

# RECONCILIATION AND CONFLICT TRANSFORMATION ACTIVITY

MANUAL ON CIVIC PEACE  
EDUCATION





# **RECONCILIATION AND CONFLICT TRANSFORMATION ACTIVITY**

MANUAL ON CIVIC PEACE EDUCATION

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August 2022,  
Munich, Germany



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# 01

## Introduction

Welcome to the manual for Civic Peace Education, produced through the Reconciliation and Conflict Transformation Activity, implemented by Community Building Mitrovica, Youth Initiative for Human Rights Kosovo and New Social Initiative, and supported by American people through USAID.

This manual aims to offer broad knowledge on the topics of Intercultural learning, Communication and Social Entrepreneurship. It puts together the theory and practice of peace education through non-formal and formal means.

These three topics are divided into different chapters and various subtopics. Each subtopic consists

- 1 Theoretical part, that helps further understanding of the subject;
- 2 Practical part, that offers two workshops per subject, that support further understanding and reflection on the matter, as well a practical guidelines on running workshops.

Besides that, some of the topics are also bringing the third part – good practices from the local level. This part is giving information on the most successful projects in Kosovo that have been implemented by Community Building Mitrovica, Youth Initiative for Human Rights Kosovo, and New Social Initiative.

This manual represents a collection of best practical methods from various educational materials and toolkits, that have been adapted to the Kosovo context, as well as theories from the prominent scholars in the fields that are covered.

Finally, the manual is dedicated to educators, teachers, activists, youth workers, and everyone willing to work further on peace and human rights education. It aims to bring peace education closer to all levels of society, support further a culture of peace and foster peace-building and reconciliation process within Kosovo context.



# 02

## Intercultural learning

## 2.1. INTERCULTURAL DIALOGUE

Intercultural dialogue is one of the essentials of the modern world but at the same time, one of the oldest tools of democratic and peace. In the world of diverse nationalities, ethnicities, cultures, religions, races, sexualities, traditions, languages and at the end, personalities, it is highly important to be aware of these differences and find ways of understanding and peaceful communication and dialogue. According to the Council of Europe, intercultural dialogue has been defined as “open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect. It operates at all levels – within societies, between the societies of Europe and between Europe and the wider world”<sup>1</sup>. Intercultural dialogue is aligned with intercultural education that aims to bring understanding between different cultures and people by exploring their differences and similarities. Intercultural learning and dialogue are out of importance in combating different types of violence, discrimination, or any type of human rights violation. Furthermore, it is important to emphasize that in different cultures, different symbols or behaviors have

different meanings. Therefore, we should be aware that something that is accepted positively in our culture or society might be offensive for other respective cultures or societies. Intercultural dialogue allows us to understand and respect differences, but also seek out similarities. Moreover, intercultural dialogue opens us a space to learn, explore, and grow as persons. It gives us a chance to approach others with an open mind and curiosity, two starting points for meeting people who are from different cultures and ethnicities and who speak different languages. If we approach them with curiosity and an open mind and heart – it might open a brand new world for us.

When thinking about different cultures, it is always important to think about the broader picture, broader than what we can observe. To help us with this, Edward T. Hall<sup>2</sup> has created a Cultural Iceberg Model.

<sup>1</sup> White Paper on Intercultural Dialogue, 2008, Launched by the Council of Europe Ministers of Foreign Affairs at their 118th Ministerial Session, Strasbourg;

<sup>2</sup> For more information, read Edward t. Hall, *Beyond Culture*, 1976.

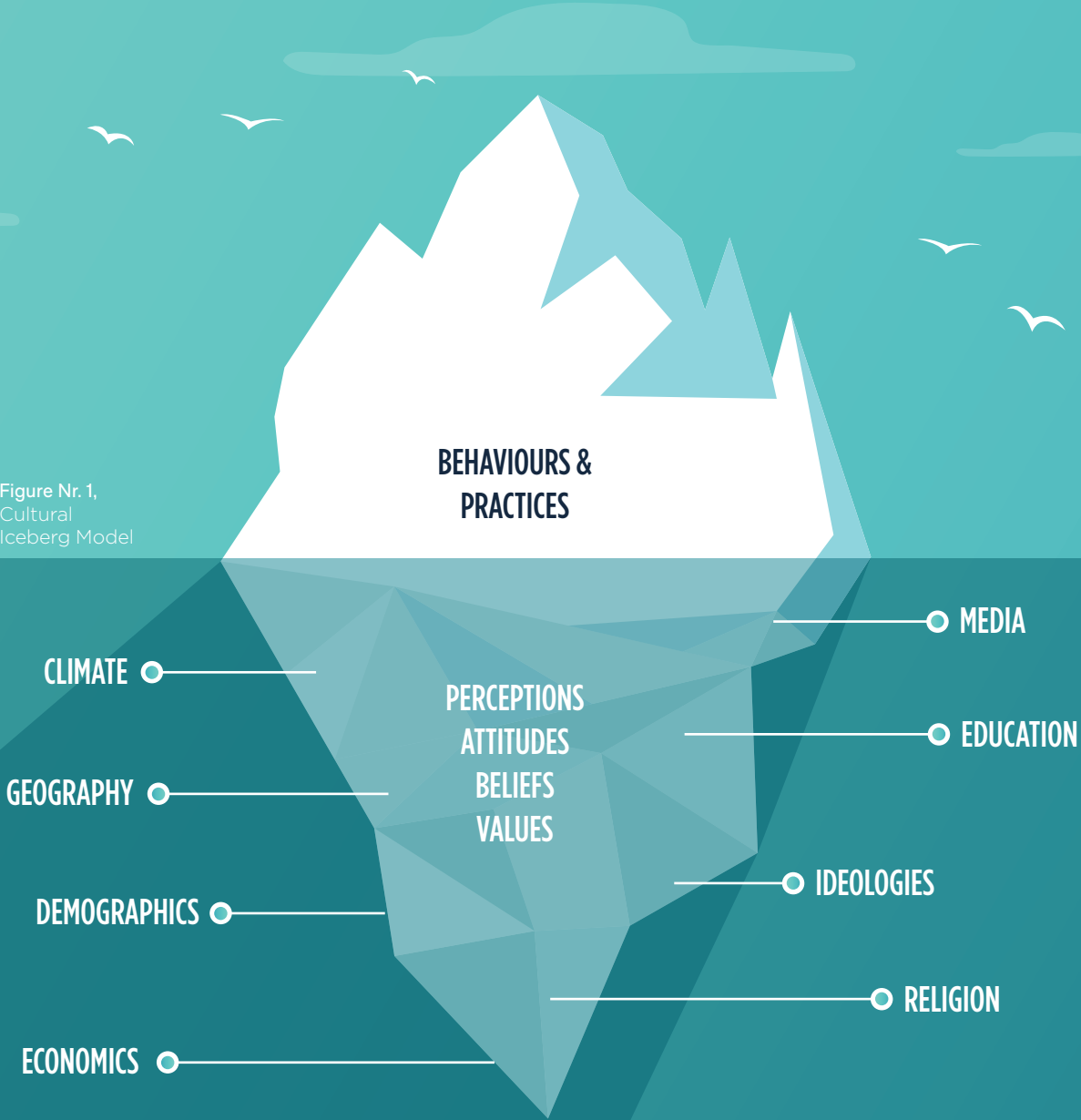


# THE CULTURAL ICEBERG

OBSERVABLE

NOT OBSERVABLE

Figure Nr. 1,  
Cultural  
Iceberg Model



This Iceberg Model (Picture Nr. 1) shows us that there is way more in the culture than we can see, that there are more things under the surface that are sustaining one culture. This means that we cannot judge one culture based on what we see, but we need to spend more

time discovering individuals from respective cultures. We need to explore perception, attitudes, beliefs, and values in order to understand one culture better.

Finally, to understand one culture, or cultures, better, we can also use the “Cultural Onion” (Picture Nr. 2) that was developed by Geert Hofstede. The onion is a useful metaphor to explain that cultures have many layers, just like an onion, and culture is much

more than what we see outside. The Cultural Onion can help us to understand culture through layers of values, rituals, heroes, and symbols.

# CULTURAL ONION

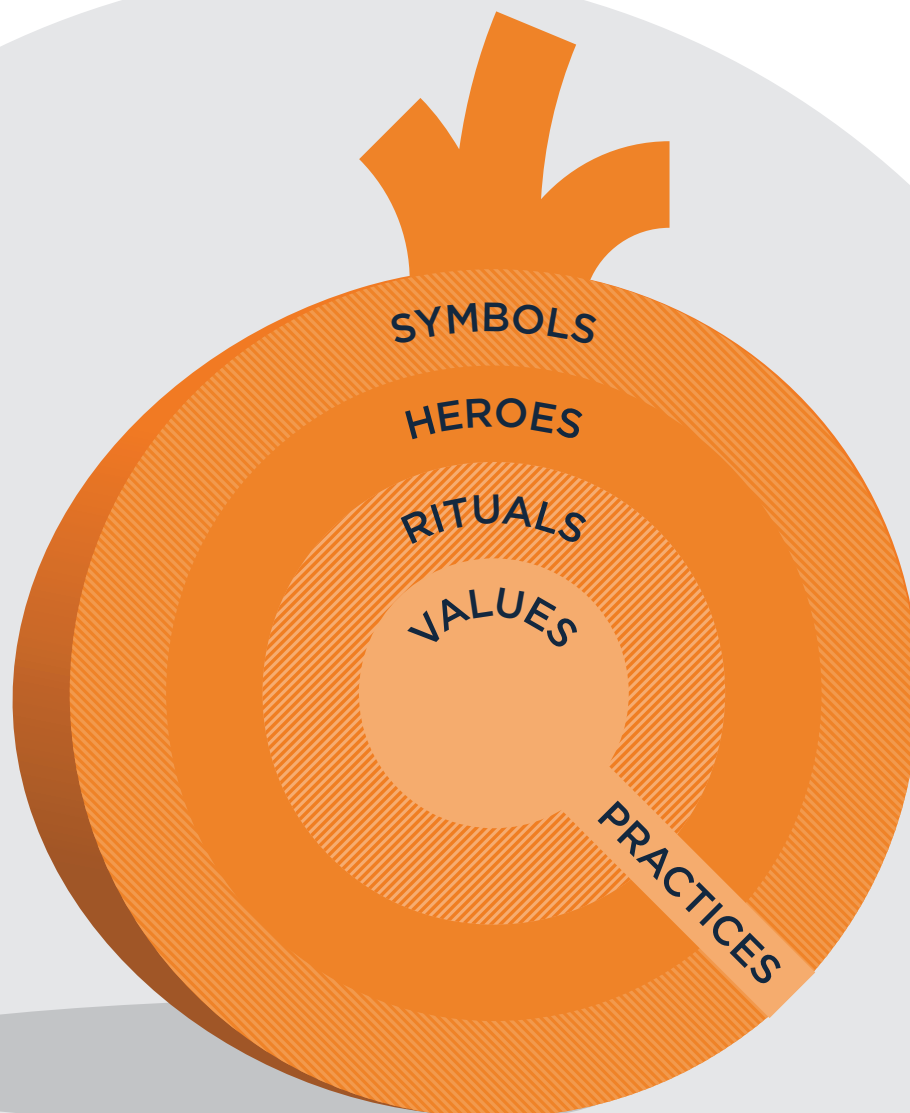


FIGURE NR. 2  
CULTURAL ONION

## IDEAS FOR WORKSHOPS

# WORKSHOP



Workshop adapted from Toolkit on Intercultural Dialogue, Service Civil International

## LINE OF DIFFERENCES

**Time:** Up to 1h 30min

**Group:** More than 10

**Aim:** To understand

differences and find similarities (also can be used to get to know each other better).

**Materials:** Papers and pens

### Description of the Workshop:

**STEP 1** Give participants 2 papers and ask them to write on one of them one thing that they have in common with the others in the group. This shouldn't be something obvious like "I am a human being", but something more subtle like "I like to learn other languages". After that, ask them to write on the other paper one thing that makes them different from the others in the group. Again, it shouldn't be something really obvious like "I have red hair", but rather something less visible, such as "I am collecting postcards/I never traveled out of my country". They don't have to write their names on the paper. When they are done,

facilitators should collect all the papers.

**STEP 2** Ask participants to stand in a line in front of the facilitator. There should be enough space between facilitators and participants. For example, if you are in the training room or classroom, participants should be on one side of the room, while the facilitator is on the other side, facing each other.

**STEP 3** Facilitator should read out loud all the sentences one by one. Ask participants to move one step forward if they can relate to the sentence. Those who cannot relate to the sen-

tence should not move. After a few seconds, participants should go back to the line. This exercise should be done quietly, just observing and not commenting.

**STEP 4** Facilitator can always add sentences (included in the appendix).

**STEP 5** After all sentences are read, ask participants to sit in the circle for the final reflection.

# DEBRIEFING

(facilitator can always add questions depending on how the activity went (for example something that was interesting or surprising)

- How do you feel after this activity?  
Do you have any conclusions based on this activity?

Was there something that surprised you?  
What did you like the most?  
How much do you relate this activity with the real world?  
How can we be more aware of differences and similarities in our lives?

**Conclude with emphasizing the importance of keeping mind and heart open and meeting people with curiosity to learn more, not to judge. Diversity is what makes us beautiful.**



## ANNEX 1 SUGGESTED SENTENCES TO ADD:

- 1 I love my family;

---

- 2 I am Muslim/Orthodox/Catholic/atheist;

---

- 3 I am homosexual;

---

- 4 I visited more than 10 countries;

---

- 5 I suffered from the armed conflict in Kosovo;

---

- 6 I speak more than 3 languages;

---

- 7 I believe in peace;

---

- 8 I love dogs;

---

- 9 We are different but equal;

---

- 10 I believe in gender equality;

---

- 11 I would have a partner that is from different nationality/ethnicity/religion;

---

- 12 I would like to live somewhere else;

---

- 13 I prefer winter over summer;

---

- 14 I would like to learn Albanian/Serbian;

---

- 15 I like science fiction.

