110.

36. Bunce V. and Wolchik S., "Youth and Post-Communist Electoral Revolutions: Never Trust Anyone Over 30?", in Forbrig J. and Demes P. (eds.), *Reclaiming Democracy. Civil Society and Electoral Change in Central and Eastern Europe* (German Marshall Fund of the United States and Erste Foundation, 2007).

37. Lauritzen P., 'Their Violence', *Forum 21*, magazine of the Council of Europe, No. 2, 1981.

38. On the October 2005 riots in Paris, see: http://news.bbc.co.uk/2/hi/in_depth/4417096.stm and on the May 2009 riots in Greece, see: www.euronews.net/2008/12/07/wave-of-riots-around-greece-after-teenager-shot/.

39. The most recent and mediatised cases include the Colombine High School in Colorado (USA) in April 1999, the Gutenberg Secondary School in Erfurt (Germany) in April 2002, and Winnenden Secondary School (Germany) in March 2009. Michael Moore made a documentary film about the social acceptance of guns in the United States entitled *Bowling for Columbine: Are We a Nation of Gun Nuts or Are We Just Nuts?* inspired by the case of the Colombine High School shooting. More information on the film is available at: www.bowlingforcolumbine.com/.

40. Lentin A. (ed.), "Learning from Violence: The Youth Dimension" (Directorate of Youth and Sport, Council of Europe, Strasbourg, 2004), p. 9.

41. Consultative meeting on the development of a long-term training course on access to social rights for young people from disadvantaged neighbourhoods, March 2009 (document reference number: DJS/EYCB/LTTC-SCI/2009/34; available on request from the Directorate of Youth and Sport of the Council of Europe: youth@coe.int).

42. In 2002-04, the Council of Europe undertook a project on responses to violence in everyday life in a democratic society, which resulted in an agenda for action for different authorities and young people; see: http://book.coe.int/EN/ficheouvrage.php?PAGEID=39&lang=EN&theme_catalogue=100185.

43. Galtung J., "Conflict as a Way of Life", in Galtung J. (ed.), *Peace and Social Structure: Essays in Peace Research*, Vol. III (Ejlers, Copenhagen, 1978).

44. Johan Galtung is a Norwegian sociologist and a principal founder of the discipline of peace and conflict studies. For more information, see www.transcend.org.

45. Galtung J., *Peace by Peaceful Means: Peace and Conflict, Development and Civilization* (Sage, London, 1996).

46. Friedrich Glasl is a political scientist and specialist in organisational development who specialises in reconciliation issues. Originally from Austria, he worked for many years in the Netherlands at the Institute for Organisational Development. He has been professionally active in many contexts including UNESCO, the city of Linz in Austria and the University of Salzburg. He has written several books on conflict management.

47. Ralf Dahrendorf was a German-British sociologist, philosopher, political scientist and politician. For this quote, see Dahrendorf R., *Reflections on the Revolution in Europe* (Chatto and Windus, London, 1990), pp. 99-100.

48. Heidelberg Institute for International Conflict Research, "Conflict Barometer 2008" (HIIK, Heidelberg, 2008). Available online at: http://hiik.de/en/konfliktbarometer/pdf/ConflictBarometer_2008.pdf.

49. This train of thought is widely associated with German philosopher Immanuel Kant who, in a 1795 essay entitled *Perpetual Peace*, reasoned that republican governments are less violent than other forms of government. Since this republican nature, understood as representative government with a division of legislative and executive powers, is also an ingredient of democratic governments, modern-day theorists extended this argument to state that democracies do not tend to fight wars with one another. For more detail, see Kant I., *Perpetual Peace* (Cosimo Classics, New York, 2005).

50. Friedman T. L., *The Lexus and the Olive Tree: Understanding Globalization* (Farrar, Straus and Giroux, New York, 1999).

51. The Soviet Union was also among those most active in inter-state wars after 1946, but it was not a democracy. Russia and some other former Soviet republics, which formally adopted procedural democracy, inherited the USSR's position in these rankings when the Soviet Union collapsed.

52. For more on the idea of war as a tool for exporting democracy, see Brecher J., Cultlur J. and Smith B., *In the Name of Democracy: American War Crimes in Iraq and Beyond* (Metropolitan Books, New York, 2005) and Khan J.-F., *Le Camp de la Guerre* (The Camp of War) (Fayard, Paris, 2004).

53. Mann M., *The Dark Side of Democracy: Explaining Ethnic Cleansing* (Cambridge University Press, Cambridge, 2004).

54. For more detail on the concept of hate crime, refer to the glossary.

55. Glenny M., *McMafia: A Journey Through the Global Criminal Underworld* (Alfred Knopf, New York, 2008).

56. Robert Dahl's definition of democracy is widely accepted. It proposes that democracies all have the following seven characteristic institutions: elected officials – control over government decisions about policy is constitutionally vested in elected officials; free and fair elections – elected officials are chosen in frequent and fairly conducted elections in which coercion is comparatively uncommon; inclusive suffrage – practically all adults have the right to vote in the election of officials; right to run for office – practically all adults have the right to run for elective offices in the government, though age limits may be higher for holding office than for the suffrage; freedom of expression – citizens have a right to express themselves without the danger of severe punishment on political matters broadly defined, including criticism of officials, the government, the regime, the socio-economic order, and the prevailing ideology; alternative information – citizens have a right to seek out alternative sources of information. Moreover, alternative sources of information exist and are protected by laws; associational autonomy – to achieve their various rights, including those listed above, citizens also have a right to form relatively independent associations or organisations, including independent political parties and interest groups. Dahl calls democracies that conform to this description "polyarchies". Dahl published the original theory of "polyarchy" in 1956 in a paper entitled "A Preface to Democratic Theory" (University of Chicago, Chicago, 1956).

57. For more detail on the concepts of positive peace, refer to the relevant section in the glossary at the end of the book.

58. For a definition of war, please refer to the glossary, and for more in-depth explanations see the following website: www.pcr.uu.se.

59. For a full definition of negative peace, see the glossary.

60. See glossary and www.pcr.uu.se.

61. For a definition of positive peace, see the glossary.

4. Youth working with conflict

4.1 Introduction

Conflicts are always present. Whether we like it or not, conflicts are an integral part of everyday life. Just as a room needs to be cleaned regularly to prevent it from becoming dusty, conflicts need to be worked on all the time. If this does not happen, there is a substantial risk that conflicts will deepen and escalate, complicating efforts for *rapprochement* between conflicting parties. In this chapter, therefore, we ask ourselves how young people, youth organisations and youth work might make a constructive contribution to working with conflicts. We do this in consideration of up-to-date thinking on how to intervene effectively in conflicts in a way that brings out their positive potential for learning and change, rather than reinforcing their negative consequences.

Planning conflict interventions is a delicate task. On the one hand, if not properly thought through, interventions could have negative consequences on the course of the conflict. On the other hand, intervention is often urgently necessary to avoid further escalation and violence. As a result, the time needed for thorough planning of interventions is sometimes not available. Organisations working in the field grapple with this dilemma every day, and youth work has to be aware of it, and learn to deal with it in order to make constructive contributions to conflict management and transformation.

This chapter begins by considering how specific ways of thinking about conflict (or conflict paradigms) influence intervention approaches. We look at how today's four mainstream approaches to conflict intervention – resolution, prevention, management and transformation – relate to youth work. The chapter continues with a discussion about how those active in youth work can begin to think about working with conflict, focusing on the practical implications. We go on to discuss the multifunctional approach to dealing with conflicts, which lends importance to the involvement of civil society (and, therefore, the grass-roots level, where youth organisations are) in conflict intervention efforts. The focus of this chapter, then, is not so much on traditional methods of working with conflicts commonly used by high-ranking leaders and senior politicians (for example, international legal mechanisms, diplomacy or military force) but rather on non-conventional, civil society strategies. This section considers the fact that the voluntary youth sector is strategically placed within civil society to develop strategies for social change from below, and ways in which youth work is doing this in relation to conflict.

The chapter closes with an exploration of some of the more practical aspects of how to intervene in conflicts, and provides advice on working with some specific methods associated with different categories of conflict intervention, including conflict mapping, co-operation solutions, methods of communication, negotiation, mediation, and other third-party interventions, in anticipation of the introduction of the practical activities proposed in Chapter 5.

4.2 Thinking about appropriate intervention

Which approach should we use for working with conflict, and in which circumstances? What is the most appropriate way of dealing with a conflict once the analysis of its causes and dynamics has been completed? Which conflicts can youth work address? Which conflicts can youth work not address? Should youth work stay on the micro level? Or can it make a difference on the macro level too? These are challenging questions, to which there are no right or wrong answers, no recipes, and no black and white solutions.

Admittedly, distinguishing between the different approaches that are commonly used for intervening in conflicts, and deciding on which one(s) make sense for your particular situation at any given time, can be challenging. Nevertheless, being clear about which one you are using and why is important, because each approach reveals a different understanding of conflict. Each demands the use of different methods for dealing with the conflict. This implies that the methods for intervention are more than just "tools". Deciding on a particular approach and method means that you have considered which understanding of conflict and conflict paradigm you subscribe to, which generation of thought about conflict you feel closest to, and which understanding of conflict you wish to promote. It means you have considered what kind of intervention is appropriate for the conflict you are working with, and what kind of intervention is appropriate for your circumstances and your competence.

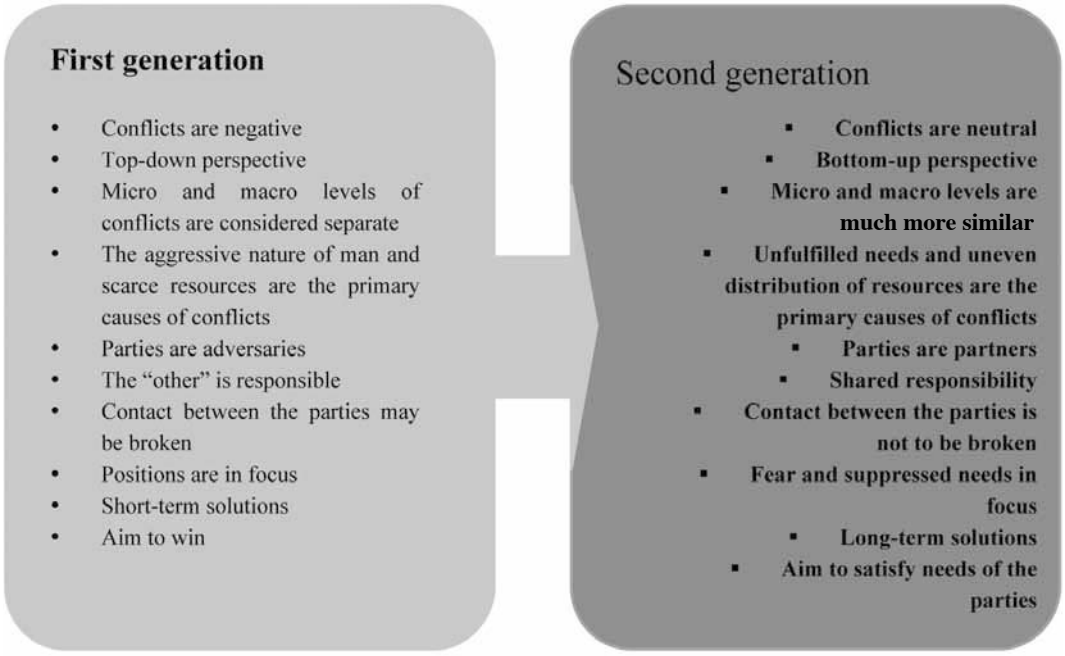
In the following sections, we look at approaches to conflict intervention that are associated with the latest understandings of how conflicts work. These can be useful for those who would like to capitalise on the positive potential of conflicts for young people. The idea of conflict paradigms can help us do this.

4.2.1 Power versus co-operation?

There is ongoing debate over whether conflict theory should be considered an independent field of research, or a sub-category of international relations. The disagreement is not only over terminology. The different views on this theme can be distinguished by their overall "take" on the nature and origins of conflict. These can be classified into two main ways of looking at conflict, or paradigms,[1] representing two generations of thinking about conflict. The first of these, known as the power paradigm (1st generation), proposes that conflict is negative and, therefore, that it should be prevented, or, if that is not possible, resolved. Conflict takes place because of the competitive and aggressive nature of human society. Power relations determine who wins and who loses in this view. The co-operation paradigm (2nd generation) considers conflict neither positively nor negatively, but acknowledges that its consequences can be negative and/or positive. Conflicts are seen as stemming from unfulfilled needs and an uneven distribution of advantages. It proposes that conflicts can be managed to avoid negative consequences, and transformed into positive opportunities for development and growth for all the parties concerned through co-operation. The focus is on finding long-term solutions, which satisfy all parties by addressing their fears and needs. Responsibility for the solutions found is shared between the parties.

The power paradigm dominated international policy on relations between states, and the regulation of conflicts between them, throughout much of the 19th and 20th centuries. During the Cold War, the balance of terror between the Soviet Bloc and the United States and its allies was seen as a guarantee of peace and stability. The devastation that would be guaranteed by a global nuclear war stopped (deterred) the parties from engaging in violent conflict.[2] However, while global nuclear disaster was avoided, the 20th century can hardly be described as peaceful. According to many experts, the introduction of nuclear arms has increased rather than decreased security worldwide.[3] In recent years, practitioners in the field have become increasingly convinced that the power paradigm has its limits and that it has to be complemented by the co-operation paradigm, if sustainable positive peace is to be achieved.

In the following graphic, we compare the main characteristics of the two paradigms (generations of thinking) on conflict, and we clarify the aspects that distinguish them:



4.2.2 Approaches to dealing with conflict: prevention, resolution, management and transformation

Conflict paradigms teach us one important thing in relation to intervention, namely, that how you think about conflict will influence your approach to working with it. For example, if you think conflict is negative, your approach will include trying to stop it from taking place. If you make no particular judgment on the nature of conflict as good or bad, you might consider it more important to work on trying to manage its effects. If, however, you consider conflict an opportunity for growth and development, you might prefer to work towards the optimisation of the conflict's positive potential, in terms of personal learning.

In the following sections we describe four approaches commonly used in dealing with conflict. In each case, we relate how the approach has been or might be used in a youth-work context. This will help readers to make appropriate distinctions when choosing which approach to use for specific conflict interventions. Nevertheless, some overlaps are inevitable.

Conflict prevention

Conflict prevention is based on the assumption that conflicts are violent and negative. Because they are negative, conflicts should be avoided and prevented from taking place. In general, conflict prevention includes steps for the careful monitoring of potentially violent disputes, the establishment of early warning mechanisms, using planned co-ordination to prevent conflict, and the institutionalisation of prevention mechanisms at the local, regional and international levels.

Active measures to prevent conflicts can be divided into two types. The first is aimed at preventing situations with a clear capacity for conflict escalation. This is called "light prevention". Practitioners of conflict prevention are not necessarily concerned with the root cause of the conflict. Their primary aim is to prevent latent or cold con-

flicts[4] from escalating into violence. The second type is called "deep prevention" and aims at addressing the root causes of the conflict, including underlying conflicts of interest or perceived incompatibilities in needs**.** It can involve measures for dealing with an immediate crisis (operational prevention) or measures taken before the conflict escalates (structural prevention). Conflict prevention requires complex strategies: one-dimensional fixes rarely work. It requires political will, strong leadership, resources, and international co-operation, as well as effective institutional structures.[5]

And in relation to youth work?

Youth work can be an important resource for conflict prevention because it works with the promotion of peace. Youth projects and activities promoting intercultural dialogue and respect for cultural diversity help create an atmosphere of respect in society. Meetings of young people across perceived ethnic boundaries improve understanding of cultural diversity. In and of itself, youth work which addresses the needs and concerns of young people can be part of a long-term conflict prevention strategy, as it acknowledges the role that young people's dissatisfaction and frustration can play in conflict escalation.

Finally, conflict prevention is probably not a very accurate way of describing this approach. If, as we have seen, conflicts exist and are unavoidable, they are a necessary means of bringing about change and do not always have to be violent or have negative consequences. Since it is the destructive escalation of conflicts leading to physical and psychological violence that should be prevented, "violence prevention" is probably a more fitting term.

Conflict resolution

The aim of conflict resolution is to completely resolve the conflict so that all the needs of the parties are met and the conflict disappears. In order to do this, the behaviour, the conflicts of interest and the underlying issues must all be addressed in depth, at the same time as searching for a mutually satisfactory solution using a process that is acceptable to all concerned. To be effective, all needs must be met. This approach assumes that the parties are willing to resolve the conflict in a mutually acceptable way. It cannot, therefore, be applied to conflicts where any one party may choose to exercise legal authority and/or force, rather than negotiation, to overrule the other party.[6]

And in relation to youth work?

As the resolution of international conflicts is often the domain of diplomats and politicians, youth work is not often recognised as making contributions to conflict resolution. Nevertheless, there are examples of trust-building work done with young people that have contributed to the resolution of international conflicts. More often, youth work is credited with the resolution of interpersonal or even inter-generational conflicts because young people confide in youth workers, who advise them and work with them on how to analyse their conflict, and approach finding a peaceful solution that is satisfactory.

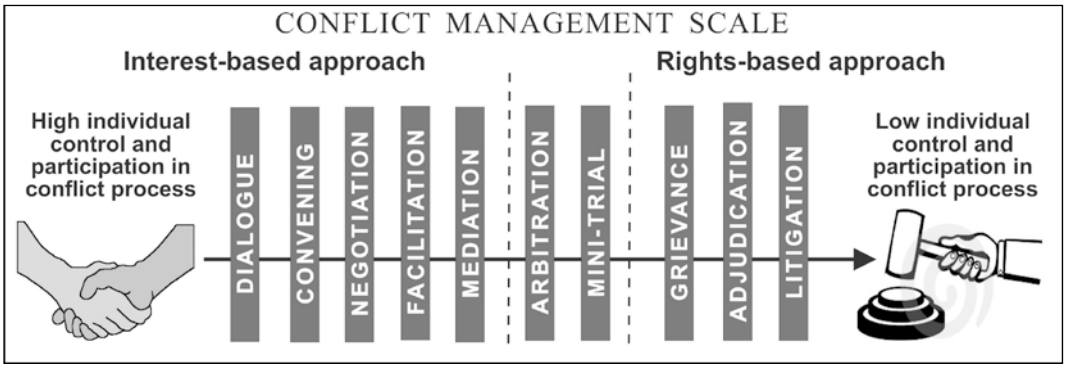
Conflict management

Conflict management is based on the idea that the way in which we manage a conflict may be negative or positive, but that conflicts, as such, are neither. Conflicts are neutral per se but their course and consequences are determined by the actions of the parties,

which can be negative and destructive, or positive and productive. This perspective, therefore, makes no value assumptions on conflicts, as such. Conflict management involves taking action to keep a conflict from escalating further. It does not necessarily aim at addressing the deep-rooted and long-term issues that underlie the conflict. Conflict management implies the ability to control the intensity of a conflict and, as a result, its effects through various methods such as intervention, negotiation and traditional diplomatic efforts, as well as institutional mechanisms. From this perspective, management could take the form of military intervention to stop suspected genocide (in other words, it could involve violence) as much as it can take the form of long-term dialogue projects at the grass-roots level (in other words, it could be non-violent).

Conflict management methods can be rights-based or interest-based. The rights-based approach is based on a formal mechanism through which conflict parties compete to convince a decision maker that they are right, according to some legal or contractual provisions. The resolution is often imposed on the parties, and often one or both sides feel dissatisfied with it. On the other hand, the interest-based approach looks at problems in terms of the underlying interests of parties, not their positions, and addresses deeper concerns (needs, desires, values and fears) that may be at the root of a problem. In contrast to the rights-based approach, it is more informal and achieves conflict management through respect for the interests of all conflict parties, active listening and effective communication. It is designed to transform the process into a co-operative and collaborative search for a solution to the problem at hand.

In certain contexts, conflict management is used to describe the entire field of approaches for working with conflicts. This can be confusing because conflict management also constitutes a distinct and defined approach within conflict work. In the graphic below, we show how conflict management is understood as an umbrella concept.



And in relation to youth work?

Practitioners would say that youth work can make a specific contribution to conflict management. Conflict management can take place at any level of the conflict and it does not have to address the causes of the conflict to have an impact. This can also be said of youth work: it works with ordinary young people (the grass-roots level) and youth leaders (the middle level), using a variety of methods, and making small-scale contributions to improving relations between different people and groups. On the one hand, conflict management might take place in the youth-work setting, because youth workers might be faced with conflicts between young people. Youth work might also be part of a strategy for managing intra-societal conflicts, because it provides young people who are at risk of getting involved in violence with positive alternatives.

Conflict transformation

Conflict transformation aims at shifting how individuals and communities see their differences away from win-lose (adversarial) approaches towards win-win (collaborative) problem solving. Conflict is seen as a never-ending process, because the nature and manifestations of conflict are ever changing.[7] Hence, conflict transformation engages with the conflict and its actors on multiple levels over the long term in order to develop understanding and skills that empower everyone involved to coexist peacefully. Conflict transformation considers that once a conflict occurs, it changes or transforms the events, people and relationships that created it. Conflict transformation involves changes to the personal, structural, relational and cultural aspects of the conflict. Overcoming fear and distrust, addressing stereotypes, deeply held assumptions, false perceptions and learning how to communicate effectively are important ingredients in redefining the relationships amongst the parties in the conflict, contributing to the establishment of justice and equality.[8]

And in relation to youth work?

Conflict transformation can also happen within the context of youth work. It is well known that given enough time and appropriate facilitation, youth work can develop critical reflection among its participants about social realities and problems, how these might affect them personally or their communities and about how they want to change things for the better. This kind of reflection takes place on a very personal and deep level and can have meaningful consequences for the young person in question, in terms of transforming how they deal with conflicts they experience in general, and how they take action in society.

Reference to conflict transformation has become increasingly popular since the late 1990s. For some, it represents resolution at the deepest level.[9] For others, it is a significant step beyond even the resolution of the conflict, as it reflects a more profound understanding of the nature of conflict than any other approach, and works towards sustainable positive peace on a permanent basis over the long term.

So, which approach should I use?

There is little consensus among experts about which approach is "better". Despite this, there have been some attempts to bring the different approaches together. There are those who argue that these approaches should not be considered as different approaches to working with conflict, but rather as methods or tools. These could then be applied at different stages of a conflict and to address different aspects and issues of the conflict, as appropriate. From this perspective, all approaches are equally important.

The following table presents a brief comparison of each of the different approaches according to key indicators. It can help you to understand which approach is most appropriate for the kind of youth work you are doing, and the kind of outcome you want to achieve with your conflict intervention.

	Conflict prevention	Conflict resolution	Conflict management	Conflict transformation
Key question	How do we prevent something not desired?	How do we end something not desired?	How do we deal with conflicts?	How do we end something destructive and build something desired?
Focus	The issue(s)	The issue(s)	The issue(s) and the relationship(s)	The issue(s) and the relationship(s)
Purpose	To prevent armed conflicts from taking place	To achieve an agreement and solution to the conflict	To deal with conflicts based on active choices	To promote constructive change processes
Time frame	Short term	Short term	Short to long term	Mid to long term
View of conflict	Conflicts are negative	Conflicts are negative	Conflicts are neutral	Conflicts are neutral

Table 1. Prevention, resolution, management and transformation: a brief comparison of perspectives[10]

Something to think about!

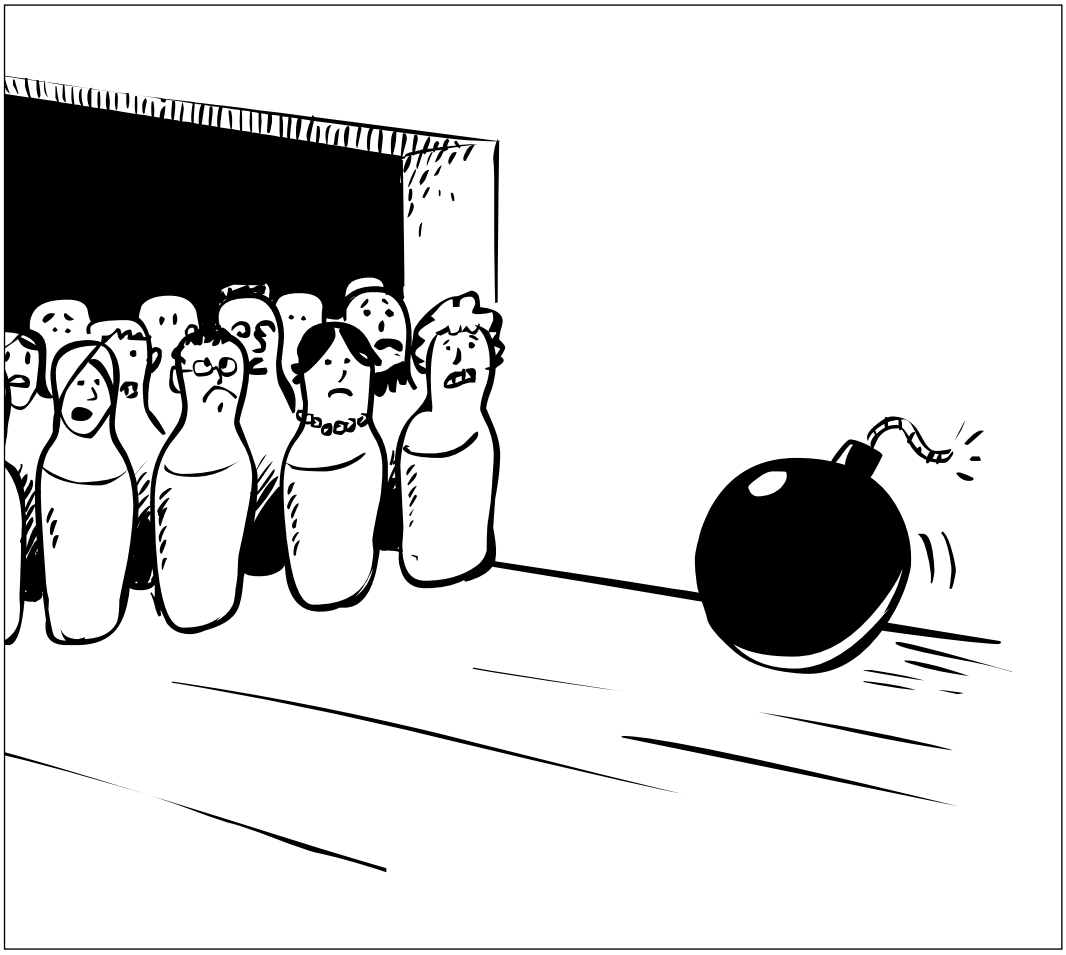
Which approach have you used most in your youth work? Why was that approach most relevant for you and your youth-work context? Can you imagine using any of the other approaches? How would these be useful in relation to the kind of youth work you do and the kind of young people you work with?

Dilemma 7:Terrorism

DILEMMA

"I was called a terrorist yesterday, but when I came out of jail, many people embraced me, including my enemies. … I tell people that I was also a terrorist yesterday, but, today, I am admired by the very people who said I was one."[11]

Nelson Mandela



The terrorist attacks on 11 September 2001 shocked the world and changed the world view of many people. The attacks demonstrated that terrorism cannot be contained by national borders, exposing the vulnerability of states. States have commonly reacted to what they see as the increased terrorist threat by putting in place new measures for monitoring and controlling suspect populations, especially non-citizens.

Defining terrorism has proved to be a very difficult task.[12] *Few words are as politically or emotionally charged. Branding someone a terrorist has significant political connotations and makes a clear cut between good and evil. At the same time, one man's terrorist may be another man's freedom fighter, as exemplified by the case of Nelson Mandela.*[13] *Contemporary terrorism has come to be reduced to the alleged existence of a violent Islamic conspiracy against the civilised world. Misguided as this attitude*

may be, it has come to be widely held by ordinary people in many countries of the developed (white) West and in Europe.

Terrorism has a long and extensive history and is anything but foreign to Europe. It cannot be associated with any (one) cultural or religious group and its motives and methods vary greatly. State and state-sponsored terrorism, for example, have existed as long as states. The word "terrorism" first came into use in the Académie Française in 1798 in reference to the Reign of Terror waged by the government following the French Revolution. In the mid-19th century, terrorism came to be associated with small oppositional groups using violence as a means to accomplish political goals. Such groups had the common aim of overthrowing the ruling power elite, believing that a strategy of direct action against political leaders would fulfil their objectives. At this time, Russian terrorists were most active. In 1881, members of the Russian revolutionary group Narodnaya Volya (Will of the People) murdered Tsar Alexander II, but failed to instigate a democratic revolution. This group inspired others around Europe, amongst them Serbian nationalist Gavrilo Princip. His assassination of Archduke Franz Ferdinand of Austria on 28 June 1914 started the First World War.

Following the Second World War, political movements turned to violence to further the struggle against colonial rule. The enemy was the official representatives of the colonial powers, but during the 1960s and 1970s civilians increasingly became victims, and even deliberate targets, of terrorist attacks. Many of the new terrorist groups were secular in ideology, with left- or right-wing extremist views. The most famous include Brigate Rosse in Italy, Euskadi Ta Askatasuna (ETA) in Spain, the German Rote Armee Fraktion (RAF), the Irish Republican Army (IRA), the Japanese Nihon Sekigun and Sendero Luminoso in Peru. The 1970s and 1980s saw hijackings become the method of choice. The highly mediatised attack on the Munich Olympics (1972), as well as the Entebbe (1976), and the Lufthansa Flight 181 (1977) hijackings, taught the world the hard lesson that terrorists were no longer making distinctions between civilians and active representatives of state.

Terrorist acts in the name of Islam have become more frequent since the end of the Cold War. In 1993, a car bomb was used in an attempt to destroy the World Trade Centre in New York. In 1994, the Algerian Groupe Islamique Armé (GIA) killed a large number of passengers aboard hijacked Air France Flight 8969 from Algiers to Paris. The Embassy of Egypt in Islamabad was bombed in 1995, and in 1996 a US military camp in Saudi Arabia was attacked. Hundreds of people were killed in simultaneous bombings of American embassies in several cities across Africa in 1998. During the years that followed, groups suspected of being associated with the al-Qaeda network carried out several violent attacks worldwide leading up to the events of 11 September 2001. Al-Qaeda posed a new kind of terrorist threat, with new aims and methods of increased brutality against civilians.

The consequences of the attacks on the United States on 11 September 2001 were, however, the most far-reaching. The invasion of Afghanistan and Iraq were direct responses to the new sense of threat felt by the United States and others. Governments around the world and international organisations have adopted political and legal measures to prevent and counter terrorism. Restrictions on and monitoring of air travel, financial transactions and communications have all been extended. Additionally, an increasing amount of resources is being thrown at the problem. For young people, and especially young men from Muslim or immigrant backgrounds, this has meant less freedom of movement and more surveillance and policing.

However, there are many critical voices. Some say the threat of terrorism is overestimated. According to "Patterns of Global Terrorism", issued by the US State Department annually, a total of 20 464 worldwide were victims of international terrorism between 1998 and 2003, out of which 6 276 were killed and 14 188 wounded.[14] During the same period some 3.5 million deaths occurred as a result of the war in the Democratic Republic of Congo alone. The civilian casualties in the war in Iraq by mid-2007 amounted to approximately 80 000 according to the NGO Iraqi Body Count. Another important critique relates to the effectiveness of measures taken by governments to prevent and combat terrorism. The focus of those measures has been questioned extensively, as it would seem that tighter control and policing has not been effective in addressing the root causes of terrorism. Reports from intelligence services, amongst others, suggest that the socio-economic conditions of a large proportion of the world's young people are one of the main grievances that leads some to engage in terrorism.[15] This begs the question as to whether tighter policing in the absence of measures to redress the feelings of contempt, humiliation and hopelessness experienced by such young people can succeed in preventing terrorism.

4.3 Ways into working with conflict

The negative outcomes of conflicts have been discussed in some depth in the previous chapters of the T-Kit and do not need to be repeated. As we have said several times, conflicts do not only have negative potential. Conflicts can also present opportunities for positive change. If we never meet resistance and never allow our ideas to be challenged by new or different perspectives, we will never learn new things or evolve as individuals, or as societies. Contemporary researchers, conflict theorists and practitioners working in the field are increasingly convinced that, if approached in the right way, intra- and interpersonal, intergroup and even intrasocietal conflicts can produce positive outcomes. For them, the aim of working with conflicts is to maximise the positive potential of the conflict and minimise its negative potential. Some of the positive outcomes that can be achieved by effectively addressing a conflict are outlined in the box below.[16]

Positive conflict outcomes

- Increased problem awareness
- Increased self-awareness and awareness of others
- Increased exchange of information and knowledge
- Improved decision-making processes
- Increased innovation and creativity
- Enhanced motivation and morale
- Decreased tension
- Enhanced psychological maturity

The large number of armed and violent conflicts in the world could discourage young people from trying to work for peace and to optimise the positive potential for learning represented by conflicts. Each conflict certainly has its distinctive qualities and differences, but, whether they take place at the micro or macro levels, they nevertheless share many common features. This means we can learn from previous conflicts and from the experiences of those who intervened in them.

Without wishing to detract from the fact that many young people in Europe and worldwide have to deal with macro-level conflicts and their consequences, including the effects of armed conflict, at least in Europe it remains more likely for young people to have to deal with some form of injustice, poor relations between different groups in their school, or arguments with their parents in their everyday lives, than an international conflict. As macro- and micro-level conflicts have similar and comparable features it can make sense to begin by addressing conflicts at the level closest to the young people we are working with, which will most often be at the micro level. Micro-level conflicts can be easier to relate to for young people. At the same time, they can facilitate understanding of the key features of working with other kinds of conflicts, including those at the macro level. This considers the different roles that youth work can fulfil in relation to conflict, while taking into account competence, resources and chances for success, what we are able to do and why we want to do it.

Nevertheless, some youth work does happen in places experiencing an outbreak of violence or armed conflict (that is, the during-conflict phase).[17] Violence represents an important additional dimension for anyone wishing to intervene in a conflict. In war-affected areas much is demanded from the people and organisations engaged in conflict interventions. Greater resources and specific qualifications are required to deal

with the needs and situations of young people living in war-affected areas in a sensitive and constructive manner. For example, the people responsible for such work need to know how to deal with psychological trauma and its behavioural consequences. Alternatively, the main priority for such youth work may be to contribute to fulfilling basic human needs, before it can address issues of reconciliation. Once the time has come to attempt reconciliation, it may take significant time and energy to persuade the young people and their wider community that they should participate. Staff responsible need to be aware of the fact that being involved in reconciliation can involve risks for the young people who agree to participate, such as being labelled a traitor or being ostracised from the rest of community, and staff may need specialised training in order to stay the course with the young people they have convinced to get involved. Those engaged in such areas must be aware that their actions will have an impact on the conflict context. At the same time, it is important for them to maintain a certain distance and not to become embroiled in the conflict, or to become partial.[18]

"Do no harm" is an analytical framework developed by Mary B. Anderson in a book with the same name[19] and is based on a collaborative project of a number of international agencies, NGOs and UN bodies with the aim of helping aid organisations and projects to improve their impact by reducing the risk that their action causes escalation into violence. Recognising that each conflict has issues that divide and connect groups in a society, the point of "do no harm" is to ensure that external assistance supports the development of connections while reducing divisions, at the same time as not worsening the conflict or causing harm to innocents. This is easier said than done, as evidenced by the mixed record of humanitarian and aid organisations to achieve conflict management goals, such as "do no harm".

For more information: www.donoharm.info/.

If we are thinking about how to work with and on conflicts through or in youth work, then it is important to remember that, in most cases, conflicts are not noticeable until they have been brought to the surface. Until then they remain hidden. Only the conflict behaviour of the parties is visible. This behaviour is often mistaken for the root causes of the conflict, when in fact it is one of its negative side effects. This can be the cause of misunderstandings, tension and an unhealthy atmosphere, contributing to escalation.[20]

The characterisation of conflicts as hot or cold is useful when thinking about the surfacing of conflicts.[21] A "hot" conflict is manifest or visible. It can be observed because it is characterised by hectic activity and confrontations between the parties. The parties are enthusiastic, motivated and demonstrate high ideals. Hot conflicts appear to simmer.

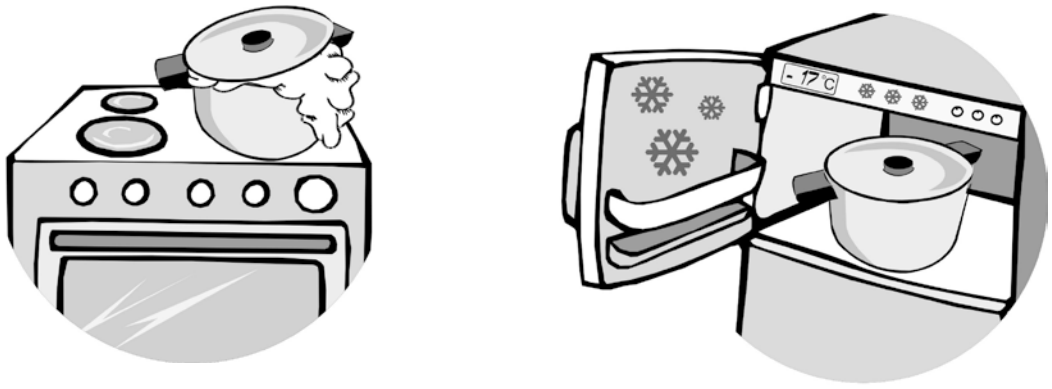


Figure 8. Hot and cold conflicts

They are active and full of energy, ready to boil over. "Cold" or latent conflicts, on the other hand, are characterised by detached attitudes and frozen relations. In cold conflicts, the parties appear to have lost track of their goals. They are blind to the effects of their own behaviour on others and they have diminished self-esteem. It is important to assess how hot or cold a conflict is when thinking about working with it. Hot conflicts need to be cooled down in order to be able to work with them successfully. If we wish to address cold conflicts it is necessary first to find ways to make the conflict parties become active and involved.

It is also important to acknowledge that intervening in a conflict, no matter how, will have an impact on how it develops, and not all impacts can be foreseen or will be positive. Thinking through how a particular intervention will impact on the conflict is a step towards reducing the risk of causing harm, however unintended. There are some simple methods for checking the possible conflict impact of a given intervention. What is most important is that those in charge are aware that they need to do this, when developing their conflict intervention plans. The following checklist[22] presents one such tool for assessing the potential impact of the proposed action on the conflict being addressed.

Intervention impact checklist[23]

1. Is there ongoing consultation and involvement with all affected groups and fractions in the area, using indigenous structures wherever possible?

2. Does the programme meet the needs of a range of interests, not just those of powerful groups? Are you monitoring your programme at first hand to avoid the possibility of resources going to support a political faction?

3. Do you take every opportunity to demonstrate your impartiality in the conflict, and your commitment to peace and reconciliation?

4. Is your programme building in long-term sustainability and development?

5. Are you co-ordinating your work with other agencies in the area?

6. Do you have an effective policy for the security both of your staff and others involved in the programme?

7. Does your programme offer opportunities for dialogue between groups in the area, and the identification of common needs, including security?

8. Does the programme encourage an accountable style of leadership?

9. Do you encourage and make use of processes for handling disagreements peacefully, both within organisations and in the wider community?

10. Does your programming foster hope and the vision of a better future, for example through active involvement in the reconstruction process?

11. Are you assisting people, as necessary, in coping with the trauma of violence, injury and psychological damage caused by experiences such as loss of relatives, witnessing atrocities and intimidation?

12. Are you doing anything to assist victims of war? In particular widows, children and people with disabilities?

13. Are you keeping donors fully informed of the progress of work as well as the continuing needs?

14. Have you made a serious enough long-term commitment to work in such areas to justify the outlay and the hopes you raise?

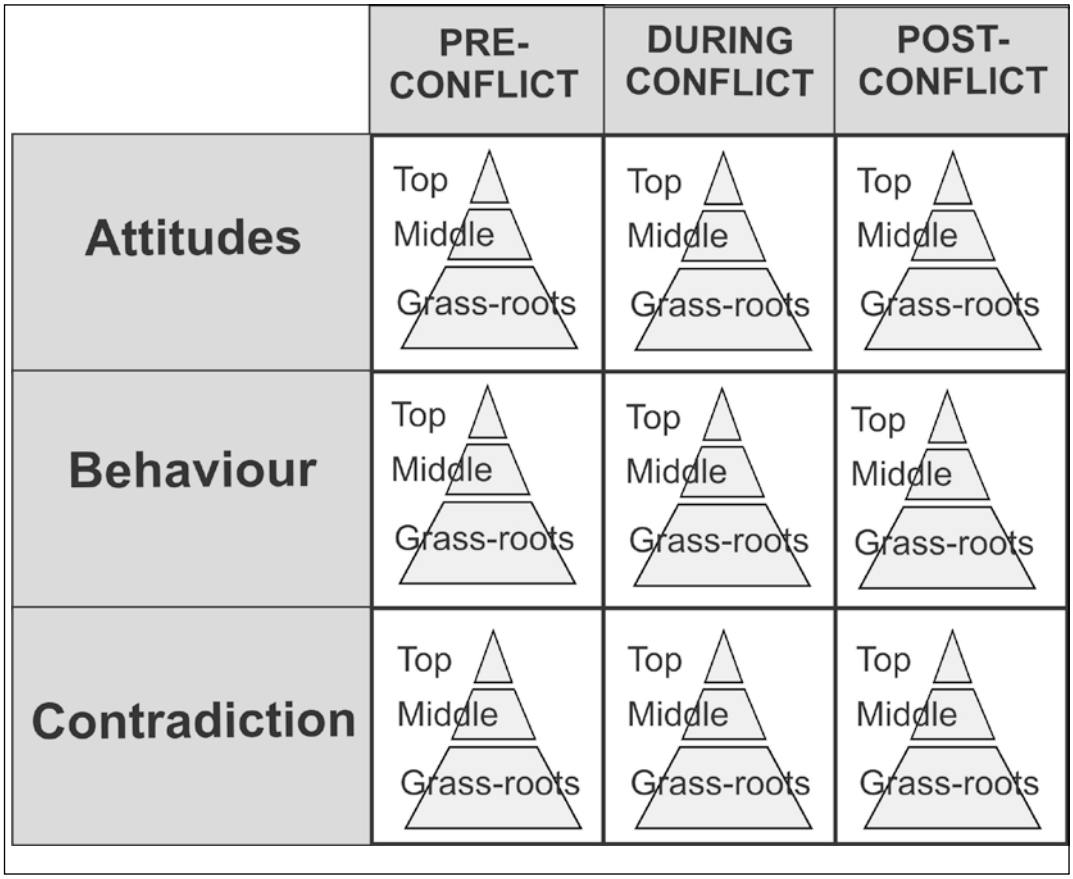
The above only points to the importance of systematising planning for intervention in a conflict if one wishes to make the most of its positive potential and to avoid negative side effects. Systematising the planning of conflict interventions can help us to discover ways into working with conflict that we were not aware of before. In addition, it is an effective way of finding out what our proposed actions can achieve and how to divide tasks in a way that everyone's competences are used to the best effect. Doing this together with other key actors and stakeholders in the conflict context can increase effectiveness further.

The model below combines three different models discussed in some detail in Chapter 3:

(1) the pyramid that describes the top, middle and grass-roots levels of conflict (p. 71);

(2) the stages of pre-, during- and post-conflict (p. 88);

(3) the ABC Triangle that distinguishes between conflict attitudes, behaviour and contradiction (p. 77).



Together they form a new model that can be used for developing a systematic approach to conflict interventions once we have decided what we are trying to change. It gives us 27 different options for working with the conflict.

For example, we can focus our efforts on trying to change the behaviour of the top-level leaders during the conflict or we can try to change the attitudes of the grass-roots level in the post-conflict phase. Alternatively, depending on our resources, we can consider doing more than one of these at the same time. If we take the example

on which we developed the Tree of Conflict in Chapter 3, the local authorities represent the top level, and the youth subcultural groups whose activity was banned represent the grass roots. The leadership of a mainstream youth organisation (which could be considered the mid-range leadership) that has an interest in young people being able to organise public events, but has a better working relationship with the local authorities, might act as an intermediary in negotiating a solution to the conflict. They could begin by trying to improve the attitudes of the local authorities and the youth subcultural groups to each other, bringing them into direct discussions with each other. Only then might it be possible to work on the contradiction, that is, on overcoming the ban on public events held by young people, and to change the behaviour of the local authorities in regard to youth subcultural groups in general, from negative to accepting or tolerant.

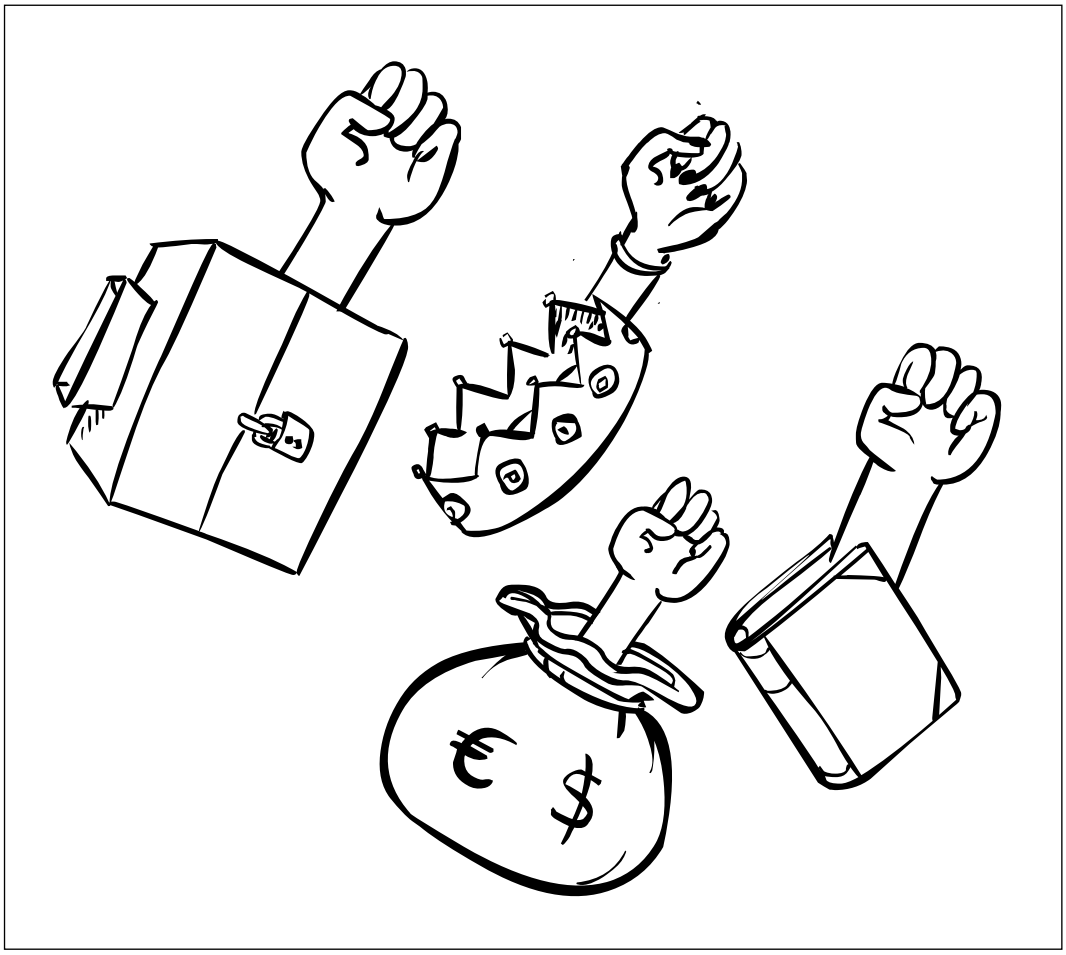
We can use this model for analysing where, with whom and for what we are intervening in a given conflict. The model can provide us with information about whether our intervention plans are potentially realistic, considering the access we may have to a particular level, or considering whether we have the resources and competence for addressing the conflict contradiction itself or only the conflict behaviour. It breaks the conflict up into more manageable pieces, allowing us to see that several small-scale interventions in a short time frame can complement long-term efforts.

DILEMMA

Dilemma 8: Power

"The measure of a man is what he does with power."[24]

Plato



Hubert M. Blalock has said that:

> *… the concept of power is both exceedingly slippery to pin down and yet indispensable in enabling one to analyse a number of important social issues, including that of conflict.[25]*

He considers power as both the capacity of an individual or group to accomplish an aim, and the act of attempting to achieve that aim. Max Weber points to the fact that:

> *… within a social relationship power means any chance (no matter whereon this chance is based) to carry through one's own will (even against resistance).[26]*

Power is also commonly defined in the broadest sense as the ability to make things happen, or as the capacity or potential for making change.[27] Dr Martin Luther King, Jr defined power as:

> … the ability to achieve a purpose. It is the strength required to bring about social, political, and economic change.[28]

French and Raven introduced the most widely accepted typology of power, one which distinguishes the kinds of power that individuals can have over other individuals and reflects the different bases or resources that power holders rely upon to gain and maintain power.

• ***Legitimate power*** *Power based on relative position and duties, resulting from one's being elected, selected or appointed to a certain position*	• ***Reward power*** *Power based on the perceived ability to give positive consequences, remove negative ones or confer valued material rewards*
• ***Referent power*** *Power or ability of individuals to persuade and influence others, resulting in charisma and interpersonal skills*	• ***Coercive power*** *Application of negative influences, ability to withhold rewards, punishes those who do not conform to your demands*
• ***Expert power*** *Power related to the knowledge, skills or expertise of the person holding power*	• ***Informational power*** *Ability to control the availability and accuracy of information*
• ***Connectional power*** *Ability of the power wielder to influence, based on association with or respected sources of power*	

In real life, several types of power will combine, but one power base will dominate. The importance and role of specific power bases varies between societies. Describing real-life power relations, Toffler points to three forms of power: violence, wealth and knowledge. Women's rights' advocates and feminists have developed other categorisations that clarify the diverse sources and expressions of power – both positive and negative. These include the most common controlling forms of power – "power over" – and more life-affirming and transformational forms – "power with", "power to" and "power within":[29]

Power over *The most commonly recognised form of power, "power over", has many negative associations for people, such as repression, force, coercion, discrimination, corruption and abuse. In the absence of alternative models and relationships, people repeat the "power over" pattern in their personal interaction, values, communities and institutions.*	***Power with*** *"Power with" has to do with finding common ground among different interests in order to build collective strength. Based on mutual support, solidarity, collaboration, and recognition and respect for differences, "power with" multiplies individual talents, knowledge and resources to make a larger impact.*
Power to *"Power to" refers to the unique potential of every person to shape his or her life and world. It implies that education, training and leadership development should be based on the belief that each individual has the power to make a difference; it can be multiplied by new skills, knowledge, awareness and confidence.*	***Power within*** *"Power within" has to do with a person's sense of self-worth and self-knowledge. It is grounded in an ethical value base that fosters a vision of human rights and responsibilities as well as an ability to recognise individual differences while respecting others. It is the capacity to imagine and have hope.*

Gene Sharp[30] points to the fact that successful "rulers" derive political and other forms of power from the legitimacy given to them by their "subjects" and that their source of power depends intimately on the obedience and co-operation of those subjects.[31] His analysis describes the social and psychological mechanisms that motivate subjects to be obedient, including habit, fear of sanctions, moral obligation, self-interest, psychological identification with the ruler, zones of indifference and absence of self-confidence. While habitual obedience is embedded in all cultures, "moral obligation" can be seen as the product of cultural programming and deliberate indoctrination by the state, church and media, and the extent to which any kind of obedience can be understood as truly voluntary can be questioned.[32]

As such, power can seem especially difficult to attain and engage with for individuals who have lived under repressive regimes that deny individual and collective freedoms. However, in reality, power is dynamic and conditional, rather than absolute, so the access to power, even of marginalised groups or excluded minorities, can change. Recent European history has been characterised by democratic revolutions: the popular revolution that led to the fall of the Berlin Wall in 1989, the subsequent collapse of communist regimes all over eastern Europe, and electoral revolutions in Serbia (2000), Georgia (2003) and Ukraine (2004). Noteworthy is that civic student and youth movements were at the front line of these successful democratic revolutions that relied on non-violent civic actions to achieve change.[33] Gene Sharp has identified 198 different kinds of non-violent action, stressing that strategic non-violence can be a powerful tool for achieving changes in power relations, when these are unsatisfactory or unjust.[34]

4.4 A multifunctional approach to working with conflicts

In many parts of Europe at least, working with conflicts was historically the business of the prince. Political elites controlled conflicts and their consequences. Conflicts were managed in a manner that did not include the general public or even the conflict parties. Conflicts were "owned" by the political leadership but not by those most affected by them. However, over the years, alternative and more inclusive popular approaches for dealing with conflicts have been developed and have become more widespread. The struggle for women to have the vote, beginning in the late 19th century (female suffrage), is one historic example. The civil rights movement in the United States of the 1950s and 1960s is another. Grass-roots initiatives using non-violent methods have repeatedly managed to bring about positive change, overthrow dictatorships and systems based on discrimination, and also to prevent violence and escalation in conflicts around the world. Looking back through the recent and not so recent history of conflict intervention, one of the most important developments is that ordinary people have been recognised as key actors of conflict processes. This has radically changed the way everyone concerned works with conflicts and has created the opportunity for young people, among others at the grass-roots level, to have a say about how conflicts are dealt with.

In a word, much has changed during the 20th century in relation to dealing with conflicts. Working with conflicts has in many cases come to involve a multifunctional approach. The top-down perspective has made way for bottom-up alternatives with the inclusion of previously excluded groups. Even if a large part of conflict work remains within the limited domain of politicians and the officials of international organisations, nevertheless NGOs, activists, youth workers and young people are more frequently invited to participate in processes of conflict resolution and management, and today have more capacity, possibilities and power to affect outcomes and attitudes, at both the micro and macro levels. Even traditional activities such as diplomacy have become more accessible. This has also made it possible for all conflict parties to assume ownership of both the conflict and the proposed solutions. Viable and sustainable resolution requires broad support from and acceptance by all actors. This change is also visible at the international level. Globalisation has not just led to increased internationalisation but has also facilitated interpersonal contacts across borders and altered the way people interact. International relations are no longer limited to communications between states. John in Vancouver can as easily talk to Laure in Versailles, as Alfredo in Venice or Natasha in Vladivostok, creating opportunities for new approaches to conflict intervention.

Track II diplomacy

The term "Track II diplomacy", originally coined by Joe Montville, refers to processes of negotiation on the formal resolution of an ongoing conflict or arms reductions, for example, that involve private citizens rather than official negotiators (on behalf of governments, for example). Over time, Track II diplomacy has come to encompass processes such as problem-solving workshops, dialogues, cultural and scientific exchanges, cultural events, sports teams, or any other contacts between people who belong to groups that are engaged in a conflict, especially those which are intractable.

For more information:

www.beyondintractability.org/essay/track2_diplomacy/.

In the remainder of this chapter we look at the approaches to conflict intervention that have emerged out of this shift in the way key actors think about conflict, and reflect on how young people and youth organisations can develop appropriate interventions to address the conflicts they are confronted with.

4.5 Youth work as an effective civil society strategy for conflict intervention

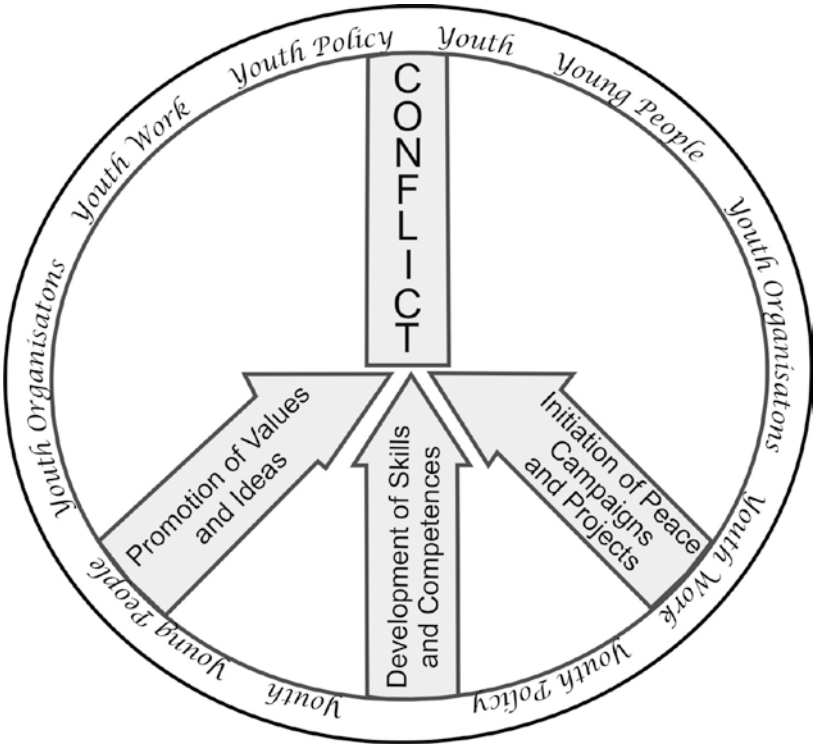
The multifunctional approach described above has created more inclusive ways of working with conflicts. In the past, it was difficult for young people to have a say, having few if any formalised channels for participation in high-level diplomatic processes of conflict resolution or even management. During the Cold War, international conflict was defined as war between states. Even if many international conflicts today do take place between states, many more are defined as intra-state – in other words, they take place between different groups within one state.[35] Furthermore, as the nature of conflicts changes, so does the involvement of different actors. Today, the population at large, and young people, have gone from being passive bystanders to being active agents in conflicts, whether by choice or not. Ordinary people play a much more significant role as conflict parties, but also as potential conflict interveners – as conflict managers and transformers, or as peace builders. Civil society – the voluntary and independent associations of people with similar concerns – has become an increasingly important partner in working constructively with conflicts, even in situations of armed conflict or in areas which are experiencing outbreaks of violence.

This new position of civil society has also changed the role of young people and their organisations in relation to conflict in interesting and positive ways. At first glance, youth work may not seem to be in a strong position to intervene, especially in international conflicts and especially when they are armed. Moreover, youth work does have limits in the face of violence and state failure. Some of these have been outlined in Chapter 2.[36] It would also be a mistake to assume that young people per se are more innovative, open to change and free from prejudice about "enemies". However, one can hope that their views, values and roles have not yet been cemented to the extent that they are no longer in a position to, or ready to change. As such, efforts for conflict intervention targeting young people, involving young people or channelled through youth organisations, can be a fundamental building block in wider efforts involving more traditional high-political efforts.

Youth work can play an important role by creating opportunities for young people to transmit their needs and concerns to those responsible for resolution efforts and by providing young people who have been affected by conflict with the opportunity to overcome their experiences and come into contact with the "other side". Moreover, young people can deal directly with the grass roots, because they are part of the grass roots, and they can communicate with several parties without losing credibility. They are able to take risks and investigate new methods through trial and error. In addition, young people have more freedom to act as agents of change in contrast to senior politicians because they are not constrained by the need to maximise votes in regular elec-

tions or by specific limited mandates. What is more, they are free from the time constraints of specific political mandates (namely, election cycles), so they can work long term. Finally, the cross-cultural and inter-religious dialogue that youth work can initiate helps mutual understanding and builds bridges between groups with conflicting needs.

In general, youth work dealing with conflicts can be classified into three conditional groups:



- the promotion of values and ideas among young people with the aim of creating an atmosphere that prevents conflict escalation and the eruption of violence;
- the development of conflict management and transformation skills and competences among young people;
- the initiation of youth-led peace campaigns and projects.

The first category is related to conflict prevention and peace building more broadly, because it includes programmes and initiatives encouraging tolerance, respect for diversity, equality, social cohesion and pluralism, and promoting human rights, intercultural dialogue, democratic citizenship, a culture of peace and substantive measures to bring about positive peace.[37] These activities aim at decreasing the potential for conflict to have destructive consequences using a variety of indirect mechanisms that are preventative in nature. These activities are also closely related with peace education.

According to The Hague Appeal for Peace Global Campaign for Peace Education:

> … a culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace.

The Human Rights Education Youth Programme (HREYP) of the Directorate of Youth and Sport of the Council of Europe

The Human Rights Education Youth Programme (HREYP) was developed around the idea of bringing human rights education into the mainstream of youth work practice. One of the main concerns of the programme has been to promote the indivisibility and interdependence of all human rights. The provision of educational materials to all those who are concerned but are not human rights educators or trainers is essential for this purpose, while sustaining the work of multipliers at the local level. To this end, *Compass – A Training Manual on Human Rights Education with Young People* was developed, and a training model for its dissemination was put into practice. At the time of writing, *Compass* exists in 25 languages, including Arabic and Japanese. Since it was first developed, the programme has come to include activities relevant both to social cohesion and to the social exclusion faced by young people. In Europe today, millions of children and young people are affected by violations of human rights in areas increasingly related to economic, social and cultural rights, rather than political rights.

The objectives of the HRE programme are to:

1. deepen the understanding of, and develop educational and other responses to persistent violations of human dignity, such as social exclusion, violence, racism, intolerance and discrimination;

2. empower young people, in particular the most vulnerable groups and those working with them, to develop strategies and activities to address racism, xenophobia, discrimination and gender-based forms of violence that affect them;

3. develop and create access to educational tools and methodological resources for use by practitioners in HRE;

4. consolidate and further develop European networks of trainers, multipliers and youth organisations active in promoting human rights;

5. support the establishment and development of pilot projects and activities on HRE and to disseminate their results.[38]

The Living Library

The Living Library is a project initiated in 2000 by the organisation Stop the Violence, in Copenhagen, with strong support from the Council of Europe and the Nordic Council of Ministers. The Living Library is an innovative method designed to promote dialogue, reduce prejudices and encourage understanding. The main characteristics of the project are to be found in its simplicity and positive approach. In its original form, the Living Library is a mobile library set up as a space for dialogue and interaction. Visitors to the Living Library are given the opportunity to speak informally with "people on loan", this latter group being extremely varied in age, sex and cultural background. The Living Library enables groups to break stereotypes by challenging the most common prejudices in a positive and humorous manner. It is a concrete, easily transferable and affordable way of promoting tolerance and understanding.

The library has a large collection of books representing prejudices and stereotypes, and the number of books is in a permanent growth. Some of the titles are very popular all over the world: disabled, female firefighter, funeral director, healer, homeless, homosexual, immigrant, lesbian, Muslim, refugee, Roma, vegan and many more. A "living book" is a person who has chosen to be a public representative of a certain group, an example of how people can be, if only minds are open long enough to find out who and what they really are. However, more than anything else, they are courageous people who stand by their convictions and are willing to discuss their values with others. A "reader" is a person who is interested in facing his or her prejudice and to learn more about it. Becoming a Living Library reader is a chance to maybe feel a bit safer about some concerns.

At the time of writing in mid-2009, Living Libraries exist in 27 countries and six more countries were expected to join the initiative.

The second category is related to conflict management and transformation, but also makes a contribution to peace building. Under this category, one can find the action of a variety of youth organisations that provide assistance to young people by helping them to learn skills and competencies for dealing actively and constructively with conflicts in their everyday social interactions, so that they can learn from the experiences. At the same time, this kind of youth work makes a contribution to increasing the capacity of young people to deal with the consequences of conflicts taking place in their environment, including armed conflicts. Such organisations provide training and further education opportunities focusing on conflict theory, analysis and mapping, conflict behaviours and communication skills, conflict management methods, leadership skills, and approaches for strengthening civil society. Such training has proven itself as an effective method to support small-scale local capacity building, extremely important in situations of state collapse, where governmental authorities are not able to provide the most basic public services, requiring that other forms of organisation step in and take over. It can be conducted at a local level with local people, contributing to local ownership of solutions and agreements reached, by building the competence of the local communities concerned to see beyond conflict behaviour, deal frankly and openly with their fears and anxieties, and approach the conflict with more distance and tolerance of ambiguity. It can even make a contribution to conflict resolution. It brings conflict parties together in safe places to work on issues of common concern. This allows individuals to feel free from the usual pressure to conform to the version of the truth imposed on them by their side of the conflict, and to develop trust in themselves and the others.

DYS training courses and forums on conflict-related youth work

Between 2000 and 2006, the DYS of the Council of Europe organised a series of training activities and consultative meetings (forums) to address the capacity-building needs of the youth-work community co-operating with it in relation to conflict issues.

The first on Mediation and Conflict Resolution (European Youth Centre Strasbourg, 5-11 November 2001) and the second on Conflict Transformation in Multicultural Youth Activities (European Youth Centre Strasbourg, 18-29 March 2003) aimed to enable participants to deal competently with issues of conflict, their mediation, resolution and transformation, in educational activities involving multicultural groups of participants. They focused on how to work on conflict in youth work and how to use intercultural approaches to conflict mediation, resolution and transformation. The third training course on Conflict Transformation and Multicultural Youth Work (European Youth Centre Strasbourg, 31 March-11 April 2005) focused on the analysis of conflict as it expresses itself in the context of youth work situations, often microcosms of wider societal conflicts. The course did not focus on the analysis of specific macro or international conflicts per se, but made reference to such only when there was an influence on the specific youth-work contexts concerned. A further training course was organised in 2006 on the specific Role of Women in Conflict Transformation (Palermo, 4-12 August 2006). The main aim of this course was to develop gender-sensitive strategies and tools to deal with conflict, focusing on the identification of factors that prevent the active involvement of women in conflict transformation and developing new approaches that are gender sensitive.

The consultative meeting on conflict transformation took place at the end December 2006, and served the purpose of a strategic meeting to look at already existing materials, experiences and training courses on conflict transformation in the past, in order to plan future activities within the DYS. Participants formulated specific recommendations for working on/with conflict transformation in educational practice, publications, co-operation and networking, youth policy and youth work and research. Results of the forum were taken into account for the creation of this T-Kit.

More information is available on request from the Directorate of Youth and Sport: youth@coe.int.

Theatre of the Oppressed

Theatre of the Oppressed is a movement and an educational method founded by Augusto Boal in Brazil in 1971. It is a form of participative theatre which helps participants (both actors and audience or non-actors) to address issues of oppression, and transform the way they think about themselves and the others in situations of oppression. It helps them to understand how they can act to liberate themselves from specific situations of oppression. Theatre of the Oppressed is a method that undoes the traditional division between actor and audience, and brings audience members into the performance, to have an input into the dramatic action they are watching. Theatre of the Oppressed is active in over 70 countries around the world, helping to empower individuals and communities seeking ways out of oppression.

Theatre of the Oppressed has developed beyond its original approach to include several specific forms of theatre method often used in activities to learn about how to deal with conflict and oppression. The most well-known and most commonly practised of these is probably Forum Theatre. In Forum Theatre the audience members and other actors can stop a performance, which is often just a short scene in which one or more characters are being oppressed in some way. When someone in the audience or another actor on the scene has an idea for how to change the outcome of the scene being played out before them, or for changing the oppression that is being committed, they can stop the performance and take the place of the actor in question or join the performance, thereby changing the dramatic action and opening up new ideas about how oppression can be dealt with. Participants are known as "spect-actors" because they have a dual role – as audience members and as actors of the situation. The process is designed to come to a conclusion through the consideration of opposing arguments, rather than presenting ready-made solutions for complex human and social problems. It is intended as an act of empowerment.

Another important method developed out of Theatre of the Oppressed is Image Theatre. It begins with the presentation of a static image of some form of oppression. Participants are asked to "mould" and "sculpt" their own bodies or those of others into individual representations of a particular situation, emotion or idea (usually of oppression) and then move into a group and re-form the images they have created to form a picture or "image" of how "things are" in real life. The second step is a transition from the real to the ideal – to a changed situation in which oppression has been overcome – to encourage insight into ways of overthrowing the oppression in reality. In Image Theatre the division between actor and spectator is also broken.

The running of Theatre of the Oppressed is based on a declaration of principles that helps those facilitating Theatre of the Oppressed based activities to respect the basic philosophy behind it. The principles can be consulted at: www.theatreoftheoppressed.org/en/index.php?nodeID=23.

A series of books and web links going into more depth about how to run such activities can be consulted at: www.theatreoftheoppressed.org/en/index.php?nodeID=52. For more general information on Theatre of the Oppressed: www.theatreoftheoppressed.org/en/index.php?nodeID=1.

The third category refers to youth peace-making campaigns and projects focusing mainly on raising awareness about interstate, civil and other kinds of armed conflict. Activities in this category include demonstrations, peace marches, awareness-raising campaigns and peace concerts. As such, youth peace initiatives have considerable direct and indirect impact on conflict prevention, working towards a culture of peace.

This category also includes providing platforms for young people from different conflict parties to meet and negotiate, usually using a neutral location.

All Different – All Equal campaign 2006-07

The European youth campaign, All Different – All Equal – For Diversity, Human Rights and Participation, was launched in June 2006 and concluded in October 2007. The campaign was established following the adoption of an Action Plan at the 3rd Summit of Heads of State and Government of the Council of Europe in May 2005. The campaign's main aim was to combat racism, anti-Semitism, xenophobia and intolerance by encouraging and enabling young people to participate in building peaceful societies based on diversity and inclusion, in a spirit of respect, tolerance, and mutual understanding. The campaign highlighted the links with the 1995 campaign against Racism, Anti-Semitism, Xenophobia and Intolerance; to this end, the slogan selected for the campaign is that of the previous initiative, namely: "All Different – All Equal". A remarkable achievement was that 40 member states participated in the campaign and during the relevant period, the European Youth Foundation supported 365 campaign projects with a grant of €3 155 400.[39]

Something to think about!

Which category do you identify with most in your youth work? Which one, to you, seems the most efficient for the young people you're working with?

4.6 Four common methods for working with conflicts

In the following section, we describe in more detail four ways of working with conflict that are today commonly identified with civil society strategies and which are common in the context of the three categories of youth work outlined above.

These are:

- advocacy;
- networking, coalition building and joint projects;
- non-violence or non-violent action;
- alternative information.

All these have been successfully used by groups of young people and youth organisations as contributions to conflict management and transformation, and while they do not exclusively address young people, they are among the approaches for which young people have become recognised as actors of change.

4.6.1 Advocacy

Advocacy is any action that aims to change the opinions and approaches of authorities (which have the power to change policies towards a particular issue or situation). In a situation of armed conflict, the main aim of advocacy might be to expose the destructiveness and cruelty of militarism and to promote non-violence by showing that there is a groundswell of support for an alternative approach. Those who prosecute military conflicts depend largely on the availability of public support – this support is essential for recruiting soldiers, accessing supplies, and remaining legitimate.

Youth-led initiatives have often been the catalyst for a shift of opinion among the general public in relation to ongoing military conflicts, helping the general public to see the advantages of peace and the disadvantages of continuing to support the military conflict. Advocacy activities include the following: petitions, formal statements and lobbying, public speeches, campaigning, peace rallies, wearing badges and symbols, Internet activities, and symbolic acts such as mock trials or mock elections.

4.6.2 Networking, coalition building and joint projects

Networking and coalition building activities and joint projects, which include the rival parties to a given conflict, are important because they keep the channels of communication between the parties open, even if communication only takes place through third parties. Lasting transformation of conflicts cannot be imposed from the outside, but must be based on the wishes of local people. Third parties can assist as civilian peacemakers and peacekeepers by opening up the political space. They can also provide moral support for local activists to carry out their work without fear of repression. Networking, coalition building and joint projects can help the conflict parties to develop another understanding and perception about the "threat" represented by the others involved, and can help conflict parties find some form of common ground. These activities often focus on issues that have nothing to do with the conflict per se, such as a common business interest, sport, or cultural activities, for example, football, arts, graffiti and break dancing. The fact that a project does not take a stand on the conflict (that is, its impartiality) is an important contribution to building bridges. Third party mediation at round tables or forums can be facilitated when such projects have taken place because they can serve to break down prejudices and stereotypes and to build platforms for collaboration on the basis of relationships that existed before the conflict escalated.

Something to think about!

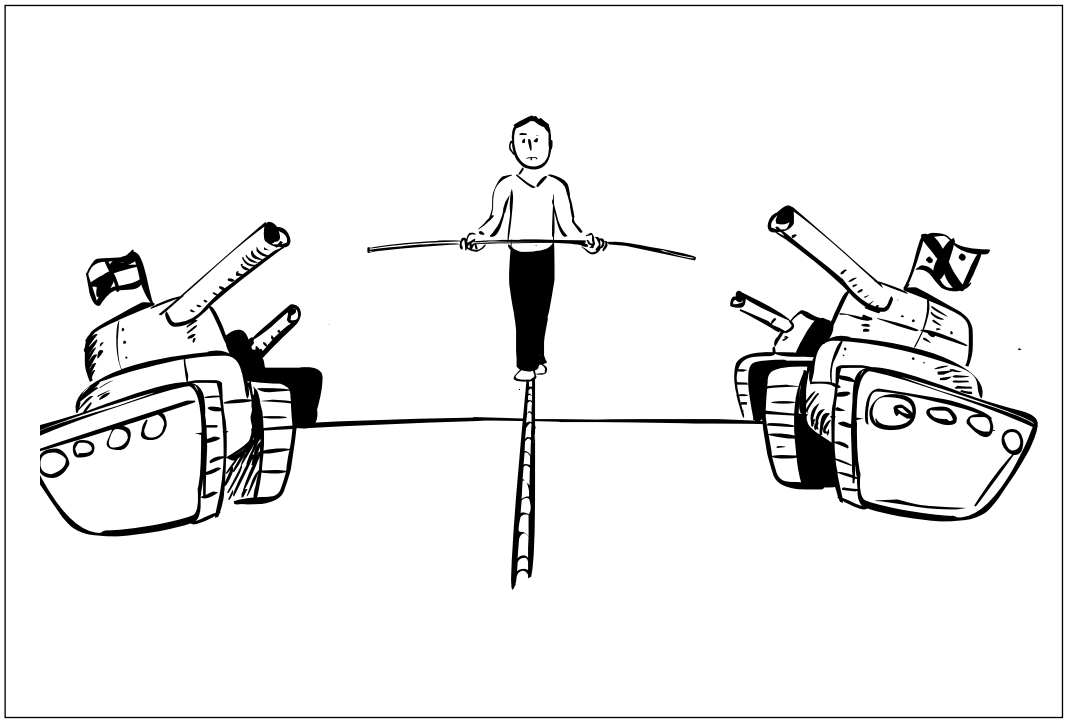
Do you know of any projects involving people from different sides of a conflict in work on a subject unconnected to the conflict? How did the project bring the conflict parties together? What did they work on? Did it help them to overcome their prejudices about each other? If so, how did it achieve this result?

Dilemma 9: Non-violence

DILEMMA

"When people decide they want to be free, there is nothing that can stop them."

Desmond Tutu[40]



When one hears the term "non-violence", great men such as Mahatma Gandhi and Martin Luther King, Jr easily come to mind. Although they are revered by young people all over the world, their actions might seem difficult to emulate. However, the history of non-violence has not only involved great heroes who dedicated their lives completely to a higher cause. Non-violence has also come to be a powerful tool for change from below. There are many examples of youth movements which have pursued profound social and political change in their countries using non-violence, even when the authorities resort to violence. Among the best known in Europe include Otpor! in Serbia, Zubr in Belarus, Kmara in Georgia, Pora in Ukraine and YOX! in Azerbaijan. These movements have all used humour, creativity and non-violent direct action to break deadlocked situations and change opinions. The young people involved in Otpor! (Resistance!) in Serbia, for example, have been credited with leading the revolution that overthrew Slobodan Milosevic, the authoritarian leader of Serbia, in 2000.[41]

Real power is legitimate power, and, therefore, always based on popular support. Once large numbers of ordinary people no longer approve of the actions of those in power, they will eventually lose their positions. The same can be said for dictators,

oppressors and warlords. However, these illegitimate leaders seek to monopolise or cling to power using a variety of legal and illegal means, not infrequently violent. They may rig elections, censor the media, limit freedom of movement, or change the laws of their country to create a veneer legitimacy for their actions. Their "support" often comes from fear: people might fear losing their job, being accused of being a traitor or an enemy of the state, being imprisoned or exiled, or that the future of their children will be jeopardised if they have non-conformist opinions or openly oppose the regime in power. In such closed societies, strategic non-violence has often worked as a means of raising the awareness of ordinary people to the corruption and illegitimate actions of such regimes, thereby acting as a catalyst to break down fear, and helping people to dare to disobey.

As a method, non-violence can be especially effective in situations of oppression. As long as the methods used by the oppressed are similar to those used by the oppressive state, the outside world can have difficulties in recognising that oppression is taking place, and the legitimacy of the claims for change made by those taking a stand. In such circumstances, the oppressive regime can simply accuse its opponents of disturbing the peace or causing trouble, and explain away its actions as a legitimate reaction to the violence of the opposition. However, if the opposition decides to stick to non-violence, the oppression will become obvious and it will be difficult for the oppressor to maintain their power in the long run.

Non-violence is also often confused with passivism, which refers to a refusal to use violence. Non-violence is not only a rejection of violence. It is based on the Indian term Ahimsa, which means "without violence" and first came to prominence as a method for political change with Mahatma Gandhi. To him, it was not enough only to refuse to participate in violent actions, as do pacifists. It is an obligation to actively interfere against oppression. Many atrocities would never have been possible if it was not for the obedience of soldiers to take orders and for the silent acceptance of bystanders. The rise and reign of the Third Reich is one of history's most horrifying examples of how a lack of disobedience enabled human catastrophe.

Nowadays non-violence is seen as both a philosophy and as an effective method for change, and considerable research has been done on the topic. Gene Sharp, for example, has listed and categorised nearly 200 different methods of non-violence ranging from public meetings and demonstrations, to administrative non-co-operation, non-violent invasion and the establishment of parallel government. Strikes, protests and civil disobedience are common methods of non-violence. Throughout modern history, these have been frequently used for raising awareness about social and political debates of importance and for registering protest when those decisions are not to the satisfaction of important constituencies of citizens.

At the international level, violence is often met with violence, even though it has clearly not been an effective approach for preventing or controlling armed conflicts. There are countless examples. Although the mission of North Atlantic Treaty Organization (NATO) forces, African Union troops and United Nations peacekeepers is to keep peace and prevent violence, these forces seldom engage in strategic non-violence. Many groups and individuals vainly use violence in their struggle for recognition and freedom. However, the suicide bombings, hijackings and terror attacks have done little for the aims or the image of the "cause". Even when they have succeeded in bringing down dictators, wars have proven very inefficient in eradicating injustice. Yet they continue to be the method of choice most of the time. Non-violence, however, has been successfully used to eliminate any reasonable doubt about the intent

and the methods of oppressors and to raise awareness concerning core issues in conflicts. Remember the man in front of the tank in Tiananmen Square in Beijing in 1989? Why, then, is non-violence not a more widespread approach in the prevention of armed conflict? Is it because of stupidity, a lack of awareness or tradition? Or are other interests perpetuating the situation as it is?

4.6.3 Non-violence and non-violent action[42]

Non-violent resistance or non-violent action is the practice of achieving socio-political goals through symbolic protests, civil disobedience, economic or political non-co-operation, and other methods, without using violence. It is made up of methods that help societies and groups to deal with conflicts in ways which do not resort to any form of aggression or violence (physical, emotional or psychological, etc.). It should not be confused with passive resistance, which is a form of non-co-operation that involves resistance by inertia or refusal to comply, as opposed to resistance by active means, such as protest or risking arrest. Well-known advocates of non-violence include Mohandas Gandhi, Andrei Sakharov, Martin Luther King, Jr, Lech Wałęsa and Václav Havel. Non-violent resistance played a key role in recent transitions to democracy and ordinary citizens in countries such as Cuba and Belarus are actively using non-violence as a means to change their political realities. Non-violent methods are often effective because they are seen as holding the moral high ground by the general public. The strength of non-violence comes from the willingness of those involved to take personal risks without threatening other people.