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# WORKSHOP

Workshop adapted from Toolkit on Intercultural Dialogue, Service Civil International

## Cultural Lenses

**Time:** Up to 1h 30min

**Group:** More than 10

**Aim:** To explore different cultures and layers of culture.

**Përgatitja:** Concept of Iceberg Model of Culture and Cultural Onion.

**Materials:** Printed hand-outs, Iceberg on flipchart or presentation.

### Description of the Workshop:

**STEP 1** Give each participant a paper with the printed hand out and give them 15 minutes to fill them on their own (this is individual exercise);

**STEP 2** After finishing the individual work, split them into groups (5-6 people per group, depending on how big the entire group is) and ask them to share their lenses (up to 25min);

**STEP 3** After sharing in groups, return them back to the group and ask what does culture mean to them, or what elements should it have? After discussion, show them and explain Iceberg Model and Cultural Onion and what they are used for;

**STEP 4** After explaining this, ask them to go back to their previous groups and try to put their lenses in the models - put every charac-

teristic either in onion model or in iceberg model. Inform the group that after this, every group needs to present both models;

**STEP 5** Each group presents their models and what they collected. Finding similarities among the group is welcomed during the presentations.

## DEBRIEFING

1. Did you learn something new about the other cultures?
2. Was it easy to find a layer or to place the characteristics? What was easy, what was hard?
3. How much did this exercise help you understand cultures better?
4. What are the main lessons from this activity?



## APPENDIX

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Your own positive perception about  
your own culture  
Maximum 3 things

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Your own negative perception about  
your own culture  
Maximum 3 things

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Positive global stereotype of your  
culture perceived by outsiders  
Maximum 3 things

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Negative global stereotype about your  
own culture by outsiders  
Maximum 3 things

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## GOOD PRACTICES FROM THE LOCAL LEVEL

### 1. KOSOVO COLLECTIVE

**What?** - Kosovo Collective - the overall objective of this NSI project was to contribute to the democratization process and constructive inter-ethnic dialogue through challenging state capture in Kosovo by fostering and promoting positive inter-community cooperation and communication on major social challenges. A collective group of Albanian and Serbian youth experts, academics, and analysts came together to challenge state capture and break the pattern of “ethnic-based policies” and ruling narratives within Kosovo society. A report was published as a summary of the discussions that the Kosovo Collective had in their five meetings during 2021. The Kosovo Collective discussions were structured as semi-formal, Chatham House meetings to facilitate an open discussion on topics that seem to divide Serbs and Albanians in Kosovo. What makes the Kosovo Collective discussions extraordinary is that they tackled issues that are considered sensitive i.e., the lawsuit for genocide against Serbia from Kosovo. It is worth mentioning that all these meetings were inspired, organized, and facilitated entirely locally, and none of the meetings had external actors i.e., “someone from EU”, help create an enabling environment for discussion. This project was the perfect example of the strong agency of the civil society in Kosovo, and the potential to play a more constructive and enabling role in the overall process of normalization of relations.

**By whom?** New Social Initiative

### 2. KOSOVO YOUTH DIALOGUE ACTIVITY

**What?** - Kosovo Youth Dialogue Activity - the main goal of this project is empowering young people to actively participate in the dealing with the past and reconciliation process in Kosovo by encouraging inter-ethnic communication, interaction and cooperation, addressing common interests, building confidence, and promoting mutual understanding and positive attitudes. Through its non-formal educational activities such as Youth Exchange Program, this project fulfills its mission of engaging young people from Albanian and Serbian communities in Kosovo to contribute more in the dealing with the past process by encouraging them to be the next advocates of reconciliation. During the exchange, the young people also learn about the basics of video production photography, storytelling, and theater. Each group has a professional mentor to guide and assist students in their projects. Their task is to use these art forms as a medium for dialogue and cooperation with each other, as well as a way to jointly oppose the nationalist narratives that exist in our societies and at the same time promote reconciliation. Upon completion of the exchange, participants have the opportunity to exhibit their projects to the general public.

**By whom?** Implemented by Youth Initiative for Human Rights KS and supported by USAID.

## 2.2. PEACE AND PEACE-BUILDING

“Peace is more than the absence of war” is the most important lesson in the process of defining peace, even though there are tendencies to describe peace as simply “the absence of war”. Following this definition, we can be more precise and say that peace is the absence of any type of violence. Peace is not just a simple thing that happens at a certain moment, but rather a non-violent and participatory process that reduces any type of violence. Furthermore, peace also creates conditions of wellbeing on different levels: inner (peace within ourselves), social (peace with the others), and environmental (peace with nature). This manual is focusing more on peace with the other, taking into consideration the current situation in Kosovo and interethnic relations, as well as the need to foster relations between people who suffered from the war in Kosovo.

Johan Galtung<sup>3</sup>, known as “father of peace studies” in peace research, was one of the pioneers of defining peace. He differentiates two types of peace, positive and negative. According to him, negative peace can be described as the definition from the beginning, simple absence of war, or absence of open armed conflict. Negative peace can be seen as a ceasefire for example. On the other side, positive peace means reducing all types of violence and achieving peace by using peaceful and non-violent means. Positive peace seeks to reach all freedoms, human rights, and equality for all people. Considering in the local context, the current situation in Kosovo can be called negative peace as communities that suffered from the war do not experience open armed conflict

anymore, however they still live divided and without relations among them. Positive peace would mean that all communities that suffered from the war live and cooperate in equality with respect for everyone’s human rights and freedoms.

Besides having positive and negative peace, we can also differentiate different actors for peace. Peace-Building Pyramid, developed by John Paul Lederach<sup>4</sup>, is a tool that helps us to understand better who the peace actors are and their roles.<sup>1 2</sup>

<sup>3</sup> For more information read Johan Galtung, “Peace by Peaceful Means”, 1996;

<sup>4</sup> For more information read “Building Peace: Sustainable Reconciliation in Divided Societies”, John Paul Lederach, 1998;



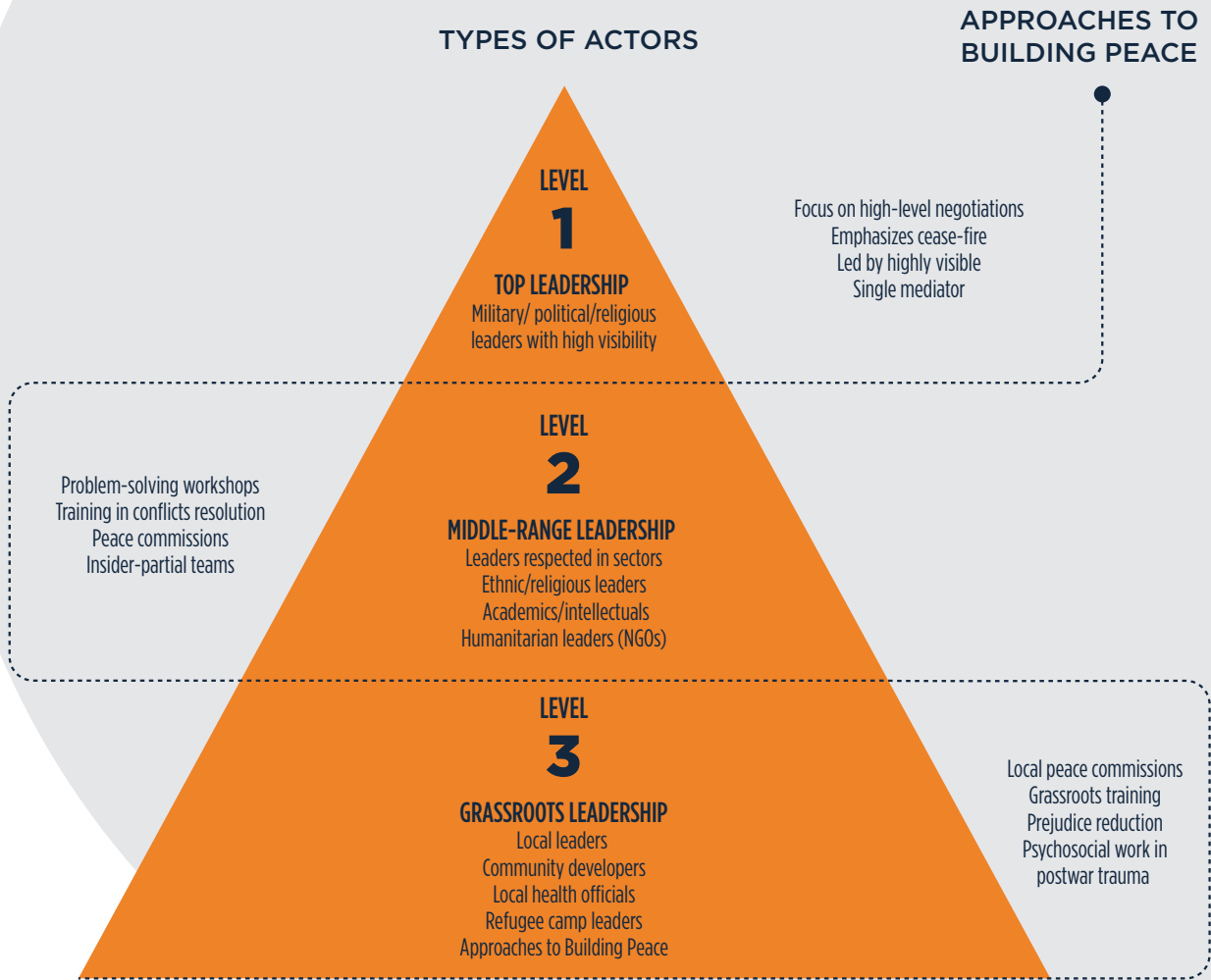


FIGURE NR. 3  
**LEDERACH TRIANGLE OF PEACE LEADERSHIP**

According to him, there are three different levels of leadership in peace-building: top-down, middle-range and grassroots level. While the top-down level represents high level political leadership, the middle-range refers to academic and religious leaders, and the grassroots level is focused on the local leaders, trainings, and youth involvement. Even though there is a need for all three levels to work hard in order to achieve peace, the grassroots level of society, as we can notice on the pyramid, is the biggest, therefore has high influence in the peace-building process. It is out of high importance to emphasize the role that youth

and citizens have in this process, as they can be peace leaders and foster peaceful changes in societies. There is not always a need to be in a top-down leadership position to bring positive change. Moreover, if we follow this pyramid, we can easily conclude that the power is in the hands of the grassroots level of society.

## IDEAS FOR WORKSHOPS

# WORKSHOP

## BRUNCH WITH PEACE-BUILDERS

**Time:** Up to 1h 30min

**Group:** More than 10 (During the group work, there will be five working groups, therefore assure that there is enough participants for every group (at least 2))

**Aim:** To get inspired to take actions for peace, learn more about prominent peace-builders and get motivation to be more active in the field.

**Materials:** Papers and pens

### Description of the Workshop:

**STEP 1** Divide participants into five groups. For this, you can use an energizer, for example fruit salad. Fruit salad: write down on small pieces of paper 5 different types of fruits (for example: banana, apple, strawberry, plum, cherry). Mix them and ask every participant to take one paper for themselves. If the group is multilingual, you can also write all the fruits on the flipchart, together with translations in all spoken languages in the room. Assure that there is one chair for each person in the room, except you, you are standing. The rules are as follows: the person in the middle, in this case you, should say one fruit. At that

moment, all people who have this fruit, should change places, including you. The one person standing should say the next fruit. Beside fruits, there is an option to say “fruit salad” which means that everyone should change places. If the group is multilingual, the person in the middle should use the language that is not her/his/their native. Play it a few times until everyone is moved at least 2-3 times.

Divide the group in five according to which type of fruit they were.

**STEP 2** Each group receives the cases about one of the peace-builders (Alice Paul,

Mahatma Gandhi, Martin Luther King, Malala Yousafzai, Nelson Mandela.). The cases are in the appendix.

**STEP 3** Ask them to analyze the case and develop a poster about this peace-builder, answering following questions:

1. What was the main challenge that she/he was facing?
2. What was the main conflict which she/he had to solve?
3. Using which approaches/methods did she/he try to resolve the conflict?
4. What was the most important activity for peace-building done by this person?

**STEP 4** Inform them that there should be one person acting as the peace-builder they received, representing this person during the TV show “Brunch with Peace-builders”. Give them 30min to prepare for their roles and to analyze cases.

**STEP 5** Invite them to the TV show “Brunch with Peace-builders”. The room should be arranged in a way that participants representing peace-builders are seated in front of other participants, so everyone can see them. TV host (facilitators are with them as well.) Let the TV show begin!

Possible questions for the tv show:

- Please, introduce yourself. What is your name? Where are you from?

- What is your education?
- What makes you want to be involved in the conflict in your community?
- Which actions did you take for peace in your communities?
- What were the most important actions you did?
- How effective were those actions?
- Do you think that if these people had used different approaches (violent actions) the problem would have been solved more effectively?

**STEP 6** Debriefing

- How did you like this activity?
- Which of the actions/ approaches you would use in your community for promotion of peace?
- Do you need to be as famous as these people to bring change?

- Were you surprised by any of the information? What did you find most shocking, or most impressive?
- Can you connect with some of them? If yes, who and why?
- How would you have behaved if you had been put in the same position as this person?
- Which actions were taken by these people for peace?

Conclude with emphasizing that none of us must be as famous as the people taking part in the show. We can use them as role models to bring change in our local realities. We can learn from them, be inspired by them, and start small. Every action, every step for peace counts.