Something to think about!

Think about a case of non-violent resistance you know about. What were the circumstances? What makes it a case of non-violent resistance? Was it effective? If so, how?

4.6.4 Iternative information

When it comes to conflict, the focus of mainstream media is usually on the negative aspects, the "sensational" aspects. One rarely gets a balanced picture of the situation on the ground or the grievances of the parties. The provision of alternative information has become especially important in contexts where government or any other authority has a monopoly on channels of mass communication, and is using these to present its version of reality to people (propaganda), and where freedom of the media is not respected, which is often the case during conflict. During the conflict in Rwanda, two radio stations were particularly effective in propagandising the local population into supporting and even actively participating in the genocide.[43] In Belarus, which at the time of writing remains one of the few remaining unreformed post-communist regimes in Europe, where the government exercises extensive control over the media, and which has a poor record on freedom of expression, ordinary citizens have little access to objective information about the political and economic situation either at home in Belarus or abroad, leading to their general isolation and their difficulty in differentiating between propaganda and information.[44]

Alternative media, such as blogs, other Internet-based media, amateur radio and independent print media are often organised by non-governmental organisations (that is, civil society) and provide a different perspective by reporting more than one side, opinions of a variety of actors, and comments from external observers. Civil society organisations also organise public meetings, the distribution of print information, the training of journalists to avoid bias, and activities to hold media to account when what they report is not balanced. There has been an explosion in the availabil-

ity of alternative media since the advent of information and communication technologies. Young people are often actively involved in collecting and distributing this kind of alternative information because they find it easy to use information and communication technologies (ICT). They do not even necessarily realise that in so doing they have taken up the role of actors of social change or of conflict transformers. They get involved because they are concerned, have something to say and enjoy debating with their peers online. They get involved voluntarily and on an informal basis, through their virtual cyber networks and, while they are making a contribution, they do not consider themselves "organised". With the help of ICT, young people are learning to question different points of view, interpret information and put their perspective on it, using blogs and web-portals. These are essential skills for working with conflicts.

Something to think about!

Think about the media you consume on a regular basis (newspapers, magazines, television, radio, or the Internet). What kind of media are they (state, private, independent)? What information do you trust the most? Why?

4.7 Tools for intervention

We have already explored the nature and dynamics of conflicts, the ways in which these interact with the lives of young people and their relationship to youth work. We have also explored how to think about (conceptualise) intervention. The time has now come to consider the more practical aspects of how to intervene in conflicts.

Throughout this T-Kit we have proposed that the primary role of youth work in engaging with conflicts is to bring out the positive potential for development that conflicts can represent for young people at the same time as minimising their negative consequences. In the following sections of this chapter we will therefore present some tools for intervention that are commonly associated with civil society strategies for conflict management and transformation and that we think are well suited to such a purpose. As we have already explored, micro- and macro-level conflicts can be considered as having similar dynamics and features. The tools for intervention included in the following sections can therefore be seen as relevant for all types of conflict discussed in this T-Kit, although clearly not without some adaptations to the specific context and conditions of the conflict concerned.

This part of the chapter explores several categories of tools for intervening in conflicts, providing advice on working with some specific methods associated with each category. The categories are as follows: conflict mapping; co-operation solutions; methods of communication; negotiation; mediation and other third-party interventions. Each of these tools for intervention is commonly applied in the conflict prevention, resolution, management and transformation activities of conflict professionals. However, they are also commonly practised in youth work and youth organisations by volunteers and professional staff alike. Later in Chapter 5, when we present activities for working on conflict and conflict issues in a youth-work setting, these categories will return as a means of organising the different kinds of activities presented.

4.7.1 Conflict mapping

In the same way as conflict analysis is the first step to understanding the reasons why a conflict takes place, its nature and dynamics and its stage of escalation (discussed in detail in Chapter 3), conflict mapping can be considered the first logical step to identifying the kind of intervention which is appropriate for dealing with the conflict constructively. In order to be able to develop a relevant mapping, you have already conducted an in-depth conflict analysis. We therefore strongly recommend that you read carefully the sections on conflict analysis presented in Chapter 3. That information is essential for being able to work with what we present on conflict mapping.[45]

In-depth conflict mapping provides people or organisations wishing to make an intervention in a conflict with the opportunity to make an informed judgment about what to do, for how long and with what means. The map helps to demystify the process of conflict that for so many people is experienced as confusing and thoroughly frustrating, by providing insights into the needs and the reasons involved in the conflict. Sharing the conflict map can help conflict parties to take a step back from and make sense of the conflict, which they are too close to and have difficulty in dealing with objectively. At the same time, it is important to remember that, because conflicts change over time, the results of a given mapping are only relevant for a limited time period. It is also important to consider, and reflect on, the position of the person or people who will conduct the mapping. Are they independent third parties? Or are they conflict parties? If so, how does this affect their ability to conduct a reliable and accurate mapping of the conflict?

The following adaptation of Wehr's conflict-mapping guide, a well-known conflict-mapping tool, proposes questions for an in-depth mapping of a conflict. It is an adaptable tool that can be modified to provide specific information relevant to planning a conflict intervention through youth work or in youth work.

Conflict element …	Questions for mapping …	DOs for the intervener …
History	What are the origins and major events in the evolution both of the conflict and its context?	DO make the distinction between the conflict relationship among the parties and the context within which it occurs …
Context	What is the scope and character of the context or setting within which the conflict takes place?	DO consider dimensions such as: boundaries; structures; relations; jurisdictions; communication networks and patterns; decision-making methods … DO consider the similarities between macro- and micro-level conflicts when assessing contextual dimensions …

Parties	Who are the actors of the conflict? Who are the primary and secondary parties? Who are the interested third parties? Are you a party to the conflict?	DO list all the possible conflict parties, from direct to indirect …
Issues	What are the issues involved in the conflict? Which of these issues can be considered a real "cause" of the conflict, and which of them are conflict behaviours?	DO use the ABC Triangle to help you to distinguish between the different types of issue involved in the conflict … DO take into account the disparities in perception, values and interests motivating each party in the conflict …
Dynamics	What were the precipitating events? How did the issues emerge and transform? How have the issues transformed or proliferated? To what extent have the conflict parties' positions on the issues become polarised?	DO remember that conflicts have common, although not always predictable, dynamics that, if recognised, can help an intervener find a way around a conflict …
Solutions	What are the suggestions of the parties and uninvolved observers for resolving the conflict? What resources and tools in the possession of the conflict parties could be used to manage or even resolve the conflict?	DO identify as many "policies" as possible … DO consider and try to understand approaches that have not succeeded until now …

Something to think about!

Use the table above to map a conflict that took place in your organisation. Ask others involved in the conflict to do the same. Compare the results and discuss them.

4.7.2 Co-operation solutions

In the book *Everyone Can Win,* Helena Cornelius and Shoshanna Faire[48] list five different approaches to choose from when dealing with conflicts. The first four are most commonly present in our everyday conflict behaviour.

These are competition, avoidance, submission and compromise. They are described in more detail in the table:

Competition	This is easily recognised in almost all forms of sports; one party has to lose in order for the other to win. In a conflict this means that the parties place great importance on their own needs while ignoring the concerns of the others.	The competition approach can be used for dealing with conflict when there is a lack of time and a genuine lack of interest in maintaining the relationship with the other party. In situations of great danger, competition might be the only available approach as there is no time for discussion or reflection on the deeper issues. However, there is always a risk that new conflicts will arise as a result of the dominating or competitive behaviour and attitude of one party towards the relationship with the opponent.
Avoidance	A noticeable low level of activity and little concern for one's personal needs or the needs and concerns of the other party. In the most extreme cases, avoidance borders on apathy. Both parties refuse to acknowledge the existence of the conflict or are indifferent to its outcome. Both sides behave in a hostile and unco-operative manner, which makes mediation difficult. Both parties lose because they lack initiative and enthusiasm for finding a solution.	Avoidance merely postpones it temporarily and the conflict surfaces again when the conditions change. Avoidance is generally used when the parties are more afraid of losing than they are of continuously avoiding the conflict. It prevents the core concerns from being properly addressed and aired, and automatically runs the risk of conflict escalation, because there is potential for frustration to build up.
Submission	This is a highly flexible approach where the parties give in to the needs of their conflict partner in order to save the relationship. You lose and the other party wins, but the relationship is maintained.	This approach can be used to improve a bad relationship or to maintain a good one, but only in cases where the issue really is less important than the relationship itself. If submission becomes a habit in a relationship it can indicate that the relationship is destructive, and that one person in the relationship is using power over the other.

Compromise	This is commonly regarded as a constructive way of dealing with conflicts and resolving them. To settle the problem, it requires that both parties give up part of what they wanted or needed. As a result, both win some, but they also lose some. In this sense, this approach demonstrates intermediate assertiveness and co-operation, since both parties give up a bit and split the difference in order to reach an agreement. This style is also known as sharing or horse-trading. A compromise solution is often considered to be a 50/50 split, but in fact it can be anything from 1/99 to 99/1.	Finding an intermediate solution or a trade-off sometimes requires a lot of energy and time. Both parties have to be satisfied with the final result for the solution to be called a compromise.

The fifth approach, co-operation, attempts to take our thinking out of the box and suggests that both parties can fulfil all their needs without compromising. It confronts and challenges the inherited idea that in order for me to win, you have to lose. In order to completely resolve a conflict, co-operation is the only sustainable solution. If not all the issues of all parties are taken into consideration, the conflict remains under the surface even if it is forgotten for a while. By considering all issues and by fulfilling the needs of all actors involved, the root causes of the conflict are addressed and a sustainable solution can be reached.

Co-operation	This takes place when the parties work together to find a solution to the problem which is agreeable to both of them. As a result, both win. This approach is also known as collaborating, win-win, problem solving or an integrative approach.	It is with this approach that a conflict is resolved entirely as the needs and concerns of both parties are completely fulfilled. Both parties are thus high in both assertiveness and in co-operativeness, allowing them to find a solution that is fully satisfactory for both.

There are co-operation solutions to each and every conflict at all levels, but finding them is not always easy. First of all, it demands a great deal of time, energy and creativity. It puts high demands on the ability of the parties to distance themselves from the conflict and to think creatively about solutions. Secondly, this approach is often applicable in situations where there is already some awareness about the alternatives available and the consequences of not dealing with the conflict. An understanding that all other solutions are less effective has also been established. Thirdly, this approach requires that good relations and a certain level of open communication be maintained between the conflict parties. It is never as simple as one person being to

blame for the conflict. It is important to separate the person from the problem and to address the problem, and its core issues. Rather than seeing someone with a different view as a person that needs to be defeated, the focus should be the issue itself, and finding a solution that can satisfy all parties involved. In other words, the solution is to be hard on the issue but soft on the relationship. This requires sensitivity and an awareness of how actions can be interpreted and misinterpreted.

Finally, both parties must be involved in finding a solution, must have a very strong interest in the outcome and a concern with solving the problem. This involves a great deal of courage and trust since honesty about the issue is of high significance and open communication is necessary. A considerable amount of awareness of the needs and concerns of all parties is required, including those of oneself. What do you not yet know? Try to understand the position of the other party. Why does he or she act in the way he or she does? What underlying needs can you imagine there are? Remember, you can never for sure "know what the other person is thinking". The only way is to ask the person if what you think they are thinking is right.

Dilemma 10: Neutrality

DILEMMA

"The hottest places in hell are reserved for those who in times of great moral crises maintain their neutrality."

Dante Alighieri[49]

The concept of neutrality plays a fundamental role in relation to conflict. The commonly accepted definition of neutrality characterises it as non-participation, non-engagement or non-involvement in a dispute, conflict or war. The idea of neutrality in the context of international or armed conflict may also refer to the position of a state. In international relations and law, neutrality refers to the position of a state that is non-belligerent in a war between other countries. It has a long history and the underlying rules are laid out in The Hague Convention.[50]

In its wider sense, neutrality is also associated with tolerance, respect of others' positions, beliefs, values and lifestyles, as well as the capacity for unbiased and impartial criticism. Nevertheless, there is an important difference between tolerance and neutrality. One definition is as follows:

> *Tolerance is the attitude: I think you are wrong, but I will not hinder you from going on in your wrong ways. Neutrality requires more than this restraint concerning action. It also requires refraining from expressing a verdict … Tolerance commands staying clear of some actions; neutrality commands also staying away from some aims and justifications.*[51]

Are there limits to neutrality? Considering the involvement of a third party and their impact on a conflict can help us to address this question. The opinions, positions, actions or inaction of a third party can have a significant effect on the course of a conflict. Neutrality requires that a third party's actions equally impact on the conflict parties: to be neutral in any conflict means to do one's best to avoid unequal treatment of the conflict parties.[52]

At least in theory, this is true. Conflict parties have various needs and expectations and the actions of the different parties, including third parties, will always have a variety of impacts. Furthermore, depending on the type of conflict, there can be various types of third parties: people, groups, organisations, communities, states or international organisations. They can have a professional background in dealing with conflict, direct or indirect roles, or a formal or informal status. In reality, the requirements, understanding and interpretation of neutrality depend on the whole context of the conflict. Sometimes it is more important for the resolution of the conflict for the third party to maintain absolute impartiality. In some cases, third-party neutrality requires that the conflict parties be heard out equally. In principle, the neutral party should have no interest in the conflict outcome and should have no close links or relations with the conflicting party/parties. That said, conflict transformation experience shows that in many cultures, participation or involvement of trusted interveners (insider-partials) having prior relationships with conflicting parties is considered more effective than completely external mediation.[53] *Furthermore, the state of being neutral should be the ability to interact with the absence of emotions, values or agendas.*[54]

However, this begs the question of how long neutrality should or can be maintained. According to Desmond Tutu:

> *… if you are neutral in situations of injustice, you have chosen the side of the oppressor. If an elephant has its foot on the tail of a mouse and you say that you are neutral, the mouse will not appreciate your neutrality.*[55]

It is recognised that neutrality has become a pillar of mediation and is even synonymous with the definition of mediation. The process of mediation indeed requires impartiality and neutrality, but new trends in approaches to conflicts have begun to question the primacy of neutrality for the conflict transformation process. It is clear that a third party in a conflict has its own attitudes to the conflict issue, and from the standpoint of human psychology, it is very difficult to remain neutral. Staying neutral is probably harder for young people: at the same time as they are forming their opinions and attitudes, they have strong ideals and wish to defend particular values. In this vein, some organisations combine fundamental principles of impartiality and neutrality with their humanitarian mission to protect the lives and dignity of the victims of war and violence. This contrasts with the approach of other organisations which openly denounce human rights violations, putting the focus of their work on testimony and advocacy and often making themselves "unwelcome" in the countries where they work.

At first glance then, neutrality might seem like a contradictory concept for youth workers dealing with conflict issues. On the one hand, they are expected to take an active part in resolving conflicts with the young people they work with. On the other

hand, they are encouraged to be neutral and not take sides. The solution possibly lies in the values that urge youth workers to act, such as peace, human rights, multiculturalism, pluralism, citizenship and inclusion. Youth workers and organisations should not renounce their basic principles and values for the sake of an outcome or "pure neutrality".

Something to think about!

Imagine that you and another person are standing in front of each other on opposite sides of a red line on the floor. Each of you has the task to get the other person to go over to the other side of the line. Competition would dictate that you start pulling the other person over to your side of the line, while submission would dictate that you let yourself be pulled over. A compromise would involve both of you standing together on the middle of the line or for each of the parties to put one foot over onto the other side of the line, thereby giving half of what the other part wanted in order to get half yourself. Avoidance would dictate that you walk away and not deal with the task at all. A co-operation solution is based on the idea that you do not have to lose in order for the other person to win and that the solution is reached in co-operation between the two parties. What do you do?[56]

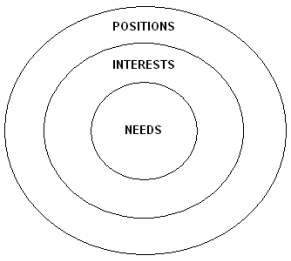
4.7.3 Methods of communication

As soon as communication is hindered or stopped the conflict will start to escalate.[57] It is, therefore, an extremely important aspect of conflict intervention, and many intervention methods rely on alternative and non-traditional ideas about communication as a means of addressing conflicts constructively. Two such methods are: non-violent communication (NVC) and active listening.

Non-violent communication (NVC) developed from the idea that in everyday life people use a language that is very aggressive. They judge people, without reflection, telling others how they are or should be, threatening them and making them feel guilty. We tend to interpret everything said in the worst possible way. NVC proposes that, instead, we should try to communicate without attacking, criticising, judging, punishing or labelling other people, maintaining a non-accusatory tone and avoiding putting guilt on other people. Learning to communicate in a non-violent manner will help you to be more effective in dealing with conflict. A common misinterpretation is that non-violent communication is about being nice, accommodating or even giving in. On the contrary, it helps you to stay focused on your needs at the same time as avoiding making the situation worse. It means separating the problem from the person, and being hard on the issue but soft on the person.

Practising NVC in real life, of course, is very difficult, especially when a conflict has made you emotional and angry. We can use a model for understanding how to practise NVC.[58] The model involves using "I-messages" (that is, using statements about yourself, for example, "I feel …"), active listening and dealing with feelings constructively. The aim is to help the user to become curious and open, rather than judging the other party, to ask questions, and to learn why the other party thinks the way they do, and why they acted the way they did. Just as learning any new language, learning to communicate non-violently takes time.

According to Rosenberg's "grammar", there are four steps to communicating non-violently, as follows:

Step	How
Observation without evaluation	You start by describing the action or the situation that is causing the problem. This should be done without casting blame. It is very important that you clearly mark what you have observed in as specific a manner as possible to avoid misinterpretations. If you start from yourself and put emphasis on your own interpretation of what happened, then you avoid unpleasantness over what actually happened. You are speaking about your own perception of the events. It is important to avoid accusations, and even phrases such as "… yesterday morning when you said …" can be interpreted as accusatory. Try to be as exact as you can by mentioning specific times and places, to avoid misunderstandings and to ensure that you are both talking about the same thing.
Speaking about feelings	This step involves reporting factually on things that are emotional, although this can be quite difficult. One way of doing this is to report how you behave and to tell others what you tend to do in a specific kind of situation, for example, "I withdraw, although that's not what I want to do", or, "I do everything myself". Letting the other person know about the impulse that you are resisting at a given moment can be a good way of revealing one's feelings without feeling nervous or embarrassed or without being accusatory. For example, "I feel like ignoring you", or, "I want to leave". Try to describe neutrally what feelings the incident stirred up in you. For example, if you say that you felt unprotected, you imply that your conflict partner failed to protect you, even unintentionally. However, if you instead speak about feeling afraid, you start from yourself, which cannot be misconstrued as an accusation. When you express your feelings, you take responsibility for them and do not blame others.
Connecting feelings to needs  	The next step involves trying to describe why you had the feeling you just expressed. You have to express the hidden need behind the feelings, but at the same time, it is crucial to separate positions and interests from needs, as they really are different. The positions are the standpoints, what the parties say they want. The interests are what they really want. The needs are what they need to achieve in order to feel secure and fulfilled. If you ask a tired person what he or she needs, the answer might be "coffee". One could indeed feel the need for a coffee. Yet one might also argue that coffee is just the chosen path from being tired to becoming less tired. The real need could also be something else, such as getting more sleep. The difference might seem minor, but it is important because it will have an influence on the content of the next step.

Making requests not demands	The last step is to express your preferred outcome with no demands. This means that you have to decide what you would like to happen, and what you would like your conflict partner to do. It is important to be as specific as possible and to try to come up with creative solutions. It is helpful to provide as many options as possible, leaving the choice of solution open to the other person.

Something to think about!

Change the following sentences to make them non-violent:

- You never recognise that I am working hard …
- You always run me down …
- Nothing I do is ever good enough …
- You are wrong …

Active listening is also an important communication-based tool for intervention. Active listening is a structured way of listening and responding to others, which focuses attention on the speaker, postponing the judgment of the listener so that they can pay full attention to what the speaker is saying. Active listening requires that the conflict parties not only listen to each other, but really hear the message of the other. The important thing in active listening is to move beyond words to comprehension. This means that the parties have to work on understanding the meaning behind the words used, to try to understand the motivation for choosing these words and expressions, and the feelings that might be associated with what the person is saying, and to a certain extent to read between the lines to find the deeper message. Active listening is a process of learning to ask questions to get to the deeper message without turning the discussion into an interrogation or interview. It involves listening without commenting, even when what is being said may be frustrating for you, asking for further clarification once the person has finished what they are saying in a way that does not intimidate your conversation partner, and generally getting deeper into the topic in a relaxed and open manner.[59]

4.7.4 Negotiation

Participation in negotiations is voluntary. The parties themselves negotiate a solution to the conflict. There is no third party facilitating the process or imposing a solution. There are different approaches to negotiation. In a power-based negotiation, the conflicting parties strategically use different sources of power and aggression to achieve their goals. In an interest-based or problem-solving negotiation the parties try to come to an agreement that meets the needs of everyone involved. In interest-based negotiations, finding the real needs is essential since the aim of the interest-based approach is to satisfy those interests rather than to bargain over positions.

When faced with participation in a negotiation, the above-mentioned approach of non-violent communication and the tools for conflict mapping can be used by the parties to find out the real needs. Negotiation is an approach that requires discussion

and debate, and so it can be achieved when the conflict is on steps one to three in the "staircase" conflict escalation model.[60] When the conflict has escalated further than step three, it will be difficult for the parties to solve a conflict by themselves and a third party will have to be invited to mediate.

4.7.5 Mediation and third-party interventions

A mediator is by definition a third party. The mediator facilitates the resolution of the conflict but does not have the power to impose a solution on the conflict parties. The third party is an independent observer or mediator outside the immediate conflict. Third parties are supposed to remain balanced, independent, and facilitating, and engage in analytical rather than bargaining dialogue.[61]

There are a large variety of mediation styles. Some mediators use "interest-based" approaches while others use "rights-based" approaches. In interest-based approaches, the focus is on the interests of both parties rather than predominantly on the interests of just one. A rights-based approach is a competitive form of negotiation and is common in most legal systems. The parties are forced to take positions on who is right and who is wrong. Some mediators are "facilitative", providing only assistance to the process of the negotiation. Other mediators may be "activist", intervening to ensure all parties are represented and that power im/balances between the conflict parties are addressed. Activist mediators do not necessarily make specific recommendations on how to resolve the conflict to the parties. Other mediators consider themselves to be "transformative" mediators, working less towards settlements and more towards the transformation of relationships.

There are also many different ways to conduct a mediation process and each mediator has his or her own way of doing it. The mediation process usually consists of several typical stages, as follows:

Step in the mediation process	**What you do …**
1. Introduction	Introduce yourself, your educational background and previous mediation experiences. Set the agenda for the rest of the mediation by stressing key values of mediation such as communication, impartiality and honesty. The parties might be nervous, so make an effort to ease tensions and empower participants to work towards a solution. Ask if the participants wish to maintain complete confidentiality or if the mediation process should be open to outsiders: respect the wishes of the participants. Inform the parties that the mediator is a judge or an arbitrator, but that it is the parties themselves that will have to come up with the solution. Before the mediation starts, describe the process in detail so that the participants know what is going to happen; the parties are likely to find this comforting.

2. Sorting out needs, fears, raising feelings, mapping conflict parties and the contradiction	Ask each party to tell their version of what has happened while the others listen actively without commenting. Once the telling is done, offer each party the space to comment on what they have heard, and some time for questions and clarifications. List all the parties to the conflict – make it clear that everyone's needs will have to be taken into account in the solution. Help the parties to explore their needs. If two people both need the same thing, ask why they need it, whether it could be replaced with something else, if they need it at the same time or if it is possible for them to take turns using it. Do not dismiss fears that seem irrational; these can influence the behaviour of the conflict parties. Prioritise the needs and any fears expressed according to their relevance and importance for the parties. Help the parties to define the contradiction – the issue that has caused the conflict. Keep the discussion of the issue as neutral and objective as possible.
3. Possibilities, solutions, alternatives and priorities	Help the parties to find options for resolution and to map solutions. Do not decide on any solution yet, but to try to map as many as possible.
4. Evaluating the available options	Stop the brainstorming and begin the process of evaluating the possible solutions with the parties. If it is difficult for the parties to decide if an agreement is suitable for them, you can use an approach called Best Alternative to a Negotiated Agreement, or BATNA,[62] to help them decide. It is based on the idea that you cannot make a wise decision about whether to accept a proposed solution unless you know what your alternatives are. If the proposed solution is better than your BATNA, then you should accept it. If the solution is not better than your BATNA, then you should keep working to find another solution since it is not yet settled.
5. Reaching an agreement	Write down the agreement that everyone feels comfortable with, and prepare for it to be signed by the parties. Use a checklist format and decide on exactly what actions are supposed to take place, and when. Make arrangements for any future dispute concerning the agreement to be resolved by arbitration.

The presentation of the above steps in mediation is intended for your information and as a means for you to consider whether you are interested in learning more about it, rather than as encouragement to engage in the mediation of conflicts if you have no prior experience. Although mediation is widely practised, and is considered a tool for intervention in both micro- and macro-level conflicts, it is a practice that requires specific skills and experience. Every mediation process is different, and can include any number of unexpected developments. While the steps in the process are always similar, the ways in which they play out are different in each case. It takes specialised knowledge, a certain level of confidence, and emotional resilience to interpret developments in the process as they take place, and to move through the steps without being overwhelmed or, worse, being manipulated by any of the conflict parties. Specialised training courses and study programmes exist to train people in conducting the mediation of conflicts, and particular training offers are available for those active in the youth field.[63]

In mediation, the involvement of a third party is essential. It usually takes one of two forms: formal or informal. Formal third parties are conflict management and/or resolution professionals who are hired specifically to act as third parties to resolution processes. At the international level, these people are referred to as first-track diplomats. Informal third parties are not professionals in conflict resolution, but they are trusted to act as neutral arbiters and to help the conflict parties to find a solution. Informal third parties are known at the international level as Track II diplomats.[64]

A third party can …

… act as an impartial intervener who has interest only in the process of resolving the conflict, not in the outcome. For example, in a car accident mediation, the mediator should facilitate reaching the agreement regardless of whether the mediator thinks the outcome is fair, because what matters is the satisfaction of the two parties, and not the satisfaction of the mediator.

… have the expertise to design a process in which the two parties will be willing to convene in search of a solution, and will know how to facilitate, mediate and arbitrate the interaction between them. In most conflicts, emotions run high and affect communication between the conflicting parties. An outsider with no interest in the perpetuation of the conflict can, however, act as a manager of the communication, enhancing the chances of resolving the conflict.

… be a content expert who can help the parties to avoid misunderstandings resulting from a lack of information about, or clarity on, the issues at stake. This helps the conflicting parties reach viable agreements that are based on accurate information, which enhances the chance that such agreements will be long-lasting. For example, a real estate agent could function as a good mediator in helping a family divide the estate of a deceased relative, since he or she could offer advice on the current market value for the real estate in question.

… act as a messenger between the parties, particularly when face-to-face communication is not possible because it is not wanted by both or either of the parties. Conflict often leads to the refusal of parties to talk and co-operate face to face. Here the third party plays an essential role in conveying each party's messages to the other and encouraging them to consider enhanced communication (even meeting) in order to achieve resolution.

… provoke thinking out of the box. Often the parties reach an impasse or deadlock without assistance. In many cases in a negotiation process, the parties' conflicting interests lead them to a dead end. The intervention and fresh thinking of an outsider can help conflicting parties to think about ways out of the impasse they would not have come to by themselves.

However, sometimes, controversy arises over the neutrality of third parties. It is difficult for the conflict parties not to assume that the third party is biased towards their opponent as soon as they demonstrate an attitude which is not favourable to their position. Furthermore, it is indeed often difficult for third parties to remain objective considering the conflict parties' testimonies.

4.8 Youth as actors of social change – a new framework for working on youth and conflict

According to one international report:

> A holistic, comprehensive and systematic framework that captures the complexity of the youth situation in relation to … conflict has not yet emerged.[65]

International policy frameworks rarely give positive value to "being young" as more than just a transit stop between being a child and being an adult, between being dependent and being autonomous. Such acceptance requires an understanding of the processes that are involved in the youth phase. It requires taking into account the personal development of the individual and the specific risks that the youth phase presents for them, including that phase in relation to conflict and violence. This means that effective policies for supporting young people facing conflicts in their environments or in their lives should be adapted to young people's need for safety in experimentation. This means providing young people with the opportunity to "be young" for as long as they need to be, providing support for those who may be at risk of falling by the wayside or being caught up in processes beyond their individual control.

In regions affected by wars or armed conflicts, governance has often been weakened or is absent altogether. In addition, youth policies may not be in place or function. Peace-building and development activities may "replace" usual or traditional youth policy provision. Policy effectiveness has been weakened by the "prevention driven" approach, which has a tendency to see all youth issues in terms of problems that have to be solved and which can have a stigmatising effect on young people. By promoting the idea that young people should be prevented from doing certain things, such policies inadvertently or deliberately limit their autonomy and, therefore, their ability to deal with the conflict situations they encounter (in other words, their resilience).

However, integrating differentiated ideas about young people's resilience and agency in relation to conflict situations can help policy makers assess the nature of young people's choices in relation to participation in violence better, and assist them in how they deal with adverse situations more generally. Furthermore, young people's resilience and agency can be harnessed for the purposes of conflict transformation during the pre- and post-conflict phases, and with sufficient support, even during outright hostilities.

The findings of a study on youth and conflict conducted by one international donor exemplify the issue of approaching youth and conflict in a more holistic manner:

> Excellent programmes address a wide range of youth issues in both developing and developed countries. The following lessons for building effective youth programmes are based on practitioner experience and academic findings: … Identify, but do not isolate at-risk youth; … Build community-based programmes; … Youth leadership and ownership; … Female youth; … Holistic programming; … Plan for youth transitions. … If services only target demobilised or at-risk youth and neglect others, then youth are de facto rewarded for violence – the emphasis should be on social integration and meeting the needs of all youth, since the effects of conflict spare none.[66]

This boils down to one simple imperative: the focus of policy and programming needs to move from considering young people in a dualistic manner, as perpetrators on the one hand, and as victims on the other, towards a more holistic way which considers young people's potential to influence conflict in a positive manner, to a view of young people as actors of social change.[67]

This means considering conflict as an important part of many young people's realities, which requires special attention, research and in-depth understanding. It also means developing a better understanding of young people in conflict: of their needs, concerns, beliefs and wishes. Young people should be better recognised as "relevant stakeholders" in all conflict management efforts that will have some impact on their lives. They have to be directly involved in the definition of their present and future,

during post-conflict reconstruction processes at the level of political, social, economic and community development. Paternalistic attitudes on the part of decision makers contribute to the spread of frustration among young people. If until now young people have tended to be considered as subjects of change in the conflict context, experienced conflict workers in the development and non-governmental sectors are beginning to see youth in a different light and to create channels for them to contribute constructively to the definition of policies and programmes that affect them directly.

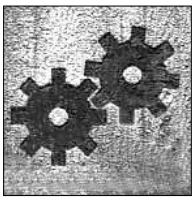
While it would be more than unfair to expect that young people and their organisations are able to solve the world's conflicts, young people and their organisations have an active role in advocating for more in-depth debate and consideration of the need for a revised concept for framing policies and programmes addressing youth and conflict. They can also continue to make beneficial contributions through their educational and social work. However, for both these potentials to be fulfilled, it is simply not enough to be given the opportunity. Active support is also required: political will on the part of key stakeholders, money, human resources and positive publicity; in other words, developing young people's consciousness of their potential role as actors of social change, and giving credence to it with public support. For young people's full potential as conflict transformers to be reached, it is essential for adult institutions to demonstrate trust in young people, otherwise the spiral of stigmatisation and recrimination will never be broken.

Albert Einstein said, "In the last analysis, every kind of peaceful co-operation among men is primarily based on mutual trust and only secondly on institutions such as courts of justice and police. This holds for nations as well as for individuals. And the basis of trust is loyal give and take."[68]

4.9 Conclusion

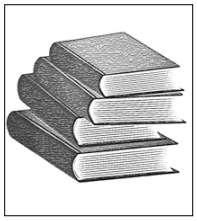
This chapter has tried to understand conflict intervention better, in other words, how to work with and on conflicts, taking into account the specifics of working with young people. In the next chapter, we will look at how some of these approaches translate into practical activities for learning about conflict intervention and for addressing contemporary conflict issues with young people in different kinds of youth work context. We hope this will challenge you to engage in the process of reshaping the practice of youth work as a provocation to the *status quo*, as socially and politically constructive and as empowering young people to become actors for change.

Resource box: youth working with conflict



- International Alert – www.international-alert.org
- International Peace Bureau – www.ipb.org
- Amnesty International – www.amnesty.org
- Peace Brigades International – www.peacebrigades.org
- International Crisis Group (Crisis Group) – www.crisisgroup.org

- The Global Partnership for the Prevention of Armed Conflict (GPPAC) – www.gppac.org
- Crisis Management Initiative – www.cmi.fi
- International Association for Conflict Management – www.iacm-conflict.org
- Conflict Prevention Partnership – www.conflictprevention.net
- Institute for Security and Development Policy – www.isdp.eu



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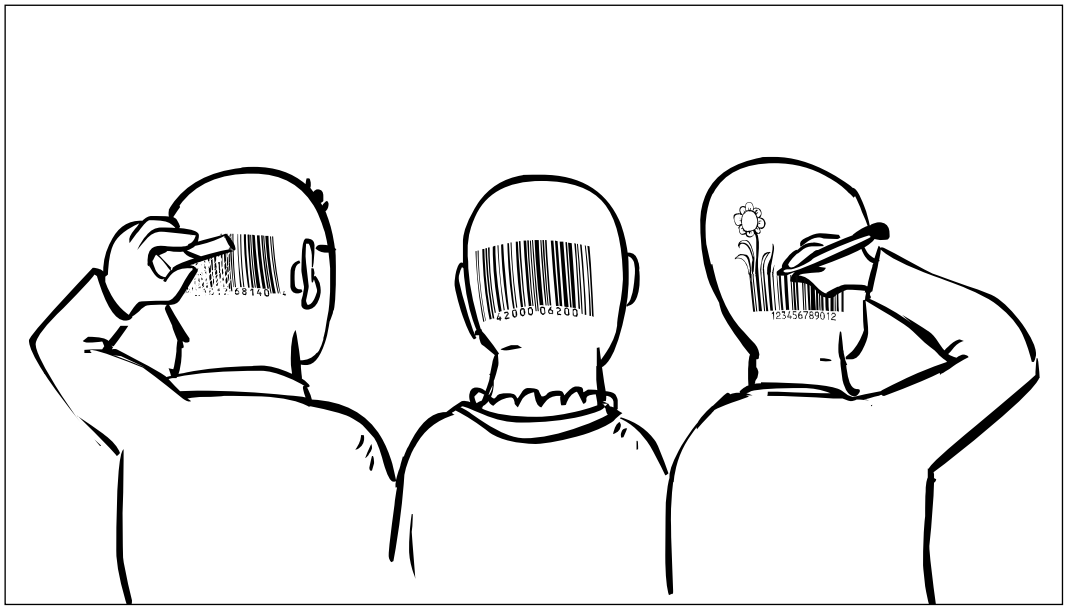
- Search for Common Ground, www.sfcg.org.
- The Conflict Resolution Information Source, www.crinfo.org.
- Peacekeeping best practices section, http://pbpu.unlb.org/PBPS/Pages/Public/Home.aspx.
- Alliance for Conflict Transformation, www.conflicttransformation.org.

Dilemma 11: Identity

DILEMMA

"You are all individuals!"
"Yes, we're all individuals!"
"You're all different!"
"Yes, we're all different!"
"I'm not!"

***The Life of Brian* – Monty Python's Flying Circus, 1979**



According to Webster's Encyclopedic Dictionary*, "identity" is defined as "the condition of being oneself or itself, and not another".*[69]

As such, it refers to the totally individual way a person defines him or herself – the features which distinguish him or her from all other human beings. What is the relationship between identity and conflict? How does this relationship play out in relation to young people, and why is it important?

In the study of psychology, identity refers to the self-image of the individual. It is understood to be important for a person's self-esteem. The term "identity" refers to a person's capacity for self-reflection and their awareness of self.[70] *This is important for how people interact with each other in society. Sociologists use identity to describe the variety of senses of belonging, or group memberships that define the individual. People learn that society expects them to behave in a particular way depending on the identity role(s) they take over. During adolescence, young people experiment as a means of forming their identity. They have to negotiate their ideas about who they are with the social expectations of the wider society, including parents, teachers, peers and authorities (for example, local government or the police).*

However, identity is, above all, an individual, personal process. Everyone, at some stage, has to make decisions about who they want to be or are. Everyone identifies more with some groups than with others, with some political ideas, with some cultures, traditions or beliefs. Societies often strongly contribute to these "identifications" by pressurising people to make conscious choices. In most countries, the authorities impose integration conditions on those wishing to access citizenship. These also relate to those new citizens' feelings of "belonging" to that countries' culture. Erik Erikson describes various stages of "identity crisis" that everyone goes through as part of their natural development process. For him, it is one of the most important conflicts people ever face.[71] Today, the concept of identity crisis is often used in relation to young people from minority or migrant backgrounds who have trouble finding or constructing their own identity, considering the expectations of the majority society in which they live and of the culture of their parents or grandparents. As a result, identity can be the cause of conflict between people, but also within individuals.

In contemporary politics, identity is most often referred to in national, cultural or even ethnic terms. In multicultural societies, where people from different cultural backgrounds and origins live together, but do not necessarily communicate or co-operate, and where immigration has come to be seen as a problem, identity distinctions (such as nationality, religion or citizenship) can come to be interpreted as barriers to social integration. In such circumstances, identity differences have increasingly come to be blamed for causing conflicts and social unrest.[72] Identity politics is not, however, only about culture. We often forget about its multiple facets, including the sexual, gender, religious and professional dimensions. The various dimensions of identity can come into conflict with one another in the lives of individuals, for example, being homosexual at the same time as being a practising member of a religious community, or being both a mother and a career woman. These are identity issues, which can put additional pressure on individuals but which have important implications for the way in which society deals with certain groups or communities of people. Often these identity issues need to be addressed and regulated through legislation.

How are identity differences and conflict interrelated? A typical example is minority-majority relations. On the one hand, minority religious and immigrant communities can be seen as a danger by majority society. This can be because they live in compact areas, which are seen as closed to people who are not from that community, because they do not speak the majority language among themselves or because they are perceived as not accepting the values of the majority society. On the other hand, minority communities are often fearful that their cultural identity will be lost if they "integrate more" into the majority society or behave as the people considered locals do. The conflict potential is clear. Each side fears the other will respond with violence if challenged.

Despite some theorists' attempts to present identity as the main cause of contemporary social conflicts,[73] cultural arguments alone are weak in explaining which differences are intractable, and which differences can be addressed through negotiation and compromise. Many other experts have argued that economics, competition for resources and structural disadvantage are more important for explaining where conflict, including the violence that often accompanies them, comes from. These argue that while cultural or identity differences can divide, these divisions are only a necessary (but not sufficient) condition for conflicts.

Young people are often seen by their community elders as losing their traditional morals and as being corrupted by promiscuity and consumption. Minority young people

face dilemmas about how to behave with peers and with parents, about how to be accepted by their specific cultural group and by the wider society. At all levels there is potential for conflict – between members of different communities (intercultural), among members of individual communities (intergenerational and interpersonal) and even in an individual (intrapersonal).