## APPENDIX

### CASE NR. 1: ALICE PAUL



Suffragette **Alice Paul** dedicated her life's work to women's rights and was a key figure in the push for the 19th Amendment.

A leader in the fight for women's rights for seventy years, Alice Paul advocated for a nonviolent civil disobedience campaign that included large-scale marches in Washington, DC, picketing at the White House, and hunger strikes in prison. Her tactics resulted in the passage of the Nineteenth Amendment to the US Constitution in 1920, giving women the right to vote. Soon after, she turned her attention to promoting an equal rights amendment to protect women from discrimination. She led the National Women's Party for a half-century.

Born in Moorestown, New Jersey in 1885, Paul was a descendant of William Penn, the Quaker founder of Pennsylvania. The foundation of her activism was the Quaker tradition of public service and promotion of gender equality. Highly educated, she earned a BA in biology, an MA in sociology,

a PhD in economics, and several graduate law degrees. While studying and working in England, Paul became acquainted with women suffragists and their militant tactics. She was arrested seven times and imprisoned three times, participating in several hunger strikes. Returning to the US in 1910, physically weakened but determined, she teamed up with London colleague Lucy Burns and together they began to lead the suffrage charge under the auspices of the National Woman Suffrage Association (NAWSA).

In 1913, the group organized the largest parade ever in Washington to coincide President Woodrow Wilson's inauguration. Eight thousand marched and a half-million viewed the parade, many onlookers harassing the participants. Later, Paul used police inaction in protecting the marchers to garner public sympathy. Paul and Burns split from NAWSA in 1914 when the organization refused to support a push for a constitutional amendment and formed their own more radical party (which became the National Woman's Party) to advocate for women's enfranchisement. In 1917, they became the first protestors to picket the White House and spent 18 months there, displaying banners asking, "Mr. President, how long must women wait for liberty?"

Paul was arrested in October 1917 and spent seven long months in jail, organizing hunger strikes, enduring severe beatings along with the others. She was force-fed

raw eggs through a feeding tube and assigned to solitary confinement and the psychiatric ward. Press coverage led to a public outcry and her eventual release. Public opinion soon swung in favor of the movement and, with President Wilson's support, Congress ratified the Nineteenth Amendment to the US Constitution on August 26, 1920.

Alice wrote the first Equal Rights Amendment and in 1923 it was introduced in Congress. It was supposed to prohibit discrimination based on sex. The original amendment read:

**Equality of Rights Under the Law Shall Not Be Denied or Abridged By the United States Or Any State On Account of Sex."**

Equal Rights Amendment

Section 1. Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex.

Section 2. The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

Section 3. This amendment shall take effect two years after the date of ratification.

The amendment never passed. We still don't have an Equal Rights Amendment but it has been introduced in every session of Congress since 1923. Alice Paul continued to work for legal equality for women until her death on July 9, 1977. Today, it's like the time when women could not vote never even existed thanks to Alice Paul and her friends.

After ratification, Paul worked to get an equal rights amendment passed. Her efforts to get women's rights language into the United Nations preamble resulted in many nations around the world adopting equal rights language that the US has never accepted.

### QUOTES OF ALICE PAUL:

*"There will never be a new world order until women are a part of it."*

*"I never doubted that equal rights was the right direction. Most reforms, most problems are complicated. But to me there is nothing complicated about ordinary equality."*

*"It occurred to me that I just didn't see how I could go ahead and continue to eat meat. It just seemed so... cannibalistic to me. And so, I'm a vegetarian, and I have been ever since."*

*"Deeds, not words."*

### Questions for discussion:

1. What was the main challenge that she was facing?
2. What was the main conflict which she had to solve?
3. Using which approaches/ methods did she try to resolve the conflict?
4. What are the main peace actions she did?



## CASE NR. 2: MARTIN LUTHER KING JR.



During the less than 13 years of **Dr. Martin Luther King, Jr.**'s leadership of the modern American Civil Rights Movement, from December, 1955 until April 4, 1968, African Americans achieved more genuine progress toward racial equality in America than the previous 350 years had produced.

Dr. King is widely regarded as America's preeminent advocate of nonviolence and one of the greatest nonviolent leaders in world history.

In 1955, he was recruited to serve as spokesman for the Montgomery Bus Boycott, which was a campaign by the African-American population of Montgomery, Alabama to force integration of the city's bus lines. After 381 days of nearly universal participation by citizens of the Black community, many of whom had to walk miles to work each day as a result, the U.S. Supreme Court ruled that racial segregation in transportation was unconstitutional.

In 1957, Dr. King was elected president of the Southern Christian Leadership Conference (SCLC), an organization designed to

provide new leadership for the now burgeoning civil rights movement. He would serve as head of the SCLC until his assassination in 1968, a period during which he would emerge as the most important social leader of the modern American civil rights movement.

In 1963, he led a coalition of numerous civil rights groups in a nonviolent campaign aimed at Birmingham, Alabama, which at the time was described as the "most segregated city in America." The subsequent brutality of the city's police, illustrated most vividly by television images of Black youth being assaulted by dogs and water hoses, led to a national outrage resulting in a push for unprecedented civil rights legislation. It was during this campaign that Dr. King drafted the "Letter from a Birmingham Jail," the manifesto of Dr. King's philosophy and tactics, which is required reading in many universities worldwide today.

Later in 1963, Dr. King was one of the driving forces behind the March for Jobs and Freedom, more commonly known as the "March on Washington," which drew over a quarter-million people to the National Mall. It was at this march that Dr. King delivered his famous "I Have a Dream" speech, which cemented his status as a social change leader and helped inspire the nation to act on civil rights. Dr. King was later named Time magazine's "Man of the Year."

In 1964, at 35 years old, Martin Luther King, Jr. became the youngest person to

win the Nobel Peace Prize. His acceptance speech in Oslo is thought by many to be among the most powerful remarks ever delivered at the event, climaxing at one point with the oft-quoted phrase

**U believe that unarmed truth and unconditional love will have the final word in reality. This is why right temporarily defeated is stronger than evil triumphant.”.**

Also in 1964, partly due to the March on Washington, Congress passed the landmark Civil Rights Act, essentially eliminating legalized racial segregation in the United States. The legislation made it illegal to discriminate against Black people or other minorities in hiring, public accommodations, education, or transportation, areas which at the time were still very segregated in many places.

The next year, 1965, Congress went on to pass the Voting Rights Act, which was an equally-important set of laws that eliminated the remaining barriers to voting for African-Americans, who in some locales

had been almost completely disenfranchised. This legislation resulted directly from the Selma to Montgomery, AL March for Voting Rights led by Dr. King.

Between 1965 and 1968, Dr. King shifted his focus toward economic justice, which he highlighted by leading several campaigns in Chicago, Illinois, and international peace, which he championed by speaking out strongly against the Vietnam War. His work in these years culminated in the “Poor People’s Campaign,” which was a broad effort to assemble a multiracial coalition of impoverished Americans who would advocate for economic change.

On April 4th, 1968, he was assassinated at the Lorraine Motel in Memphis, Tennessee. Dr. King’s body was returned to his hometown of Atlanta, Georgia, where his funeral ceremony was attended by high-level leaders of all races and political stripes.

## QUOTES OF MARTIN LUTHER KING:

*“Life’s most persistent and urgent question is, ‘What are you doing for others?’”*

*“Human progress is neither automatic nor inevitable... Every step toward the goal of justice requires sacrifice, suffering, and struggle; the tireless exertions and passionate concern of dedicated individuals.”*

*Love is the only force capable of transforming an enemy into a friend.*

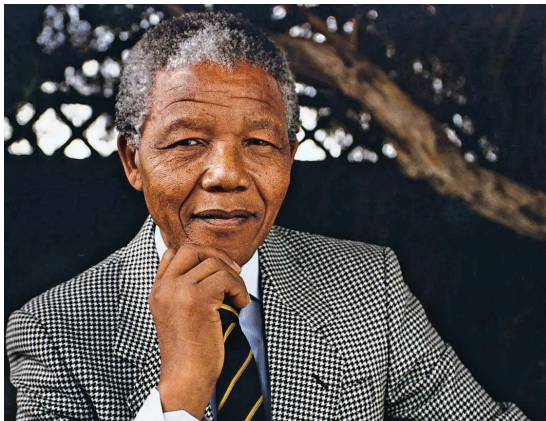
*I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character.*

### Questions for discussion:

1. What was the main challenge that he was facing?
2. What was the main conflict which he had to solve?
3. Using which ways/ methods did he try to resolve the conflict?
4. What are the main peace actions he did?



## CASE NUMBER 3: NELSON MANDELA



**Nelson Mandela** became the first Black president of South Africa in 1994, serving until 1999. A symbol of global peacemaking, he won the Nobel Peace Prize in 1993.

Nelson Mandela was born in Transkei, South Africa on July 18, 1918. He was the son of a local tribal leader of the Tembu tribe. As a youngster Nelson took part in the activities and initiation ceremonies of his local tribe. However, unlike his father Nelson Mandela gained a full education, studying at the University College of Fort Hare and also the University of Witwatersrand. Nelson was a good student and graduated with a law degree in 1942.

During his time at University, Nelson Mandela became increasingly aware of the racial inequality and injustice faced by non-white people. In 1943, he decided to join the African National Congress (ANC) and actively take part in the struggle against apartheid.

As one of the few qualified lawyers, Nelson Mandela was in great demand; also his commitment to the cause saw him promo-

ted through the ranks of the ANC. In 1956, Nelson Mandela and several other members of the ANC were arrested and charged with treason. After a lengthy and protracted court case the defendants were finally acquitted in 1961. However, with the ANC now banned, Nelson Mandela suggested an active armed resistance to the apartheid regime. This led to the formation of Umkhonto we Sizwe, which would act as a guerilla resistance movement. Receiving training in other African countries, the Umkhonto we Sizwe took part in active sabotage.

In 1963, Mandela was again arrested and put on trial for treason. This time the State succeeded in convicting Mandela of plotting to overthrow the government. However, the case received considerable international attention and the apartheid regime of South Africa came under the glare of the international community. At the end of his trial, Nelson Mandela made a long speech, in which he was able to affirm his commitment to the ideals of democracy.

Mandela's death sentence was commuted to life imprisonment and from 1964 -1981 he was incarcerated at Robben Island Prison, off Cape Town. In prison, the conditions were sparse. However, Mandela was with many other political prisoners and there was a strong bond of friendship which helped make the difficult prison conditions more bearable. Also, in prison Nelson Mandela was highly disciplined; he would try and study and take part in exercise every day. He later said these years of prison were



a period of great learning, even if painful. Mandela also created friendships with some of the guards. Mandela would later say that he felt he was fighting the apartheid system and not individual white people. It was in prison that Mandela became aware of the passion that Afrikaners had for rugby, and he developed an interest in it himself.

During his time in prison, Mandela became increasingly well known throughout the world. Mandela became the best known black leader and opposition to the apartheid regime. Largely unbeknown to Mandela, his continued imprisonment led to world wide pressure for his release. Many countries implemented sanctions on apartheid South Africa. Due to international pressure, from the mid 1980s, the apartheid regime increasingly began to negotiate with the ANC and Nelson Mandela in particular. On many occasions, Mandela was offered a conditional freedom. However, he always

refused to put his own freedom above the political ideals of the ANC.

### **Freedom and a new Rainbow Nation**

Eventually Nelson Mandela was released on February 11, 1990. The day was a huge event for South Africa and the world. His release symbolic of the impending end of apartheid. Following his release, there followed protracted negotiations (often interspersed with tribal violence) and in April 1994, South Africa had its first full and fair elections. The ANC, with 65% of the vote, was elected and Nelson Mandela became the first President of the new South Africa.

As President, he sought to heal the rifts of the past. Despite being mistreated he was magnanimous in his dealing with his former oppressors. His forgiving and tolerant attitude gained the respect of the whole South African nation and considerably eased the transition to a full democracy.

## **QUOTES OF MANDELA**

*"I hate race discrimination most intensely and in all its manifestations. I have fought it all during my life; I fight it now, and will do so until the end of my days."*

*"If there are dreams about a beautiful South Africa, there are also roads that lead to their goal. Two of these roads could be named Goodness and Forgiveness. "*

*"During my lifetime I have dedicated myself to this struggle of the African people. I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die."*

*"We believe that South Africa belongs to all the people who live in it, and not to one group, be it black or white. We did not want an interracial war, and tried to avoid it to the last minute."*

*"I learned that courage was not the absence of fear, but the triumph over it. The brave man is not he who does not feel afraid, but he who conquers that fear. "*

### **Questions for discussion:**

1. What was the main challenge that he was facing?
2. What was the main conflict which he had to solve?
3. Using which ways did he try to resolve the conflict?
4. What are the main peace actions he did?



## CASE NR. 4: MALALA YOUSAFZAI



**Malala Yousafzai**, (born July 12, 1997, Mingora, Swat valley, Pakistan) is a Pakistani activist who, while a teenager, spoke out publicly against the prohibition on the education of girls that was imposed by the Tehrik-e-Taliban Pakistan (TTP; sometimes called Pakistani Taliban). She gained global attention when she survived an assassination attempt at age 15. In 2014 Yousafzai and Kailash Satyarthi were jointly awarded the Nobel Prize for Peace in recognition of their efforts on behalf of children's rights.


The daughter of an outspoken social activist and educator, Yousafzai was an excellent student. Her father—who established and administered the school she attended, Khushal Girls High School and College in the city of Mingora—encouraged her to follow in his path. In 2007 the Swat valley, once a vacation destination, was invaded by the TTP. Led by Maulana Fazlullah, the TTP began imposing strict Islamic law, destroying or shutting down girls' schools, banning women from any active role in society, and carrying out suicide bombings. Yousafzai and her family fled the region

for their safety, but they returned when tensions and violence eased.

On September 1, 2008, when Yousafzai was 11 years old, her father took her to a local press club in Peshawar to protest the school closings, and she gave her first speech—"How Dare the Taliban Take Away My Basic Right to Education?" Her speech was publicized throughout Pakistan. Toward the end of 2008, the TTP announced that all girls' schools in Swat would be shut down on January 15, 2009. The British Broadcasting Corporation (BBC) approached Yousafzai's father in search of someone who might blog for them about what it was like to live under TTP rule. Under the name Gul Makai, Yousafzai began writing regular entries for BBC Urdu about her daily life. She wrote from January through the beginning of March of that year 35 entries that were also translated into English. Meanwhile, the TTP shut down all girls' schools in Swat and blew up more than 100 of them.

In February 2009 Yousafzai made her first television appearance, when she was interviewed by Pakistani journalist and talk show host Hamid Mir on the Pakistan current events show *Capital Talk*. In late February the TTP, responding to an increasing backlash throughout Pakistan, agreed to a cease-fire, lifted the restriction against girls, and allowed them to attend school on the condition that they wear burkas. However, violence resurged only a few months later, in May, and the Yousafzai family was

forced to seek refuge outside of Swat until the Pakistani army was able to push the TTP out. In early 2009 *The New York Times* reporter Adam Ellick worked with Yousafzai to make a documentary, *Class Dismissed*, a 13-minute piece about the school shutdown. Ellick made a second film with her, titled *A Schoolgirl's Odyssey*. *The New York Times* posted both films on their Web site in 2009. That summer she met with the U.S. special envoy to Afghanistan and Pakistan, Richard Holbrooke, and asked him to help with her effort to protect the education of girls in Pakistan.

 **I think realizing that you're not alone, that you are standing with millions of your sisters around the world is vital."**

With Yousafzai's continuing television appearances and coverage in the local and international media, it had become apparent by December 2009 that she was the BBC's young blogger. Once her identity was known, she began to receive widespread recognition for her activism. In October 2011 she was nominated by human rights activist Desmond Tutu for the International Children's Peace Prize. In December of that year she was awarded Pakistan's first National Youth Peace Prize (later renamed the National Malala Peace Prize).

On October 9, 2012, Yousafzai was shot in the head by a TTP gunman while she was en route home from school. Fazlullah and the TTP took responsibility for the attempt on her life. She survived the attack and was flown from Peshawar to Birmingham, England, for surgery. The incident elicited protests, and her cause was taken

up around the world, including by the UN special envoy for global education, Gordon Brown, who introduced a petition that called for all children around the world to be back in school by 2015. That petition led to the ratification of Pakistan's first Right to Education bill. In December 2012 Pakistani President Asif Ali Zardari announced the launch of a \$10 million education fund in Yousafzai's honor. About the same time, the Malala Fund was established by the Vital Voices Global Partnership to support education for all girls around the world.

Yousafzai recovered, staying with her family in Birmingham, where she returned to her studies and to activism. For the first time since being shot, she made a public appearance on July 12, 2013, her 16th birthday, and addressed an audience of 500 at the United Nations in New York City. Among her many awards, in 2013 Yousafzai won the United Nations Human Rights Prize, awarded every five years. She was named one of Time magazine's most influential people in 2013 and appeared on one of the seven covers that were printed for that issue. With Christina Lamb (foreign correspondent for *The Sunday Times*), Yousafzai co-authored a memoir, *I Am Malala: The Girl Who Stood Up for Education and Was Shot by the Taliban* (2013). She also wrote the picture book *Malala's Magic Pencil* (2017), which was based on her childhood. In 2014 she became the youngest person to win the Liberty Medal, awarded by the National Constitution Center in Philadelphia to public figures striving for people's freedom throughout the world. Nominated for the Nobel Peace Prize in 2013 but passed over that year, Yousafzai in 2014 won the prize, becoming the youngest Nobel laureate.

After winning the Nobel Prize, Yousafzai continued to attend school in England—

she graduated from the University of Oxford in 2020—while using her enhanced public profile to bring attention to human rights issues around the world. In July 2015, with support from the Malala Fund, she opened a girls’ school in Lebanon for

refugees from the Syrian Civil War. She discussed her work with refugees as well as her own displacement in *We Are Displaced* (2019).

### SOME MALALA’S QUOTES:

*“We realize the importance of our voices only when we are silenced.”*

*“One child, one teacher, one book, one pen can change the world.”*

*“I think realizing that you’re not alone, that you are standing with millions of your sisters around the world is vital.”*

*“When the whole world is silent, even one voice becomes powerful.”*

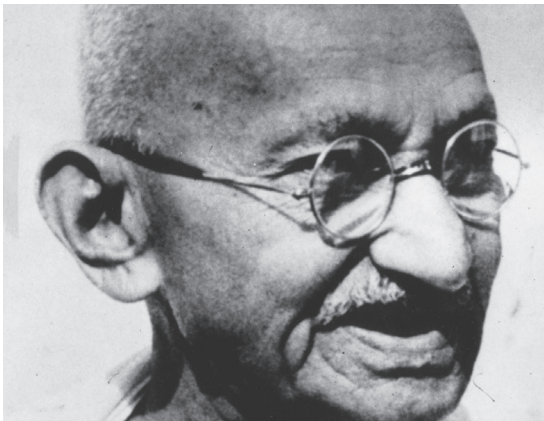
*“Education is education. We should learn everything and then choose which path to follow. Education is neither Eastern nor Western, it is human.”*

#### **Pyetje për t’i diskutuar:**

1. What was the main challenge that she was facing?
2. What was the main conflict which she had to solve?
3. Using which ways did she try to resolve the conflict?
4. What are the main peace actions she did?



## CASE NR. 5: MOHANDAS KARAMCHAND 'MAHATMA' GANDHI



Born in 1869, to Hindu parents who lived in Gujarat, when India was still held by force in the British Empire, Gandhi led the struggle for independence, never straying from his firm belief in nonviolent protest and religious tolerance, despite being arrested and imprisoned on several occasions. When Indians acted violently against one another, or against the ruling British Raj, he fasted until the violence ended. He led a 241 mile march across India (the Salt March) in protest against British monopoly on salt production. He spent a total of 2338 days in jail in a life tirelessly devoted to peace.


Gandhi traveled to South Africa in early 1893 to practice law under a one-year contract. Settling in Natal, he was subjected to racism and South African laws that restricted the rights of Indian laborers. Gandhi later recalled one such incident, in which he was removed from a first-class railway compartment and thrown off a train, as his "moment of truth". From thereon, he decided to fight injustice and defend his rights as an Indian and a man.

When Gandhi's initial contract expired, he spontaneously decided to remain in South Africa and launch a campaign against legislation that would deprive Indians of the right to vote. He compiled petitions, arranged meetings with politicians, and addressed letters to newspapers. He formed the Natal Indian Congress (the first permanent political organization to strive to maintain and protect the rights of Indians in South Africa) and drew international attention to the plight of Indians in South Africa.

In 1906 the Transvaal Government then passed a law making it compulsory for Indians over eight years of age to carry a pass bearing their thumbprint, whilst the other members of the population did not need to. Many South Africans of Indian origin saw these passbooks as representative of their second-class citizenship.

Gandhi organized his first campaign of non-violence (or satyagraha) to encourage mass civil disobedience. It was decided at a mass meeting attended by more than 3000 people that no Indian would apply for registration and that attempts to enforce the law would be met with passive resistance. At a non-violent protest in South Africa, Gandhi urged his fellow Indians to burn their passbooks. Gandhi put his body on the line by continuing to throw the passbooks into the fire, even though he was beaten senseless by the police. After seven years of protest, Gandhi negotiated a compromise agreement with the South

African government. It was a moving and historically significant event because it was Gandhi's first non-violent action. Gandhi went on to develop a non-violent movement that eventually freed all of India from British rule.

 **To me, Truth is God and there is no way to find Truth except the way of non-violence'.**

**Gandhi insisted that you can apply the same moral values to politics, business or industry as you do in private life. He said, 'It is perfectly possible for an individual to adopt this way of life without having to wait for others to do so.'**

Gandhi is best known for his nonviolent philosophy, or satyagraha (Sanskrit: loosely translated as "insistence on truth" (satya 'truth'; agraha 'insistence') or 'soul force' or 'truth force'). This is a particular philosophy and practice within the broader overall category generally known as non-violent resistance or civil resistance. Satyagraha is not simply a strategy for opposing evil without using violence - it is a whole way of reconstructing society, using love and striving for truth.

Satyagraha uses non-violent resistance to make one's opponent face up to the fact of injustice or exploitation. However, while satyagrahis (those who practice the philosophy) use various non-violent methods to confront or persuade an opponent - methods like sit-downs and

sit-ins, strikes, fasts, demonstrations, boycotts, picketing and non-cooperation (all of which Gandhi used) - they should also be doing constructive work to improve the situation. Every time Gandhi started a campaign against some injustice, he also started constructive schemes to improve conditions.

Nehru, the first Prime Minister of independent India, considered the Salt March Satyagraha the high-water mark of his association with Gandhi, and felt that its lasting importance was in changing the attitudes of Indians:

"Of course these movements exercised tremendous pressure on the British Government and shook the government machinery. But the real importance, to my mind, lay in the effect they had on our own people, and especially the village masses....Non-cooperation dragged them out of the mire and gave them self-respect and self-reliance....They acted courageously and did not submit so easily to unjust oppression; their outlook widened and they began to think a little in terms of India as a whole....It was a remarkable transformation and the Congress, under Gandhi's leadership, must have the credit for it."

Satyagraha theory influenced Nelson Mandela's struggle in South Africa under apartheid, Martin Luther King, Jr.'s campaigns during the civil rights movement in the United States, and many other social justice and similar movements.

Martin Luther King said: "Like most people, I had heard of Gandhi, but I had never studied him seriously. As I read I became deeply fascinated by his campaigns of nonviolent resistance. I was particularly moved by his Salt March to the Sea and

his numerous fasts. The whole concept of Satyagraha was profoundly significant to me. As I delved deeper into the philosophy of Gandhi, my skepticism concerning

the power of love gradually diminished, and I came to see for the first time its potency in the area of social reform.”

### SOME GANDHI QUOTES:

*‘To me, Truth is God and there is no way to find Truth except the way of non-violence’.*  
*Gandhi insisted that you can apply the same moral values to politics, business or industry as you do in private life. He said, ‘It is perfectly possible for an individual to adopt this way of life without having to wait for others to do so.’*  
*‘When I despair, I remember that all through history the way of truth and love has always won. There have been tyrants, and murderers, and for a time they can seem invincible, but in the end they always fall. Think of it. Always.’*  
*‘There is no way to peace, peace is the way’*

#### Questions for discussion:

1. What was the main challenge that he was facing?
2. What was the main conflict which he had to solve?
3. Using which ways did he try to resolve the conflict?
4. What are the main peace actions he did?

# WORKSHOP

## ME AS A PEACE-BUILDER

**Time:** Up to 1h 30min

**Group:** More than 10

**Aim:** To explore which values, skills, and competences are important and/or needed to be

a peace-builder; to understand better that we don't need them all but every knowledge, value and skill counts.

**Materials:** Papers and pens

### Description of the Workshop:

**STEP 1** Tell participants that this session aims to explore which values, knowledge, and skills we need in order to be peace-builders.

**STEP 2** Present participants with a small human drawing, as explained on Picture 4. Explain that knowledge is something that we use our head for, skills is something

that we can do with our hands, while values come from our heart. In order to be peace-builders, we should use all three of them. This should take up 10 minutes.

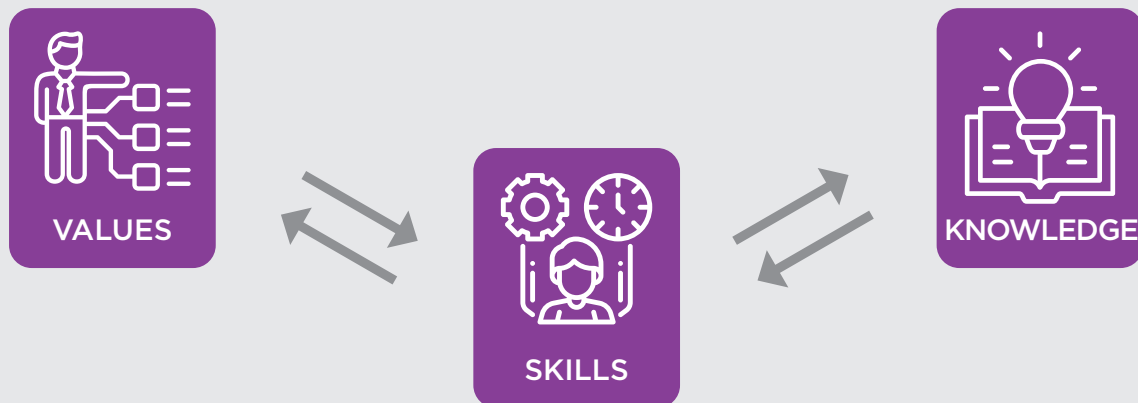


FIGURE NR. 4  
ILLUSTRATION OF HUMAN BEING AND VALUES, SKILLS, AND KNOWLEDGE



**STEP 3** Ask participants to take 15 minutes on their own to think about which values, skills, and knowledge they should have as peace-builders. Give them papers and pens, so they can draw their humans.

**STEP 4** After individual reflection, divide them into groups, up to five people per group (try to have at least 3 groups, depending on how big the entire group is). Ask them to share their humans with the group. After each person in the group shares, they should make one common human with all knowledge, skills, and values. They have 30 minutes for this.

**STEP 5** Ask all groups to come back together and ask them to share their humans and why they listed those characteristics. They should be precise and concrete. Depending on how many groups there are they can have up to 2 minutes per presentation.