The conflict potential of identity also poses challenges for the practice of youth work in multicultural settings and for international youth work. Multicultural groups, whether composed of young people from within one country or from several countries, can be challenging to handle: suspicion, fear of the unknown, language barriers and prejudices may all play a role in the way the group dynamic develops. Contrary to popular assumptions, young people are not always curious about people who are different from them, often making communication and interaction in youth-work situations complex. Youth-work situations are also significantly influenced by the wider conflict context in a given country or between countries, where propaganda, violence and the atrocities of war make suspicion, segregation and hatred the norm between people from different backgrounds. The challenge for the youth worker then is to motivate young people to actively engage with each other, by confronting their fears, overcoming prejudices and moving in the direction of mutual recognition and respect.

Notes

1. For a definition of paradigm, see the glossary.
2. For a definition of deterrence, see the glossary.
3. Deterrence theory is criticised for the assumptions it makes about the motivations and possible actions of opponents. Firstly, opponents, if suicidal or psychopathic, may not be deterred. Secondly, diplomatic misunderstandings and/or opposing political ideologies may lead opponents to believe that the threat is more important than it really is, and therefore to dangerous escalations. Thirdly, military build-ups increase budget deficits, restrictions on civil liberties and the creation of a military-industrial complex.
4. For more on cold or latent, and hot or manifest conflicts see this chapter, p. 108.
5. Evans G., "Conflict Prevention: Ten Lessons We Have Learned" – Closing Keynote Address to the University of Toronto Peace and Conflict Society Conference Before the Crisis Breaks: Conflict Prevention, Crisis Management and Preventive Diplomacy in the 21st Century, Toronto, 4 February 2007. Transcript available at: www.crisisgroup.org/.
6. Coover V. et al., *Resource Manual for Living a Revolution* (New Society Press, Philadelphia, 1978).
7. Galtung J., *Peace By Peaceful Means* (Sage, London, 1996), pp. 89-90.
8. Lederach J.-P., *The Little Book of Conflict Transformation* (Good Books, Toronto, 2003).
9. Ramsbotham O., Woodhouse T. and Miall T., *Contemporary Conflict Resolution: The Prevention, Management and Transformation of Deadly Conflicts* (Polity, Oxford, 2005, 2nd edition).
10. Lederach J. P. and Maiese M., "Conflict Transformation", published online at: Beyond Intractability: knowledge base on more constructive approaches to destructive conflict, 2003. Available online at: www.beyondintractability.org/essay/transformation/.
11. Speaking on Larry King Live, 16 May 2000, quote listed at: www.notable-quotes.com/t/terrorism_quotes.html.
12. For a definition of terrorism, see the glossary.
13. Nelson Mandela was the first President of South Africa to be elected in a fully representative democratic election, and served in office from 1994 to 1999. Previously, Mandela was an anti-apartheid activist, and the leader of the African National Congress' armed wing, Umkhonto we Sizwe. The South African courts convicted him on charges of sabotage, as well as other crimes committed while he led the movement against apartheid. Mandela spent 27 years in prison. More information at: www.nelsonmandela.org.
14. US Department of State, "Patterns of Global Terrorism 2003" (US Department of State, Washington, DC, 2004). Also available online at: www.state.gov/documents/organization/31912.pdf.
15. Urdal H., "The Devil in the Demographics: The Effect of Youth Bulges on Domestic Armed Conflict, 1950-2000", Social Development Papers: Conflict Prevention & Reconstruction Paper No. 14 (July), World Bank, Washington, DC, 2004. Available online at: www.prio.no/Research-and-Publications/Publication/?oid=57846.
16. Nelson D. L. and Quick J. C., *Organisational Behaviour: Foundations, Realities and Challenges*, South-Western College, 2006.
17. For more on pre-, during- and post-conflict phases, see Chapter 3, p. 88, and the glossary.
18. For more on this, see the conflict dilemma on neutrality, P. 133.
19. Anderson M. B., *Do No Harm: How Aid Can Support Peace or War* (Lynne Rienner Publishers, Boulder, 1996).
20. For more on this, see discussion of conflict as an iceberg, and the Tree of Conflict, both in Chapter 3, p. 68 and 77.
21. Hot and cold conflicts are sometimes also referred to as open and closed, or visible or invisible. For more on this, see Glasl F., *Konfliktmanagement* (Conflict Management) (Paul Haupt Verlag, Bern/Stuttgart, 2002).
22. Fisher S. et al., *Working with Conflict Skills and Strategies for Action* (Zed Books, London, 2006).
23. See "Do no harm" in this chapter, p. 108. Adapted from Fisher S. et al., op. cit., p. 83.
24. Plato (427-347 BC) was a philosopher in Ancient Greece. For this quote, see: www.brainyquote.com/quotes/authors/p/plato.html.
25. Blalock H. M., *Power and Conflict: Toward a General Theory* (Sage, Newbury Park, CA, 1989).
26. Max Weber (1864-1920) is one of the founders of modern sociology. For this quote, see Wallimann I., Tatsis N. C. and Zito G. V., "On Max Weber's Definition of Power", *Journal of Sociology*, No. 13, 1977, pp. 231-235.
27. Dugan M. A., "Power", on the Beyond Intractability website, available for download at: www.beyondintractability.org/essay/Power/?nid=1168.

28. King, Jr M. L., "Where Do We Go From Here?", in Carson C. (ed.), *A Call to Conscience: The Landmark Speeches of Martin Luther King, Jr.* (IPM/Warner Books, New York, 2001). Available online at: http://mlk-kpp01.stanford.edu/index.php/kingpapers/article/where_do_we_go_from_here.

29. Just Associates, "Power: Concepts for Revisioning Power for Justice, Equality and Peace", *Making Change Happen*, No. 3, 2006. Available online at www.justassociates.org/publications_files/MCH3.pdf.

30. Gene Sharp is a political scientist and founder of the Albert Einstein Institution, a non-profit organisation which studies and promotes the use of non-violent action in conflicts around the world; see www.aeinstein.org/.

31. Martin B., "Gene Sharp's Theory of Power", *Journal of Peace Research*, Vol. 26, No. 2, 1989, pp. 213-222. Available online at: www.uow.edu.au.

32. For more detail, see the essay "Power and Struggle" that is available for download at www.fragmentsweb.org/TXT2/p_srevtx.html. The psychology of power and obedience was studied extensively in the famous Milgram Experiment in the 1960s. For more information see the following website: www.cba.uri.edu/Faculty/dellabitta/mr415s98/EthicEtcLinks/Milgram.htm. Jose Saramago's 1995 novel entitled *Blindness* and the 2008 film adaptation of the same name (starring Julianne Moore and Danny Glover) describes a mass epidemic of unexplained blindness that causes organised society to break down, and explores issues of power, corruption and obedience. See: www.blindness-themovie.com/.

33. Forbrig J. and Demes P. (eds), *Reclaiming Democracy. Civil Society and Electoral Change in Central and Eastern Europe* (German Marshall Fund of the United States, Washington, DC, and Bratislava, 2007).

34. Sharp G., *The Politics of Non-Violent Action* (Extending Horizons Books, Porter Sargent Publishers, Manchester, NH, 1973).

35. According to the "Conflict Barometer 2008" published by the Institute for International Conflict Research at the Department of Political Science at the University of Heidelberg, Germany, 345 conflicts were counted in 2008. Apart from the 39 conflicts fought with the use of a massive amount of violence, 95 conflicts were conducted with sporadic use of violence and therefore classified as crises. In contrast, 211 non-violent conflicts were counted, which could be subdivided into 129 manifest and 82 latent conflicts. The Conflict Barometer studies can be accessed at: http://hiik.de/en/konfliktbarometer/index.html.

36. See p. 36.

37. For more on this, see the conflict dilemma on peace, p. 65. See also the glossary for a definition of positive peace.

38. See www.eycb.coe.int for more information on the Human Rights Education Youth Programme of the Directorate of Youth and Sport of the Council of Europe and *Compass*.

39. A summary of the projects supported by the European Youth Foundation during the campaign in 2006 and 2007 is available in the appendices of the "All Different – All Equal, Cookbook", Council of Europe, 2008. Available on request from the Directorate of Youth and Sport (youth@coe.int).

40. Desmond Mpilo Tutu is a South African cleric and activist, a well-known opponent of apartheid in South Africa and later chair of the Truth and Reconciliation Commission. For his vocal defence of human rights, campaigns for the oppressed, and the fight against Aids, homophobia, poverty and racism, he received the Nobel Peace Prize in 1984. More information at: www.tutu.org.

41. For more information on these movements and their use of non-violence see Chiclet C., "Otpor!: The Youths Who Booted Milosevic", *UNESCO Courier* (UNESCO, Paris, 2001). Available online at: www.unesco.org/courier/2001_03/uk/droits.htm and Demes P. and Forbrig J., "The Civic Campaign Pora: It's Time for Democracy in Ukraine", in Aslund A. and McFaul M. (eds), *Origins of the Ukrainian Orange Revolution* (Carnegie Endowment for International Peace, Washington, DC, 2006), pp. 85-101.

42. For a more in-depth exposé, see: http://afroamhistory.about.com.

43. For more on the Rwandan genocide in general see: http://news.bbc.co.uk/2/hi/africa/1288230.stm and on the role of radio propaganda, see: http://en.wikipedia.org/wiki/Rwandan_Genocide.

44. At the time of writing in mid-2009, media freedom in Belarus remains severely limited. The Belarusian Government controls most mass media channels, and the freedom of expression of both individuals and the media is limited. For more information on media freedoms and human rights see: https://wcd.coe.int/ViewDoc.jsp?id=1435271&Site=CommDH&BackColorInternet=FEC65B&BackColorIntranet=FEC65B&BackColorLogged=FFC679; www.freedomhouse.org/template.cfm?page=22&year=2008&country=7351; http://assembly.coe.int/main.asp?Link=/documents/adoptedtext/ta03/erec1589.htm; http://assembly.coe.int//main.asp?link=http://assembly.coe.int/documents/adoptedtext/ta04/ERES1372.htm; www.democraticbelarus.eu/.

45. See p. 48.

46. Wehr P., *Conflict Regulation* (Westview, Boulder, 1979). The original mapping guide is available online at: www.campus-adr.org/Webquest/Wehr.htm

47. For more on this, see the ABC Triangle in Chapter 3, p. 77.

48. Cornelius H. and Faire S. with Cornelius E., *Everyone Can Win: Responding to Conflict Constructively* (Simon and Schuster, New York, 2006).

49. Dante Alighieri (1265-1321) was an Italian poet whose central work, the *Divine Comedy*, is considered one of the greatest literary works composed in the Italian language and a masterpiece of world literature.

50. Convention (V) respecting the Rights and Duties of Neutral Powers and Persons in Case of War on Land, The Hague, 18 October 1907. See the full text at: www.icrc.org/ihl.nsf/FULL/200?OpenDocument.

51. Zellentin A., "Neutrality as a Twofold Principle", paper for the University of Montreal; available online at: www.creum.umontreal.ca/IMG/doc/zellentin.doc.

52. Montefiore A., *Neutrality and Impartiality* (Cambridge University Press, New York, 1975).

53. Wehr P. and Lederach J. P., "Mediating Conflict in Central America", *Journal of Peace Research*, Vol. 28, No. 1, 1991, pp. 85-98.

54. Rifkin J., Millen J. and Cobb S., "Toward a New Discourse for Mediation: A Critique of Neutrality", *Conflict Resolution Quarterly*, Vol. 9, No. 2, 1991, pp. 151-164.

55. Desmond Mpilo Tutu is a South African cleric and activist who became well known in the 1980s as an opponent of apartheid in South Africa. He chaired the Truth and Reconciliation Commission. He is a vocal defendant of human rights and campaigns for the oppressed, in the fight against Aids, homophobia, poverty and racism. He received the Nobel Peace Prize in 1984. For the quotation, see: http://thinkexist.com/quotation/if_you_are_neutral_in_situations_of_injustice-you/200264.html.

56. The co-operation solution for this exercise would be for you and the other person to simply change places. The instructions do not say you cannot move to the other person's side. The idea that this is not allowed is usually just a product of our competitive mindset. The challenge of the exercise is to think out of the box.

57. See the section on conflict escalation and de-escalation in Chapter 3, p. 80.

58. This model was developed by American psychologist Marshall Rosenberg. For more information see: www.nonviolentcommunication.com.

59. For more on active listening see: www.colorado.edu/conflict/peace/treatment/activel.htm.

60. For more on escalation and de-escalation see Chapter 3, p. 80.

61. See www.eubios.info/biodict.htm.

62. Patton B., Ury W. and Fisher R., *Getting to Yes: Negotiating Agreements Without Giving In* (Penguin Books, New York, 2004).

63. For more information on training in youth and conflict transformation, including mediation techniques, see: www.netuni.nl/tnu/moz and www.berghof-center.org/std_page.php?LANG=e&id=13.

64. For a definition of Track II diplomacy, see the glossary and this chapter, p. 115.

65. Bureau for Crisis Prevention and Recovery, United Nations Development Programme (UNDP), *Youth and Violent Conflict – Society and Development in Crisis* (UNDP, New York, 2006), p. 31.

66. Office of Conflict Management and Mitigation, USAID, *Youth and Conflict – A Toolkit for Intervention* (USAID, Washington, DC, 2004), pp. 10-12.

67. One promising new approach has been developed by the Directorate of Youth and Sport of the Council of Europe in the context of its work to promote the Charter on the Participation of Young People in Local and Regional Life. Called the RMSOS framework, it proposes that any youth policy must consider the rights, means, space, opportunities and support available to underpin the participation of young people in order to succeed, and was developed to train youth leaders and civil servants responsible for youth policy in local authorities in how to promote youth participation at the local level. For more information, see: www.coe.int/t/dg4/youth/Resources/Publications/Presentations/072_Have_your_say_en.asp.

68. Albert Einstein's contribution to Mrs Eleanor Roosevelt's television programme concerning the implications of the H-Bomb, 13 February 1950, at www.spaceandmotion.com/Albert-Einstein-Quotes.htm.

69. 1996 edition, p. 950.

70. Leary M. R. and Tangney J. P., *Handbook of Self and Identity* (Guilford Press, New York, 2003).

71. Erikson E. H., "Reflections on the Dissent of Contemporary Youth", *International Journal of Psychoanalysis*, 51, 1970, pp. 11-22.

72. Gartzke E. and Gleditsch K. S., "Identity and Conflict: Ties that Bind and Differences that Divide", University of Essex, University of California, San Diego, CSCW and PRIO, 2005.

73. An excellent example of this is Samuel P. Huntington, who wrote, "It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural", in Huntington S. P., "The Clash of Civilizations and the Remaking of World Order" (Simon and Schuster, New York, 1996).

5. Activities

5.1 Introduction

This chapter of the T-Kit is dedicated to practical ways of working on and with conflict and conflict transformation issues in youth work through non-formal educational activities. In the first part of the chapter, some basic ideas on how to work in non-formal education and youth work contexts are presented. We highlight some of the key principles for working with young people on conflict issues and facilitating the activities presented in the chapter. The second part offers an overview of the activities, an explanation of how to read and understand them and the activities themselves, including instructions on how to run them.

5.2 How to use the activities chapter of the T-Kit

5.2.1 Working with conflict and conflict transformation in the context of non-formal education with young people

Young people and youth workers who work actively with conflict on a day-to-day basis know its many facets. Yet to provide learning opportunities for other young people to reflect on and get to know the conflict and themselves better may represent a challenge. The aim of this part of our chapter on activities is to provide youth workers and leaders dealing with conflict or issues related to conflict in their daily practice with resources that will help them to deal with conflict if and when it arises in their work with young people in an explicit and constructive way through non-formal educational activities, taking into account all the discussions and explorations of conflicts that have been presented in the previous chapters of the T-Kit.

Before experimenting with the activities included in this section, we advise you to take some time to get an overview of the conceptual basics about conflict (Chapters 3 and 4) and especially to read the section about conflict intervention approaches (Chapter 4, p. 99). These contain explorations of conflict and conflict transformation issues as they relate directly to the youth-work context.

Reflecting on how these conflict issues relate to specific youth-work situations will help you a lot in deciding on which activities are most appropriate for your youth group, training or seminar. So while, in principle, this section can be used without significant prior experience, and even without reading the whole T-Kit from start to finish, the conceptual chapters are important background information to effective working with these activities.

Some of you may be concerned about how to know which method is good? In principle, there is no such thing as a "bad" method. If participants are not responding to the method in the way you imagined or as outlined in the activity description presented here, this may be for two reasons. First, the method might not be appropriate for the group or the objectives of the session. As such it will not respond to participants' learning needs and they will have difficulty engaging with it. Secondly, the method may have been poorly or incompletely facilitated, which usually makes for a situation in which participants wonder why they have to do the activity and are confused about how they should engage with it. As the facilitator, and if such a situation arises, you will have to evaluate how to deal with it. You might have to rethink the extent to which the activity was appropriate and what you can do differently.

This part of the T-Kit is designed to help you understand that learning processes are not composed of randomly run activities presented in a series, one after the other. For a successful learning process it is crucial that facilitators prepare, think through carefully and decide upon what they want to achieve. Based on this, specific activities may be selected, and ordered in a way that make sense for the achievement of the learning objectives and a balance of different methods. For instance, it makes no sense to use role-plays several times in a row within a programme of a seminar on communication tools for conflict transformation, even if the objective is for participants to be able to practise active listening in a "real situation". In the end, everyone will be tired and bored with doing the same thing. So, it is much better to think about a diversity of methods that can be used to achieve one's objective. There are always several methods to fulfil one objective.

Conflict is a delicate issue. It is often experienced by young people as a problem and is something that they are taught to avoid. But, as we have discussed at various stages in the T-Kit, we do not consider conflict as negative or positive. The approach taken to conflict by this T-Kit considers conflict to be a simple fact of life. The way we deal with conflict, however, can have positive or negative outcomes. On the positive side, it can be a catalyst for reflection, creativity and profound personal and even social change. On the negative side, it can provoke aggressive or violent reactions. Taking this into account, we believe that youth work that attempts to address issues of conflict and even to transform conflict situations must be preceded by and planned upon consideration of questions of responsibility, ethics and sensitivity.

Therefore, the following considerations need to be taken into account by the users of the activities presented in the second part of this chapter:

- using this T-Kit does not require significant experience of either youth work or conflict issues. But, this does not mean that using it does not require significant reflection. Working with conflict and conflict transformation with young people is challenging and, depending on the context, can have consequences for the young people involved. As the responsible youth worker or leader, you must ensure that the activities you run are appropriate to the circumstances, conditions and context of your group, that they take place in full security, that they are conducted in an ethical manner and that you create a safe atmosphere conducive to the full participation of participants;
- working with conflict and conflict transformation requires specific competence – knowledge and up-to-date understanding of ideas about theory and conflict situations; sensitivity and adaptability to the emotional reactions that working on conflict may raise in a group context and familiarity with a variety of facilitation techniques, among others. This means the youth worker or youth leader who wishes to work on conflict and conflict transformation must also be prepared to ask themselves questions and reconsider their own beliefs and values in relation to the specific work on conflict they want to do. These activities require critical reflection from their participants. Hence, the youth workers and leaders running them must be prepared to go through a similar process of self-examination;
- this kind of self-reflection extends to the choice of activities. You must consider the level of competence required for running the activity of your choice, and this means you need to think about how comfortable and experienced you feel in relation to it. If you have never run an activity before, but wish to do so with a group, one useful preparation step is to run it experimentally for your team or

colleagues in your organisation. This can help you to get to grips with what you might experience when running it with your group of young people;

- we began this T-Kit with context and we will end it with context: this T-Kit can provide you with guidelines for how to approach conflict and conflict transformation with young people in a non-formal educational context. It is, nevertheless, a generic resource, and it cannot replace on-the-ground experience and knowledge of real conflict situations, whatever they may be. Using this T-Kit is, therefore, an act of interpretation: you will have to decide which of the reflections and explorations in the conceptual chapters and which of the activities fit, or even more importantly, do not fit, the context you work in. This means you need to be able to bring in real examples from real situations that the young people you work with will be able to identify with: from the NGO world, from the national and local political scene, from current events important to the lives of the young people you work with.

5.2.2 Non-formal education with young people

This T-Kit, as all others in the Partnership series, has been developed on the basis of experiences in real youth-work settings. It has been inspired by the practice of non-formal education with young people. As such, it is intended to be a resource for those working in the context of non-formal educational activities with young people and is also a resource for the development of non-formal learning with young people.

According to the Youth Partnership glossary, non-formal learning is purposive but voluntary learning that takes place in a diverse range of environments and situations for which teaching/training and learning is not necessarily their sole or main activity. These environments and situations may be intermittent or transitory, and the activities or courses that take place may be staffed by professional learning facilitators (such as youth trainers) or by volunteers (such as youth leaders). The activities and courses are planned, but are most often not structured according to conventional educational rhythms or curriculum subjects. They usually address specific target groups, but rarely document or assess learning outcomes or achievements in conventionally visible ways.[1]

According to the "T-Kit on Training Essentials", training in the non-formal educational context is characterised by:

– the belief that young people should be empowered to participate fully in their communities and societies in a spirit of respect for the dignity and equality of all. This includes a commitment to the multicultural societies that exist in Europe today;

– voluntary participation;

– a learner-centred ethos – it takes into consideration the participants' needs and interests;

– participants' experience and its relation to their situation;

– an action-oriented process, with a specific focus on multipliers;

– the learning of skills, competencies and knowledge and should lead to changes of awareness, attitudes or behaviour;

– using experience or practice, emotional involvement and intellect (hand, heart and head);

– a non-vocational ethos. Nevertheless, qualities gained in youth-work training can be of value for future personal and professional development. Personal and social developments are important elements of the learning process;

– not usually determining personal achievements by assessment;

– the need to take into account the specific values and perceptions of the responsible organisation, environment and target group.[2]

It is important for those wishing to use the activities presented in this chapter to understand the educational concept and approach on the basis of which they have been developed. Non-formal education in the youth sector in Europe aims not only at creating competence and professionalism. It aims at the promotion of the core values of the youth sector: human rights, democracy, inclusion, peace and social cohesion. Young people are considered as key actors of change in relation to those core values – they have the potential to change the societies where they live by virtue of their active participation and civic engagement. Often, personal change is the prelude to civic activism and active participation. This kind of change can be the outcome of non-formal educational activities with young people.

In relation to conflict and conflict transformation, this means that by using non-formal educational approaches and principles we create learning environments where young people can safely experiment with ideas and relationships that they would usually not be able to experience without fear or judgment. It means that we try to experience conflict, understand it better, and look for its positive potential by developing specific actions. It means we try to challenge stereotypes and prejudices about ourselves, others and about enemies. And it means we look for constructive approaches for managing and transforming conflict situations in such a way as to avoid negative outcomes and to promote positive learning. Certainly, this is a challenging objective.

Finally, this form of non-formal educational work with young people can be considered closely related to others, including especially human rights education, which attempts to address inequality, injustice and violations of human rights, all of which can also be understood as negative outcomes of conflicts. Human rights education is defined as:

> ... educational programmes and activities that focus on promoting equality in human dignity, in conjunction with other programmes such as those promoting intercultural learning, participation and empowerment of minorities.[3]

Additional resources for work on conflict and conflict transformation, in the perspective of human rights education, can be found in *Compass*, the manual on human rights education, and on the human rights education portal of the Directorate of Youth and Sport of the Council of Europe.[4]

5.2.3 Conflict transformation competence – Knowledge, skills, attitudes and values

As mentioned on several occasions in this T-Kit, working with and on conflict and conflict transformation through non-formal education is a specific competence area. It requires certain knowledge, skills, attitudes and values on the part of those conducting the activities and, as it is educational work, it aims at developing knowledge, skills, attitudes and values among its participants.

To competently deal with conflict, to manage and transform it for positive personal and societal effects, young people need to understand conflict better – how it works, its manifestations, how it escalates and how it can be de-escalated, about how it impacts on societies, economies, individuals, as well as about concepts and theories that underpin approaches to dealing with it and intervening in it.

Young people need knowledge to be able to recognise conflicts, to classify them according to types in order to be able to address them in the real world. They need to

develop awareness of and familiarity with the conflicts that surround and influence them locally and/or further afield.

When it comes to skills, young people need to learn how to analyse conflicts, develop effective communication strategies, mediation and negotiation skills to be able to engage with the conflicts they encounter in a constructive manner. They also need skills for public communication and advocacy to bring conflict situations they wish to change to the attention of policy makers and the wider youth and adult public.

In relation to attitudes and values, young people working with conflict and conflict transformation need to be deeply convinced of the necessity and the possibility to redress injustice and of the need to promote peaceful, democratic and inclusive approaches to working with conflicts. These attitudes and values can be challenged and explored and re-examined. Yet, they have to be present, as they represent the basis of the commitment required from young people to stay the course of conflict transformation. For youth workers and youth leaders, this means doing one's best to create learning environments that respect and promote these values and the emergence of attitudes such as tolerance of ambiguity, empathy and the ability to critically assess one's own role in society and those of others.[5]

Conflicts, by definition, are controversial. It does not matter which kind of conflict we are talking about, they are an expression of some form of disagreement or confrontation. Often these disagreements are rooted in deep-seated beliefs and values that it is difficult to challenge without offending those concerned. Considering this, differences of opinion and position are guaranteed in the context of work on and around conflict with young people.

The key objectives, therefore, are to create conditions for:

- open discussion and exploration of all aspects of the conflict, even and especially the most sensitive, among them the values that underlie particular positions;
- an adequate level of mutual trust and respect for those involved to consider how to manage or deal with the conflict constructively;
- activities that explore practical ways in which disagreements may be overcome or used to the mutual benefit of all concerned.

Non-formal education in the youth field in Europe, whatever the approach from intercultural learning through human rights education, has always taken the approach that disagreements or differences of opinion can be used for the constructive learning of the group involved in the educational process. The purpose of non-formal educational activities is, therefore, not so much that everyone comes to an agreement in the end, but rather that everyone can live with the outcome and that everyone has learned something from the experience of participating in it. For example, one might learn not to always feel uncomfortable when disagreements are present or to feel okay with discussing one's values openly with others who feel differently.

This basic philosophy is present in the design of all the activities included in this T-Kit. This is crucial for facilitators of the activities to remember. To use this T-Kit, you need to ask yourself if you feel comfortable with and able to manage activities where disagreements and confrontations between those with differing opinions are not only present, but are even to a certain extent the point.

5.2.4 Learning by doing – A key feature of non-formal education

It is difficult to teach values and attitudes. Actually, many experienced facilitators of young people's educational activities would challenge whether it is possible, or more importantly, appropriate, to teach them. Rather, values may be explored and attitudes may be acquired through experience. Aspects of the competences required for working effectively with conflict and conflict transformation are best learned by experience, learned by doing. This involves critical thinking, deep commitment to fighting injustice, fostering co-operation, promoting respect and so on. Many of the activities in this chapter are, therefore, designed as challenging experiences that with facilitation can be learned from. They engage participants with all their active senses: feelings, reflections and actions; hearts, heads and hands.[6] Learning involves being part of an experience that one is challenged to analyse afterwards, looking at ways in which the experience relates to realities and at ways in which those realities can be changed. This approach to learning is commonly referred to as "learning by doing" or in educational jargon, as "experiential learning", because one learns using an experience that one is actively involved in. You can find out more about experiential learning and how it works in the "T-Kit on Organisational Management" (T-Kit 1, p. 20).[7]

Even if such activities are often referred to as "games", because it is enjoyable to be involved in them, and they can engage the enthusiasm of their participants, in the context of non-formal education and in particular in the T-Kits, you will find such activities referred to as "exercises", because they are intentional activities with educational objectives. Even if they are fun, they are not "just for fun".

There are advantages to working with this kind of approach. Young people enjoy these activities and feel motivated by the experiences they have during them. They feel real and meaningful, and can promote a sense of group cohesion and solidarity, because they are experienced together with others. They are also experienced as non-didactic and non-directive. Didactic and directive teaching methods are commonly among the things that young people complain about when talking about their experiences of learning in the formal education system. Such activities can also provide those who do not usually take a lead with the opportunity to get involved without having to draw significant attention to themselves, and can even the playing field between more and less dominant personalities in a group. Finally, such activities also promote self-confidence, autonomy and self-reliance, by putting their participants in the position of responsibility for what happens.

5.2.5 Facilitating non-formal learning with young people

Non-formal education activities need careful planning and facilitation. The people who do that are "facilitators" of young people's educational experiences. According to one manual for youth workers and leaders published by the Council of Europe:

> A facilitator is someone who helps people discover how much knowledge they already have, who encourages them to learn more and helps them explore their own potential.[8]

If you wish to learn more about facilitation of experiential learning with young people, the following publications of the Partnership on Youth and the Directorate of Youth and Sport of Council of Europe will be useful.

They cover learning and training styles, approaches to facilitation, tips for doing it better and other related subjects:

- *T-Kit 6 on Training Essentials*. Available for download at: http://youth-partnership.coe.int/
- *Compass – A Manual on Human Rights Education with Young People*. Available for download at: www.coe.int/Compass.
- *Manual for facilitators in non-formal education involved in preparing and delivering the programme of study sessions at the European Youth Centres* on behalf of youth organisations. Available for download at: www.coe.int/youth

5.3 Activities

5.3.1 Introduction

In this section you will find out how the different activities included in the T-Kit are organised, ideas about how to choose activities and the activities themselves. Each of the activity descriptions contains specific information on how to facilitate it. Together with the information of a more general nature provided above about how to facilitate non-formal education activities and those specifically related to conflict issues, this information should be sufficient for you to make informed choices in the planning of your training course, seminar, workshop, etc.

The different activities are organised in the following thematic order:

- activities that relate to understanding conflict;
- activities that relate to conflict mapping;
- activities that relate to co-operation solutions;
- activities that relate to methods of communication;
- activities that relate to negotiation techniques;
- activities that relate to mediation and other third-party interventions;
- activities that relate to conflict topics.

As is common with non-formal educational activities, one activity can deal with more than one theme at a time. Some of the themes addressed by the activities related to conflict topics are violence, resources, power, human rights, culture, peace and values. The organisation of these activities is clearly not accidental. As you will note, the different kinds of activities have been organised according to the different categories of conflict intervention tools presented in 4.7 (p. 127). The conflict themes listed have been dealt with in the dilemmas and in the conceptual chapters of the T-Kit.

5.3.2 Using the exercises

Choosing exercises

In this section you will find a selection of exercises that can be used for different purposes in relation to the themes of conflict and conflict transformation with young people. Some of them are more directed at training competence in specific conflict management and transformation skills. Others are more general and aim at creating

situations through which young people can experience a conflict in safe circumstances, can experiment with their personal and the group's reactions and can consider how to work with conflict in constructive ways. You need to consider what your purpose for running an activity is before deciding which one you would like to run. This is step number one in the process of choosing appropriate activities. You need to ask yourself what you want to achieve by running the activity, what you want your participants to learn and why, and what you want them to be able to do having had the experience.

Step two is to consider the level the participants you will work with are at and at the same time to consider what level you are at, in terms of facilitation experience and confidence. You need to ask yourself: What kind of activity will engage my participants' interest and motivation? What can they handle in terms of challenges without causing them to become confused or feel intimidated? And ask yourself: What level of complexity can I, as the facilitator, cope with in the preparation and running, and especially in the debriefing of the activity? Remember at this point that you are dealing with conflict, which is a delicate and sensitive issue at the best of times.

Step three is to choose an activity that fits – with the learning you want to achieve, the level of the participants and your level of confidence as a facilitator. Read the activity through carefully at least twice and try to imagine how the group may react. Think about the kind of issues they will raise in the discussion. Make sure you can get all the materials you will need to run the activity. Check that you have access to a location with enough space to run the activity, especially if the participants will be breaking up for work in several small groups.

Working with the instructions

At this point, it is important to point out that the instructions provided for each activity are only guidelines and you should use the material in the way that suits your and your participants' needs. Indeed, it is not possible to write activities that will exactly suit every situation across Europe. We expect you to adapt the activities. For example, you might take the basic idea from one activity and use a method from another. Each activity is presented in a standard format.

Key to the presentation of the exercises

Level of complexity

Levels 1 to 4 indicate the general level of competency required for participation and/or the amount of preparation involved, as well as the level of challenge for the participants and facilitator involved in the activity, in intellectual and emotional terms. In general, the two variables go together: Level 1 activities need very little preparation and demand little emotional competence from both participants and facilitator while Level 4 activities are more complex and demanding, both in terms of the preparation and emotional involvement they require.

Level 1
These are short, simple activities mostly useful as starters to get people thinking about conflict issues but without going into too much depth.

Level 2
These are simple activities designed to stimulate interest in an issue. They do not require prior knowledge conflict, conflict transformation or developed personal or

group work skills. Many of the activities at this level are designed to help people develop communication and group work skills while at the same time stimulating their interest in conflict-related issues.

Level 3
These are longer activities designed to develop deeper understanding and insights into an issue. They demand higher levels of competency in discussion or group work skills.

Level 4
These activities are longer, require good group work and discussion skills, concentration and co-operation from the participants and also take longer preparation. They are also more embracing in that they provide a wider and deeper understanding of the issues.

Themes

This section outlines the global themes that are addressed in the exercise (for example, power, culture, violence, active listening, conflict mapping, etc.).

Overview

This gives brief information about the type of activity and the issues addressed.

Group size

This indicates how many people you need in order to run the activity.

Time

This is the estimated time in minutes needed to complete the whole activity including the discussion.

Objectives

These outline the learning the exercise hopes to achieve for participants in terms of knowledge, skills, attitudes and values.

Materials

This is a list of equipment needed to run the exercise.

Preparation

This is a list of things the facilitator needs to do or prepare before starting the exercise.

Instructions

This is a list of instructions for how to run the exercise.

Debriefing and evaluation

This section includes suggested questions to help the facilitator to conduct the debriefing and to evaluate the activity.

Tips for facilitators

These include guidance notes, things to be aware of especially for the debriefing of the activity, information on possible variations in running the activity, extra background information relevant to the activity or where to find more information on the themes addressed by the exercise.

Suggestions for follow-up

These include ideas for what to do next and links to other activities that are relevant for dealing with the theme.

Ideas for action

These include suggestions for next steps to take action on the themes addressed.

Handouts

These include role cards, action pages, background reading material, discussion cards, other materials that should be given to participants in the context of the exercise, etc.

Advice for the facilitation of the exercises presented in this chapter

As explained above we use the term "facilitators" to describe the role of the people (trainers, teachers, youth workers, peer educators, volunteers in youth organisations) who prepare and run these exercises. Using this term helps us to emphasise that educational work on the themes of conflict and conflict transformation requires a democratic and participative approach. We assume that you are facilitating groups of young people, for example in a youth club, a training course, in a classroom, a youth camp or at a seminar. Many different approaches to facilitation exist. All require sensitivity to the contexts of the participants and to their special situations and needs. What follows is some specific advice for working with conflict-related issues, which can be sensitive.

Ethical considerations belong in any educational activity that works with groups of people from diverse backgrounds, origins and biographies, and these ethical considerations become more important when issues of values, identity, power, injustice and inequality are present, as is the case with conflict issues. It is important to remember that conflicts have tangible impacts on their participants and that these can come into play in the context of youth work. Sometimes seemingly innocent activities can raise deeply buried and even painful memories or experiences. Youth work is also a place where young people from conflict regions meet. Sometimes, this is deliberate, in the sense that young people from different parties to a conflict are taken out of their usual home context and are given the opportunity to meet with people from the "other side" in a neutral and safe environment. Other times, participants who come to international youth activities happen to be from countries involved in an international conflict or from countries which are experiencing or have experienced a civil war, but the activity is not about their conflict per se. One way or another, such young people come to youth work with a whole range of experiences, painful or otherwise, that can be brought out by educational activities. Facilitators need to be prepared for this eventuality.

So, there are several important issues you might wish to consider when beginning to work with issues of conflict with groups of young people and in particular when making decisions on which exercises to use in your youth-work activities.

Being involved in conflict-related educational activities might have consequences for participants

It may not be easy for all young people to get involved in conflict-related youth work, especially if it explicitly aims at reconciliation between people that are considered enemies. Figures of authority around young people (parents, teachers, community

leaders, religious leaders, etc.) who consider their position on a given conflict as "right" or "just" may not agree with members of their communities or families being involved in activities that take a different approach from the one they take to contact with people who are considered to be on the "other side".

Politics cannot be avoided

There are many ways in which conflict is politically sensitive. On one level, international conflicts and conflicts taking place within one country involve such a lot of explicit and unspoken interests. Unfortunately, real and lasting peace is not always the number one interest of all parties, because a small minority of people always benefit (or believe that they benefit) from the continuation of the conflict. People often take sides, believing in the justness of the cause of the side they are on. Conflicts of different kinds have a way of entrenching mistrust between communities. These external factors, irrelevant as they may seem for youth activities that have no explicit political aims, can play an important role in the way in which participants interact with each other. At another level, that of individual participants, politics may cause participants to feel pressurised into defending a particular position, the one expected of them from the wider society. The important thing to remember is that you cannot avoid politics – you can, however, confront it and try to work with it. This means taking the issue apart and trying to understand it, while proposing a particular ideological position on the issue. This may not win you many friends, so you also have to make sure that your organisation is behind you and that its policies are not in contradiction with the work you want to do.

Cultural background, gender and social class matter

The way in which participants react to the activities you conduct on and around conflict issues may not only be influenced by their direct experiences of conflict or the politics surrounding the conflicts they are most concerned with. Other factors play a role too, factors such as the cultural background of participants, their gender and their social class. The socialisation of participants, which is in no small part determined by the kind of cultural and social community they grow up in, and in some communities, by their gender, can make it difficult for them to discuss certain issues in public or to confront others on values and attitudes. Some participants may not feel comfortable with questioning the authority of, for example, their elders or the government. The fact that the young people you work with may come from very diverse cultural and social backgrounds, each of which may have a specific way of dealing with the issues, means that you have to consider the intercultural nature of your group in the development of your educational activities and in the choice of the exercises you propose.

Be prepared – Disclosures may take place

Youth workers and youth leaders do not always have significant prior knowledge of everyone they will work with in a group. This is particularly the case for international seminars or training courses to which participants travel for a one-off educational experience. And even when you know your group really well, you cannot always know everything about every member. What it boils down to is that you can never be sure of exactly "who is in the room". Everyone, including participants, has deeply private experiences they may not be comfortable sharing under usual circumstances. So while creating a safe space is key to getting started on discussing sensitive issues with participants, among them conflict, you have to be prepared for the fact that cre-

ating such a safe space may lead young people to "disclose" painful past experiences. When this happens, it can be difficult for all concerned – the participant disclosing, the other participants and the facilitator.

It is difficult for a facilitator to prepare in advance for dealing with such a situation in the group and disclosures can have important consequences for the group dynamics and the running of the activity. Whatever you and your team decide to do, the decision should be made in consultation with the participant who made the disclosure. This also goes for how the disclosure it is to be dealt with in the group. It should also be taken into account that disclosure in the context of youth work is not only a matter of dealing with a complicated group dynamic or an emotionally charged situation. If it concerns an international conflict, there may be diplomatic repercussions.

Table of all activities

When I am in a conflict situation …

Developed by Nadine Lyamouri-Bajja

This is a simple activity about recognising our own behaviour and the ways we deal with conflict.

Issues addressed

- conflict, behaviour and feelings in conflict

Objectives

- to reflect on one's behaviour when in a conflict situation;
- to become aware of one's feelings when facing conflict;
- to explore one's own ways of dealing with conflicts.

Level of complexity 1

Group size Any

Time 30 minutes

Materials

One booklet for each participant in which several pre-prepared sentences are printed, one per page

Preparation

Booklets for every participant

Instructions

- invite the participants to sit in pairs;
- give each participant a little booklet with the sentences they should complete. Make sure that one sentence is printed on each page.