**STEP 6** Debriefing:

- How difficult was it for you to point out the features of the peace-builder?
- Why did you choose the mentioned features for the peace-builder?
- Do you think that all of these characteristics are needed to be a peace-builder?

**STEP 7** Ask participants to think about which areas they should work more to become peace-builders. What else do they need? Give them a few minutes to think about this, then ask all of them to share with the group.

**STEP 8** Conclude with the thoughts that even though they think there are still things they need in order to be peace-builders, one doesn't need to be a super person. It is most important to have the will to bring positive changes and peace in the communities.

## GOOD PRACTICES FROM THE LOCAL LEVEL

### 1. SUPPORT TO TRANSITIONAL JUSTICE

**What?** - "Support to Transitional Justice" - This Program has been designed for the students studying at the public and private universities of Kosovo, and in particular for students from the Law Faculty of the University of Prishtina. In the framework of the program, at every cycle of the course (8 cycles in total) around 30 students attend weekly lectures held by guest faculty staff, and guest speakers from the respective field and discuss topics related to Transitional Justice (TJ) as a concept, TJ mechanisms, TJ processes in Kosovo, peace building, human rights, and beyond. Besides the lectures, during the program students engage in individual research on the topic they are more interested in, take a 3-6 months internship at Transitional Justice Resource Center (TJRC) or other partners, also at the end of the course students participate on a study visit to Belgrade. The main goal of the project "Support to Transitional Justice" is to contribute to peace building through awareness-raising on the relevance of education for peace-building human rights and transitional justice. Some of the success stories under this project are: optional university course on Transitional Justice developed - has been achieved since up to now 8 cycles of the Course on Transitional Justice and Peace Building have been organized and more than 300 students have attended the course, students undertook individual and group research, and most of them participated in the study visit to Belgrade (prior to Covid 19- Pandemic). The Library of the Resource Center for Transitional Justice has been enhanced with 35 titles of books on transitional justice, peace building, and human rights. The Library

will further be enhanced with other titles and book donations from CSOs' MA program on Transitional Justice that has been developed and is in the process for university accreditation. Additionally, through the framework of the program, one exchange visit for the professors of the Faculty of Law, University of Prishtina to the Human Rights Center of the Oslo University has been organized. The aim of the study visit was to jointly design the MA Study Program on "Peace Building, Human Rights, and Transitional Justice" and also to expand further the cooperation possibilities. As a result, the course syllabuses have been developed jointly and the Erasmus+ Exchange agreement has been signed. The Erasmus + Exchange application has been successful (University of Oslo applied in the name of the Faculty of Law, UP) and the first exchanges of students took place from September 2021 where students of Faculty of Law spent one semester at the Human Rights Center of the Oslo University. In 2022, students and staff from UNi Oslo will spend up to one semester at the Faculty of Law UP as well. Study trips to Belgrade, Serbia are also organized for the students of the University of Prishtina. These are 3 days study trips providing students of the University of Prishtina with an opportunity to talk to prominent historians, CSOs, activists (all from Belgrade) to hear more about the transitional justice mechanisms and dealing with the past.

**By whom?** Implemented jointly by the Community Building Mitrovica and University of Prishtina (UP).

## 2. KOSOVO TRUSTBUILDING

**What?** Kosovo Trustbuilding is a project with the overall objective to build a multi-purpose virtual space that allows the discussions on solutions for the trust-building process to further continue in Kosovo. As an online platform, it archives, promotes and supports discussions and initiatives on different peace-building processes.

**By whom?** News Social Initiative is one of the implementers, which includes a network of individuals working on trust-building in Kosovo

## 3. STORYTELLING EVENTS

**What?** Storytelling events - Crossing the bridge in the divided city of Mitrovica is often perceived as unusual and even risky at times. However, the opportunities for young people's professional development don't necessarily have to be restricted within their own communities. To promote examples of successful cooperation, the RCT team has organized more than 15 storytelling events. In these events, two citizens from different communities share the stories of their friendship or partnership that made it possible for them to find more opportunities for personal and financial development. These stories are very inspiring for other people considering that it enlightens them in opportunities they did not know they had. All of these events had a live audience and their story was also shared on social media for those who could not join the live audience.

**By whom?** Community Building Mitrovica within Reconciliation and Conflict Transformation project

## 4. PAINTING MURALS

**What?** On the Friday of 10th December, the RCT team marked Human Rights Day by painting a mural on the north side of the main bridge in Mitrovica. This activity brought together artists from Kosovo Albanian and Kosovo Serbian communities who designed and painted a mural with messages about the necessity of interethnic cooperation and harmony in Kosovo. Gathered on such a momentous occasion, they serve as a perfect example of what can be achieved if people from different ethnic communities are ready to cooperate and create together. Activities such as this help mend ties and foster reconciliation and peacebuilding processes in a divided city. The mural co-designed and painted by Gentian Murati, Stefan Milutinovic, and Milan Dobrić is a symbolic bridge between communities in Kosovo - one built from cooperation, creativity, arts, positive messages, and shared values and beliefs in trust-building efforts. This particular part of the city where the mural is created is still a "hot topic" due to its history of the conflict. However, it is important to showcase to people that it is a symbol of the unity of Mitrovica city and not a division. Therefore, this mural contribution will not only serve as a beautiful art piece but also a piece to be used by citizens that will take pictures with it, as a symbol of peace.

**By whom?** Community Building Mitrovica within the project Reconciliation and Conflict Transformation

## 2.3. CONFLICT AND CONFLICT TRANSFORMATION

The main dilemma when defining conflict has always been a question: is conflict something positive or negative? The answer would be it's neutral. The nature of the conflict is neutral per se. Basically, conflict can be defined as a contradiction of goals. If we go further into the theory, we can conclude that there are many attempts to define conflict. For example, the definition of Johan Galtung<sup>5</sup> is based on attitudes, behaviors, and contradictions. He defines conflict as a dynamic process in which those three are constantly changing and making an influence on one another.

Conflict can be perceived (interpreted by one person, while actually doesn't exist) or actual (existing in fact). Furthermore, it can be inner (happening inside of one person – one person or actor pursuing two opposed goals). This kind of conflict can also be called a dilemma. Or it can be a conflict of interacted actors (for example between different groups of people – two different groups of people/ individuals aiming for the same goal), also known as dispute. Finally, conflict is an integral part of our lives on a daily basis (for example, who will take the last piece of cake on the table) and we should accept and acknowledge it, rather than avoid it.

As mentioned before, the nature of the conflict is neutral, which leads us to believe that it can be both positive and negative. Positive conflict happens when it causes people to consider different ideas, find alternatives, and understand different points of view; it eliminates problems. Positive conflicts enrich our lives and help us grow. From the other side, negative conflict are those that

include any type of violence, such as open armed conflicts (like the one that happened in Kosovo in 1998/99); those conflicts lead to harassment, discrimination, bullying, segregation, and can have deadly casualties.

Besides this, what is really important is how we deal with conflict. Conflict can be tackled either violently or non-violently. Violently means that resolving conflict will cause harm to at least one side of the conflict (for example dealing with conflict by bringing more violence in order to stop it). The other way, that is also seen as a peaceful way of dealing with conflict, is non-violently. That means searching for peaceful means to resolve a conflict (dialogue, mediation, negotiation etc.).

Finally, it is important to understand that when conflict occurs, we can always transform it into something that is beneficial for us and helps us improve. That's why it is important to understand the concept of conflict transformation. Conflict transformation means changing narrative from having a winner and loser in a conflict (win-lose situation), to the situation where all sides are winners and can benefit from the conflict (win-win situation).

There are five main approaches to dealing with conflict and trying to manage it. According to Kenneth Thomas<sup>6</sup>, these approaches are: avoiding conflict, competition, submission (accommodation), cooperation, and compromise.

<sup>5</sup> For more information read Johan Galtung, "Peace by Peaceful Means", 1996;

<sup>6</sup> For more info, search for Kenneth Thomas Conflict Models, 1970;

## IDEAS FOR WORKSHOPS

# WORKSHOP

Adapted from the Toolkit “Youth Transforming Conflict”

## MAPPING CONFLICTS

**Time:** Up to 1h 30min

**Group:** Flexible

**Aim:** To understand that there are different parts of

conflicts, that we can spot the main problem, roots (causes), and consequences (effect); conflict can be solved by

working and focusing on the roots of it.

**Materials:** Papers, pens, flipchart, markers.

### Description of the Workshop:

**STEP 1** Explain that there are lots of conflicts happening in our lives. With this activity, we will attempt to map conflicts in our lives and those that affect us the most.

**STEP 2** Tell to participants that in order to map conflicts better, we will use the Conflict Tree (in Appendix). Draw the Conflict Tree on the flipchart and explain to them what each part means. The roots are causes of the conflict, the trunk is the main problem/conflict, and the branches are effects of the conflict. Use an example of conflict so they can understand it better. (Example: *The main problem is trash in the Ibar river. The root causes are lack of institutional regulations of throwing waste;*

*lack of knowledge of people about pollution and environment; habits to throw trash in nature; no official policy of environmental protection, etc. Consequences or effects of this problem are no drinking water; air pollution; no chance to swim in Ibar; bad effects for living beings in the water etc.*).

**STEP 3** Ask them to think individually about one specific conflict and try to find roots, main problem(s), and effects. Give them 15min for this. Ask them to answer 3 questions: 1. What is the main problem? 2. What are the root causes of this problem? And 3. What impact does it have on you, your family, your community etc.?

**STEP 4** After finishing their individual trees, divide participants into groups (depending on how many people are there, no less than 3 people per group). Ask them to first share their trees and then to try to make a common tree that they will present to the entire group. Give them around 30min for this, depending on how big groups are.

**STEP 5** After preparing common flipcharts, ask them to come back together and present their flipcharts. Try to find common ground/similarities for all of them. Allow questions from the group or facilitator after every presentation is finished.

- STEP 6** 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 most influenced the development of your strategy?
  - 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?

**STEP 7** Finish the session with remarks that even though we have different conflicts in our lives, sometimes conflicts can have similar effects and roots. It is important to keep in mind that by using a conflict tree, we can not only see a broader picture

of a conflict, but also it can help us solve it by focusing on the roots. If we focus only on the effects, conflict will not be solved. Remind them about your example; if we focus on solving effects, for example cleaning the lbar without teaching people why it's important not to throw garbage in the river, there will be no suction, as lbar will be full of trash again.



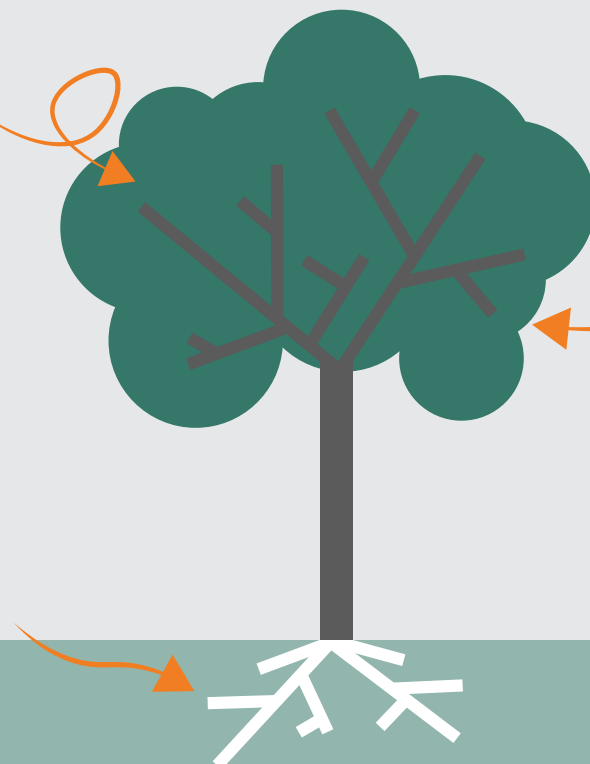
## APPENDIX CONFLICT TREE

### Effects

What impact does this have on you, your family, your community, etc

### Causes

What are the root causes of this conflict?



### Core problem

What is the conflict itself?

# WORKSHOP

Adapted from the Toolkit “Youth Transforming Conflict”

## HOW CLOSE AM I TO THE CONFLICT

**Time:** Up to 1h 30min

**Group:** Flexible

**Aim:** To understand that there are different ways to deal

with conflict, and explore approaches to manage conflicts.

**Materials:** Tape, papers, markers

### Description of the Workshop:

#### STEP A

**STEP 1** Make the cross on the floor with the tape. It should be in the middle of the room, where everyone can see it. You will use it at the end of the exercise, but better to prepare it in advance.

**STEP 2** Place yourself (that is, you, the facilitator) in the middle of the cross. Explain to participants that you represent conflict. 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. Where do they stand when facing conflict? The positioning should be conducted in silence.

**STEP 3** Once everyone is positioned in silence, ask participants to look at each other and to think about what the various positions mean. Ask participants to explain. It should be voluntary, but if someone has an interesting position (like too far away or close to conflict) ask them to explain.

**STEP 4** After sharing, ask participants to relax, leave their positions, and make a circle around you (the facilitator) again.

**STEP 5** 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.

**STEP 6** Ask again for volunteers to explain their positions and why they are standing there.

**STEP 7** 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.

**STEP 8**

Debriefing:

- 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?

**STEP 9**

This is the part where you will explain to participants five different Approaches to Conflict

**Floor Presentation:**

The cross is made on the floor. It is explained to the participants that if we show the attitudes towards conflict through diagrams, we will have 2 elements: a horizontal and vertical line. With the horizontal line of the diagram we indicate objec-

tives or more rational goals from the conflict, while with the vertical line we indicate relationship, meaning more emotional relation to the conflict.

Using this cross on the floor, you will explain to participants different approaches to the conflict. We can identify five attitudes to conflict. If we consider conflict as a cycle that might become violent if the opposing parties cannot reach a reasonable agreement, ignoring conflict (or making no effort to resolve it) is not a positive attitude. The attitude is commonly known as avoidance.

Put on the floor A4 paper with title « Avoidance » - in the lower left part of the diagram.

Avoidance can be related to fear or apathy: considering conflicts at a group level, people might avoid conflicts if they feel that their objectives are not so important that they are worth the effort of a confrontation through conflict. Avoidance on this diagram means that neither relations nor objectives are important to the sides of conflict.

After explaining this, ask participants if there was someone who was avoiding conflict in the exercise they did before.

When people choose to

deal with conflict, rather than avoid it, they often adopt one of four other attitudes.

Competition is when one party's desire is to win and there is no concern if the other side loses. A competitive attitude does not aim to reach a reasonable agreement with the other party, but rather to achieve exclusively one's own objectives. Many sports and competitions, and relations between companies and political parties for example, are based on the principle "I win - you lose". A4 paper with the title « Competition » in the lower right part of the diagram.

Submission (accommodation) refers to a preference for maintaining a good relationship with the other party, rather than defending one's own interests. Familial or friendship relations are those where submission is common. Submission may be seen as the opposite of competition. Put A4 paper with the title « Submission » in the upper left part of the diagram.

Co-operation is when the interests and relationships of all sides involved in a conflict are taken into account, and often respected. The will to preserve a positive relationship with the other party does not necessarily



mean giving up one's objectives (as in submission); the cooperative attitude aims to achieve both at the same time. Put A4 paper with the title « Cooperation » in the upper right part of the diagram.

Compromise is the fifth possible attitude. Since reaching full cooperation is very difficult, both parties may try to win on what they consider the most important points, though they cannot expect to achieve all their objectives. Put A4 paper with the title « Compromise » in the middle of the diagram on the cross of two lines.

Explain to participants that none of these attitudes is bad per se. When there is a conflict, each party needs to think to what extent their objectives and relationships are important for them, before determining which attitude will be the most appropriate to adopt. Be aware, though, that being always competitive or always submissive may lead to unsustainable situations or relations; cooperation is the most sustainable in the long term.

**STEP B**

If there is time, it is not always necessary.

**STEP 1**

The diagram is on the floor with the signs of different approaches to conflict. Ask participants to stand up and place themselves nearby one of the approaches in response to the statements read out by the facilitator based on their most common behavior in that particular situation.

After reading each statement the facilitators debrief the choice asking:

*Why did you choose this response?*

*What would be the best response and how could it be achieved?*

*Advantages and disadvantages of the position*

Statements/Questions:

1. You have a discussion in the class. Somebody expressed controversial opinion which is completely different from yours
2. You are working on a university project together with your friend. You want to finish it today, but your friend is going to the party and suggests finishing the project tomorrow.
3. You schedule the meeting with your friend. He/she just broke up with his/

her boyfriend/ girlfriend and needs your support. But suddenly your parents tell you that you need to attend the family dinner as some of your distant relatives are coming. Of course everything happens at the same time.

4. Some of your friends on Facebook posted a remark on a political issue which you consider completely wrong and offensive.
5. You were discussing some hot issue on the timeline of your close friend on Facebook. He/she doesn't agree with you and deleted all your comments.

**STEP 2**

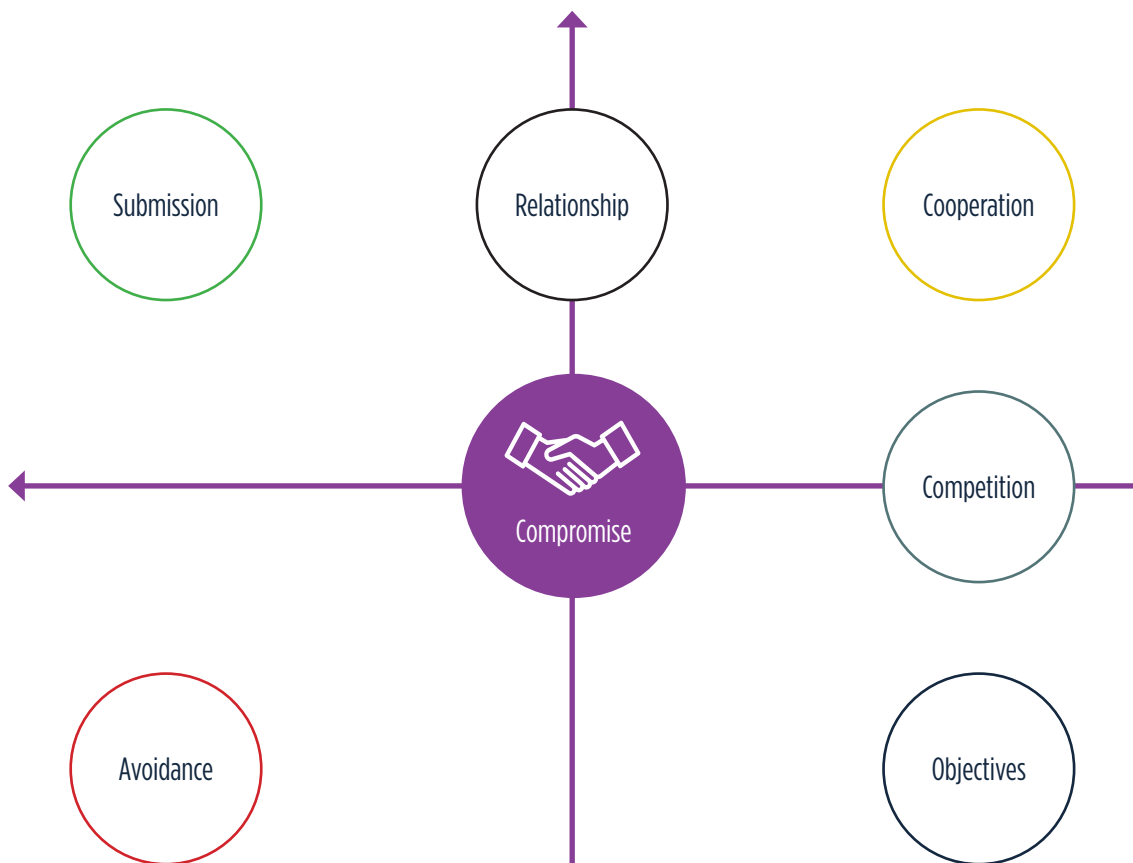
Debriefing: Was it easy/difficult to make

decisions?

Which of the strategies do you usually use in your life? Is there one that is the most effective? Why?



## APPENDIX: DIAGRAM ON THE FLOOR:



## GOOD PRACTICES FROM THE LOCAL LEVEL

### 1. COHESION CIRCLE(S)

**What?** Cohesion Circle(s) are a group of people with influence and from different backgrounds in Mitrovica region, Prishtina Region, and Gjilan region. These groups are established by the RCT team with the purpose of identifying the needs of the communities in these regions and also identifying methods to transform conflict between the communities and foster reconciliation. Besides the three Cohesion Circle groups, the RCT Activity plans

on expanding to more regions where these groups are needed. Each circle has more than 20 members and they meet up occasionally to discuss the situation and potential activities that could be beneficial to conflict transformation and reconciliation.

**By whom?** Community Building Mitrovica within Reconciliation and Conflict Transformation Project

## 2.4. VIOLENCE

Violence can be explained as every act of stopping another living being from maximizing their full potential. Furthermore, violence is any human attitude, behavior, or any context that makes any harm to any living being or

environment. There are three different types of violence: direct, cultural, and structural. To understand these differences better, we can use a triangle of violence (Figure Nr. 5) developed by Johan Galtung.

# VIOLENCE TRIANGLE GALTUNG

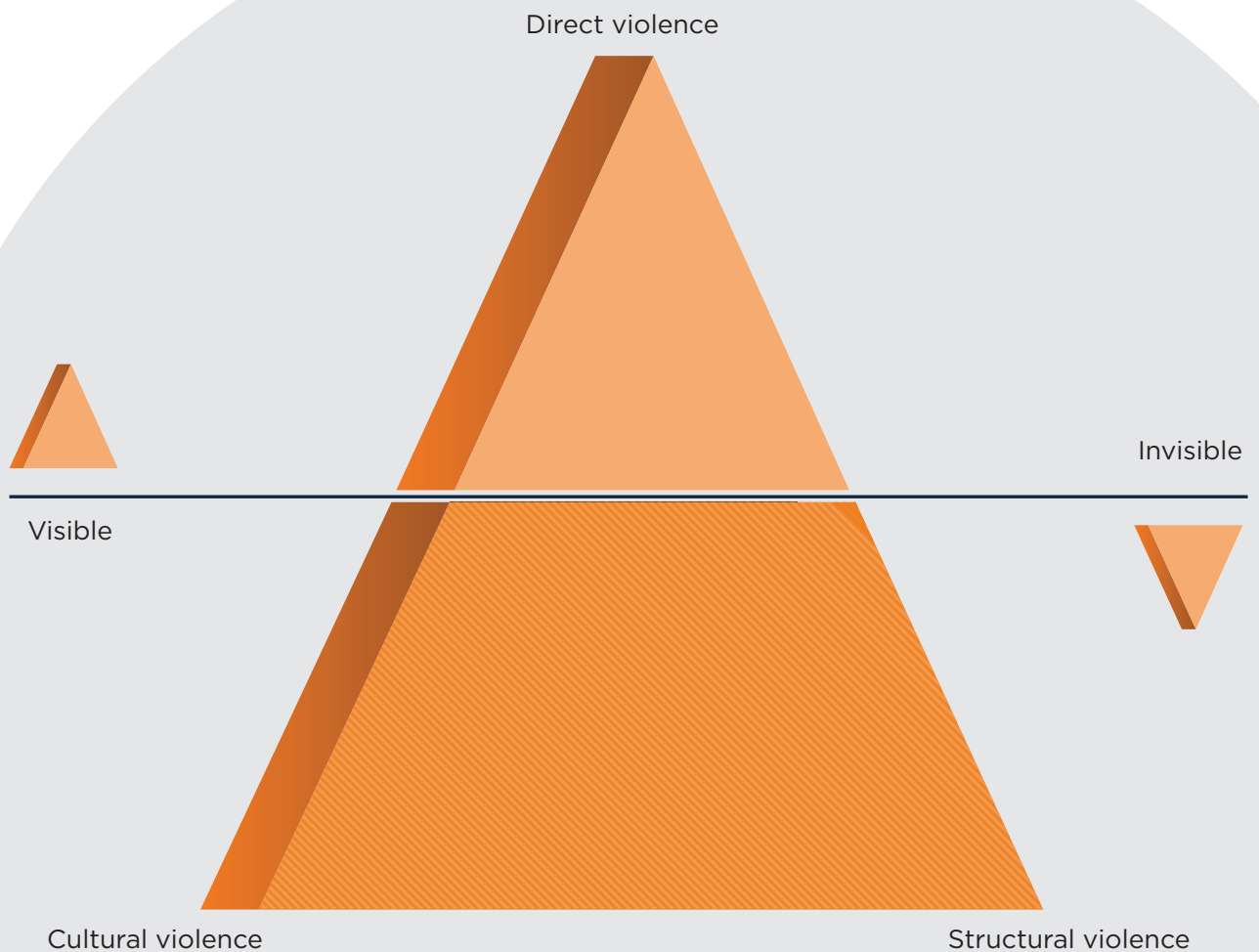


FIGURE NR. 5  
JOHAN GALTUNG'S TRIANGLE OF VIOLENCE

As we can observe on the triangle, there is visible and invisible violence. Starting with the visible, it refers to direct violence, violence that we can see. It is usually physical violence or war. Invisible violence differentiates two forms: cultural and structural violence. Cultural violence is the one adopted in the culture of the society, it is usually based on stereotypes and prejudices that society has toward some group of people. This violence includes exclusion based on human identity and provokes sexism, racism, ethnocentrism, xenophobia, homophobia etc. Structural violence means that violence has been incorporated in the structures of society (such as laws, public institutions, and similar), it also means that there are unjust political, social, and economic

systems in which citizens are treated violently. Important to remember is that even if these two forms of violence are latent, if they are present in society for long enough, they can affect each other and provoke not just more cultural and structural violence, but also more direct violence. Therefore, they can create a vicious circle of violence.

## IDEAS FOR WORKSHOPS



## WORKSHOP 1

### CHOOSING ANOTHER PATH

**Time:** Up to 30 min

**Group:** Flexible

**Aim:** To explore alternative ways of dealing with violence;

(this two exercises can serve as energizers prior to talking and exploring violence).

**Materials:** Balloons, toothpicks, paper tape.

#### Description of the Workshop

##### Workshop A: Cross the line

**STEP 1** Make the tape line on the floor and ask participants to pair in the way that there will be one person from each side of the line.

**STEP 2** Tell them that now they will play a game. If you make your partner from the other side of the line cross to your side - you will get 1000 euros. If your partner makes

you cross to the other side - the partner gets 1000 Euros.

**STEP 3** Tell them that they have 5min to discuss.

**STEP 4** Check who crossed lines and earned 1000 Euros.

**STEP 5** Ask them to explain how they made an agreement or not, and what was happening.

**STEP 6** Usually, participants believe that there should be a winner, but actually, they can win by crossing together. There is another way than violence.

## Workshop B: Balloons

**STEP 1** Ask participants to make two lines, not facing each other (backs turned to each other). One line of participants receives balloons. Ask them quietly to inflate balloons. The other line receives toothpicks.

**STEP 2** When they are ready, tell them that there are 3 rules that they should apply:

- Don't harm anyone;
- Don't destroy anything in the room;
- Protect the balloons.

**STEP 3** GO! You have 30 seconds to play.

**STEP 4** Debriefing:

- How do you feel after these exercises?