Then read out the instructions for the participants and give them to each pair as a handout, as follows.

Instructions for participants

Read silently. Do not look ahead in the booklet, since the experience is effective only if your answers are spontaneous and unrehearsed.

This booklet contains a series of open-ended statements intended to help you discover and share your reactions to conflict and your ways of dealing with it. You will also have an opportunity to learn from your partner's responses.

These ground rules should be followed:

1. Take turns initiating the discussion. Complete each statement orally. (Do not write in the booklet.)
2. This discussion is confidential.

3. Do not skip items. Respond to each one in the order in which it appears.
4. When both you and your partner finish reading, you may turn the page and continue.
5. Once all the pairs have finished sharing, start a short general debriefing session.

Debriefing

- How did you feel during the activity?
- Were you surprised about some of your answers/the other person's answers?
- Were you aware of your way of dealing with conflict? Explain why.
- How do people deal with conflicts?
- Do you deal with conflict differently when it is with someone you know and are close to, or someone you do not know? If so, how?
- What did you learn about yourself?

Tips for facilitators

The sentences can be adapted to the context of the group. This means that if there are particular conflict issues in the group, or if the group is made up of people from a variety of backgrounds, these issues can also be discussed from the point of view of their influence on how people behave in conflict. For example, if your group consists of young men and women and gender issues are prominent in your group, you can discuss how gender may or may not influence the way individuals react or behave in conflict situations.

Depending on how much time you have available for running and debriefing the exercise, you may consider extending or reducing the number of statements in the proposed list under "Handout".

Suggestions for follow-up

Any of the activities about mediation or negotiation included in this section would be suitable to follow this activity, as they explore actual methods for dealing with conflict, in which such attitudes as those which are explored in this activity come into play in practice.

Handout

Look at these different situations and discuss them with your partner. Each of you should give an answer to each question.

1. I get angry when …
2. When I get angry, I …
3. When someone I like hurts me, I …
4. What I do to calm down is …
5. When I see people fighting, I …
6. Now I feel …
7. Conflict can be positive for me when …
8. I think that when you are openly confronted in front of other people, you …
9. When my boss gives me fewer responsibilities because I am a young person, I …
10. The time I felt best about dealing with conflict was when ...
11. When someone disagrees with me about something important or challenges me in front of others, I usually ...
12. When I think of negotiating, I ...
13. The most important outcome of conflict is ...
14. I usually react to negative criticism by ...
15. When I confront someone I care about, I ...
16. I feel most vulnerable during a conflict when ...
17. When someone avoids conflict with me, I ...
18. My greatest strength in handling conflict is ...
19. When things are not going well, I tend to ...
20. I imagine that you handle most conflict by ...

Check out your prediction with your partner.

21. I will sometimes avoid unpleasant situations by (explain ...)
22. My greatest weakness in handling conflict is ...
23. By next year, I would like to be able to handle conflict better by improving my ability to ...

How close am I to conflict?

Developed by Nadine Lyamouri-Bajja

This is a simple exercise which helps participants to think about how they face conflicts and deal with them. It uses visualisation and can be a good starter exercise to warm the participants up to the issue of conflict.

Issues addressed

- conflict in everyday life;
- approaches to conflict;
- positioning oneself in relation to conflict.

Objectives

- to position oneself in relation to conflict;
- to reflect on the conflicts present in participants' lives.

Level of complexity 1

Materials

Flip chart and markers

Group size Any

Preparation

None

Instructions

1. Place yourself (that is, you, the facilitator) in the middle of the room.
2. Explain to participants that you represent conflict.
3. Ask the participants to think about how they relate to conflict and then to position themselves in relation to you (representing the conflict), based on how they generally deal with conflicts. You can ask them to think about how they react: do they approach it, do they run away, do they face it or ignore it, and so on.
4. The positioning should be conducted in silence.
5. Once everyone is positioned in silence, ask participants to look at each other and to think about what the various positions mean.
6. Ask participants to relax, leave their positions and make a circle around you (the facilitator) again.
7. Now, ask participants to think about how they feel when a conflict has been resolved or transformed and to take up a new and different position, this time considering how they react.
8. Then ask everyone to make a mental picture of what they have seen (that is, both sets of positions) and to sit on the floor in a circle.

Time 15-20 minutes

Debriefing

Sit together and discuss different approaches to conflict that participants have and what it means in their everyday life.

You may want to summarise the discussion on flip chart paper.

- How did you feel doing this exercise?
- What did you notice about the positions of the others in the first round? Did anything surprise you?
- And in the second round? What was noteworthy?
- What kinds of approaches to conflicts were you able to observe, based on the different positions taken in both rounds?
- Does this reflect anything about how you, or others you know, react in everyday life to conflicts you encounter?
- What did you learn from this exercise?
- What did you discover about yourself and the approaches you use in a conflict situation?

Tips for facilitators

This exercise is not sophisticated but it is effective because it makes participants realise whether they feel comfortable when dealing with conflict. You notice this during the positioning part of the exercise by whether they maintain eye contact with you (the facilitator, who represents conflict), by their body language, which can be aggressive, passive, or neutral, and by the difference between the positions they take in the two rounds. It can be interesting, in the context of the debriefing, to focus some discussion on body language and how this plays a role in the development of conflict. You can also, as the facilitator, contribute and push the discussion forward by mentioning how you feel when the others position themselves in relation to you. As we mentioned above, this exercise is a good starter, but it can also be useful as a closer in the context of a longer course or workshop (between three and seven days, for example) because you can run it a second time and compare the results. This allows participants to understand how their perceptions of conflict have been transformed or changed as a result of what they have learnt during the course/workshop.

Suggestions for follow-up

This exercise can be followed by any of the conflict-mapping or communication exercises.

Going beyond fear

Adapted by Nina Genneby and Ditta Dolejšiová from exercises published by PeaceQuest Sweden (www.peacequest.se)

This method is helpful for focusing attention on the needs in a conflict. Often it is not the needs which are discussed, but rather what happened. This conflict-mapping method helps us to clarify our own needs and fears in a conflict situation as well as those of our conflict partner. When this is done, it is easier to find adequate solutions to the conflict. Conflict and confusion often come together. The method focuses on analysis of the reasons for the conflict, and bridges the gap between emotions and practical issues.

The only way to find out the needs and fears of our conflict partner is to ask them. By starting to think like this we are already one step closer to empathy – and one step further away from demonising our conflict partner. Speaking out about our own fears and needs and making them more specific, and even demystifying them, helps us to free ourselves from preconceived positions.

Level of complexity 2

Group size 4-24 (or any group divisible by four)

Time 60-90 minutes

Issues addressed

- fears, needs, perceptions and misperceptions in a conflict;
- conflict mapping and conflict analysis;
- trust-building.

Objectives

- to identify needs and fears in a conflict;
- to focus the attention on needs, not actions in a conflict;
- to practise how to use the tool of conflict mapping.

Materials

Pens and handouts with the chart

Preparation

Think of several conflict situations that you may suggest to participants to focus on, based on the kinds of conflict issues or the types of conflict you usually have to deal with when working with young people or that you specifically want to address in this course.

Instructions

1. Divide the participants into groups of four.
2. Introduce the tool with which you will ask the participants to map their conflict, and distribute to each group the handouts with the visualisation of the conflict map on it. Each group will need two copies.

3. Give each of them a clear conflict situation to discuss, for instance:

Group 1	**Group 2**
A mother is angry with her daughter because she wants to go to study abroad and the family is not able to afford the fees for the expensive art school she has chosen in Paris.	Two youth leaders are fighting over the priorities of their organisation. One thinks it should be activities with the members of the organisation; the other is persuaded there should be activities with other youth organisations.

4. In each group of four, there will be one pair that represents each side of the conflict. (In Scenario 1 this means two people will represent the mother, and two people will represent the daughter.)
5. Each pair, representing each side of the conflict, should work together to draw a conflict map and fill in the needs and fears of each party.
6. Each pair should list the analysed needs and fears to find out which ones are the most important. Often it is found that the issue that we first thought about is not the actual issue that we needed the most.
7. The pairs should then compare their conflict maps and discuss the different perspectives of their and the other side of the conflict's situation.
8. Ask the group to prepare a visual presentation of their common map on a large flip chart. This will be presented to the other participants.
9. Ask the group to present their maps in front of the other groups of participants.
10. Ask if the participants can see any solution to the problem. When a solution is suggested, the need that has been fulfilled and the fear that has been avoided on their map should be crossed out.

Debriefing

- What has surprised you in this exercise? In what ways was it difficult/easy?
- What fears were the most present in the different conflict situations?
- What needs were the most difficult ones to address?
- What kinds of things prevented you from fully understanding the perspective of the other side of the conflict you dealt with? What obstacles did you encounter in the analysis?
- Do you consider this a useful tool for analysing or mapping a conflict? If so, why? If not, why not?
- What kinds of parallels can you find in relation to conflicts you are personally involved with?
- What would make this kind of analysis difficult/impossible? How could you deal with this?
- What are the necessary preconditions in a conflict situation for being able to use this analysis tool and understand the needs and fears?

- When are these preconditions not met?
- How can you, as a youth worker/youth leader/active citizen, contribute to creating preconditions for conflict analysis to be possible?

Tips for facilitators

By including the different views of the parties and by respecting the needs and fears of everyone, this exercise helps to establish the conflict as a common problem that demands a common solution. The first and crucial step towards co-operation can be taken if the parties succeed in doing this together. It is important, therefore, to keep this in mind and to explain from the outset that this is also the reason for conducting such a conflict-mapping exercise.

It may be suitable to choose conflicts that participants are familiar with and can identify with easily, yet the facilitator should be careful in opening up issues that are beyond his or her competence. Whichever conflict situations you choose to address using this exercise, they should be well chosen in relation to the nature of your group, the conflicts they may be experiencing now or have experienced in the past, and their level of emotional distance to those conflicts. If your group is an active part of a particular conflict (for example, an ongoing conflict between two states), it may not be advisable to choose to deal with that particular one, but rather to choose one which demonstrates similar characteristics but which will not open up insecurities and emotions in the participants that will make it difficult for you to bring this exercise to a conclusion. You have to remember that the idea is for the participants to learn how to map their needs and fears rather than to focus on trying to unwind what happened in their conflict.

It may be useful to do some trust-building exercises before running this one, so that participants are ready to engage with this exercise on an emotional level and to go beyond the obvious in the analysis. There are many resources about how to do trust-building activities with young people online. You can consult some relevant ones at the following websites: www.ehow.com/way_5241509_trustbuilding-activities-youth.html and www.outdoored.com/Community/wikis/teambuilding/introduction-to-trust-building-activities.aspx.

In addition, you may want to simulate this exercise with your team to see how deep and how far you can go in your analysis before trying it with participants.

Suggestions for follow-up

Once this exercise is completed, the chart can be used as a basis to brainstorm how to reach co-operative (win-win) solutions. Any of the exercises on this issue may be relevant in order to strengthen the feeling among participants that co-operation is possible, and to explore the ways of reaching it.

Ideas for action

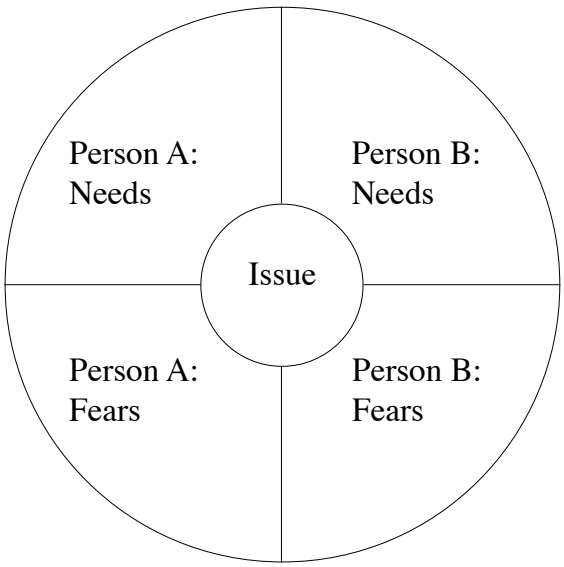
This activity is usually done on the basis of a hypothetical conflict that does not directly affect the participants, and the results can be considered relatively personal or individual. You can suggest to your group that they consider using this tool to map the needs and fears of a real conflict that their community/ies are experiencing.

(When we refer to community, this can mean their wider circle of peers or a cultural, religious, national or local community where they live, for example.) With your facilitation, they could develop a small-scale research project involving the development of a questionnaire, survey or interview series with relevant people. Using the results gathered about the needs and fears involved in the conflict, they could develop their own strategy for intervention and try to negotiate its implementation with relevant community leaders and stakeholders. Remember, however, that there is the issue of trust to be considered: if the young people you are working with are actors of the conflict they wish to research, it may be difficult for them and their conflict counterpart to discuss the fears and needs openly and honestly.

Handout

To use this simple chart to analyse complex conflict situations can seem counterproductive. However, the attempt to understand a conflict with no other help than a few simple categories can be the most powerful tool for showing how complex the conflict is. Many conflicts arise from several different questions, not just one. To agree on a mutual way of presenting a problem could be a way of finding a solution.

The chart is a tool to find the needs and fears in a conflict. At this stage the focus should not be on finding solutions.



Conflict analysis

Developed by Yael Ohana

This activity aims at the development of conflict analysis skills among participants, as a prerequisite for any intervention in conflict situations, using a general social conflict, well-known international conflict or any other macro-level conflict of concern to the participants.

Issues addressed

- underlying needs, positions and attitudes in a conflict;
- behaviours and contradictions in a conflict;
- roots of a conflict;
- escalation and de-escalation of a conflict.

Objectives

- to help participants understand the importance of conflict analysis for effective conflict management;
- to raise awareness amongst participants of the relationship between conflict analysis and the identification of practical and effective approaches to conflict intervention;
- to develop conflict analysis skills amongst the participants as a basis for planning conflict interventions.

Level of complexity 4

Group size Minimum 5-7 members; can be run with several groups of 5-7, but allow more time for feedback, reporting and debriefing

Time 3 hours

Materials

Large pieces of paper, coloured pens and a flip chart

Preparation

Choose a general social conflict "case" that you know will interest your participants. You can use cases you read about in the media, or something you know from previous work with these participants that is of particular concern to them. This case might treat the situation and demands of a mistreated group or minority (for example, disabled people demanding the creation of accessible public transport from the government, an environmental association protesting at the reopening of a nuclear power plant, or an organisation moving to introduce confessional education in secular public schools). Prepare a one-page description of this conflict case. You could also choose newspaper articles that describe in detail the case in question.

Instructions

1. Ask the participants to divide into small working groups (between five and seven members each). Distribute a copy of the case to all participants. Give them time to read it together and understand the main issues of the case.

2. Tell participants that their role is to "get to the bottom" of the problem that has caused the conflict described by the case. In order to do this, they have a number of tools at their disposal: conflict-mapping and analysis tools.
3. Briefly present at least three of the conflict-analysis and mapping tools using the information presented in Chapters 3 and 4:
   - ABC Triangle;
   - Iceberg;
   - Tree of Conflict;
   - Staircase Model;
   - etc.

Provide the participants with these models in the form of a handout so that they can refer to them during the process of mapping.

4. Put the participants to work. Explain that they are first going to use the models presented to make an analysis of the conflict, that is, to map it. Tell them that each group will use a different conflict-analysis model to analyse the situation and refer them to the handout. Secondly, and on the basis of their analysis, they are going to develop a strategy that they think will lead to the peaceful and effective management of the conflict, in other words, a strategy for intervention. Thirdly, they will be asked to make a short presentation of their analysis of the conflict along with their strategy. This, and the others prepared by the other groups, will be compared and discussed in the debriefing.

Participants should try to provide an overview of the following information about the conflict in their presentation:

- the claims or needs of the aggrieved party; the legal basis, if any, on which the aggrieved party can make their claim (human rights, laws of the country where the case takes place, etc.);
- people or institutions that support the claims of the aggrieved party;
- people or institutions that do not support the claims of the aggrieved party;
- international instruments which regulate good practice on this kind of issue.

Debriefing

- How did you find this exercise? Why was it difficult/easy?
- What presented the main challenge to you personally?
- What presented the main challenge to you as a group?
- Which issues appeared as the most important in your analysis?
- Which issues influenced the development of your strategy the most?
- In what ways are your analysis and your strategy interrelated?
- In what ways does your strategy correspond to the identified needs?
- Are you surprised about the results of your analysis? What did you find out? What did you not expect?

You may continue the debriefing by asking the following questions:

- How can this process be applied in your everyday life?
- How can you make sure that your action is based on analysis?
- How can you ensure that your strategy is in line with your analysis?
- What are the main lessons learnt for you, based on this exercise?

Tips for facilitators

Not all the participants may know what the "aggrieved party" means. You may need to explain that an aggrieved party refers to a party in conflict which suffered, was maltreated or is simply offended. In legal terms, this means that a party was treated unjustly, as by denial or violation of its legal rights.

As the facilitator, you have to make sure that the case you choose and its description contain enough information for the participants to be able to present something about each of these things during the presentation.

The presentation of the strategy should include information about:

- the goal of the strategy for intervention;
- the different steps involved in the strategy;
- the different compromises that the different parties involved in the conflict will have to make for the strategy to work;
- why they think this strategy can satisfy the claims or needs involved in the case.

If you wish to address major issues of peace and justice, such as human rights, reconciliation processes, intractable conflicts, and so on, this exercise will help to create distance from the "hot issues" so that participants can reflect on them in a more "analytical" or "objective" way. For participants who are not actors of the conflict case used, this can be a good exercise for simply understanding a conflict they are concerned with better.

Suggestions for follow-up

Once participants have understood the necessity of conflict analysis, before moving to intervention you might continue with an exercise on co-operative solutions or the different intervention techniques, such as mediation or negotiation.

Ideas for action

You could suggest that participants create a similar kind of conflict analysis in relation to the issues that they are dealing with in their youth-work context. Based on this they can have a better overview of the needs for the strategy that they are implementing. It is important to highlight that every time some achievement has been made, or when the situation changes, it is necessary to review and update the conflict analysis and therefore also the strategy for intervention.

What are you trying to change?

Developed by Nina Genneby and Yael Ohana

This activity looks at different peace initiatives that have been recently undertaken and which have been prominent in the media. Using case studies, participants develop their understanding of the conflict that triggered the initiative.

Issues addressed

- change, specific cases of conflict intervention;
- practical responses to conflict;
- roots of a conflict;
- strategies of different organisations for dealing with conflict.

Objectives

- to understand the ways in which collective action of young people can address conflict;
- to discuss and understand the kinds of interventions which can be done;
- to analyse a conflict intervention using the ABC Triangle described in Chapter 3.

Level of complexity 2

Group size Any

Time 90 minutes

Materials

Case studies, flip charts

Preparation

You may want to elaborate the offered short case studies a little further by researching them online and adding some relevant interesting and updated information. You can then revise the handouts included in this exercise.

For this discussion recent examples, and examples close to the reality of the participants, should be used.

Instructions

1. Divide the participants into groups of five people. Ask them to identify the conflict situation they would like to work with. Alternatively, offer them one of the handouts with case studies.
2. Give them 30 minutes to analyse the case and to respond to the questions described on the handout. If they decide to work on their own conflict, you may need to prepare specific questions for them separately.
3. Ask them to prepare a presentation on a flip chart, highlighting the main points.
4. Ask them to present the outcomes of their findings in front of the whole group (3 minutes for each group).

Debriefing

- To what extent did you find the ABC Triangle useful in understanding the different actions better?
- What are your principal observations?
- How can collective action contribute to change by addressing the conflict issues?
- To what extent is that feasible and realistic? What kinds of specific actions are more tangible? Which are not?
- Try to think of three items necessary for a collective action to have an impact at one of the different levels.

Tips for facilitators

In the case where your group or the participants of your activity are working with specific conflict issues, for example, specific violations of human rights, you may wish to use totally different case studies from those offered. In this case, you will have to make sure that they contain enough information about the conflict and the strategy used to deal with it, and that the participants can make a plausible analysis.

The participants may also be asked to come up with their own peace initiatives or to evaluate the projects they are doing, instead of using case studies as the basis for the activity.

Suggestions for follow-up

This exercise may be followed up by looking at values underlying the collective action, such as in the exercise on the "Two world views", or by analysing the interventions in relation to violence, as can be seen in the "Youth work as a response to violence" exercise in the section on conflict themes in this chapter.

Ideas for action

You may stimulate participants to explore other existing actions and initiatives that have a considerable impact by addressing issues relevant to young people in the conflict contexts. Amongst them, you may refer to: War Child (www.warchild.nl), UNOY (www.unoy.org), YAP (www.yap.org), and so on.

Handout 1

Case 1: Red Shirt for Burma campaign

The Red Shirt for Burma campaign was launched to show solidarity with the Burmese monks who had been beaten by the Burmese police during their peaceful protests against the regime in 2007. Its purpose was to express solidarity on a large scale and show that the people across the world care. The campaign message "Wear a red shirt on Friday September 28th" was spread worldwide using e-mail, Internet forums such as MySpace, Facebook, YouTube and various blogs.

Global Voices

http://globalvoicesonline.org/2007/09/28/china-bloggers-side-with-burmese-monks/

Facebook

www.facebook.com/home.php#/group.php?sid=28810eb1120fb44e4d9e07d1bd603896&gid=18262859152&ref=search

"The only thing necessary for the triumph of evil is for good men to do nothing."[9]

Edmund Burke

Questions to reflect on:

Where does this action fit, in relation to the model above? To what extent does it deal with the behaviour of the top level during the conflict? To what extent is change in the behaviour of the leadership in Burma possible through support to the middle level (in this case, Burmese monks)? What effect does this have on the attitudes of the grass-roots level? Do you think this campaign addresses the conflict issue? Why? Why not?

Case 2: Indymedia.org

The Independent Media Center is a collective of independent media organisations and hundreds of journalists offering grass-roots, non-corporate coverage to current events. The organisation was established by various independent and alternative media organisations and activists in 1999 for the purpose of providing grass-roots coverage of the World Trade Organization (WTO) protests in Seattle.

It provides up-to-the-minute reports, photos, audio and video footage via its website.

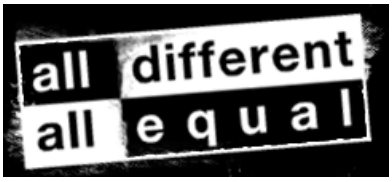
Its website reaches more than 2 million people, and was featured on America Online, Yahoo, CNN, BBC Online, and numerous other sites. Through a decentralised and autonomous network, hundreds of media activists set up independent media centres in London, Canada, Mexico City, Prague, Belgium, France and Italy.

www.indymedia.org/pt/index.shtml

Questions to reflect on:

Where does this organisation fit, in relation to the model above? To what extent does this organisation aim at changing the attitudes, the behaviour or the contradictions? Do you think that this is an effective way of addressing conflicts?

Case 3: All Different – All Equal campaign



All Different – All Equal is a campaign for diversity, human rights and participation, organised by the Council of Europe in partnership with the European Commission and the European Youth Forum. Its purpose is to encourage and enable young people to participate in building peaceful societies based on human rights, diversity and inclusion, in a spirit of respect, tolerance and mutual understanding.

A first campaign, run in 1995, aimed at furthering the fight against racism, anti-Semitism, xenophobia and intolerance. The second campaign, with the same slogan and logo, was launched between June 2006 and September 2007 to emphasise the positive dimension of the values expressed by the idea of All Different – All Equal.

The campaign focused mainly on young people living in Europe between the ages of 12 and 30, as well as civil society organisations, youth organisations and initiatives, and schools. Its main partners are the Council of Europe, national campaign committees, the European Commission and the European Youth Forum.

Questions to reflect on:

Which part(s) of the triangle does the campaign aim at changing? What level does the campaign aim for? To what extent can this kind of campaign address the different stages – pre-conflict, during-conflict and post-conflict? What are the core conflict issues that this campaign seeks to address?

Juice or cake?

Adapted by Yael Ohana from a similar exercise published by PeaceQuest in Sweden (www.peacequest.se) with reference to another similar exercise published in Compasito *(Council of Europe, Directorate of Youth and Sport,* Compasito: Manual on Human Rights Education for Children*, Council of Europe Publishing, Strasbourg, 2007, available online at: www.coe.int/compass), entitled "The Battle for the Orange".*

This activity aims at developing a greater understanding of co-operation solutions through a practical role-play activity. The exercise focuses on different approaches to dealing with conflict, which you can find in Chapter 4.

Level of complexity 3

Issues addressed

- conflict management;
- win-win solutions;
- co-operation.

Objectives

- to encourage participants to think about their approach to conflicts;
- to get participants to reflect on how they deal with conflicts in reality;
- to challenge the participants to work on win-win solutions to conflicts;
- to practise approaches that lead to win-win solutions.

Group size 5-30

Materials

Flip chart and pens for the facilitator

Time 2 hours

Preparation

- make a line to divide the room into two using masking tape;
- the line can be imaginary, if relevant materials are not available.

Instructions

1. Introduce the purpose and objectives of the exercise and the fact that the exercise relies on role-play that will be conducted in pairs.
2. Ask the participants to form pairs. If possible, they should find someone in the group they do not know very well. Explain that one member of each pair will role-play the representative of a juice factory and the other will role-play the representative of a cookie factory. Together they will be expected to find a co-operation solution to their common problem, which will be explained in the next step of the instructions. Ask participants to sit down together. If it helps them to remember the story, they should take notes during the story telling.
3. Ask two pairs (that is, four people) to act as general observers.

4. Tell the story in the story box below.

> Imagine a cold and crisp early morning in a remote village. The village is very small, consisting only of a few houses and two big factories. One of the factories produces orange juice and the other orange cakes. Every morning at 6 a.m. a big truck filled with oranges stops at the crossroads between the two factories, and a shipment that consists of 6 tonnes of oranges is off-loaded. On this particular morning, however, something has happened and the shipment is only half as big as usual. Only 3 tonnes of oranges have been delivered. When the workers from both factories come out to pick up the oranges they need for the day, they find that there are only enough oranges for one of the factories.

You may want to repeat the story a second time to make sure everyone understands all aspects of it.

5. Now ask the pairs to find a place where they can work quietly together and to find a co-operation solution to the problem outlined in the story. Give each pair at least 15 minutes to work on their co-operation solution. Each group should write down their co-operation solution on a piece of paper and discuss and note down several justifications for why this is indeed a co-operation solution.

Debriefing

1. First of all, ask the participants to share their experience of the exercise:
   - What was it like to look for a co-operation solution?
   - Was it different from the usual resolution approaches you might use? If so, how?
   - Did you get what you wanted out of the discussion?
   - Did anyone not get what they wanted out of the discussion?
   - What was your goal?
   - Were you able to communicate your goal, and what you wanted to get out of the discussion, effectively to the other member of your pair?
   - Do you think the other member of your pair understood you?
   - Was it difficult to find a co-operation solution?
   - If so, what made it difficult?
   - Are you satisfied with the outcome?
   - Do you feel your needs have been satisfied by the solution you have reached with your partner?
   - Have the needs of your partner been satisfied, in your opinion?
2. Ask the observers to bring in their observations on the way in which the teams worked together and communicated.
   - How did the pairs work together?
   - Did it seem co-operative to you?
   - What was their communication like?
   - What did the discussion focus on?
   - How did they reach their co-operation solution?

3. Then ask each pair to present their co-operation solution. Each pair should describe why they think their solution is a co-operation solution. The facilitator should note down all the different solutions proposed on a flip chart.
4. Move on to discuss the nature of co-operation solutions and how they can be reached:
   - Considering the co-operation solutions presented, what do you think are the main features/characteristics of co-operation solutions?
   - What did you do to get to this solution? What did it require of each member of the pair (attitudes, communication, etc.)?
   - What other techniques can be used to reach co-operation solutions?
5. Close the debriefing by relating co-operation solutions to real-life conflict situations:
   - Can you think of a real-life conflict situation that you experienced or witnessed that could have been appropriately managed using a co-operation solution?
   - What approaches or techniques might have helped in managing that conflict?
   - What might make it difficult to find a co-operation solution in the case of the conflict you describe?
   - What can you do in your everyday life to promote co-operation solutions to conflicts you experience?
6. Evaluate the exercise briefly by asking for a round of impressions about what has been learnt, and how it can be used in the everyday youth-work contexts that the participants are involved in.

Suggestions for follow-up

- Continue with a session developing the different approaches to conflicts (see Chapter 4).
- Develop ideas about how to deal with conflict within groups.
- Try to find co-operation solutions for contemporary conflicts.

Ideas for action

You may want to use this technique in your youth group working on a real conflict dilemma affecting the different parties in your organisation/community.

Force the circle!

All Different – All Equal, Education Pack: Ideas, Resources, Methods and Activities for Informal Intercultural Education with Young People and Adults *(Council of Europe Publishing, Strasbourg, 2nd edition: revised and updated, 2004). Available online at: www.coe.int/compass*

This is a physical activity that helps participants to understand feelings of inclusion and exclusion. It tries to demonstrate, through discussion, how exclusion and inclusion can become causes of conflict in contemporary societies.

Level of complexity 2

Issues addressed

- majority/minority relationships;
- inclusion/exclusion, insider/outsider relationships;
- the social and political mechanisms that divide societies and that can cause social conflicts.

Objectives

- to experience being part of a majority group and being in the minority;
- to analyse the strategies we use to be accepted in society;
- to be aware of when we like to be part of the majority and when we like to be apart, or in the minority.

Group size 6-8 people per circle

Materials

Paper and pens for the observers; watch or timer

Time 40 minutes

Preparation

Find a sufficiently large empty space for the number of participants in your group to form several circles of between six and eight people.

Instructions

1. Divide the group into subgroups of between six and eight people.
2. Ask each group to choose one person to be the "observer" and a second to be the "outsider".
3. Tell the other members of the group to stand shoulder to shoulder to form as tight a circle as possible so as not to leave any space between them.
4. Explain that the "outsider" must try to get into the circle while those who form the circle must try to keep them out.
5. Tell the observer to make notes on the strategies used both by the "outsider" and those in the circle, and also to act as timekeeper.

After two or three minutes, and regardless of whether they managed to enter the circle or not, the "outsider" joins the circle and another member has a turn.

The activity is over once all the members of the group who wish to do so have tried to "force the circle".

Debriefing

Bring everyone together to discuss what happened, and how they felt.

Start by asking the players:

- How did you feel when you were part of the circle?
- How did you feel when you were the "outsider"?
- Do those who succeeded in "forcing the circle" feel differently from those who did not manage it?

Ask the observers:

- What strategies did the "outsider" use?
- What strategies did the people in the circle use to prevent the others from getting in?
- What role did the feelings of aggression play during the game?

Then ask everybody:

- In real-life situations, when do you like to feel an "outsider" or a minority, and when do you appreciate feeling part of the group or the majority?
- In a conflict situation, which is perceived as the strongest group? Which is perceived as the weakest?
- In society, the circle may represent privileges, money, power, work or housing. What strategies do outsiders use to gain access to these resources?
- How do the insiders preserve their status?
- In what ways do these relationships shift in conflict? Do they remain the same? Are they reinforced? Are they weakened?
- In what ways do the alliances change?

Tips for facilitators

NB: This activity is energetic and involves running around and touching. Development of some basic trust prior to this exercise is very important. It is not suitable for groups involving young people with impaired mobility. If you have a mixed-sex group, which involves young people who observe strict religious principles or participants coming from different parties to a conflict, it is important to check if everyone feels comfortable with being involved.

It is helpful if you give specific instructions to the observers, such as to take note of:

- what the people in the circle say among themselves or to the outsider;
- what the members of the circle do in order not to let the outsider in;
- what the outsider says;
- what the outsider does.

This activity requires a lot of energy from everybody playing it. In principle, unless the relations within the group are poor, there should be no aggression, but you may want to highlight this point explicitly.

Before starting the evaluation, it is recommended first of all to let the group comment informally on what has happened before starting the structured evaluation.

Suggestions for follow-up/variations on the exercises

If there are enough people to play with several circles you can, at the very beginning, ask each group to give themselves a name. This will reinforce the feeling of group identity. You can then play so that the outsider always comes from a different group. At the end of each round, the "outsider" should return to their original group whether or not they "force the circle". This may also stress the feeling of loneliness when being the "outsider".

Suggest that the participants say how they could be more aware of their own behaviour and when they may, without wanting to, exclude others from the "group". For example, are there representatives from all sections of the local community involved in local groups, clubs, societies or organisations? Could they join if they wanted to? What stops them? What would encourage them to join? Decide what action you could take to ensure the opportunity to participate is open to everyone.

Having looked at the mechanisms of exclusion and questioned the basis on which we exclude people who are different, you might like to try the activity "Make a choice" to strengthen the group feeling and to explore the characteristics which we share as human beings, or to look at "Recognising differences" to explore how each one of us is a mixture of characteristics which we share with some people but not with all, and to celebrate the difference.

Keeping people out of the "circle", for instance exclusion from school through bullying, from having access to certain resources, or from social clubs through discriminatory rules, are all expressions of violence. You may like to consider these, and other unfair practices, and seek solutions to the problems with the help of the activity, "Scramble for wealth".

It is often easier to think of examples of discrimination that exclude people who stand on the outside of circles, circles that represent schools, jobs or social clubs, for example. However, there are also real-life situations when people in the circle wish to escape, for example, women trapped in a family circle. If the group wishes to explore such issues they may like to do the activity, "Violence in my life". The activity is based on discussing violence against women.

Spectrum of interventions

Source: Hulley C., Youth Peace Building Training – Sudan, Trainers Manual: A Toolkit for Training Young Peace Builders *(Centre for the Study of Violence and Reconciliation (CSVR) and International Rescue Committee (IRC), South Africa, 2007). Available online at: www.eldis.org/go/topics/resource-guides/children-and-young-people/children-and-conflict/post-conflict-reconstruction&id=32712&type=Document*

This exercise helps participants to become familiar with the different intervention mechanisms.

Level of complexity 3

Issues addressed

- conflict interventions;
- reconciliation.

Objectives

- to encourage the participants to engage with the different intervention mechanisms;
- to improve their understanding of the mechanism of reconciliation.

Group size Minimum 6, maximum 30

Materials

Preparation of 16 cards per group (eight with the terms, eight with the definitions); at least two sets are necessary. Copies of handouts on the spectrum of conflict-handling mechanisms and intervention techniques may be necessary.

Time 1 hour

Preparation

Prepare the cards and the handouts for distribution to the participants.

Instructions

1. Divide the participants into two groups. Each group is given 16 cards (eight terms, eight definitions).
2. Ask each group to match the terms with the correct definition. The facilitator should help groups to understand the meaning of the definitions if necessary.
3. Once this task is completed, ask participants in each group to order both types of cards (that is, the definitions and the terms that match them) in a sequence that begins at the top with the maximum level of intervention and runs down the list to the minimum level of intervention. Invite participants to walk around and look at the different lists of cards placed by the other groups.
4. Then ask the groups to find one other group with whom to share and give feedback about how they matched the terms with definitions and how they ordered their sequence.

Debriefing (40 minutes)

- How did you find this exercise? What was difficult/easy?
- How did you work in the group? Did everyone participate equally? How?
- Who took the leadership?
- What have you learnt as a result of this exercise?
- What interventions from the list did you use, if any?
- How did this exercise help you to reflect on the way you are acting?
- What interventions are you most likely to use in your daily practice now?
- What intervention mechanisms would you prefer not to have to use?

Tips for facilitators

You should prepare the cards and the handouts before the session. You may need to clarify that one term does not necessarily lead to another. This exercise is to represent the spectrum or different ways in which people respond to conflict, and clarify the levels of mutual participation.

Suggestions for follow-up

This exercise may be followed by other co-operative solution exercises or eventually any of the mediation or negotiation exercises.

Ideas for action

Based on this exercise you may review your intervention strategy by clearly identifying when a certain intervention is most suitable in relation to your conflict context. You may want to represent this in a chart/poster.

Handout

Adjudication	Decision making is at a higher level, by international tribunal or courts. Participation, though higher than in the use of force, is minimised by decisions being made by a third party. Conflict management and regulation come to the fore and expensive mechanisms are put in place to ensure security, for example, peacekeeping forces.
Arbitration	A third party is involved in the effort towards resolution. Both parties have a say in who will make the final decision about the solution that will be applied, and it may be that the law is invoked as the final basis for decision making. The third-party facilitating also has the power to impose a solution on the parties. Although the parties may or may not abide by the outcome, there is a high level of participation.
Conciliation	A third party acts as a "go-between" for parties, usually in a meeting.
Facilitation	An impartial third party helps to improve communication between parties, usually in a meeting.
Force	A process by which peace is imposed by an external military agent. The level of participation of the conflict parties is low and the root causes are often suppressed or diffused.
Mediation	Process by which a third party, known as a mediator, facilitates the resolution of a conflict, without having the power to impose a solution on the parties. The role of the person intervening is to make it easier to come up with solutions that are workable for everyone.
Negotiation	An attempt to reach a solution that meets the interests of all involved parties through discussions between by the parties themselves. Negotiation involves a very high level of mutual participation, with all parties involved and collectively looking for a solution to problems. Political bargaining may entail coercion to impose decisions made, but each party has room to manoeuvre.
Reconciliation	A process that involves restructuring the relationships between the conflict parties in order to restore peaceful relations between the parties in a conflict. Those involved go beyond the resolution towards a closer examination of relationships, perceptions, attitudes, hostilities and hate, to attempt to change them to harmony and solidarity.

I can't hear you! Are you listening?

Source: International Peace Research Association (IPRA) in collaboration with UNESCO, Handbook Resource and Teaching Material in Conflict Resolution, Education for Human Rights, Peace and Democracy *(IPRA and UNESCO, 1970). Information available online at: http://portal.unesco.org.*

Active listening is a prerequisite skill for dealing with conflict and fostering group co-operation. Conflicts have often escalated and resulted in negative consequences because the parties involved do not consider, value, respect, or attempt to understand and listen to each other's points of view. This exercise helps participants to understand the difference between listening and hearing, and to become sensitive to the role of communication in conflict transformation.

Level of complexity 2

Issues addressed

- active listening;
- conflict.

Objectives

- to enable participants to learn how to listen to others;
- to understand better the feelings of other people and be able to communicate well with them, thus avoiding misunderstandings and false judgments which may hinder a peaceful relationship.

Group size Minimum 3 people or a group divisible by 3

Time 60 minutes depending on the size of the group

Materials

An adequate sized room for your group (or an open space), sheets of paper, pencils, blackboard, chalk.

Preparation

This exercise may work better if participants are not told specifically that it is about active listening skills, but rather about communication skills in general.

Instructions

Effective listening requires first of all an attitude of respect for the speaker and a willingness to understand him or her and the message being transmitted. This involves concentration on the content of the speaker's message. In so doing, both the speaker and the listener build a communication skill and the listener learns more about the speaker as a person.

It is important to distinguish between hearing and listening. We usually hear people, but seldom actually listen to what they say. Listening is more complex because it involves interpreting and understanding the speaker without judging him or her. This understanding can be deepened by observing not only the content of the

message, but also the speaker's body language. Questioning the speaker can enhance this understanding if the questions are not phrased in a threatening manner. Listening is a two-way process of learning that occurs between the speaker and the listener.