- How many balloons are left?
- Who feels like a winner and does someone feels like they lost something?
- Can they recall, what were the instructions? In balloons? In the cross the line game?
- Why did they destroy the balloons? Or why didn't they?

- How easy is it for us to use violence?
- What was a peaceful way to react?
- Can you link these exercises with real life? How?

**STEP 5** Conclude that sometimes we use power just because it is given to us, or we are taught that we should behave violently. Violence is a social construct, not something inherited in us. Therefore, we can try to unlearn violent behaviors and try to learn new, peaceful ones.

# WORKSHOP

Adapted from the Toolkit “Youth Transforming Conflict”

## VIOLENCE IN MY LIFE

**Time:** Up to 1h 30 min.

**Group:** Flexible

**Aim:** To explore experiences of interpersonal violence.

**Materials:** Flip chart, markers, adequate space for conducting a group discussion and for breaking-up into

smaller groups as necessary

### Description of the Workshop:

**STEP 1** Explain to participants that this is a chance for them to share their thoughts and feelings about personal experiences of interpersonal violence, both when people were violent to them and when they were violent towards the others.

**STEP 2** Conduct a small brainstorming about what violence means, or how they define it (if this was done earlier, recall the discussion). Ask them about examples of everyday violence, like being hit, or hitting someone, or verbal abuse etc.

**STEP 3** Ask everyone, to take individually five minutes to think about a time when:

- someone acted violently towards them;
- they acted violently towards someone else;
- they saw someone else being violent but did not intervene.

**STEP 4** After reflection on their own, tell participants that they will be working in small groups, under certain rules: that everyone should be treated with respect, that what anyone says is held in confidence, that no one should feel pressured to say anything which makes them feel uncomfortable, and to

ask questions to understand, not to judge.

**STEP 5** Separate them in small groups and give them questions, so every person in the group can answer them and share with the others.

- 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 violence, 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 the word “tolerance” to mean? 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?



Wrap up with thoughts on tolerance and why it is important to discover more about non-violence and non-violent actions, but also about support to the victims of violence.

## 2.5. RECONCILIATION

Reconciliation as a concept has various definitions and interpretations. It is present in religion and philosophy to political science and sociology. One of the pioneer scholars in the field of reconciliation, John Paul Lederach<sup>7</sup>, defined reconciliation as a process that contains peace, mercy, truth, and justice. Even though reconciliation cannot happen without these four concepts, it can still exist on a philosophical level. In order to understand it better, especially through the lenses of, for example ethnic conflict, it is important to explain reconciliation through simpler processes. Therefore, reconciliation is a process of:

- Relationship (re)building;
- Acknowledgment of the past by all parties involved in conflict;
- Sharing of experiences during the conflict;
- Mutual acceptance of all the sides;
- Change of perception of “the other”;
- Collective future.<sup>8</sup>

Reconciliation is often connected to the high political level, but actually it depends on and it's the most important to people who suffered from violence and open armed conflict. Therefore, reconciliation should include in the above-mentioned processes every individual that was affected by the conflict. Reconciliation also starts from small steps. It can simply start by having a coffee with the neighbor that you had a conflict with. It doesn't need much more than that to start it. Coffee and willingness are enough to start a big and complicated process such as reconciliation.

<sup>7</sup> For more information, read “Building Peace, Sustainable Reconciliation in Divided Societies”, John Paul Lederach, 1996

<sup>8</sup> For more information, read “The Influence of Dialogue Projects on The Reconciliation Process in Kosovo, The Case of The Youth Peace Camp,” Radosavljevic Nevena, 2018;



IDEAS FOR WORKSHOPS:



## EXPLORING RECONCILIATION

**Time:** Up to 1h 30min

**Group:** More than 8;

**Aim:** To understand the importance of different

processes that can lead to reconciliation; to explore the importance of every act that can lead to reconciliation.

**Materials:** Papers, pens, face colors, any materials that can serve for artistic expression.

### Description of the Workshop:

- STEP 1** Brainstorm with participants about the meaning of reconciliation;
- STEP 2** Explain them, that according to John Paul Lederach, it is a process that includes peace, justice, mercy, and truth;
- STEP 3** Now divide participants into 4 groups, each group getting one of the concepts: Peace, Justice, Mercy, and Truth;
- STEP 4** Explain to each group that they need to think about themselves representing the concept as living characters - persons or animals, with their personal story, gender, age, habits, behavior, etc. At the same time, ask each group to discuss the following questions in their groups: "What are they concerned with in a situation of conflict" and "Whom do they fear the most in a situation of conflict among these concepts". Tell them that they need to pick one person to represent the concept at the TV show following the presentation. Give them around 30 min for this.
- STEP 5** Invite all four representatives to the show. It should be managed in the way that all other participants can see them. Welcome everyone to the show, and use following questions:
- Introduction of all characters
  - Who is your closest friend among the other characters and why?
  - Who scares you the most about other characters in the room and why ?
  - Truth, are you unique? Do you have siblings?
  - Truth: why are you so hard to find?
  - Mercy, what's your relation with Justice?
  - Justice, everyone claims to follow you and act on your behalf, is it true?
  - Peace, how do you feel about these 3 persons?
  - Physical move and re-arrange your sitting
  - What do you need from each other?

- Where can you meet?  
What is your meeting point? What can we call that point?

In case they don't come to the conclusion, ask participants if they know where these characters can meet. The answer is RECONCILIATION.

### STEP 6

Debriefing:

1. What are your impressions about your experience in this game?
2. What is reconciliation?
3. How can these concepts help the process of reconciliation?
4. Is reconciliation possible without any of these characters? Are they all in the same level of importance?
5. How can the meeting of these four bring reconciliation in your realities?

6. How can these concepts help us to reconcile people in any conflict?

### STEP 7

Conclude that every action is important for reconciliation to start and to happen. Share with them some of the thoughts from the theoretical parts, especially that small steps are important.

# WORKSHOP



## DIALOGUE

**Time:** 3h (if movie included);

**Group:** More than 8;

**Aim:** To share personal experience from the war, understand that the others

suffered as well, and that armed conflicts and violence don't bring anything good to anyone;

**Materials:** Tissues (possibly projector and laptop)

### Description of the Workshop:

This workshop is delicate as it can provoke strong emotions among participants. It should be implemented after a few days, when there is assurance that participants are getting along well and they are ready to go through this process. It is of importance that the facilitator feels that the group is ready and in control over the situation.

In order to invoke the war in Kosovo, you can play the movie "Reunion - 10 years after the war" for participants. It can give them perspective.

**STEP 1** Ask participants to sit in the circle in the most comfortable way they can. Tell them that this exercise asks us to share our own sufferings from the war, to acknowledge them, but also to understand others and how war in Kosovo affected us all;

**STEP 2** Tell participants that there are a few rules that should be followed:

1. Listen with an open mind and heart;
2. Listen to understand, not to answer or judge;
3. Don't comment;
4. Ask questions only if something is not clear;
5. We are not entitled to judge anyone's experience, as they are individual and unique.

**STEP 3** Ask participants to take some time to think about questions: How did the war in Kosovo affect me? Directly or indirectly? How has it affected my family? How does it affect me now?

**STEP 4** After 5min tell them that they are invited to share, whenever they are ready. Ask for volunteers rather than calling on people. Tell them that this is a safe space and will stay in this room, but it is important to share as it can move us forward from suffering and can bring us understanding.

**STEP 5** After everyone shares, tell them that we all suffer in our way. Many things that are possibly painful for someone,

maybe for someone else are not, and vice versa. After all these stories, the only thing we can conclude is that we suffered as a society and we never asked for it. The only thing we can do is to empathize with one another and open ourselves to understand that we are all victims of what happened to us.

**STEP 6** Ask participants if they would like to share how they feel after this.

After this session is finished, it's important to give them space to do things that are relaxing and not intense.

## GOOD PRACTICES FROM THE LOCAL LEVEL

### 1. KOSOVO YOUTH DIALOGUE/ YOUTH EXCHANGE PROGRAM (SESSIONS ON RECONCILIATION AND MEMORIAL VISITS)

**What?** Kosovo youth dialogue/ youth exchange program (sessions on reconciliation) - Explaining reconciliation term as an umbrella term, its origin, and its use through different approaches. Showing the bottom-up and top-down approach to the reconciliation process and its effect on interpersonal and interethnic level. Furthermore, this activity explored more how the young participants from Albanian and Serbian communities perceive the reconciliation process. Besides that, within this activity, memorial visits are organized, where participants have a chance to learn, in many cases for the first time, about civilian victims from the war in Kosovo.

**By whom?** Youth Initiative for Human Rights Kosovo

### 2. ENGLISH MICROSCHOLARSHIP ACCESS PROGRAM

**What?** English Microscholarship Access Program is a language school program. This project started in 2014 with the purpose of bringing students from all communities, mainly Kosovo Albanians and Kosovo Serbs into one classroom to study English in order for them to share their experiences with other students from different communities in which they have not interacted before. What has proven to be the most successful outcome for this project so far is the summer camps and within this project, there were

two summer camps organized. In Summer Camps we really see that the students can respect and see no differences when they are together. They talk about the things that concern them and also discuss the differences and fears that both communities have. The students always realize that they are similar when they compare and contrast different issues. It is the summer camp that makes them dance in both communities' traditional dancing and where they learn about each other's holidays and celebrations. It also is the summer camp to experience unpredicted situations. However, there are all these different kinds of stories that we could share from our experience with Access students over the years. After an unfortunate event with one of the Albanian Students slipping off the rocky mountain and injuring himself, the students from all communities organized themselves and helped their friend get to safety and then took him to the hospital. After the summer camps, the students from Mitrovica South were comfortable enough and wanted to go to Mitrovica North, the part of their city that they have never visited before.

**By whom?** Implemented by Community Building Mitrovica with support from the U.S Embassy in Prishtina.

## 2.6. HUMAN RIGHTS

Human rights represent basic needs of every human being, they are assuring life in dignity and respect, and everyone is entitled to them, meaning that human rights are equal for everyone (all humans are equal in human rights). Therefore, human dignity and equality are the two core values of human rights.

### Human rights are:

**1. Inalienable** – They cannot be taken from us, or we cannot lose them. They can only be restricted, for example taking someone's liberty when they commit a crime.

**2. Interdependent** – Human rights depend on each other; they are connected and they cannot be observed separately. Having one human right, means having all of them. There is no hierarchy in their importance.

**3. Universal** – They concern all people in the world. Everyone is entitled to them regardless of gender, sexual orientation, race, religion, ethnicity, nationality, disability, language, social status, etc.

Human rights are protected by different laws at the international, regional, and national level. The most important document for the European continent is the European Convention on Human Rights. It was signed in 1950 and verified in 1953. According to this Convention, the main rights and freedoms<sup>9</sup> are:

1. Article 1 - Obligation to respect human rights;
2. Article 2 - Right to life;
3. Article 3 - Prohibition of torture;
4. Article 4 - Prohibition of slavery and forced labor;
5. Article 5 - Right to liberty and security;

6. Article 6 - Right to a fair trial;
7. Article 7 - No punishment without law;
8. Article 8 - Right to respect for private and family life;
9. Article 9 - Freedom of thought, conscience and religion;
10. Article 10 - Freedom of expression;
11. Article 11 - Freedom of assembly and association;
12. Article 12 - Right to marry;
13. Article 13 - Right to an effective remedy;
14. Article 14 - Prohibition of discrimination;
15. Article 15 - Derogation in time of emergency;
16. Article 16 - Restrictions on political activity of aliens;
17. Article 17 - Prohibition of abuse of rights;
18. Article 18 - Limitation on use of restrictions of rights.

<sup>9</sup> For more information, read "European Convention on Human Rights", Council of Europe, 1950; [https://www.echr.coe.int/documents/convention\\_eng.pdf](https://www.echr.coe.int/documents/convention_eng.pdf)

## IDEAS FOR WORKSHOPS

## WORKSHOP



Adapted from the Compass: Manual for Human Rights Education with Young People

## Title

**Time:** Up to 1h 30min

**Group:** Flexible;

**Aim:** To explore deviations of the right to equality on the

local level, to discuss human rights violations, and to better understand other people's positions.

**Materials:** Printed roles, a room big enough to move around in.

## Description of the Workshop:

## STEP 1

Print all the roles (in appendix) and mix them. Put them in a place together and then ask every participant to take one role card out.

## STEP 2

Invite them to sit down, read the role carefully, and think about the position of this person;

## STEP 3

Now ask them to begin to get into the role. To help, read out some of the following questions, pausing after each one, to give people time to reflect and build up a picture of themselves and their lives:

- What was your childhood like?
- What sort of house did you live in?

- What kind of games did you play?
- What sort of work did your parents do?
- What is your everyday life like now?
- Where do you socialize?
- What do you do in the morning, in the afternoon, in the evening?
- What sort of lifestyle do you have?
- Where do you live?
- How much money do you earn each month?
- What do you do in your leisure time?
- What do you do during your holidays?
- What excites you and what are you afraid of?

## STEP 4

Now ask them to make a straight line on one side of the room. Tell the participants that you are going to

read out a list of situations or events. Every time that they can answer “yes” to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.

## STEP 5

Read out the situations (in appendix) one at a time. Pause for a while between each statement to allow people time to step forward and to look around to take note of their positions relative to each other.

## STEP 6

At the end invite everyone to take note of their final positions. Then give them a couple of minutes to come out of the role before debriefing as a group.

**STEP 7**

Debriefing:  
Start by asking participants about what happened and how they feel about the activity and then go on to talk about the issues raised and what they learnt.

1. How did people feel stepping forward - or not?
2. For those who stepped forward often, at what point did they begin to notice that others were not moving as fast as

they were?