1. Introduce the exercise as an occasion to learn about the importance of communication. One of the objectives of the exercise is one of "skill development" in the area of communication, a prerequisite for working effectively with conflict and groups. If you are working with a group where conflict is "present" (for example, some people in the group do not like each other and an argument has developed so that some people do not want to participate), then the exercise can be used as a means to address the underlying issues in the group, as well as for learning the skills of active listening. Use the overview above to develop your introduction.
2. Divide the group into smaller groups of three people. This can be done randomly or, if you feel it will enhance group co-operation in the long run, you can make a predefined group division to make sure certain people are in the same group.
3. Tell the groups that in each group there will be a speaker, a listener and a rapporteur. If you are working with a "conflict-free" group, the speaker is asked to think of an interesting story, a problem or a conflict they have experienced. If your group has a conflict issue of its own, the speaker should tell the story of the group's conflict as they see it. The listener has to listen actively to the story and respond using paraphrasing and summarisation. Paraphrasing means telling the same story using different words. Summarising means telling the story in a shorter and more concise way, using fewer words and less time. The rapporteur takes notes on the conversation. Give the small groups some time to agree on a division of roles.
4. Each speaker will have 5 minutes to tell the listener their story. The listener must listen actively, following what the speaker says and letting him/her know that he/she understands and appreciates the emotions and feelings as well as the story. For example, in Group A, participant No. 1 talks about an incident that had a great effect on him/her (feelings and content should be communicated in the message). Participant No. 2 has to paraphrase back what he/she felt had been communicated to them. Both participants should avoid making judgments and criticisms. The rapporteur in each group notes down the rephrased statements and considers how well the listener is listening. After each speaker, the rapporteur will review his/her analysis with the other two participants. If there are disagreements, the role of the rapporteur will be to mediate those differences by again paraphrasing and summarising the content of the discussion.
5. Repeat the exercise so that each member of each group of three has a chance to play each role (speaker, listener, rapporteur). For each round, a different conflict story or part of the story should be used.

Debriefing

First ask the participants about how they experienced the exercise:

- Was it difficult to tell the story of the conflict? If so, why was it challenging?
- As a listener, what was most difficult?
- What did the rapporteurs notice? What did speakers and listeners find complicated/difficult?

- What do you think the link between this exercise and conflict could be?

Move on in the debriefing to discuss the features of active listening:

- What makes listening active?
- When you were the listener, what techniques did you use to make listening active?
- Did the re-phrasing help the speaker and listener to understand each other better? How/why?
- How does active listening differ from regular listening/hearing?

Continue by relating the use of active listening to real-life situations where conflict is present:

- Describe a conflict situation you have experienced in which active listening would have been useful or helpful.
- Why do you think it would have been useful or helpful?
- Why do you think active listening would have contributed to the effective and peaceful management of the conflict in question?
- What kinds of conflict can be addressed best with active listening techniques? Which kinds cannot be addressed with active listening techniques?

Tips for facilitators

If you are conducting a training course for youth workers or youth leaders who usually work with groups of young people, you can also use these questions in the debriefing to reflect on how to work with active listening in a youth-work context:

- Do you think you can use active listening techniques in your work with young people on conflict or where conflict is present?
- How can you use it and in what circumstances? As a facilitator of young people's educational experiences, what do you think you need to know in order to be able to work with active listening?

Suggestions for follow-up/variations on the exercise

Re-run the role-play a second time telling the participants to consider the features of active listening that have been identified during the brainstorming. Ask the observers to consider the extent to which communication has become more effective.

Ideas for action

You may encourage participants to use this method (a speaker, a listener and a rapporteur) during their meeting in order to improve their active listening skills.

Hot dialogue!

This exercise has been developed by Ditta Dolejšiová on the basis of two existing exercises contained in International Peace Research Association (IPRA), in collaboration with UNESCO, Handbook Resource and Teaching Material in Conflict Resolution, Education for Human Rights, Peace and Democracy *(IPRA and UNESCO, 1970). Information available online at: http://portal.unesco.org and Echavarria C. V. et al., "Paz Joven, Potenciales Para La Vida, Propuesta Educativa de los Jóvenes Constructores de Paz" (Bogotá DC, Colombia, 2006). Available online at: www.plan.org.co/msites/jcp/talleres/antecedentes.pdf.*

Level of complexity 3

This exercise practises non-violent communication. It considers how changing one's approach to communication in everyday life can promote a culture of peace and non-violence. It also facilitates the expression of different emotions in a safe environment. "The exercise helps to recognise one's own feelings and emotions, identify how they are manifest, and focuses on different ways of dealing with those emotions."

Group size
Any, but an even number so that pairs can be formed

Issues addressed

- non-violent communication;
- using non-violent communication in everyday life situations where conflicts appear or may appear;
- expression of feelings and emotions;
- dealing with emotions;
- interpersonal, intergenerational gender relationships and conflicts.

Objectives

To help participants:

- to experience different conflict situations, where emotions come to the surface and the ways people react to them;
- to re-examine the words and tone they use in verbal communication with the "opponent" in conflict situations;
- to become aware of the importance of communication;
- to understand that the objective of conflict transformation efforts is to reach a solution that is acceptable to everyone.

Time
90 minutes, depending on group size

Materials

Paper, big coloured pens, a flip chart

Preparation

None

Instructions

1. Choose the number of small groups you want to divide the participants into according to the size of your overall group and the number of situations that

you think each small group will be able to manage to work on adequately in the time that you have allocated.

Assign situations to each small group. You may choose from the following:

- Option 1: an educator is being disrespectful and authoritarian with regard to one of our friends;
- Option 2: one person is jealous of the other;
- Option 3: a father is being violent with a mother;
- Option 4: a young person is being aggressive with an adult;
- Option 5: two neighbours are arguing about locking the entrance door.

You may add or choose different situations depending on your context.

Alternatively, ask participants to share real conflict situations they faced, and then to choose one of them to be worked on further in the small group.

2. Ask the groups to prepare plays or sketches which illustrate the conflict situation and the dialogue between the parties to the conflict (role-playing technique). Participants have 10 minutes to prepare their sketch.
3. Then ask the small groups to perform their sketch in front of the whole group, while the facilitators and other participants note down their observations concerning the language and behaviour used by the parties to the conflict during the sketch.
4. Ask the next groups to continue with their presentations and the rest of the participants to continue noting down their observations.
5. Ask the participants to share their observations about each of the sketches in turn. At the end, and after some discussion (if that takes place), wrap up and draw some conclusions in relation to the objectives of the exercise.
6. Ask the participants to re-play the situation of their group using different words and language. In order to do this, they should take into account the feedback received during the discussion of the observations gathered by the other participants.

Debriefing

- How did the characters behave? What kind of language did they use? What did you observe about their reactions and behaviour in the different role-plays?
- Which underlying feelings were the most common across the different sketches?
- Were the different reactions appropriate to the situations? Why?
- Did any aspects of the behaviours and language used during the role-plays intensify your feelings? If so, was it a gesture, or something that was said?
- How do we react in a situation in which we are being bothered by someone?
- How do we most commonly express our feelings?
- Were you able to observe any similarities and/or differences between the men and women when expressing their feelings?
- What helps you to deal better with your emotions? How do you deal with anger, fear or sadness?

- In a conflict situation, how can you ensure that your feelings do not lead to aggression?
- What helps you in that? What makes it worse?
- What is the role of verbal and non-verbal communication?
- Which one are you more sensitive to and why?
- Which communication aspects should you remember when in a real conflict situation?

Suggestions for follow-up

It could be useful at this stage to present the concept of non-violent communication as used by Marshall Rosenberg (see Chapter 4, p. 136).

Following this exercise you may choose another of the communication exercises that focus on a different aspect of communication, such as active listening, body language and so on.

Ideas for action

You should encourage participants to become aware of their emotions and their impact on one's actions in their daily life. One of the ways to keep a note of one's emotions is to write a diary and express all emotions in an open and honest way to yourself; this may become a very healthy exercise, especially in cases where other support mechanisms are not available.

Moment of silence

Source: Hulley C., Youth Peace Building Training – Sudan, Trainers Manual: A Toolkit for Training Young Peace Builders *(Centre for the Study of Violence and Reconciliation (CSVR) and International Rescue Committee (IRC), South Africa, 2007). Available online at: www.eldis.org/go/topics/resource-guides/children-and-young-people/children-and-conflict/post-conflict-reconstruction&id=32712&type=Document*

Overview: As a group activity, this exercise can help us understand the possible usefulness of silence for focusing and for communication.

Level of complexity 2

Issues addressed

- communication;
- team building;
- settling down.

Objectives

To help participants:

- to experience the strength of silence;
- to learn how to use silence as a buffer, an opportunity to switch gears, a source of inspiration, and/or healing.

Group size Any

Materials

None

Time 10-20 minutes

Preparation

Prepare a large empty space

Instructions

1. Introduce the participants to the idea of this exercise by saying some of the following:

> Seemingly, a moment of silence is a simple and unthreatening thing, but in many societies, the cultural reward of speech, noise and activity are considerable. On the other hand, we often use silence in destructive ways, as when it is used by sulking, to punish a child or a loved one for bad behaviour. Therefore, when silence is called on for its own sake, as a source of healing or inspiration, many people become very uncomfortable with it, not knowing what to expect, perhaps having had some unpleasant experiences with it in the past.

The moment of silence is not free time. Make sure you "hold" it by being concentrated and present.

2. Ask the participants to find a place in the room where they feel comfortable.
3. Clearly indicate when the moment of silence begins and when it ends. You can do this by clapping your hands at the beginning and at the end, or by using a musical instrument.

Debriefing:

- Was it difficult to stay silent? Why?
- What were you thinking during the silent moment?
- What does silence mean to you?
- How can silence contribute to transforming conflict?
- How do you deal with such moments in real life?

Tips for facilitators

A moment of silence seems appropriate for a gathering in a workshop or a session, because it also involves a community, and it operates by different rules from those of the community surrounding it. The silence can serve as a buffer, an opportunity to "switch gears", from one reality to the other, and perhaps as a source of inspiration and healing.

In order to alleviate the initial discomfort, you might like to follow these guidelines:

- a moment of silence should not be used until the third or fourth session of your educational activity, by which time the groups will have enough sense of community to tolerate and share silence without too much discomfort;
- before it is used, it should be explained in some way so that people will know what to expect and what is expected of them. Explain it as "switching gears" time, or as time to get in touch with one's feelings. Use whatever explanation seems natural to you, but do not preach about it. People should be invited to swim, not drown in it;
- establish beforehand a signal by which the silence will be ended, so that people will know.

It may be a useful tool for gathering participants together after a role-play or a simulation exercise, when a bit of reflection time before a large discussion would be helpful. It is also useful for helping people to settle down.

Suggestions for follow-up

Any other exercise, as, after this moment of refreshment, participants should have clear minds and hearts.

Ideas for action

Again this moment may be used for reflection and writing a diary, but it is important not to fill in this space with activities, unless there is an urgent need to write something down. This is a space just "to be".

The Arbor Alma case

Developed by Ditta Dolejšiová on the basis of the Mari Moa role-play written by Responding to Conflict and published in Hulley C., Youth Peace Building Training – Sudan, Trainers Manual: A Toolkit for Training Young Peace Builders *(Centre for the Study of Violence and Reconciliation (CSVR) and International Rescue Committee (IRC), South Africa, 2007). Available online at: www.eldis.org/go/topics/resource-guides/children-and-young-people/children-and-conflict/post-conflict-reconstruction&id=32712&type=Document*

Level of complexity 4

This is an experiential learning exercise that uses role-play techniques and some aspects of simulation to help participants practise their conflict transformation skills in general, and mediation skills in particular.

Issues addressed

- strategy development;
- conflict transformation approaches;
- mediation skills.

Objectives

- to create a space in which participants can practise their conflict transformation skills, in particular active listening skills, rephrasing, reframing, and focusing on the underlying interests and needs;
- to stimulate creative thinking for solutions that transcend the conflict and meet everyone's needs;
- to encourage participants to involve themselves actively in a dynamic learning process.

Group size Minimum 12 people

Time 2-3 hours depending on the group size. This exercise can also be extended and adapted into a full day's activity.

Materials

- handouts – Arbor Alma role-play (Handout 1), description of the different roles (Handout 2);
- flip chart, markers, paper and pens;
- optional: video camera (if available). If possible, it may be useful to film the mediation to analyse specifically what happened and how else the mediation could evolve.

Preparation

The facilitators need to set up the space where the mediation is going to take place, and prepare all the materials, including copies of the handouts.

Instructions

1. Read out to the group the Arbor Alma conflict story (Handout 1), which contains the complete scenario and a description of what should take place during the activity.

2. Explain the different roles participants will play:
   - two people will represent the local government (the facilitators will play this role);
   - two people will represent the media (these will inflame or calm down the situation depending on their objectives);
   - three to four people will represent EKODEV;
   - 60% (the majority of the remaining participants) represent the Gol Youth Organisation group;
   - 40% (the minority of the remaining participants) represent the village returnees group;
3. Divide the group according to the different roles, allocating them a work space.
4. Go to each group, give them their task and brief them in secrecy (Handout 2).
5. Tell each group to read and discuss their briefs.
6. Give the groups the following set of instructions for developing their work together:
   - choose amongst yourselves a group leader;
   - decide what you are going to do;
   - assign roles within your group;
   - act out your scenario! Enter into your role!
7. Tell each group they should develop a strategy to transform the conflict.
8. Let the process unfold as each of the groups develops their strategy and actions. They will explore their roles, unfold their strategies and actions and eventually also develop different kinds of communication with other groups according to the strategies they have decided upon. Allow this to happen without any intervention. After about 30 minutes, warn them that the government is becoming impatient. You must set a deadline that leaves at least 45 minutes for debriefing.

Debriefing

The debriefing will take place in two parts. During the initial debriefing, participants will remain in their roles. In the second part of the debriefing, participants will first de-role, and then speak for themselves and refer back to their local contexts.

Part 1

The facilitator asks the following questions in plenary, while participants remain sitting or standing together with their group.

- How did it feel being a GYO member, a returnee, member of EKODEV or the media?
- What happened?
- What blocked the process? Why?
- What moved the process on? How?

Part 2

1. The facilitator asks everybody to form one large circle.
2. Everyone is to close their eyes.

3. The facilitator reminds the participants in a relaxed and sensitive way about the objectives of this exercise.
4. The facilitator asks the participants to slowly open their eyes, saying they are now themselves, working together for a common cause to bring unity and solidarity to their communities.
5. The facilitator then facilitates a reflection on the different approaches to conflict transformation, and eventually distributes the relevant handouts on approaches to conflict transformation.
6. The facilitator asks participants to think about the conflict transformation approaches they used in the role-play.
7. Give participants a few minutes to discuss this in pairs with the person sitting next to them.
8. Have an open feedback session in the large group.
9. Divide the participants into small groups and ask them to discuss and share information on the following questions:
   - What approaches to conflict transformation exist in your culture?
   - What works? What does not work? Why?
   - What should be strengthened? How?
10. Each group gives feedback and discusses it in the large group. The facilitator helps to make links between the role-play and the examples the participants share.
11. The facilitator wraps up the session.

Tips for facilitators

You should consider how to form the different role-groups. Some of the roles require more activity and initiative on the part of the participants than others. This is especially the case for the mediators and the media. If the mediators do not take the initiative and actually begin a process of mediation, the role-play will not unfold and the other groups will not be able to roll out the strategies they prepare. So, as the facilitators, you should make sure that the "mediators" and the "media" are active, and doing what their role cards say they should. If they are experiencing difficulties, try to support them as early on in the process as possible.

In this exercise, time keeping is important. The time should be monitored carefully so as to allow time for the participants to reflect adequately on the process, as it is through reflection and sharing that most of the learning takes place. You need to leave at least 45 minutes for the debriefing, independently of how long the "action" runs for.

Suggestions for follow-up

In the follow-up of this mediation role-play you may want to focus attention on the other intervention techniques, such as the negotiation or co-operation solutions.

It may be interesting to organise a conference call or a Skype interview with an experienced mediator or an activist who has undergone similar experiences. Based on this, additional reflection could be carried out to review the stories and the different experiences. Does the theory work in "real" life?

Make a video of the exercise for future educational purposes: you can record a meeting between two actors, and then they replay, pause and analyse attitudes, and whether mediation skills were applied, and review how they can be improved.

Ideas for action

Participants can be encouraged to develop strategies for intervention by intervening in conflicts in their communities by offering, and further improving, their mediation skills. First, they may like to try to mediate some conflicts between their peers and the members of their organisations before trying to intervene in more complex situations. They may also set up their local mediation laboratory to practise their skills and gain further experience.

Handout 1: Scenario

In the traditional village of Arbor Alma, located in a beautiful forest landscape, there has lived for many years a community, Gol, that has survived in peace and harmony with nature, basically through being self-sufficient. Yet times have changed. A large part of the younger generation left the village in order to search for better work conditions, adopted a city lifestyle, and mostly forgot about their roots. Growing unemployment and the financial crisis, however, have brought them back in search of local opportunities for business development. Yet they feel a little alienated and have difficulties in coming back to their traditional village. In the meantime, the rest of the Gol youth leaders have been trying to put together a new life in the community by stimulating ecotourism in the region. The Gol Youth Organisation (GYO) has just received its first substantial grant to implement their activities in co-operation with a prominent environmental organisation, EKODEV. At the same time, the returnees, with the help of their political connections, have developed plans for launching a timber business (understood as wood extraction for industrial use). The appalled GYO has tried to talk to the business representatives, but all attempts at dialogue have failed. GYO has tried legal action but it has not led anywhere either. Due to it being the pre-election period, media articles have inflamed the situation with new reports every day. Fear has arisen over what is going to happen. GYO members stage a sit-in and lock themselves to trees. The local government has threatened that if the situation is not resolved by 4 p.m. today, they will remove them by force and close the timber business until the situation is resolved. Other politicians are known to have interests in the timber trade and there are rumours that they have been manipulating the situation.

EKODEV has recently been developing skills in sustainable development and conflict transformation.

Handout 2

Role one – Local government

You are the facilitators of this process. Your role is to watch the time and facilitate between the groups where necessary. You are also expected to clarify any issues about how the process should work. You are empowered to set deadlines, and call the process to an end.

Role two – Media

You are members of the media. As such, you can move between the groups, writing up "press statements" on a flip chart. These statements can either inflame the situation or calm it down. Your role is to fuel debate and discussion. You can do this by spreading rumours and crucial information amongst the different groups.

Role three – Environmental organisation, EKODEV

You are community workers, working towards sustainable development. This dispute is affecting your work and threatening the livelihoods of many people. You have just had an emergency meeting to decide whether to ignore the problem, or try to do something. It was decided to intervene, even though the issue is very sensitive and could threaten the reputation of your organisation. Its future is at stake, given all the political manipulations taking place. You have agreed to attempt mediation, although time is really short.

Decide on your approach. How will you start? What are you trying to do? You must try to bring the groups together for a face-to-face mediation.

Role four – Village returnees group

You are happy with the prospects of the timber business in Arbor Alma; it gives you a new goal and energy in life. You have good connections with the politicians and the profits involved in the business are very good. You remember the old days when you enjoyed the forests, but that is the past and you do not want to get too sentimental about it. Although your relationship with GYO is no longer good, your group is concerned about the conflict, which could have negative implications for your group, your business and the development of the village. It took you a long time to build a reputation and you would like to maintain it by resolving this matter. Now you are alarmed that the situation has escalated and that the attention of the government and the media has been called to it. This may have implications for the investments without which your business cannot continue. Your relations with EKODEV are not good either. Although they have tried to develop sustainable projects in other places before, you understood that they are the main supporters of the GYO. Your members are a cohesive group and understand each other due to their common experience in the city. You all respect your leader.

Role five – GYO group

You are angry that the returnees are in control of Arbor Alma. You remember when you started to develop your project. It is now finally taking off and you feel that the returnees of the village are threatening your rights. Some of you have been quietly supporting attacks on the timber business by destroying its machines and will do almost anything to make them leave. You have tried dialogue and taken the case to court, but without success. You are worried about the way politics is getting involved and about the possibility of your project being closed down. Yet you are not worried that you may not survive, as you got used to living on very little, unlike the returnees. You are concerned about the community and the village and want a solution that meets your needs and those of your community for development. You are known to be close partners with EKODEV and have several projects with them which you do not want to put at risk, as the whole community is benefiting from them.

Your leader has personal issues to sort out with the leader of the returnees, because of an old love affair, which may pose additional problems to this situation.

Cookie Monster

Adapted by Ditta Dolejšiová from Compasito (Council of Europe, Directorate of Youth and Sport, Compasito: Manual on Human Rights Education for Children*, Council of Europe Publishing, Strasbourg, 2007, available online at: www.coe.int/compass). The phrase "Me want cookie!" comes from the Cookie Monster in* Sesame Street.

This activity practises negotiation using the case of a disagreement over resources.

Issues addressed

- negotiation;
- peaceful management of conflicts over resources

Objectives

- to learn about the process of negotiation;
- to practise negotiation as a means of peacefully fulfilling objectives and managing conflicts over resources;
- to discuss the idea of "equal rights" in relation to the distribution of resources in society.

Level of complexity 2

Group size Minimum 6 and maximum 30 participants

Time 60 minutes.

Materials

- a supply of at least 40 snacks (for example, cookies, peanuts, grapes) to symbolise resources;
- copies of the handout.

Preparation

- print out the handouts below or write up the instructions on a flip chart;
- prepare the snacks.

Instructions

1. Divide the group into two teams and give each group a copy of the rules and 20 snacks.
2. Explain the rules as follows:
   - the snacks may be eaten by the group after the debriefing;
   - snacks cannot be broken into parts;
   - snacks eaten by team members during the activity are not replaced;
   - emphasise again that when a team cannot agree on the division of snacks, all the snacks will be returned permanently to the facilitator.

Adaptations

If you want to raise the level of complexity, you can include an extra rule that puts Team A in a different power position. If Team B refuses a proposal, they get nothing, but Team A gets to keep three snacks anyway. However, if Team B refuses a proposal, they do not get anything. In this case the debriefing will focus more explicitly on "fairness", "equality in rights" and the distribution of resources in society.

3. Explain that this game involves deciding how to divide snacks between the two teams. Each team has 20 snacks in total for the game. There will be three rounds. In each round both teams have a chance to divide snacks. In each round each team is told how many snacks they have to divide between themselves and the other team. The first team proposes a way to divide the snacks, which the other team can accept or reject. If they accept, the snacks are divided as proposed. If they reject, the first team gets a second chance to propose a way to divide the snacks. However, if their second proposal is also rejected, then all the snacks to be divided are returned to the facilitator and no one gets any. The group has to decide collectively how it wishes to approach the division of the snacks. It may prefer to elect a representative for the discussion with the other group.

Example:

Team A is told to divide 10 snacks and decides they want to give themselves eight and Team B only two. Team B rejects this proposal. Team A then has one more chance. They decide to divide the 10 snacks equally.

Team B accepts this proposal and each team gets five snacks. On the other hand, if the second time Team A proposes they get seven snacks and Team B gets only three, Team B may reject that proposal. In that case, the facilitator gets all 10 snacks.

After the first team has made its proposals and the negotiation of their snacks has taken place, the second team offers to divide their snacks according to the instructions for this round.

The second and third rounds proceed in the same way as the first, with new instructions for each team on how many of the remaining snacks are to be divided.

Explain that you will mark the results of each division of snacks on the blackboard or flip chart, showing the number of snacks each team received. After all the rounds, make a total score for each group. The chart should look something like this:

	Group A	Group B	Facilitator
Round 1			
Round 2			
Round 3			
Total			

Debriefing

Collect all the snacks. At the end of the activity, you can offer the snacks to the group.

Begin by discussing the activity, how participants experienced it and its relation to the idea of a fair distribution of resources:

- What happened during the activity?
- How did you feel during the activity?
- What was the most exciting part? The most frustrating part?
- Do you believe that the final result was fair?
- Did you trust the others to divide fairly? Why or why not?
- Was everyone satisfied with the outcome? If not, why not?
- In the society where you live, are resources distributed fairly?
- What does it mean to have "equal rights"?
- How does the unfair distribution of resources contribute to the development of social conflicts?
- What kinds of resources are at the origin of social conflicts?
- What happens when people do not have the things they need to live in dignity (for example, enough food, shelter, education or family)?
- What can be done to ensure that everybody gets their fair share of society's resources?

Move on to discuss the specific aspect of negotiation:

- How were decisions made in your group? Did everyone feel included in the decision making?
- Did you or anyone else negotiate?
- What was involved in the negotiation that took place?
- Did your group develop a strategy for the negotiation?
- How did you do that?
- What was important for the members of your group?
- In your opinion, and based on your experience of the negotiation, what was important for the other group?
- Was the negotiation successful? If so, why do you think so?
- What are the features of a negotiation?
- What kind of attitudes and skills do you think are important for a negotiation to be successful?

Conclude the debriefing with a discussion of negotiation in relation to real-life situations and conflicts:

- In what ways can negotiation be used to manage conflicts over resources peacefully?
- In what other kinds of real-life conflict situations can negotiation be used successfully?
- Have you ever experienced a negotiation that was effectively used to manage a conflict?
- If so, what was the situation and why do you think the negotiation was successful?

Suggestions for follow-up

In the follow-up of this simulation exercise you may want to focus attention on the other intervention techniques, such as the mediation or co-operation solutions. Making a short overview about the differences between them may be useful as well. You may refer to the exercise "Spectrum of interventions".

Ideas for action

Participants can be encouraged to develop strategies for intervention by intervening in conflicts in their communities to develop their negotiation skills further. First, they may try to practise their negotiation techniques with their peers and the members of their organisations before entering into negotiations in more complex situations.

Handout: Instruction cards

Group A:

- your team has 20 snacks that you can divide between your team and Team B;
- you will play three rounds;
- during each round you have the following number of snacks:
  - Round 1: six snacks to divide;
  - Round 2: three snacks to divide;
  - Round 3: 11 snacks to divide.

In order to keep these snacks, you have to propose how to divide them between your team and Team B. You can propose two solutions in each round. If Team B accepts one of your proposals, then you both get the number of snacks agreed upon.

If Team B rejects both your proposals, then both teams receive nothing.

Example:

- Round 1: six snacks to be divided by Team A;
- you propose to give two snacks to Team B and keep four for yourselves;
- if Team B says, "Yes, we accept", then they get two snacks and you get four.
- if Team B says, "No, we do not accept", then you can make a second proposal. This proposal can be the same as the first one or a different one;
- if Team B accepts this second proposal, then both groups get the agreed number of snacks;
- if Team B still does not accept, then both teams receive nothing and the snacks are given back to the facilitator.

Group B:

- your team has 20 snacks that you can divide between you and Team B.
- you will play three rounds;
- during each round you have the following number of snacks:
  - Round 1: five snacks to divide;
  - Round 2: 10 snacks to divide;
  - Round 3: five snacks to divide.

In order to keep these snacks, you have to propose how to divide them between your team and Team A. You can propose two solutions in each round. If Team A accepts one of your proposals, then you both get the number of snacks agreed upon.

If Team A accepts your proposed division, then you both get what has been divided. If Team A does not agree after the second proposal, then you both receive nothing.

Example:

- Round 1: five snacks to be divided by Team B;
- you propose to give two snacks to Team A and keep three for yourselves;
- if Team A says, "Yes, we accept", then they get three snacks and you get two;
- if Team A says, "No, we do not accept", then you can make a second proposal. This proposal can be the same as the first one or a different one;
- if Team A accepts this second proposal, then both groups get the agreed number of snacks;
- if Team A still does not accept, then both receive nothing and the snacks are given back to the facilitator.

Violence in my life

Source: Council of Europe, Directorate of Youth and Sport, Compass – A Manual on Human Rights Education with Young People *(Council of Europe Publishing, Strasbourg, 2nd edition, 2003). Available online at: www.coe.int/compass*

This is a discussion activity in which people explore their experiences of interpersonal violence.

Issues addressed

- peace and violence.

Objectives

- to be able to identify oneself not only as an object of violence but also as someone who could be a source of violence;
- to encourage the development of skills to deal with violence in positive ways;
- to develop attitudes such as tolerance of ambiguity and empathy.

Level of complexity 3

Group size Any

Time 60 minutes

Materials

Flip chart, markers, adequate space for conducting a group discussion and for breaking-up into smaller groups as necessary

Preparation

None

Instructions

Explain that this is an opportunity for the participants to share thoughts and feelings about personal experiences of interpersonal violence, both when people were violent to them and when they were violent to others.

Make sure that everyone knows and understands the rules for participatory group work: that everyone should be treated with respect, that what anyone says is held in confidence and that no one is to feel under pressure to say anything which makes them feel uncomfortable.

Conduct a brainstorming session of the word "violence" and ask them to give examples of everyday violence, for instance, verbal abuse, insults, sarcasm, queue-jumping, barging in front of someone, smacking a child or hitting/being hit, burglary, petty theft or pick-pocketing, vandalism and so on.

Ask everyone to take five minutes to reflect about personal incidents when:

(a) someone acted violently towards them;

(b) they acted violently towards someone else;

(c) they saw someone else being violent but did not intervene.

Debriefing

You can run this debriefing either in groups or in the whole group. If you debrief in smaller groups, divide up the questions you want to address in small groups and those you want to address in the whole group. Each small group should be facilitated by a member of your team or a more experienced person.

Start with a short discussion about the activity itself and whether or not it was difficult, and, if so, why.

Then go on to analyse the causes and effects of the different situations (a), (b), and (c) above. Ask for volunteers to offer their experiences for general discussion. Let them say what happened and how they feel about it and then open the discussion to everyone.

- Why did the violent situation happen?
- How would other members of the group have behaved in similar circumstances?
- Why did you behave the way you did?
- How could you have behaved differently? Does the rest of the group have any suggestions?
- What could anyone have done to prevent the incident from happening?
- In the case of (c), why did they not intervene?
- What were the causes of the incident?
- How many incidents were the result of misunderstandings, how many the result of bitterness, spite or jealousy and how many were the result of differences of culture and custom, opinion or belief?
- What do people understand by the word "tolerance"? How would they define it?
- Is it right that people should be completely tolerant of everything other people do or say?
- Why is tolerance a key value for the promotion of human rights?

You can note the contents of the discussion on a flip chart so that participants find it easier to follow the line of the discussion and make reference to the points of their colleagues.

Tips for facilitators

Be prepared for surprises and to support anyone who finds this activity difficult or upsetting. You cannot know everyone's background nor what is happening or what has happened in their families. It might be that some participants have had bad experiences with violence of different forms. You can also consider running a few trust-building exercises before running this exercise, in order to help the participants feel

comfortable. Stress that the purpose of this activity is to develop skills for dealing with violence, by recognising the causes, acknowledging feelings and emotions, and developing skills for acting assertively in order to control the situation and to find non-violent means of responding to violent situations. Tell people to remember Article 1 of the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights". If we expect others to follow this article, then we, too, have to follow it. If you have more than 10 people in the group you could divide them up into small groups to share their stories.

Suggestions for follow-up/variations on this exercise

Following this activity you may consider focusing on the underlying values and the issue of peace. For instance, you may consider working on the exercises "Value tree", or "Two world views".

This makes a good drama activity. Ask two, three or four people to develop a short role-play of an incident. The rest of the group observes. You can then stop the role-play at intervals and ask the audience to comment or to make suggestions as to how the role-play should continue. Alternatively, members of the audience can intervene directly to take over from the actors and develop alternative outcomes.

Ideas for action

You may encourage participants to do some Internet research on non-violent action. Based on this, they can identify small actions promoting non-violence and sustainable peace, and implement them in their communities.

Youth work as a response to violence

Developed by Ditta Dolejšiová on the basis of a session developed by Gavan Titley for the DYS Training Course on Conflict Transformation, 2005, with reference to original materials originally published by the Anti-Defamation League in the United States. Source: http://college.usc.edu/vhi/pyramidofhate/PyramidOfHate-HOME.htm

This exercise helps us to understand the different levels of violence in society and how they function using the Pyramid of Hate. It explores different youth-work intervention responses to those different levels of violence in society.

Level of complexity 4

Group size 15-20

Time 3 hours

Issues addressed

- violence;
- discrimination;
- youth work as intervention to discrimination and violence;
- effectiveness of youth work as an intervention.

Objectives

- to understand the dynamics of discrimination and violence better;
- to explore the possible interventions needed to address the different levels of violence;
- to position oneself in relation to the levels of violence that one addresses through one's work;
- to assess the effectiveness and adequacy of youth-work activities in relation to the intended level of intervention.

Materials

- flip chart, markers, papers, pens, masking tape
- copies of the handout

Preparation

- consult the following website and read the background materials about the development of the Pyramid of Hate concept: http://college.usc.edu/vhi/pyramidofhate/PyramidOfHate-HOME.htm (download lesson plan) as a basis for preparing your introduction to the Pyramid of Hate;
- draw the Pyramid of Hate on a flip chart using the model included in the handout below;
- with the help of masking tape, draw a big pyramid with the different levels on the floor. Make it large enough so that participants can stand inside it, and position themselves in relation to their youth work.

Instructions

Phase 1 – Exploring the Pyramid of Hate

1. Introduce the model of the Pyramid of Hate based on a drawing on a flip chart and the handouts. History provides examples of the way in which stereotyping and scapegoating, dehumanisation and discrimination can escalate to violence, murder and in some cases even genocide. The Pyramid of Hate explains the relationship between the different levels of violence in society and the mechanisms by which the more serious forms of violence are reinforced by those considered less serious.
2. Invite the participants to adapt it to their context by asking the following questions:
   - What does the pyramid suggest?
   - What is missing?
   - How do the structural and the social discrimination aspects relate?
   - When you think of your conflict situation, do you find or recognise it at the different levels of the pyramid? At what levels would you see your work?
   - Where do you think the main issues are? At what levels do you find the greatest impact?
   - What other levels are present in the conflict?

Phase 2 – Positioning of youth work in relation to the levels of interventions

1. Ask participants to position themselves/their youth work in the pyramid drawn on the floor (with the help of the masking tape) and identify levels at which they think they intervene. Ask them to stand at the level where they intervene.
2. Once they are all positioned, ask them to describe briefly their role in their youth work activities.

Phase 3 – Assessing the youth work activities in relation to their adequacy and effectiveness as an intervention method

1. Divide participants according to the type of activities they are involved with (obviously there may be others, based on what participants do). If there are too many people in one group, you may split the group into two:
   - advice/information provision;
   - work camps/youth work, exchanges;
   - campaigning/awareness raising;
   - training/capacity building;
   - educational local youth work activities.
2. Ask them to respond in groups to the following questions:
   - Why do you choose this type of activity/activities?
   - Discuss the relation of the group needs and context to the activities.
   - When is this type of activity/activities appropriate, and when not? Why?
   - What are the strengths and weaknesses of this type of activity?
   - What factors (organisations, society) impact on your choice of activity?

3. Ask participants to note down their responses in the form of a poster on the flip chart paper.
4. Give each group 5 minutes to present their findings in plenary.

Debriefing

- What did you learn from this process?
- How do you think your activities/your organisation's activities contribute to conflict transformation?
- To what extent do you think these activities address discrimination and violence in an adequate way?
- What do you think you should change in your approach?
- What is your role in that change?
- How do you see yourself as a conflict transformer?

Tips for facilitators

It is important that participants make the links between the levels of violence/discrimination and their own intervention in youth work activities. It is crucial that they realise what the limitations of their interventions are, as well as what the best level of intervention for them is, in relation to what they realistically want to achieve. You may need to adapt the division into groups by what the real activities of the participants are. If you have too many people in one or two activity types, you may want to subdivide them by subtypes or simply by number.

Suggestions for follow-up

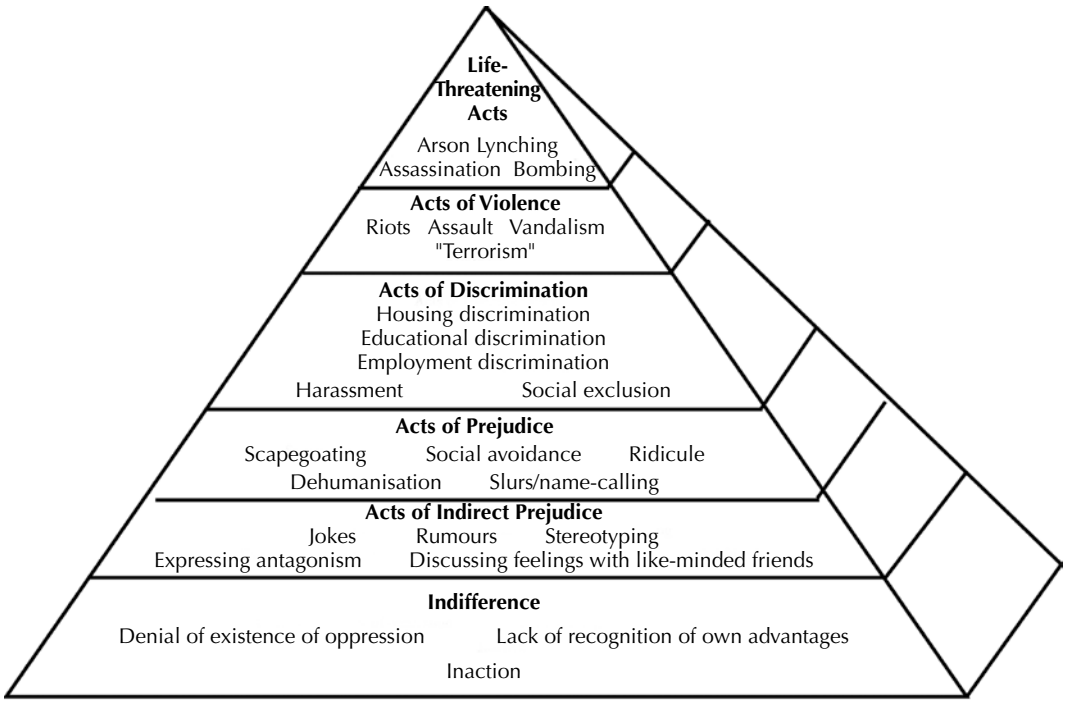
Based on this exercise you may want to continue exploring participants' potential as actors in conflict transformation and explore their role as conflict transformers. You could examine the issues of neutrality, obligation to intervene and other dilemmas you and your team may identify as relevant in your group. You may also want to focus on developing certain skills relevant to their role of conflict transformer, such as those of communication, mediation or negotiation. There are several exercises relevant to this topic in this T-Kit.

Ideas for action

You may want to suggest that participants review their intervention strategies in relation to the needs and issues they want to transform. As a result they may need to adapt and/or further develop their activities with young people in the context in which they are working.

Handout

Pyramid of Hate



Anti-Defamation League, 2003.

For more information: http://college.usc.edu/vhi/pyramidofhate/PyramidOfHate-HOME.htm.

The scramble for wealth and power

Source: Directorate of Youth and Sport, Council of Europe, Compass – A Manual on Human Rights Education with Young People *(Council of Europe Publishing, Strasbourg, 2nd edition, 2003). Available online at: www.coe.int/compass. The version included in Compass was developed from another exercise published in Economic and Social Justice: A Human Rights Perspective by the Human Rights Resource Centre, University of Minnesota, 1999*

This activity simulates the fight for wealth and power, and inequality in the world. The main issues addressed are:

- inequality in the distribution of wealth;
- power imbalance and the consequences;
- the injustice of poverty;
- the relationship between social conflict and the distribution of resources.

Level of complexity 3

Issues addressed

- poverty;
- human security;
- globalisation.

Objectives

- to develop an understanding of the injustices that result from the unequal distribution of wealth and power;
- to think critically about the causes and consequences of poverty;
- to promote human dignity and justice;
- to consider how social conflict, as a result of the inequality of the distribution of resources, can be addressed;
- to develop attitudes such as solidarity and empathy.

Group size 8-25

Time 2 hours or more, depending on the size of the group

Materials

- 120 coins;
- three to four pairs of socks;
- two large sheets of paper and markers;
- paper and pens;
- a large open space where you will run the activity.

Preparation

- read through the instructions so that you have an overview of the whole activity. Note that the simulation is divided into three parts: Part 1, "The

scramble" (10 minutes); Part 2, "The donations" (10 minutes); and Part 3, "Creating economic fairness" (40 minutes). Discussion follows at the end;

- take 20 of the coins and put them to one side;
- choose three people for the role of migrants;
- make a wallchart to record players' wealth (see illustration);
- prepare a chart headed "Honourable Donors".

Instructions

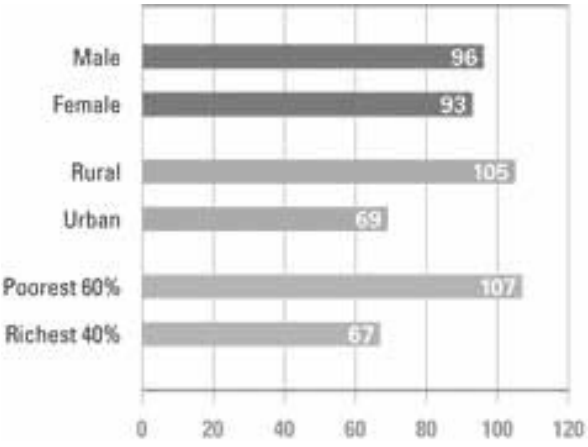
Explain that this is a simulation game. Participants will distribute the world's wealth and power among themselves.

The global divide

In 2007, 9.2 million children born alive across the world died before their fifth birthday. The decline to 9.2 million in the number of children dying before their fifth birthday follows a global decline in the under-5 mortality rate since 1990. The global rate which is to be reached by 2015 is 31 per 1 000 live births, and almost 60% of countries have already reduced child mortality to this level.

In 2007, 101 million children of primary school age were out of school; only 85% of primary school-aged children attend school, out of which 77% are girls (UNICEF).

The wealthiest fifth of the world's people consume an astonishing 86% of all goods and services, while the poorest fifth consumes 1%. Around one in four children under 5 in the developing world are underweight.



Child mortality is higher among children living in rural areas and in the poorest households (UNICEF).

Under-5 mortality rate (per 1 000 live births) by background characteristics (1998-2006)

Life expectancy at birth

The number of years a newborn infant would live if prevailing patterns of age-specific mortality rates at the time of birth were to stay the same throughout the child's life.

Japan	82
Switzerland	82
Norway	80
Ireland	79
Cyprus	78
USA	78
Czech Republic	77
Slovakia	74
Serbia	73
Maldives	73
Brazil	72
Russian Federation	67
Kyrgyzstan	66
Cambodia	62
Iraq	58
South Africa	50
Sierra Leone	48
Afghanistan	43
Zimbabwe	40
Swaziland	33

Source: World Population Data Sheet, PRB, 2008.[10]

From the highest life expectancy at birth to the lowest there is a difference of 49 years.

For more up-to-date information and additional sources, refer to:

- UNICEF monitoring of the situation of children and women: www.childinfo.org/index.html;
- Child Trends Databank: www.childtrendsdatabank.org;
- Population Reference Bureau: www.prb.org/DataFinder.aspx.

Part 1: The scramble (10 minutes)

1. Explain that the aim of the game is to get as many coins as possible. There is only one rule: no participant may touch another member of the group at any time (you may stipulate a punishment for this, for example, pay one coin).
2. Ask everyone, except for those playing the "migrants", to sit on the floor in a large circle (so that they can have enough space to play).
3. Take the reserved 20 coins and share them out between any four or five of the participants.

4. Give four other participants one pair of socks each. Tell them that they must put them on their hands and keep them on during the whole game. Postpone any discussions of the reasons for sharing out the coins and socks until the debriefing.
5. Scatter 100 coins evenly in the middle of the circle.
6. At the word "Go!", participants are to gather up as many coins as possible. This will probably not take longer than 2 minutes.
7. After all the coins have been collected, ask participants to report their wealth to the rest of the group. On the wealth chart, record each participant's name and the number of coins they have.
8. Remind the group that these coins represent their wealth and power in the world. The amount they possess will affect their capacity to satisfy their needs (for example, for basic education, adequate food and nutrition, good health care, and adequate housing) and their wants (for example, higher education, cars, computers, toys, televisions and other luxury items). The implications are as follows:
   - six or more coins: people will be able to meet all their basic "needs" and most of their "wants";
   - three to five coins: people will be able to meet their basic needs;
   - two or fewer coins: people will have difficulty surviving due to disease, lack of education, malnutrition and inadequate shelter.

Part 2: The donations (10 minutes)

1. Tell participants that they may, if they wish, give coins away to others. However, they are not required to do so. Tell them that those who do share will be honoured as donors, with their names written on the list of "Honourable Donors".
2. Allow 3-4 minutes for participants to redistribute the coins if they wish.
3. Then ask for the names of those who gave away coins and the amount that each donated. List them on the chart of "Honourable donors".
4. Ask if anyone changed category as a result of giving or receiving coins, and record these shifts on the chart with an arrow.

Part 3: Creating economic fairness (40 minutes)

1. Divide the players up into three groups according to the number of coins they have (great wealth, some wealth and little wealth).
2. Place one of the "migrants" in each of the three groups. Take note of their reactions at being placed in one group rather than another, but save any discussion about their placement until the debriefing at the end.
3. Hand out the pens and paper. Give each group the task of creating a plan for the fair distribution of the coins (the world's wealth) in order to decrease the gap between the different categories of wealth and power. Each group's plan of action should:
   - explain what needs to be done (if anything);
   - describe what the group plans to do and why; and
   - show why their plan is fair.
4. Give the groups 10 minutes to devise their plans. Explain that it is not necessary to go too deeply into the drawing-up of the plan, but rather that they should high-

light some of the possible actions that should be taken to address the problem of poverty.

5. Ask each group to appoint a spokesperson to explain their plan to the others and answer questions. List the proposed plans on a large sheet of paper.
6. Now announce that a vote will be held to decide which plan to adopt. The distribution of votes will be as follows:
   - each participant in the group with "Great wealth and power": five votes;
   - each participant in the group with "Some wealth and power": two votes;
   - each participant in the group with "Little wealth and power": half a vote.
7. Ask participants to vote. Record the votes cast for each plan on the large sheet of paper. Announce which plan is to be implemented.
8. Carry out this plan, redistributing the wealth if necessary.

Debriefing

Start with brief feedback on the activity itself and how people enjoyed it. Then go on to discuss what happened and what people learnt. Draw on the following questions to promote the discussion:

- How did people feel about the way in which the coins were acquired and distributed? Were they treated fairly?
- Why did the people who gave coins away do so? To be honoured? Because they felt guilty? Something else?
- How did the people who received coins in Part 2 feel? Grateful? Patronised?
- What about the participants with socks? What kinds of people do they represent? Which group did they end up in?
- What about the three participants, the "migrants", assigned to groups? Did they feel treated fairly? Is what happened to them similar to what happens to people around the globe? What sorts of people are these? Is it just chance where we end up?
- What differences were there in the recommended plans for fair distribution? Did the plans reflect the wealth of the group making the proposal?
- Why were some people given more votes than others? Was this an accurate representation of those with more or less power in the world?
- Are human rights infringed when we see such differences in wealth and power? If so, which ones?
- Who are the "haves" and the "have-nots" in the world in your country and in your community? How did they come to be in these positions?
- Should the "haves" be concerned about the situation of the "have-nots"? For what reasons? Security, economic, moral, religious or political reasons? Why might the "haves" give money or resources to the "have-nots"? Is this a way to solve the problems of poverty?
- What might the "have-nots" do to improve their situation? What are some actions that "have-nots" have taken around the world and in our country to address the inequalities of wealth and power?

- Do you think there should be a redistribution of wealth and power throughout the world? Why or why not? If yes, how would you propose to accomplish this? What principles would guide your proposals for change?
- Can human rights discourse be used to support a new redistribution of wealth?

Tips for facilitators

The aim of this activity is to make people aware of the unequal distribution of wealth and power in the world, yet there is a danger that it may confirm the existing inequalities. You should therefore be aware of the social and economic composition of the group and develop the discussion accordingly.

Try to bring people into the feeling of the game so they get involved and really "act" as if the coins were their wealth. You could tell them that they will be allowed to keep the coins and after the activity or during the tea break, be able to "buy" drinks and/or biscuits with the money.

Emphasise that, as in real life, if they give away some of their coins they will lose some of their wealth, and the privileges that wealth brings.

If it is too hot to use socks, use other means to emphasise that some players have more wealth and power than others. For example, some participants could be held back and only allowed to join in after 15 to 30 seconds. Alternatively, players could have one hand tied behind their backs – if they are right-handed they should use their left hands, and vice versa.

The questions in the debriefing and evaluation are complex and may very well require deep and lengthy discussions. If the time is short or the group large, you may want to divide the questions amongst small groups. These small groups should be "mixed", that is, include people from each wealth category. Make sure that the different groups feedback in plenary so that everyone has a chance to hear and reflect on all the questions.

Suggestions for follow-up

You could debate the issues further or ask people to write a report. Suggested topics are:

- How do wealth and power affect one's ability to enjoy human rights and human dignity?
- Are there responsibilities associated with having wealth and power?

The group may like to continue with the theme of poverty and explore some of its consequences through the activity "Horoscope of Poverty".

If you would like to look further at how we discriminate against certain social groups and at the same time blame them for the situation they are in, then you may like to do the activity, "Just do it!" in the All Different – All Equal *Education Pack*.

Ideas for action

Make contact with an organisation that works with the disadvantaged in your community to ascertain the local needs. Then go on to plan a project to try to help.

Sometimes the simple fact of "spreading the word" about an issue is a good step towards making change. Thus, you could suggest that people raise the issues of wealth distribution with their parents and friends.

Power statues

Developed by Ditta Dolejšiová

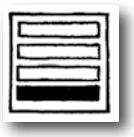
This activity helps participants to analyse the conflicts they are facing and understand the role of power in the relationships involved, using image theatre.

Issues addressed

- power;
- conflict analysis.

Objectives

- to understand the power dimension in a conflict;
- to reflect on the role of power in a conflict.



Level of complexity 1

Group size Minimum 13

Time 1.5 hours

Materials

Flip chart and markers for the debriefing

Preparation

Consult the section that explains methods related to "Theatre of the Oppressed" in Chapter 4 (p. 120) and some of the online resources mentioned as useful for those facilitating Theatre of the Oppressed based activities. Read the dilemma on power and think about the role you think power has in the conflicts you encounter and want to address with the young people you are working with.

Instructions

Ask participants to choose their own conflicts to analyse and transform the power relations involved. You may ask them to do so in groups (minimum four, maximum eight people per group).

Ask them to represent the power relations in the form of a statue formed by their own bodies. In this case the person whose conflict situation is being represented stays outside the statue to guide the process.

Once the different representations are ready, participants gather and try to guess what the situation represents. The author of the representation animates the statue by touching the different people, who then express what they feel or what their need is. The author of the representation may further briefly clarify what the conflict is about.

The rest of the participants have to think and suggest how the power could be transformed from a power-over/power-less situation to a more power-with situation. The situation can be repeated until all groups have presented their statue.

Debriefing

- Was this exercise difficult?
- What role did power play in the different situations?
- Was it possible to change? In what ways?
- Were the suggested changes realistic?
- What did you learn from it for your own conflict situation?
- How can you change the power relations now?

Tips for facilitators

You have a very active role in this exercise, as you may need to assume the role of the director of the scenes. You may want to agree on signs for "freeze" and "de-freeze" by clapping your hands, or by using some other significant sign or noise. You may ask the spectator participants to suggest the changes of participants by touching their shoulders and using their voice. Different people may talk as one person until a power-with situation is reached.

Suggestions for follow-up/variations on this exercise

You may want to continue the reflection on power with your participants by running the "Great game of power", or other conflict-analysis exercises.

You may suggest that participants draw the power relations of the conflicts they are facing in their lives on a poster visible to the people involved. Some time later, after everybody has noticed and debated the poster, a new poster may be added with changed power relationships into a "power-wish" situation. Based on this changed, even if only wishful, poster, participants may take specific actions to debate the power relations with the people/groups involved.

The great game of power

Adapted by Ditta Dolejšiová from Augusto Boal's Theatre of the Oppressed, 1979
www.theatreoftheoppressed.org/

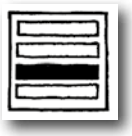
This is an exercise which explores the effect of power on society, and especially in relation to different cultural communities in a society. It uses non-verbal communication.

Issues addressed

- power relations;
- relations between different communities, power and conflict dynamics;
- potential of power awareness for conflict transformation.

Objectives

- to explore power and its dynamics;
- to explore how power affects relationships in a conflict situation;
- to explore how power relationships can be shifted and transformed.



Level of complexity 2

Group size 7-35; the group must be divisible by seven

Time 1-2 hours, depending on the size of the group

Materials

Tables, six chairs and a bottle, a large room

Preparation

- consult the section that explains methods related to the Theatre of the Oppressed in Chapter 4 (p. 120) and some of the online resources mentioned as useful for those facilitating Theatre of the Oppressed based activities. Read the dilemma on power and think about the role you think power has in the conflicts you encounter and want to address with the young people you are working with;
- prepare the room.

Instructions

1. Ask the group to sit on the floor in a circle, with the objects placed randomly in the centre.
2. Tell the group about the content and purpose of the exercise. Explain the task of the group. The task is to arrange the objects so that one chair becomes the most powerful object in relation to the table, the bottle, and the other chairs. Participants should come forward individually to try out their suggestions, building and revising the suggestions of others. Ensure that there is a continuous flow throughout this part. As a rule, any arrangement is allowed except for removing an object from the circle.
3. When the group has designed an arrangement they all consider the most powerful, a group member has to take up a position of power without moving anything. Ask the others to place themselves in even more powerful positions, thereby taking power away from the first person.

4. Ask participants to think of a conflict situation and represent its power relationships with a new arrangement design. Let them explain what the relationships are.

Debriefing

Let people first express how they felt when creating power or reacting to it:

- How did it feel to create power?
- How did it feel to feel the power without having it?
- How did it feel to gain power?
- How did it feel to lose power?

Return to these feelings later in the discussion.

Review the development of the various arrangements and their connection with everyday situations, with a particular focus on specific actors in conflict, such as cultural communities within a society, and government and civil society, amongst others. Be very clear and specific. Give a specific example from your own experience. Facilitate further discussion with the following questions:

- How does power affect our personal relations at home, at work and in our community?
- How does the perceived power influence the relationships in a conflict situation?
- To what extent is the perceived power an actual real power considering a conflict situation?
- How can power relations be changed or transformed?
- What kind of techniques can you think of in order to change a power-over situation into a power-with situation?
- How do power relations influence your decision on the intervention strategy and your choice of the intervention technique?

You may then continue by making connections to the participants' own contexts:

- How is power maintained and how is it associated with cultural hierarchy in your community?
- Who has the power in your community?
- How is it challenged? Can it be challenged at all?
- What role does power play in the emergence of conflicts in your community?
- How can you intervene in the power relations so that they become more equal?
- Where do you think your power lies?

You may close the session by summarising the different steps of the session and highlighting the main lessons learnt.

Tips for facilitators

If the group is too large, you may want to subdivide them into smaller groups, especially when it comes to step 4.

This exercise may be preceded by activities focusing on conflict analysis and the understanding of conflict. It is suitable as an exercise for those who already have some understanding of conflict and its dynamics.

Suggestions for follow-up

As a follow-up, it may be useful to ask participants to do the "Power statues" exercise or, with a more advanced group, try the "Scramble for wealth" activity.

Ideas for action

You may use this exercise for conflict analysis of the power relations in your organisations/community, and eventually use it as a basis for designing conflict transformation strategy by reviewing the ways to transform the power relationships in your conflict. You may think of specific actions on how to empower the power-less and how to disempower the power-over actors. The empowering actions may include educational and awareness-raising activities, as well as specific skills development. The disempowering actions may involve advocacy and lobby activities.

Limit 20

Source: All Different – All Equal, Education Pack: Ideas, Resources, Methods and Activities for Informal Intercultural Education with Young People and Adults *(Council of Europe Publishing, Strasbourg, 2nd edition: revised and updated, 2004). Available online at: www.coe.int/compass. The version included in the Education Pack was itself translated and adapted from a German original created by Annamaria Fridli for Brot für alle, Switzerland (www.bfa-ppp.ch)*

Limit 20 is an activity to help participants explore discrimination and exclusion. It is fun and exciting to play, but requires good preparation. Three teams go through different rounds of competitive games.

Level of complexity 4

Issues addressed

- discrimination;
- exclusion;
- inequality;
- power relations in society;
- social conflict.

Objectives

- to explore power and its dynamics;
- to experience injustice and discrimination;
- to work on attitudes key to developing social peace and cohesion: solidarity and empathy.

Group size
A minimum of 15 and a maximum of 35

Preparation

This activity needs very careful preparation. Study the instructions and the description of the jury's role so that you know exactly how to play.

Time
2.5-3 hours

You will need to get ready:

- a pack of playing cards to use to get people into equal groups. Prepare the pack so that you have one card per player; use only hearts, diamonds and spades (remove all the clubs). If you have an odd number of players then the hearts should be the biggest group;
- flip chart with a grid drawn on for recording the scores after each round;
- prepared flip charts with the rules of the game;
- three copies of the "Instructions for the jury", one for each member;
- adhesive labels with signs for each team member (spades, hearts and diamonds);
- three handkerchiefs or similar for the dragons' tails;
- two sets of keys for the "Rattlesnake" rounds;
- two handkerchiefs or something similar to blindfold the participants in the "Rattlesnake" rounds;
- red face paint (or lipstick will do);
- lengths of string for tying the right arms of those to be handicapped;
- five inflated balloons;

- three sheets of paper and pencils (for Chinese whispers);
- a drawing of a shape for the Chinese whispers to be given to the jury;
- a bell for the jury;
- a clock or timer;
- a large space so that the teams can spread out.

Overview of the game

The players are divided into three teams to compete through rounds of short games. The jury judges the teams' performances and keeps the scores. The aim is for each team to get 20 points – the Limit 20 – by the end of Round 8, or they will be out of the game.

The players do not realise it, but there are in fact only eight rounds (plus one handicapping round) and the competition is rigged. However, they only find out at the end that the rules were not fair and that one team always had the best chances and was favoured by the jury.

Rounds 1, 2 and 3 are designed to give the impression of equal opportunities and fair competition while building group identity and team spirit.

After Round 3 there is a handicapping round, during which participants experience injustice for the first time.

Round 4 again gives the impression of being fair.

Round 5 appears to offer the teams a chance to improve their scores, but this is an illusion. In fact the losers will fall further behind and the winners will get further ahead.

Rounds 6, 7 and 8 are played so that at the end of Round 8 there will be quite a big difference between the groups' total scores. One or two groups will not have reached the score limit of 20, which means they will be out of the game.

To foster the process of the game, the players must not be told that the game will finish after Round 8, otherwise they might withdraw.

Rounds 2, 4, 6 and 8 are games of "Rattlesnake". These "Rattlesnake" rounds give players the feeling of equal opportunities because they are the only rounds where the scores are objective and fair. Nonetheless, they are not entirely fair because the losing group will be at a disadvantage because it will never have the opportunity to hunt, and if it does manage to score, it will lose one player.

Afterwards, during the evaluation, there should be plenty of time to discuss the emotions and behaviour of the players during the game and the links with reality.

Instructions

Do not announce that Limit 20 is a game about discrimination and exclusion, that the game is manipulated and that it will only last eight rounds.

1. Explain that this is a competitive game, and groups must get at least 20 points by the end of Round 8 or they will be out of the competition.

2. Choose three people to be on the jury. (Pick people who are good actors and respected by the other members of the group.) Give them their instruction sheets and send them to read them in another room.
3. Split the remaining participants into three groups by asking each person in turn to pick a playing card.
4. Tell the players to take a sticky label with their group logo and to put it on their shirts so that it can be seen easily.
4. Ask each group to claim a corner of the room as their base. Give them a few minutes to find a name for their team and to come up with a slogan or motto. You could also ask them to make up a team song. (The main purpose here is to create a team spirit and raise enthusiasm for the game.)
5. Explain the rules with the flip chart.
6. Brief the jury and make sure they understand exactly what they have to do; then invite them back into the room.
7. Start the competition.

Playing the game

Round 1: Hunting the dragon's tail

Fig 1.

Tell the players in each team to stand in a line with each person holding around the waist of the person in front. The last player in the line tucks the dragon's tail (handkerchief or similar) into their trousers or skirt.

Tell each group that they have to try to catch as many dragons' tails as possible. Only the person at the head of the dragon may catch the tails.

When the groups are ready, give the order loudly and clearly to start: "Go!" After 1 minute shout, "Stop!"

Ask the jury to distribute the scores and to explain the scoring. Give them sufficient time to write the scores on the score chart.

Tip: The jury will distribute the scores: spades three, hearts two, diamonds one.

Round 2: Rattlesnake

1. Ask all players, including the jury, to stand in a circle.
2. Explain that each group will play against one other group. Someone from the leading group (the one with the highest score so far) hunts someone from the group with the second best score. Then someone from second best group hunts someone from the last group and, finally, someone from the first group hunts someone from the last group
3. Blindfold both the hunter and victim and give each a set of keys in their hands.

4. Explain that when the hunter rattles the keys, the victim has to answer by rattling theirs.
5. Each hunt lasts exactly 45 seconds, and both participants may only rattle their keys three times.
6. As soon as the two participants are ready, give the starting signal. Stop the action after 45 seconds.
7. After each hunt, announce the winner loudly. Make sure the jury writes up the scores. If the victim is touched by the hunter, the hunter's group scores one point. If the victim escapes after 45 seconds, their group scores one point and the player leaves their group to join the hunter's.
8. It is important that the participants remain quiet during the game.

Tips:

- one player from the spades hunts one player from the hearts;
- one player from the hearts hunts one player from the diamonds;
- one player from the spades hunts one player from the diamonds.

The diamonds are at a disadvantage because they do not get a chance to hunt.

It is important to turn the blindfolded participants around before the game starts to disorientate them so as to make the task more difficult.

If the group is small, make sure that the circle is wide enough to allow space for the players to move.

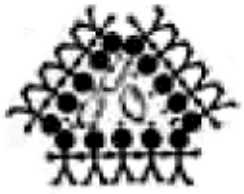


Fig 2.

Round 3: Balloon blowing

1. Tell the players in each team to lie down on their stomachs, side by side, in a line close together with shoulders touching. The groups should be positioned so that each group forms one side of a triangle, with the head of each participant lying on the imagined side of the triangle.
2. Explain that the task is for each team to keep the balloons in the centre of the triangle and away from themselves by blowing.
3. When the groups are ready, put the balloons in the middle (three to five balloons) and give the starting signal loudly and clearly.
4. Let the game last exactly one minute.
5. Ask the jury to justify its decision and distribute the scores. Make sure the scores are registered on the score chart.
6. Now ask the jury to add up the total scores of each team and announce them loudly to everybody.

Tip: The scoring for this round will be: spades five, hearts one, diamonds zero.

Handicapping round

1. Explain that the group with the highest score (spades!) has to distribute handicaps to the other groups. One group is to have their noses painted red, the other group is to have their right hands tied behind their backs.
2. Tell the spades to decide which group is to get which handicap, and then ask them to announce their decision and to give their reasons.
3. Then give them the paint and strings and ask them to carry out the handicapping.
4. Explain that the handicaps will remain for the rest of the game and that the spades have to ensure that this is so.

Round 4: Rattlesnake

1. Give the instructions as above, except that in this round the winner of each hunt scores two points.
2. After the round, ask the jury to announce the scores loudly.

Round 5: Chance

1. Explain that the team that wins this round will get its current score tripled, the second team will get its current score doubled and the third team's score will be multiplied by one, that is, it will remain the same.
2. The task is for each group to give reasons why it deserves to have its score doubled or tripled.
3. Give each group 2 minutes to prepare their argument.
4. Allow each team 1 minute to state its case. Spades start, then hearts, then diamonds.
5. Give the jury time to justify its decision and to announce the scores.

Tip: The scores for this round will be: spades times three; hearts times two; and diamonds times one.

Round 6: Rattlesnake

1. Give the instructions as above, except that in this round the winner of each hunt scores three points.
2. After the round, ask the jury to announce the scores loudly.

Round 7: Chinese whispers

Fig 3.

1. Tell the players to sit in their teams, one behind the other on the floor.

2. Brief the jury in private. Tell them they are going to show a simple drawing to one member of the spades and hearts but to describe the drawing in words to one member of the diamonds.
3. One at a time, invite the last player in each row to get their instructions from the jury and then to return to their place in their team.
4. Tell them to use a finger to trace the drawing on the back of the player sitting in front of them. This player then in turn traces what they felt onto the back of the person in front of them, and so on up the line until it has reached the player at the top of the row, who draws it on a piece of paper which they then hand to the jury.

5. It is important that players keep quiet during this round.

6. Ask the jury to give their judgments and to announce the score.

Tips: Scores for this round: spades three; hearts two, diamonds one.

Round 8: Rattlesnake

Give the instructions as above, except that in this round the winner of each hunt scores four points.

Also tell the participants that this is the last opportunity for individuals to change teams and move into a better group if they want to keep playing and are in a group which has not yet reached the Limit 20.

After the round, ask the jury to announce the scores. They will also announce that those groups which have not reached the limit of 20 points have to leave the game. Give the jury time to congratulate the best groups.

The game ends.

Allow a few minutes to see the reaction of the participants and then announce that this is in fact the end of the game.

Debriefing and evaluation

The evaluation is a vital part of Limit 20. It is absolutely essential to reflect on the emotions aroused during the game and to draw attention to the comparisons which can be made with discrimination and injustice which occur in real life.

Big groups make the evaluation more difficult. If more than one facilitator is present, the evaluation should be carried out in small working groups, and then at the end everybody should be brought together for final comments.

Stages of the evaluation:

1. Emotional aspects
2. Transparency of the game
3. Aspects of group dynamics
4. Links with reality

1. The emotional aspects

Recall the main steps of the game and then put the following questions to the participants:

- How did you feel playing the game? How did your emotions change?
- Did anyone have negative feelings? What caused them?
- How did the spades feel when distributing the handicaps?
- How did the diamonds and hearts feel when they were handicapped?
- How did the jury feel in possession of so much power?

2. Transparency

Now explain the hidden rules of the game. Allow people to steam off and deal with the emotions this may raise. Explain that all aspects of what happened will be discussed in the coming part of the debriefing.

Note: some participants may get very angry. You have to be prepared for this to happen. Show that you empathise with the people's feelings, but explain that this was part of the experience and that it will be analysed and reflected on during the debriefing. You may want to call a moment of silence, but ask kindly that nobody leave the room. You may divide the tasks with the other team members to talk to and calm down the people concerned.

3. The group dynamics

Talk about what happened:

- Did you feel solidarity with other players?
- For anyone who changed group during the "Rattlesnake" rounds: What does it mean to be an outsider in a new group? And to have to leave your original group?
- As an individual, how much did you have to adapt to the group and to the rules of the game?
- What does it mean to you when you have to join in something you do not like?
- In which situations did you find it easy or difficult to defend yourself, your feelings or actions?
- Did you question or oppose the framework of the game? How? If not, why not?
- What kinds of conflicts were you able to observe within the group?
- How did you react to them? Did you react at all?

4. Links with reality

- How do the aspects of power, competition, transparency, equal opportunities, handicaps, exclusion, injustice and adaptation to the situation relate to the conflict situation you are facing?
- Which groups, in your town or country, are in a position that could be compared with that of the diamonds or the hearts?
- In which situations are the victims blamed for their situation?
- What should be done to change the rules of the game?
- What can be done to improve or support the vulnerable groups in our societies?
- How can the power relations be transformed?
- What conclusions can you draw in relation to conflict transformation? Is it possible at all? Why?

Instructions for the jury (to be copied for jury members)

Do not tell anybody about these instructions!

- Limit 20 is a manipulated game, so it is clear from the beginning who will be the winner and who will be the loser (spades will win, hearts will be second and diamonds will be the last);
- your main task is to give the impression to the groups that they are in a real competition with a real chance of winning, and that you distribute the scores according to objective and fair criteria;
- the players think that the competition will go on until there is a winner, and in order not to be disqualified they have to have scored 20 points by the end of Round 8. The participants do not know, but the game will end in any case after Round 8. Your job is to motivate the groups to keep going and to aim for high scores;
- use a bell to get the necessary attention when you need to make announcements and give justifications for your decisions.

Round 1: Hunting the dragon's tail

- observe the groups during the game;
- at the end of this round, announce the scores loudly: spades three points, hearts two, diamonds one;
- register the scores on a flip chart.

You can justify the reasons for your decision according to the way the game went, such as: "spades played the hardest, diamonds did not take the game seriously, spades were more elegant, one group was too loud, there was more or less group spirit", and so on. Generally, and this will be the case for all odd-numbered rounds, you will tend to blame the diamonds for their poor scores, for example, that they are lazy, they do not play fairly or respect the rules, they are not polite or that they have a smaller group.

Round 2: Rattlesnake

The distribution of the scores in the "Rattlesnake" rounds is not manipulated. Your task is to register the points announced by the facilitator. The winner of a hunt scores one point.

Round 3: Balloon blowing

Take your time to deliberate and justify your scoring, arguing with similar reasons as you did in Round 1. You can pretend that your judgment is based on objective criteria, for example, that spades blew the balloons over more times. No one will have counted and so they will not be able to argue! Give the following scores: spades five, hearts one, diamonds zero.

Handicapping round

Help the facilitator if you feel they need it.

Round 4: Rattlesnake

In this round, the winner of each hunt scores two points.
Register the scores announced by the facilitator on the flip chart.

Round 5: Chance

Each team will be given a minute to convince you, the jury, that they should have their score doubled or tripled.
First, listen to all the appeals and afterwards announce the scores. In order to keep the suspense going it will be better in your summing up if you first comment on all the speeches and then announce the scores. The type of arguments may be the same as for the other rounds, but also including references to their presentation skills, for example, not sufficiently convincing, not properly dressed, their speech was not structured, they made grammatical mistakes, and so on.

Triple the spades' score, double that of the hearts and multiply that of the diamonds by one, that is, they keep the same score.

Round 6: Rattlesnake
In this round, the winner of each hunt scores three points.

Round 7: Chinese whispers

- the facilitator will give you a sheet of paper with a simple drawing on it;
- show it to the member from the spades and hearts but do not show it to the person from the diamonds; describe it to them in words. Do this discreetly so that players do not notice that they are being treated differently. Make sure no other players see the drawing;
- observe the groups during the game;
- at the end of the round, announce the scores loudly and clearly: spades get three points, hearts get two points and diamonds get one point;
- mark the scores on the chart;
- again, you will have to give the reasons that led to your scores. For example, spades portrayed the drawing most accurately, diamonds took the longest, one group was not quiet, and so on.

Round 8: Rattlesnake
In this round, this time the winner of each hunt scores 4 points.
Do not forget to add up the totals. Very important: remember that the participants do not know that the game finishes at the end of Round 8! Now make a short speech to review the progress in the competition:

- it is the end of Round 8; the one or two groups who have not reached the limit score of 20 will be disqualified;
- congratulate the spades for their huge effort and excellent score, and the others on their energy and great effort, "but with a long way to go ...".

The facilitator will now announce that Limit 20 has come to an end.

Rules to be told to the participants

Copy the following rules onto a flip chart and read them to the participants before the beginning of the game.

"Limit 20: a game about competition, fun and fair play!

Odd rounds: the jury will distribute a total of six points.

Even rounds: Rattlesnake.

Round 2: the winning team gets one point

Round 4: the winning team gets two points

Round 6: the winning team gets three points

Round 8: the winning team gets four points

Round 5 is a chance round! You can double or triple your scores!

By Round 8, those groups which have not got 20 points will be disqualified.

Play fair, with team spirit, fun and competitiveness! May the best group win!"

Tips for facilitators

Encourage the jury at all times, and support their decisions especially if the players start to question their judgment. It is possible that one or more groups will want to stop the game after a few rounds because they notice it is unfair. You should encourage them to play but do not force them. If the game is interrupted, that in itself is a very good element for the evaluation. You can focus on questions such as, "Why did you stop the game?" "Who wanted to continue?"

You may also change some rules if a group insists; just make sure it is a collective concern and not an individual request. Always consult with the jury about these things. The game functions well if the rules are changed slightly, such as sometimes giving the diamonds the possibility to hunt in "Rattlesnake" rounds here and there. It does not change the structural injustice, but the teams may have the feeling that things are getting better. This is also a very good point for the debriefing.

The tasks to be performed by the teams may be changed if you find other suitable ones. However, bear in mind that "Rattlesnake" rounds are made to be fair (they are only unfair in the sense that diamonds never hunt, but even this can be changed). The odd rounds usually play on the speed, confusion and excitement involved in the game to prevent a clear result being ostensibly visible, and the results can always be presented ambiguously. Note that it is the odd rounds which really matter.

Some of the activities proposed for the competition rounds are not suitable for some people with disabilities. You should adapt the tasks as appropriate.

Suggestions for follow-up

Life is not fair, but there are things you can do to make it a little fairer. For example, you can buy products which are traded fairly and for which the producers get a fair

wage. Fair-traded tea and coffee are now widely available, as well as clothes, crafts and paper products.

In the "Rattlesnake" round some people were able to move from their original group into a winning group. So, too, in real life some people move from their country of origin to try to make a better life in another country where there are more opportunities. There are many reasons why immigrants and refugees have to leave home, and often life in the host country is very difficult. What do you know about what it is like to be a refugee? If you want to find out, try the activity, "The Refugee" in *Compass*.

If you would like to continue to explore how power relations can be transformed, you may want to try the "Great game of power".

Recognising differences

Source: Echavarria C. V. et al., Paz Joven, Potenciales Para La Vida, Propuesta Educativa de los Jóvenes Constructores de Paz *(Bogotá DC, Colombia, 2006). Available online at: www.plan.org.co/msites/jcp/talleres/antecedentes.pdf*

This activity addresses the issue of recognition of the other as a person who has his/her rights and equal potential.

Level of complexity 2

Group size Minimum 16

Time 1-1.5 hours

Issues addressed

- human rights;
- equality;
- respect;
- recognition of differences;
- anti-discrimination;
- justice;
- prejudices;
- stereotypes.

Objectives

- to explore the issues of diversity, equality and justice;
- to become aware of the diversity in each of us;
- to learn how to show respect and recognise the other;
- to question stereotypes and prejudices.

Materials

- one copy of Handout 1 for the facilitator;
- one copy of Handout 2 for each of the groups;
- paper;
- markers;
- paper cards for each of the participants;
- pens for every participant;
- masking tape.

Preparation

Prepare the handouts and the material. You may want to refresh your knowledge on issues of stereotyping and prejudice, as well as intercultural dialogue.

Instructions

1. Every participant receives 20 cards, size A5.
2. Tell participants that they are going to hear the beginnings of some sentences. They should write a suitable ending to each sentence on the A5 cards; these will then be read out loud by the facilitator. Each end/response should be written on a separate card. (The sentences can be found on Handout 1.)

3. The facilitator reads the sentences slowly and clearly, and leaves sufficient time for participants to write down their responses.
4. Once the reading and writing has finished, the participants are divided into eight groups.
5. The facilitator suggests that the participants exchange papers amongst the different groups and participants, so that everyone ends up with a good mix of different papers.
6. Each group is given one of the characteristics that was used in the text (for example, black people, young people, adults, white people or gays) or any other characteristic which the facilitator used in the sentence starters.
7. Based on the assigned characteristic, each group reviews the different papers.
8. Taking into consideration what the papers say, every group should draw a person, a man or a woman, who corresponds to the answers on Handout 2.
9. Each group presents the person and the characteristics they have found.

Tips for facilitators

During this exercise, many participants will be confronted with stereotypes and prejudices which in a conflict context may cause strong reactions, especially if the question of ethnicity, religion or other cultural elements are involved in the conflict. You may need to select the issues you want to handle during this exercise very carefully.

Similarly, you may need to pay extra attention to these stereotypes and prejudices during the debriefing, and eventually address the issues of the perceptions and misperceptions of oneself and the others in relation to their values, beliefs and their actual attitudes and behaviours.

In a conflict setting, it often occurs that behind the issues of cultural differences are other political, economic and social issues that society is unable or not willing to address.

Debriefing

- Which of the presented characteristics demonstrate exclusion or discrimination towards a specific group of people?
- Which of the presented characteristics refer to inclusion and equality?
- What has this activity got to do with the sense of recognition?
- Why is recognition important for peaceful coexistence?
- What is the difference in the kind of recognition that is given to different groups in society?

Following this initial debriefing, you might like to continue by focusing on the conflict context:

- In what ways do perceptions of others change during a conflict?
- How can they be challenged?
- To what extent is it realistic to break the existing prejudices in a conflict setting?
- How can respect and recognition be re-established?
- What does it require?

Suggestions for follow-up

After the debriefing, you may continue to explore some of the concepts that the exercise has addressed, such as respect and recognition of cultural diversity, or equality in rights and social justice. If you would like to continue with addressing some specific issues, such as the role of resources in conflict, you could refer to the activity "Scramble for wealth and power". You may also continue with the issue of cultural diversity and respect of difference by trying the activity of "A mosque in Sleepyville".

Ideas for action

You may encourage the participants to work on their perceptions, misperceptions, stereotypes and prejudices by developing intercultural and/or inter-religious dialogue activities. For instance, one can invite other cultural/ethnic/religious or other minority youth groups for an activity or event, or simply participate in one's own activities. Being confronted with diversity and difference may enrich your own group through new discoveries and knowledge that allow for a deeper appreciation of one's own difference, as well as bringing recognition and respect to the difference of the other.

Handout 1

People say:

- that men are …
- that men like to …
- that men like to have …
- that men express themselves by …
- that men would never …
- on the television, men …
- that at home, men …
- that at school/college/university, men …
- that when joking, men are always …
- that men are always better because …

This above list is then repeated by changing the word "men" to "women".

People say:

- that black people are …
- that black people like to …
- that black people like to have …
- that black people express themselves by …
- that black people would never …
- that on the television, black people …
- that at home, black people …
- that at school/college/university, black people …
- that when joking, black people are always …
- that black people are always better because …

This paragraph is then repeated five more times by changing the words "black people" to one of the following: white people, Roma, Jews, Muslims, Christians, migrants, gays, adults or young people.

The facilitator may select the characteristics of his or her own choice.

Handout 2

What is this person's name?

Where does this person live?

What does this person think?

How does this person feel?

What are this person's qualities?

What are this person's deficiencies?

What kinds of thing would you like to do with this person?

What kinds of thing would you not like to do with this person?

A mosque in Sleepyville

Source: All Different – All Equal, Companion – A Campaign Guide About Education and Learning for Change in Diversity, Human Rights and Participation*, Council of Europe Publising, Strasbourg, 2007. Available for download at: www.eycb.coe.int/compass/en/pdf/Companion_final.pdf*

This activity simulates a dispute over the building of a new mosque in a traditionally Christian area.

Level of complexity 3

Issues addressed

- culture;
- diversity;
- religion.

Objectives

- to experience real conflicts that can arise in meeting the needs of diverse communities;
- to explore the right to religion;
- to develop skills of debate, analysis and negotiation.

Group size 15-30

Materials

Sheets of paper for name tags, flip chart paper, a watch or clock, and a small bell for the mayor

Time 3 hours or more, depending on the time allowed for the meeting and how deep you want to go with the debriefing.

Preparation

- photocopy the role-cards, the description of the problem and the rules of debate (optional);
- prepare name tags for the different parties/groups that will be represented at the meeting;
- list the different roles on a flip chart so that everyone can see them;
- make sure you have a space for the "council meeting" and separate spaces for the different groups, so that they can discuss their position beforehand or meet with others.

Instructions

- read out the description of the problem in the handout. Explain that all the participants are members of Sleepyville, and all of them are troubled by the problem of whether a new mosque should be built on a piece of derelict council land; show participants the list of different roles and ask everyone to select one for themselves. Hand out the role-cards and the description of the problem and indicate where people and groups can meet beforehand, and where the "council meeting" will take place later on;
- explain the rules of debate that will be used during the meeting;

- explain that there will be 30 minutes before the actual meeting so that people can meet other citizens, prepare what they want to say and decide how they want to vote! Tell them that the town council meeting will last 40 minutes, and that there may be very little time for actual speeches because of the number of people attending. For that reason, they should try to prepare just one or two points that they want to make;
- use the preparation phase to set up the space for the council meeting. Ideally, people should sit in a semi-circle or horseshoe shape, with the mayor at the front, in a slightly elevated position. Parties or groups should be able to sit together, and you should place their name tags on the tables in front;
- after 30 minutes, call the citizens for the meeting (or ask the mayor to do so). He/she should remind people of the basic rules of debate and give a short speech to introduce the meeting.
- at the end of the meeting, after 40 minutes, the mayor should call for a vote. When the votes have been counted and the result declared, you should announce the end of the activity, and invite people to bring their chairs into a circle for the debriefing.

Debriefing

Start the feedback round by greeting everybody by their real names. This is important to allow the participants to give up the roles they had assumed during the simulation. Ask the participants what they feel about the process they have just been through:

- Were you surprised by the result of the vote, and did it reflect the position of the person you were playing?
- How much influence do you think you (in your role) had on the result?
- Did interaction with other people or groups make you alter your approach or your attitude towards the problem?
- How easy was it to identify with your role?
- Do you think that this situation could arise in real life? Can you think of any similar cases?
- How would you react if this type of conflict arose in the place where you live?
- Did the activity alter your attitude at all?
- To what extent do you think religion is an issue of conflict in the place where you live?
- Why do you think religion and belief represent an issue in conflict?
- Are the human rights of the members of minority religious communities adequately respected in the place where you live?
- What do you understand by the right to freedom of thought, conscience and religion?
- How can these rights be guaranteed in a conflict situation?
- What action can young people take?

Tips for facilitators

If possible, you should run this activity together with another trainer in order to be able to answer questions and co-ordinate each step of the activity at the same time.

You may allocate the roles beforehand in order to save time during the session.

During the preparation phase, it may be useful to check that people are using the time to meet others or to plan what they are going to say during the meeting.

When assigning the roles, note that the role of the mayor is a very demanding one, and that the person playing it will need to feel confident about facilitating the meeting and, if necessary, cutting people short in order to enable everyone to speak.

You will need to go through the task with the participant playing the mayor before the actual simulation. It is highly desirable that, after that, you try to leave facilitation entirely to the person playing the mayor, both in order that he/she feels your trust, and also in order that other participants respect his/her decisions, rather than looking to you.

If difficulties arise, you may find it necessary to intervene in the course of the simulation. You should, however, try to do this without undermining the authority of the participant playing the mayor.

If the simulation loses direction, for example, because people stray off the topic or new pieces of information are invented, or if the council gets caught in a deadlock and cannot come to an agreement, point out that this can reflect a result in real life, and does not indicate that the activity has failed. You can use this in the debriefing at the end to discuss the difficulty of reaching agreement on issues such as these. Having evaluated this aspect of the activity, you can use the opportunity to brainstorm different approaches to how the deadlock might have been broken, taking into account the approaches to dealing with conflict (for example, co-operative solutions, mediation and third party interventions) outlined in Chapter 4.

During the debriefing, it is very important to try to avoid repeating the simulation. People need to try to detach themselves from the role they played in the activity in order to be able to reflect properly on what they have been through. You should help them to look back on the simulation with their normal "hats" on rather than in their assumed roles.

Suggestions for follow-up/variations on the exercise

If you have reporters taking part, you could use their analysis of the process in a separate session. In particular, it would be useful to look at any differences between the reports in order to raise questions about the role and impact of the media in contributing to creating positive or negative outcomes of this kind of conflict.

Depending on the context you are working in, it may be more appropriate to build the activity around "A church in Sleepyville" or "A temple in Sleepyville" and to situate it, for example, in a predominantly Muslim area, or you may prefer some other combination. You can add news reporters to the activity in order to get a view of the process which is slightly detached; this, however, can add to the time, if you are to discuss the reports with the group (see below for suggestions).

Ideas for action

Encourage participants to look at their own surroundings and explore the extent to which different religious communities are perceived or positioned as "sources" or

"causes" of conflict. Consider what other conflict issues are involved – migration, resources and so on. Try to arrange meetings with representatives of some of these communities and get them to speak about their ideas for co-operation in dealing with this kind of conflict.

Handout

A mosque in Sleepyville

You live in the picturesque town of Sleepyville, a town of about 80 000 people. In the last 60 years the population has changed radically, partly because young people mostly try to move to larger cities as job opportunities there are better, but also because the region has seen the arrival of a large number of immigrant families, many from Muslim countries. Some of these families have been here for three generations, but they are still treated with suspicion as "newcomers" by many people in the town. They now make up almost 15% of the total population.

The issue that is now dividing the town is the desire of Muslims in Sleepyville to have a mosque built on a piece of derelict land belonging to the Council. This land has been undeveloped and has been a source of complaints to the Council for years: it is near the main shopping street and is an area where vandalism and drug-taking have been a regular problem.

So when a rich businessman offered to take the problem off the Council's hands, the Mayor thought his lucky day had come! The Council readily agreed to give up the land and to fund 20% of the construction costs for a new mosque on the site. The remaining 10% of the building costs, which the businessman could not cover, were to be found from among the Muslim community.

Building was meant to start this week… but the Council has been flooded with complaints from angry residents who object to the project. It has called a special meeting, to which all are invited, to resolve this issue. The meeting will take place in 30 minutes and will be covered by the press.

List of participants

- The Mayor of Sleepyville
- Town Council Members: three parties should be represented. You can have one or two people in each party
- "Young Sleepies for Human Rights!": one or two representatives
- "Past and Present Association": one or two representatives
- "Muslim Association of Sleepyville": one or two representatives
- Ordinary citizens: as many as you need
- Optional: one or two journalists who will report on the meeting

Try to keep the numbers balanced by having the same number of representatives for each political party, and the same number in each of the citizen's groups. You can have as many "ordinary citizens" as you like.

Rules of debate

- The meeting will be chaired by the Mayor, and his/her decision on all matters is final.
- If you wish to speak, you should raise your hand and obtain permission from the Mayor.
- Comments should be brief, and should not exceed 2 minutes.
- The meeting will close after 40 minutes, with a vote on whether or not the mosque should be built.
- Anyone attending the meeting is entitled to speak in the debate and to vote at the end.

You may wish to alter these rules according to the size of your group and the time you have available.

Role cards

The Mayor of Sleepyville

You are the Chair of the assembly and it will be your role, once the meeting starts, to welcome the participants and remind them of the rules of debate. During the meeting, you should try to give everyone the opportunity to speak – and should not allow anyone to speak for too long! You are very worried about the bad publicity that this case has been attracting and you plan to try, before the meeting, to speak to some of the groups to try to persuade them to soften their position.

Town Council member: Traditionalist Party (one or two people)

You represent the Traditionalist Party on the Town Council, and you are strongly opposed to the mosque. You do not think it is right that Council land and Council resources should be spent on a place of worship that does not respect the traditions of this country and this town. You feel that immigrant families are privileged to be allowed to live here and that they should not try to impose different lifestyles on a country where they are guests. You are also worried that the mosque could become a meeting area for recruiting terrorists.

Town Council member: Populist Party (one or two people)

You represent the Populist Party on the Town Council. You supported the original decision to have the mosque built on the land, partly because you realise that the Muslim community has been very good for the economy of the town and you do not want to alienate them. But you have been very worried by complaints from residents and do not want to create unnecessary conflict in the community. You are also concerned about your seat in the next Council elections, so you will probably support whichever option appears to be least controversial.

Town Council member: Diversity Party (1 or 2 people)

You represent the Diversity Party on the Town Council. You believe that the relatively large proportion of people from different parts of the world has added to the culture and interest of Sleepyville and you have felt it unfair that the town has deprived many of these people of the opportunity to practise their religion for so long. You can also see that the derelict land is causing social problems in the town and that the Council does not at the moment have the money to develop it itself.

Members of the "Past and Present" Association of Sleepyville (2-4 people)

You are one of the main groups opposed to this mosque. Your members are from traditional (non-Muslim) communities in Sleepyville, and you think it is very important to keep the traditional character of the town, where most of you have lived all your lives. The site that is proposed for the mosque is very central and it would be visible from most places in the town centre. In particular, the mosque could block out the view of the main church from the town square. You feel that the character of your home town is being completely changed by a community that arrived here only recently. You do not see why people who arrived in this country from somewhere else should not live by the same rules as you have here.

Members of the Youth Action Group "Young Sleepies for Human Rights!" (2-4 people)

Your group was set up to address some of the worst problems for young people today in Sleepyville. You see the building of the mosque as a solution both to the Muslim community's need for a place of worship, and as a solution to the numerous social problems which have been a result of the land being left derelict for so long. You support the building of this mosque, but you are concerned that other social problems may be neglected by the Council if they have to contribute to the building. In particular, the youth budget over the past 5 years has been cut to a level where it cannot begin to meet the needs in the town.

Members of the "Muslim Association of Sleepyville" (2-4 people)

You have been asking the Council for years to provide a place of worship for the Muslim community, but it has always been refused on financial grounds. You feel that it is unfair that the Muslim community is being asked to find 10% of the building costs, when economic conditions are so harsh for most people, and when the Christian community has 11 different places of worship and these are used by far fewer people than the mosque would be. You feel that the contribution that your community has made to the town is not appreciated, that people in your community are unfairly discriminated against in various aspects of their life, and that in refusing to allow the construction of this mosque, the Council is denying members of your community their fundamental right to religious worship.

Citizens of Sleepyville

You are worried about the conflict that seems to have taken over the town of Sleepyville and you want to go to the meeting of the Town Council in order to vote. At the moment you do not know what you will vote for: you need to speak to as many different groups as you can and then you plan to make up your mind.

Values tree

Source: Hulley C., Youth Peace Building Training – Sudan, Trainers Manual: A Toolkit for Training Young Peace Builders *(Centre for the Study of Violence and Reconciliation (CSVR) and International Rescue Committee (IRC), South Africa, 2007). Available online at: www.eldis.org/go/topics/resource-guides/children-and-young-people/children-and-conflict/post-conflict-reconstruction&id=32712&type=Document*

This exercise helps to strengthen the inspiration and commitment to peace work by exploring values. Through this method it helps participants to reflect on and be clear about their common values as a basis for their action.

Level of complexity 2

Group size Any

Time 60 minutes

Issues addressed

- values;
- diversity;
- common vision;
- ethical basis;
- team building;
- recognition of differences;
- co-operation.

Objectives

- to enable participants to articulate common values and build a common ethical basis for the group's activities;
- to give participants a tool that allows differences to be discussed whilst acknowledging the richness of diversity.

Materials

Flip chart, markers, paper, pens

Preparation

Prepare a drawing of a huge tree on a piece of flip chart paper, or use a real tree outside to begin the exercise.

Instructions

1. The facilitator finds a living tree and uses it to describe the activity, or alternatively draws a tree on the flip chart.
2. The facilitator talks through the meanings of each part of the tree:
   - the trunk of the tree is your organisation, youth group or yourself;
   - the branches represent the programmes/activities;
   - the roots are the values, which nurture you and your organisation and inform your activities.
3. Divide the participants into small groups to work, and ask them to apply the tree model to their own organisations, by asking them to draw their own individual trees.

4. Then ask them to explore the relationships between the different parts of the tree, beginning with the values.

5. Bring the groups together to give feedback to one another.

Debriefing

- To what extent do you find this situation reflective of reality? How does this happen in practice?
- Do your activities have the effect of reinforcing, or contradicting, your values?
- How could you change this if needed?

Allow participants to discuss first in pairs, informally.

Then make a link to the co-operation solution and explore the values that co-operation upholds, asking the following questions:

- What values underpin co-operation?
- What values need particular attention?
- How can we ensure that co-operation builds on the values we believe in?
- Do others see co-operation this way?
- What difference does co-operation make?

It is important that participants engage practically in working for change. Take time to reflect on their values and try to move closer to a realisation of common values within the group.

Tips for facilitators

During the groups' presentations of their trees it may be interesting to see that fruits of the programmes/activities fall to the ground and nurture the roots (values).

Suggestions for follow-up

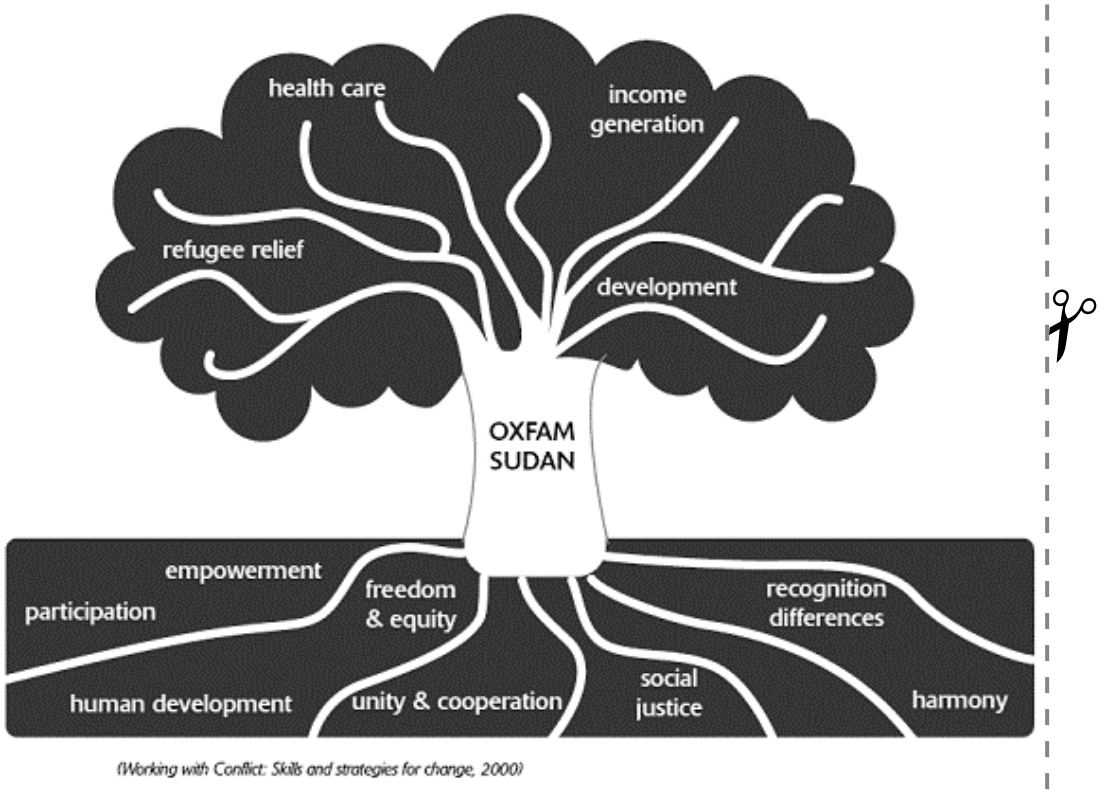
You may want to continue with the exercise "What are you trying to change". It looks at different case studies of interventions, reviewing what they are trying to achieve, and how effective they were. It may be interesting to discuss and evaluate the extent to which values play a role in the interventions and how these values were promoted in the actions studied.

Ideas for action

You may suggest using the tree model within the participants' organisation by involving all the members/associates and reviving, through this exercise, the common values. This may be particularly interesting and useful in a moment of division or tension, as this exercise helps to bring people together and make them realise what they are working for.

Handout 1

The values tree



Example from Sudan

Two world views

Adapted by Ditta Dolejšiová from a session prepared by Simon Fischer, Responding to Conflict (RTC) (www.respond.org), during the DYS Forum on Conflict Transformation in 2007. Diagram adapted by Diana Francis from the ACTS Balkans (Applied Conflict Transformation Studies).

This exercise helps to explore the values underlying the construction of peace by focusing on two different views and examining how they both make up part of us and our lives.

Level of complexity 2

Group size Any

Time 90 minutes

Issues addressed

- peace;
- values;
- peace building;
- harmony;
- choice;
- recognition.

Objectives

- to enable participants to understand different approaches to peace existing within ourselves and in our societies;
- to identify new points for attention in relation to peace, conflict and violence.

Materials

- flip chart;
- pink and yellow cards;
- masking tape to make lines on the floor;
- A4 sheets to present the triangle.

Preparation

With the help of the masking tape, draw a big triangle (for instance, base 3 metres, sides 4 metres) on the floor and divide it into two halves (see the handout).

Prepare the keywords on the yellow and pink cards by writing each of them on a separate card.

Prepare copies of half of a triangle for each of the groups.

Instructions

1. Divide the group into two subgroups.
2. Group 1 receives the yellow cards ordered by number (from the bottom to the top of the triangle), and a copy of the peace-building side of the triangle: explain to them that this is their world view, in which they believe and must defend. Do the same with Group 2 by giving them the pink cards ordered by number (from the bottom to the top of the triangle), and a copy of the pacification side of the triangle.

3. Invite participants to look at the cards, discuss them in their group, and come up with a short explanation of each of the cards, taking into account their world view.
4. Ask both groups to select one representative who, on behalf of the group, will persuade the others that their world view is the best.
5. Invite both groups to the plenary, where the empty divided triangle is drawn on the floor. Invite each of the groups to sit on one side of the triangle.
6. Invite the representatives nominated to do the persuading by each of the groups to start presenting their world view. This happens by putting the cards on the triangle one by one. Step by step, the group representatives explain their beliefs, laying the cards down one by one, from the bottom to the top of their side of the triangle. The representatives of the groups take turns in presenting cards that explain their beliefs and world view to the others. They go on until the whole triangle is built.
7. To complete the model, you should add the different subheadings, as shown in the triangle in the handout.

Debriefing

Once the triangle is formed, initiate the debriefing:

- How did you feel in your group? What did it mean for you to be in the pink or yellow group?
- To what extent was it difficult for you to persuade the other about your world view?
- To what extent did you agree with what you were defending?
- What are the main differences between yellow and pink?
- In our yellow/pink part of the world how do we see conflict?
- In our yellow/pink part of the world how do we see peace?
- What does power mean for the yellow/pink?

After this initial phase, explain that both of these world views are part of us and our societies. You may then continue with the following questions:

- What is the line that divides the two sides?
- Can one choose its side (yellow/pink)?
- How does one yellow become pink? And vice versa?
- Can peace building occur without pacification?
- What happens when a yellow group does not agree to deal with a pink group?
- How do the two networks support each other on both sides?

Making links with reality

- How would you describe your community/society? Is it pink/yellow/both?
- How would you define human beings in your community? Are they pink/yellow/both?

- How are the different groups' tasks divided? What is the role of each (what do the yellow/pink people do)?

Further reflections

- How can you see conflict in this triangle?
- Is conflict about a positive force for change? For better, or worse?
- To what extent is conflict necessary for change?
- How can we place ourselves to be agents for change and not for conformity, considering our world views?
- Where are the sides on conflict in which we need to engage?
- Would it be a good idea to convert as many people as possible into yellow or join pink in order to change the system "from inside"?
- Why is separation between conflict and violence important?

Tips for facilitators

In case you feel that the group is not strong enough to defend the different world view by coming up with relevant meanings for the different keywords, you may decide to "defend" each side of the triangle with another team member. Then you proceed directly to the debriefing, which you slightly adapt, especially the first part of it.

Suggestions for follow-up

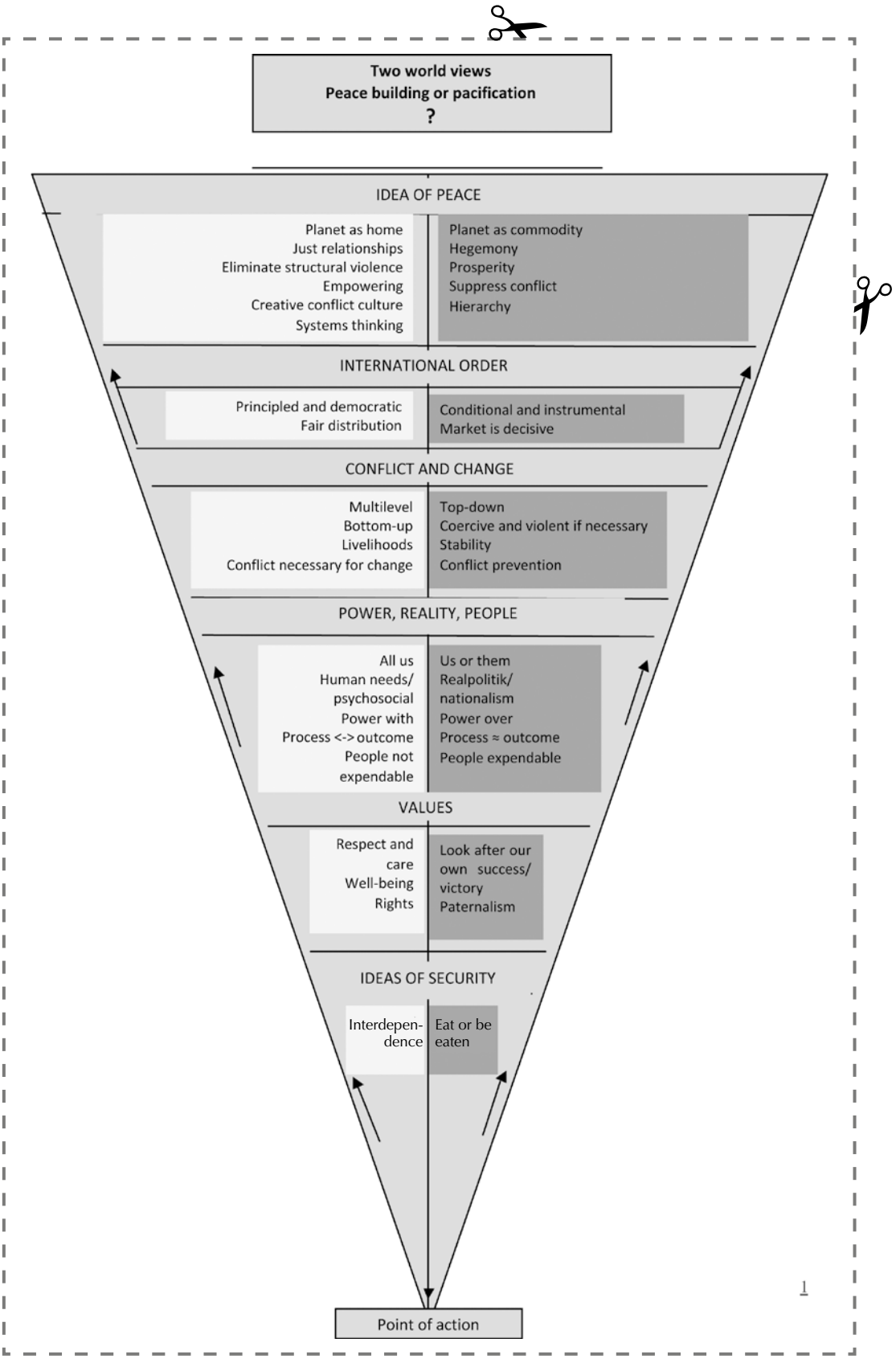
You may continue to explore ways of change and conflict transformation towards peace by trying out the activity "What are you trying to change?", or by selecting one of the co-operative solution exercises.

Ideas for action

You may want to invite participants to create a symbol that works with the different beliefs necessary to maintain peace. It can be in the form of a silent exercise, where participants use materials and keywords to create a symbol in one corner of the room, where they can always come for new energy and reconciliation of the two world view beliefs.

Handout 1

The triangle diagram adapted by ACTS Balkans from the original by Diana Francis 2006



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4. See www.coe.int/hre or www.coe.int/compass.
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10. www.prb.org.

6. Glossary of terms

Actors, non-state: Actors at the international level that are not states.

Adolescent: Young people who have reached or just passed puberty.

Adjudication: Decision making is at a higher level, by international tribunal or courts. Participation, though higher than in the use of force, is minimised by decisions being made by a third party. Conflict management and regulation come to the fore and expensive mechanisms are put in place to ensure security, for example peacekeeping forces.

Alienation: Withdrawing, isolation or separation from something meaningful.

Arbitration: A third party is involved in the effort to resolution. Both parties have a say in who will make the final decision about the solution that will be applied, and it may be that the law is invoked as the final basis for decision making. The third-party facilitating also has the power to impose a solution on the parties. Although the parties may or may not abide by the outcome, there is a high level of participation.

Autonomy: Self-governing (but not self-determination) of a state or a person.

Avoidance: Refusal to acknowledge the existence of a conflict or indifference to the outcome of a conflict. Includes a low level of activity and little concern for both personal concerns and needs, and the needs and concerns of the other conflict parties.

Balance of terror: Term used to describe the mutual nuclear deterrence caused by the arms race between the United States and the Soviet Union (and their respective allies) during the Cold War. It refers to the mutual fear of total annihilation that gripped the world during the Cold War.

BATNA: Best alternative to a negotiated agreement. BATNA proposes that you cannot make a wise decision about whether to accept a proposed solution to a conflict unless you know all your alternatives.

Bottom-up: Influence upward from the lowest levels in a hierarchical system or organisation.

Bullying: Being teased or threatened by others because of, for example, appearance, choice of clothes, style, sexual orientation, gender or because of being a member of a minority. Often takes place in school.

Child soldiers: Armed combatants under the age of 18.

Children: Young people in the ages between infancy and adolescence/youth.

Civil society: Institutions, voluntary organisations and corporate bodies that form the basis of a functioning society, and which are less than the state but greater than the family.

Clash of civilisations: Theory proposed by Samuel P. Huntington predicting that the primary axis of conflict in the future would be along cultural and religious lines.

Cold War, the: Term used to describe the state of conflict, tension and competition that prevailed in the time period from the end of the Second World War until 1989 between the United States and the Soviet Union, and their respective allies.

Co-management: Refers to a model of youth participation practised in the Council of Europe youth sector. Representatives of both government and young people decide together on priorities, main budget envelopes, implementation of the work priorities and on allocation of resources for youth activities of the youth sector.

Competition: Rivalry over, for example, profit, prestige or a prize. In a conflict setting the parties place great importance on their own concerns and needs while ignoring the concerns of others.

Compromise: A settlement of differences in which each side makes concessions, also known as sharing or horse-trading.

Conciliation: A third party acts as a "go-between" for parties, usually in a meeting.

Conflict: Derived from the Latin word *conflictus*, which means collision or clash. This term is understood as a disagreement between two or more parties through which the parties involved perceive a threat to their needs, interests or concerns.

Conflict analysis: Systematic study of the profile, cause, actors, and dynamics of a conflict, including interpretation and evaluation of this information.

Conflict escalation: Upward spiral motion of a conflict into a more hurting, destructive or, in other ways, worse condition.

Conflict management: Approach based on the idea that conflicts are neutral but the outcome of a conflict may turn out to be negative or positive according to the actions of the parties. This perspective does not make any value assumptions on how to manage conflicts – these can range from military interventions to stop an assumed genocide, to long-term dialogue projects at the grass-roots level.

Conflict parties: Actors involved in a conflict, never less than two but can be more.

Conflict partner: Term used in the conflict field to highlight that the parties are not opponents, but rather that they will resolve the conflict.

Conflict prevention: Approach based on the assumption that conflicts are necessarily negative and will, most often, end in violence. In this approach, conflicts should be stopped from taking place. Prevention methods usually include careful monitoring of potentially violent disputes, establishing early warning mechanisms, using planned co-ordination to prevent the creation of conflict and institutionalising the idea of preventing conflict at the local, regional and international levels.

Conflict resolution: The aim is to solve the conflict completely so that all the needs of the parties are met and the conflict disappears.

Conflict transformation: The process by which conflicts are transformed into peaceful outcomes. This process engages with the relationships, interests, discourses and, if necessary, the very constitution of society that supports the continuation of violent conflict. This approach aims at shifting how individuals and communities perceive and deal with their differences, away from adversarial (win-lose) approaches towards collaborative (win-win) problem solving.

Conflict, armed: A contested incompatibility where two parties, of which at least one is the government of a state, resort to the use of violence causing at least 25 battle-related deaths in a year.

Conflict, cold: Conflict in which the parties appear to have lost all orientation of goals and self-esteem and they are blind to the effects of their own behaviour on others with detached attitudes and frozen relations. Also called latent conflicts.

Conflict, hot: Conflict that appears as simmering, active and full of energy, ready to boil over.

Conflict, intergroup: Conflicts between different social constellations, various formal and non-formal groups or levels in the society such as between management and employees in a workplace, administration and trade union, various groups that are part of a class, departments of an organisation, various cultural groups in a small community or between different groups at a school, etc.

Conflict, international/global: Conflicts in various international organisations and among trans-national corporations and between nation states. These can involve armed interventions, including wars, and a significant loss of life.

Conflict, interpersonal: Conflicts between two or more individuals, for example between family members, manager and subordinate, student and lecturer, individual representatives of cultural groups, etc.

Conflict, intra-state: Militarised armed conflict within a state.

Conflict, intractable/protracted: Long-standing conflict that takes place between individuals, groups, or nations, that resists any attempt at management, and that continues to escalate towards higher levels of hostility and intensity.

Conflict, intrapersonal: These occur within an individual as a result of frustration that the individual feels with themselves over their goals, targets, plans or accomplishments or as a result of competing values and questions of conscience.

Conflict, inter-state: Militarised armed conflict between two or more states.

Conflict, latent: Conflict that remains beneath the surface, involving hidden agendas, condescending body language, power interests and resources that influence the conflict.

Conflict, major armed: Conflict with between 25 and 1 000 battle-related deaths annually, and at least 1 000 persons killed in the conflict. See also "War".

Conflict, manifest: The visible aspects of a conflict: the complaints, the negotiations and the words that hurt, etc.

Conflict, minor armed: An armed conflict with at least 25 but less than 1 000 battle-related deaths in a calendar year.

Conflict party: Actor involved in a conflict.

Conflict, post-phase: The period of time immediately following the end of an armed or violent conflict.

Conflict, pre-phase: Describing the period before violence breaks out.

Conflict, social: see "Conflict, intergroup"

Co-operation solution: A solution which allows both parties to win in a positive-sum situation. See also "Win-win".

Deterrence: Theory and military strategy developed during the Cold War. Generally refers to a strategy in any field of potential conflict of being prepared to inflict unacceptable damage on an aggressor, and making sure the potential aggressor is aware of the risk so that he does not engage in aggression. It is especially relevant with regard to the use of nuclear weapons, and figures prominently in foreign policy regarding the development of nuclear technology by certain states, deemed "rogue", or dangerous.

Deadlock: A standstill, stalemate or impasse which takes place because each party requires a response or an action from the other before agreeing to the continuation of negotiations.

***Demos*:** Greek word for "the people".

Diplomacy, track-one: Official diplomacy involving negotiations between high-level leaders such as politicians and policy makers.

Diplomacy, track-two: Unofficial diplomacy, in which civil society is included.

Diversity: The fact of the existence of different cultural, political and religious backgrounds within a society.

Ethnocracy: The rule of one ethnic group in a state or organisation.

***Ethnos*:** A group of people who share a common culture separate from other people.

Facilitation: When an impartial third party helps to improve communication between parties, usually in a meeting.

Force: A process by which peace is imposed by an external military agent. The level of participation of the conflict parties is low and the root causes are often suppressed or diffused.

Grass roots: The majority of the population, comprising individuals, represented by local NGOs, community workers, different special interest groups, unions, activists, health officials and in some societies local elders, members of indigenous groups and refugee camp leaders.

Heterogeneous: An object or system that has a large number of variants. Often refers to the existence of difference in a society.

Homogeneous: A uniform object or system that consists of several identical items.

Human rights: Refers to the universal human rights listed in the non-binding declaration the Universal Declaration of Human Rights, adopted by the UN General Assembly in 1948. Despite its non-legal character, the declaration is widely considered to be a central element of international law, which under certain conditions may be invoked by national and other judiciaries.

Human security: Term framing security in a broader sense than traditional notions of national security, reflecting the human dimension of security, arguing that the proper reference point for security should be the individual rather than the state, and encompassing environment, political, economic, food, personal, health and community security.

Human trafficking: Recruitment, transportation, harbouring, or receipt of human beings for the purposes of slavery, forced labour or prostitution.

Intercultural dialogue: An open and respectful exchange of views between individuals and groups belonging to different cultures that leads to a deeper understanding of the other's world perception.

Intercultural learning (ICL): Intercultural learning has emerged from local and international experience as an effective educational response to the challenges of living and working together in the multicultural society. Its main objectives are to help its participants gain the capacity to recognise inequality, injustice, racism, stereotypes and prejudices and to give them the knowledge and the abilities which will help

them to challenge and to try to change these mechanisms whenever they have to face them in society.

Inter-governmental organisations (IGOs): Organisations that are made up primarily of sovereign states, for example the United Nations and the World Trade Organization.

International relations: The study of relations among states within the international system, including the roles of states, inter-governmental organisations (IGOs), non-governmental organisations (NGOs), and multinational corporations (MNCs).

LGBT: Abbreviation for lesbian, gay, bisexual and transsexual. Sometimes also written as GLBT. Also sometimes written with Q for Queer.

Macro-level conflicts: Internationalised armed conflicts and wars between states. These conflicts have significance beyond their consequences for the individuals involved. They will have consequences for the wider society, for example.

Mediation: Process by which a third party, known as a mediator, facilitates the resolution of a conflict, without having the power to impose a solution on the parties. The role of the person intervening is to make it easier to come up with solutions that are workable for everyone.

Micro-level conflicts: Intrapersonal, interpersonal and group or social conflicts between people at the grass-roots level without international or national resonance. Micro-level conflicts are of importance to the individuals concerned, but they will not influence the course of development of the wider society.

Militia: A military force composed of citizens that provide defence, emergency law enforcement, or paramilitary service.

Millennium Development Goals (MDGs): Eight internationally recognised development goals to be achieved by the year 2015, including the halving of extreme poverty, reduction of child mortality rates, fighting epidemic diseases such as HIV, and developing a global partnership for development.

Minority: A group of people sharing a unique identity and culture different from a larger part of the society or the majority of the society. Being a member of the minority can lead to social and other kinds of marginalisation. Examples include immigrants, national minorities, sexual minorities and people with disabilities.

Multiculturalism: Generally, refers to a state of cultural and ethnic diversity within the demographics of a specified place, for example in a school, business, neighbourhood, city or state.

Nationalism: Devotion to the nation one considers oneself part of. A political ideology that raises the importance of devotion to nation to the highest position.

Needs: A lack of something desirable or useful. Needs may be cultural (values, ideas, principles), material (resources) or social (power balance, status, or role in a group).

Negative peace: State-centred approach to peace that ultimately requires all social relations to be regulated by violence. Peace is merely the opposite of war. The goal is still to avoid war, which is accomplished by the maintenance of the balance of power and deterrence, rather than by co-operation.

Negotiation: An attempt to reach a solution that meets the interests of all involved parties through discussions between the parties themselves. Negotiation involves a very high level of mutual participation, with all parties involved and collectively

looking for a solution to problems. Political bargaining may entail coercion to impose decisions made, but each party has room to manoeuvre.

Neutrality: The state or policy of remaining impartial in a conflict and between parties. Commonly referred to as "not taking sides".

Non-formal education: any organised educational activity that takes place outside the established formal educational system.

Non-governmental organisations (NGOs): Organisation with no participation or representation of any government. Such organisations can be totally or partially funded by governments, but they remain independent of government policies and exclude government representatives from leadership.

Non-state actors: see "Actors, non-state"

Non-violence: A philosophy and strategy that actively raises awareness, initiates change and resists oppression without resorting to the use of violence. Non-violence is considered an alternative to passive acceptance of oppression and armed struggle against it. It includes methods such as civil disobedience, direct action without violence and targeted communication via independent mass media.

Non-violent communication (NVC): Communication without resorting to accusations and without placing guilt on one's communication partners. It uses language that is non-accusatory, avoids attacking, criticising, judging, punishing or labelling.

Non-zero-sum: see "Positive-sum"

Pacifism: The approach that refuses the use of violence as a means to solve conflicts. The term covers a variety of different stances from the rejection of all forms of violence under any circumstances, even self-defence, to calls for the total abolition of the institutions of the military and war. Pacifists believe that international disputes can and should be peacefully resolved.

Paradigm: A set of assumptions, values, practices and concepts that constitutes a way of viewing reality, shared by a community, especially in an academic discipline.

Peace building: The processes and activities involved in resolving violent conflict and establishing a sustainable peace.

Peer groups: Individuals that are at an equal level (same age, social status or interest) and that form a group.

Positive-sum: Situation in which both parties win in a co-operation solution, also called non-zero-sum or win-win solution.

Positive peace: Peace by peaceful means, meaning that the methods used to achieve peace respect the principles of justice and human rights. Positive peace aims at accomplishing freedoms, rights and equality as a means of guaranteeing sustainable peace without racism, exploitation and other forms of barrier to equal opportunities.

Reconciliation: A process that involves restructuring the relationships between the conflict parties in order to restore peaceful relations between the parties in a conflict. Those involved go beyond the resolution towards a closer examination of relationships, perceptions, attitudes, hostilities and hate, to attempt to change them to harmony and solidarity.

Ripeness: The reaching of the golden opportunity to start negotiations on the eventual resolution of the conflict.

Rogue state: A state that acts outside of the accepted international norms and policies by restricting human rights, sponsoring terrorism or by spreading weapons of mass destruction.

Secession: The act by which a geographical region or given state removes itself from the political control of that country and declares itself independent, often, thereby, creating a new state.

Segregation: Forced or voluntary separation or isolation of a class or ethnic group from the remainder of the community.

Sociometry: A quantitative method for measuring social relationships (degree of relatedness among people) developed by the psychiatrist Jacob Levi Moreno (1934). It can be a useful tool for reducing conflict and improving communication by analysing group dynamics.

Structural prevention: Identifies the structural foundations of a peaceful community, including the rules for solving conflicts at the international level and the obligations of members of the international community in regard to each other.

Submission: Approach to conflict in which one party gives in to the other in order to save the relationship between them.

Third party: Party not directly involved in the conflict which assists in finding a solution. Third parties can be mediators, interest groups, humanitarian organisations, states, international organisations, etc.

Trafficking: see "Human trafficking"

Violence: Physical and psychological assaults on other human beings.

Violence, direct: see "Violence, physical"

Violence, physical: Direct assaults on another human being such as punching, shooting or pushing.

Violence, structural: Violence built into the structures of a society such as gender inequalities or discrimination against minorities.

Violence, urban: Usually refers to armed criminal activity (especially as directed by organised criminal elements) and gang warfare involving the use of small arms in large urban settings.

War: Armed conflict with at least 1 000 battle-related deaths in a calendar year. See also "Conflict, armed".

War on terror: Various military, political and legal actions in response to the 11 September 2001 attacks.

War, civil: War within a state.

War, interstate: War between two or more states.

Win-win: Approach to conflict in which the conflicting parties work together to find a solution to the root cause of the conflict with the result that both parties fulfil their respective needs. Also called co-operation solution.

Xenophobia: Fear of difference. Often also expressed as hatred of difference.

Young people or youths: People that are no longer children or adolescents but who have not yet completed the transition to full, independent adulthood. Young people

are aged 15 to 24 in the United Nations definition, although other institutions, such as the Council of Europe, use broader age ranges, from as young as 13 to as old as 35.

Youth bulge: A very high proportion of young people in the overall population. These have often been associated with (or even blamed for) outbreaks of social violence or armed conflict.

Youth crisis: In this perspective young people are understood as causing social unrest, as being at the origin of social problems facing modern societies, and therefore, as an inherent security threat. At the same time, young people are seen as being disproportionately negatively affected by the existence of social problems that cause them legitimate grievance.

Zero-sum: End result of a conflict by which one of the parties wins over the other.

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T-KiT 12

Youth transforming conflict

In 1998, the Council of Europe and the European Commission decided to take common action in the field of youth. Both institutions initiated a partnership agreement with the aim "to promote active European citizenship and civil society by giving impetus to the training of youth leaders and youth workers working within a European dimension".

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