3. Did anyone feel that there were moments when their basic human rights were being ignored?
4. Can people guess each other's roles? (Let people reveal their roles during this part of the discussion)
5. How easy or difficult was it to play the different roles? How did they imagine what the person they were playing was like?

6. Does the exercise mirror society in some way? How?

7. Which human rights are at stake for each of the roles? Could anyone say that their human rights were not being respected or that they did not have access to them?
8. What first steps could be taken to address the inequalities in society?



**APPENDIX 1**  
**ROLES**

- 1 You are young Roma girl who never finished primary school;

---

- 2 You are 30 years old man, without university degree;

---

- 3 You are a 22-year-old lesbian;

---

- 4 You are Serbian living in a village in the south of Kosovo and you speak no Albanian;

---

- 5 You are a son of US ambassador in Kosovo;

---

- 6 You are a 24-year-old refugee from Afghanistan;

---

- 7 You are the 19-year-old son of a farmer in a remote village in the mountains;

---

- 8 You are 25 years old guy with bachelor diploma in arts;

---

- 9 You are a high-positioned member of a political party in power;

---

- 10 You are a disabled young man who can only move in a wheelchair;

---

- 11 You are the daughter of the local bank manager. You study economics at university;

---

- 12 You are an unemployed single mother;

---

- 13 You are retired worker from Trepca;

---

- 14 You are young woman living in Mitrovica, fighting for women's rights;

---

- 15 You are an unemployed university graduate waiting for the first opportunity to work;

---

16 You are Serbian teacher living in Mitrovica;

---

17 You are a homeless war veteran;

---

18 You are the girlfriend of a young artist who is addicted to heroin;

---

19 You are illegal immigrant from Syria;

---

20 You are the owner of a successful import-export company.

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## APPENDIX 2 SITUATIONS

- |   |   |
|---|---|
| ● You have never encountered any serious financial difficulty.                                      | ● You are not afraid of being harassed or attacked in the streets, or in the media.               |
| ● You have decent housing with a telephone and television.  | ● You can vote in national and local elections.   |
| ● You feel your language, religion, and culture are respected in the society where you live.        | ● You can celebrate the most important religious festivals with your relatives and close friends. |
| ● You feel that your opinion on social and political issues matters and your views are listened to. | ● You can participate in an international seminar abroad.   |
| ● Other people consult you about different issues.  | ● You can go to the cinema or the theater at least once a week.                                   |
| ● You are not afraid of being stopped by the police.  | ● You are not afraid for the future of your children.   |
| ● You know where to turn for advice and help if you need it.  | ● You can buy new clothes at least once every three months.                                       |
| ● You have never felt discriminated against because of your origin.                                 | ● You can fall in love with the person of your choice.  |
| ● You have adequate social and medical protection for your needs.                                   | ● You feel that your competence is appreciated and respected in the society where you live.       |
| ● You can go away on holiday once a year.   | ● You can use and benefit from the internet.  |
| ● You can invite friends for dinner at home.  | ● You are not afraid of the consequences of climate change.                                       |
| ● You have an interesting life and you are positive about your future.                              | ● You are free to use any site on the internet without fear of censorship.                        |
| ● You feel you can study and follow the profession of your choice.                                  |   |



# WORKSHOP



Adapted from the Compass: Manual for Human Rights Education with Young People

## Title

**Time:** Up to 1h 30min  
**Group:** Flexible;  
**Aim:** To increase knowledge about different human rights

defenders in the world; to motivate participants to take actions for human rights.

**Materials:** One set of the 30 cards per small group; scissors; envelopes

### Description of the Workshop:

**STEP 1** Divide participants into small groups (3-4 people). Hand out a set of the cards (in appendix) to each group.

**STEP 2** Ask them to spread the cards out, face down on the floor.

**STEP 3** Explain that the cards describe events in the life of six human rights activists. The aim for each group is to match the events with the correct character, and thereby to build up a brief description of each person.

**STEP 4** Explain that each of the characters is made up of a "set of five" (for example one "A", one "B", one "C", one "D" and one "E" card);

**STEP 5** Tell each group to do rounds of picking up one card at a time, until the cards run out;

**STEP 6** After this, tell them that they have 30 min to work on it and find their own strategy to connect the cards;

**STEP 7** Gather everyone together, and ask a representative from one group to introduce, in their own words, one of the personalities. Then repeat with the other groups in turn, so each personality is presented in full, and each group can check that they put the card together correctly. You can have the right answers for yourself, in case they ask for it.

**STEP 8** Debriefing:  
 1. How easy was the exercise, and which strategies did the different groups

- use to sort the sets of cards?
2. Which of the characters had people already heard of, and which of them were new? Why do they think they had not heard of some of the personalities before, while others are very well known?
  3. Were people surprised by any of the information? What did they find most shocking, or most impressive?
  4. Ask people to select the quotation with which they most strongly identify: how do they think they would have behaved if they had been put in the same position as this person?
  5. Which human rights in particular were the different "fighters" claiming?
  6. Is "heroism" an inappropriate course of action for defending human rights? What actions are available to people who are the victims of human rights violations?



## SHTOJCA



A

**I often have the urge to cry but I don't show it. I swallow my feelings". When I dream, I dream that I am back in Auschwitz."**

Zill Schmidt

B

Born in 1924 in Thuringen, Germany to a family of Sinti traveling performers. A survivor of the Auschwitz-Birkenau extermination camp, s/he had committed to telling the world what was done.

C

To the Romani people by the Nazi regime. In 1939 Zili was arrested in Strasbourg. "Crime: gypsy" read the police file. S/he was sent to the prison camp at Lety in what is now the Czech Republic but managed to escape. S/he was rearrested shortly afterward. In March 1943 s/he was deported

D

to AuschwitzBirkenau. In the "gypsy family camp" hunger, thirst, disease, violence, and death were part of everyday life. Risking her life, s/he stole food and clothes to help keep the children and others in the camp alive. Twice her/him name was on the list for the gas chamber. Yet, twice, s/he escaped. All of her/his family were gassed by the Nazis.



A

**Alas, this sad song in my mind I send to those who help prisoners. These feelings in this dark season – I will never forget the horrible tortures. May this present misery in prison never be inflicted on any sentient being."**

Ngawang Sangdrol

B

is a Buddhist nun who believes Tibet should be independent from China, and who was arrested for the first time at the age of 10 by Chinese authorities. His/her only crime was to participate in

C

a peaceful demonstration for the independence of Tibet. Was arrested again at the age of 15 and sentenced to 3 years imprisonment. The sentence was expended first because s/he sang an independence song in prison, and then again for 8 years because s/he

D

shouted "Free Tibet" while standing in the rain in the prison yard. Today s/he has problems with her kidneys as a result of the torture s/he had suffered.



A

I have a dream that one day this nation will rise up and live out the true meaning of its creed: “We hold these truths to be self-evident: that all men are created equal.” I have a dream that my four children will one day live in nation where they will not be judged by their color of their skin but by the content of their character“

Martin Luter King

B

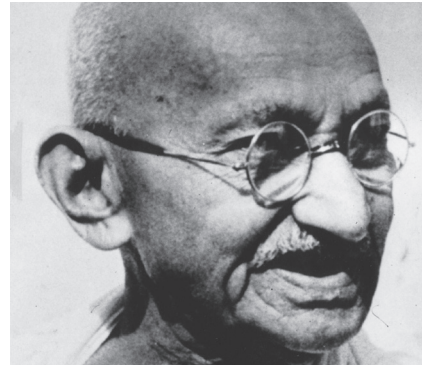
Born in Atlanta, Georgia, in 1929, when the law required blacks to occupy special seats in buses, theatres and cinemas, and to drink from separate water fountains from whites. When s/he was 28, co-founded

C

an organization of black churches that encouraged non-violent marches, demonstrations and boycotts against radical segregation. The organization participated in a protest in Birmingham, Alabama, at which hundreds of singing school children

D

D filled the streets in support. The police were ordered in with attack dogs and firemen with high-pressure hoses. S/he was arrested and jailed.



A

Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightest weapon of destruction devised by the ingenuity of man.”

Mahatma Gandhi

B

Born in 1869, to Hindu parents who lived in Gujarat when India was still held by force in the British Empire. S/he led the struggle for Independence, never staying from his/her firm belief in

C

non-violent protest and religious tolerance, despite being arrested and imprisoned on several occasions. When Indians acted violently against one another, or against the British Raj, s/he fasted until the violence ended. S/he led a 241-mile arch across India, and

D

persuaded followers to accept the brutality of the police and soldiers without retaliation. S/he spent a total of 2338 days in jail in a life tirelessly devoted to peace.



A

**I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in a harmony and with equal opportunities. It is an ideal to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die.”**

Nelson Mandela

B

Born in a village near Umtata and was elected President of the Republic of South Africa in the first democratic elections in that country at the age of 76. Up to that point - and beyond - his/her life was devoted to

C

the fight against apartheid, the racist system used by the former white government to suppress the majority black population. S/he suffered various forms of repression: was banned from meetings, forced to go into hiding, and was finally

D

arrested and sentenced to life imprisonment at the age of 44. S/he spent the next 28 years of his/her life behind bars, away from his/her family and children.



A

**As a result of the certain painful but at the same time comforting encounters, I saw for myself how from the depths of moral savagery there suddenly arose the cry “it’s my fault” and how, with this cry, the patient recovered the right to call himself a being”**

Evgenia Ginzberg

B

Born in 1906 in Russia and died in Moscow in 1977. Worked quietly as a teacher and journalist until branded a terrorist by the Stalin regime in a fabricated trial. Spent 18 years in

C

Siberian prison camps under horrifying conditions because s/he refused to accuse others of crimes they did not commit. Spent the first year in solitary confinement in a damp cell, forbidden to exercise, speak, sing or lie down in the day. Later s/he was

D

sent from one to another of the Siberian labour camps - including, as a punishment for helping a fellow prisoner, the very worst, from which few returned alive.

## GOOD PRACTICES FROM THE LOCAL LEVEL

### 1. PAINTING MURALS

**What?** On the Friday of 10th December, the RCT team marked Human Rights Day by painting a mural on the north side of the main bridge in Mitrovica. This activity brought together artists from Kosovo Albanian and Kosovo Serbian communities who designed and painted a mural with messages about the necessity of interethnic cooperation and harmony in Kosovo. Gathered together on such a momentous occasion, they serve as a perfect example of what can be achieved if people from different ethnic communities are ready to cooperate and create together. Activities such as this help mend ties and foster reconciliation and peacebuilding processes in a divided city. The mural, co-designed and painted by Gentian Murati, Stefan Milutinovic, and Milan Dobrić, is a symbolic bridge between communities in Kosovo – one built from cooperation, creativity, arts, positive messages, and shared values and beliefs in trust-building efforts. This particular part of the city where the mural is created is still a “hot topic” due to its history of the conflict. However, it is important to showcase to people that it is a symbol of the unity of Mitrovica city and not a division. Therefore, this mural contribution will not only serve as a beautiful art piece but also a piece to be used by citizens that will take pictures with it as a symbol of peace.

**By whom?** Community Building Mitrovica through the Reconciliation and Conflict Transformation project.

### 2. LET'S SHARE OUR LANGUAGE

**What?** #LetsShareOurLanguage is a project developing innovative, digital tools, and instruments to enhance Kosovo institutions' capacities and increase their compliance with the Law on the Use of Languages and promote social acceptance of official languages in Kosovo. This project is improving the process of complaints and developing online/digital tools that will become an integrated part of central and local level institutions' websites and that will become a part of at least 50% (14) local self-governments and (10) ministries. All the actions for this project are implemented in cooperation with the Centre for Social Initiatives and the Office of the Language Commissioner with the financial support of the Embassy of Netherlands in Kosovo.

“Thuaj Diçka / Reci nešto” are podcasts that are being recorded as part of this campaign containing interesting content, statistical data regarding the language use and rights, and everything related to the aim of the project. NSI has already published two podcasts, one with Zulfija Jakupi, a journalist and one with Predrag Milijkovic, a lawyer, and already have other podcasts planned to record.

**By whom?** New Social Initiative

### 3. MY RIGHTS PLATFORM

**What?** My Rights Platform (edrejtajem.org)

– An online platform which provides young people with more information on fundamental human rights. It further explains the roles and functions of institutions in the community. This way the platform brings awareness to youngsters on which of their rights are protected, how to identify violations of their rights, and contribute to a more peaceful society by demanding justice when necessary through the report/ask category of the website.

**By whom?** Youth Initiative for Human Rights Kosovo

### 4. LEAVING NO ONE BEHIND

**What?** “Leaving No One Behind” is a project that dealt with the distribution of hygienic packages to 300 families living in «Adem Voca St.», which is a street populated mainly by Roma, Egyptian and Ashkali communities, which are communities that are still excluded from the society. It is important to mention that these same communities will continue benefiting from this project via the procedure of the facilitation of scholarships that will be given to five (5) children living in that area and the placement of five (5) waste containers. The purpose of the project is to include these communities in the society, starting from the basics which are their rights to a clean environment, their right to educational access, and supporting those who are marginalized.

**By whom?** Community Building Mitrovica

## 2.7. REMEMBRANCE

Remembrance is a memory or recollection related to some particular thing or event. It can be an action of remembering (such as marking a day when something happened) or it can be a memorial record of some event or person (such as a monument).

When talking about remembrance, we usually refer to the memories of violence or violation of human rights (for both, we can use the example of the war in Kosovo in 1998/1999). It's about keeping a memory alive, or at least not allowing ourselves to overlook horrors that have happened in the past. Remembrance is important because it gives closure to victims and it enables them to move on from the past and horrors that happened. This process is of high importance because it helps us “forgive but not to forget”. And we shouldn't forget past events as they remind us not to repeat them.

Finally, remembrance as an act is related to the laws and conventions, such as Convention on the Prevention and Punishment of the Crime and Genocide. This Convention was among the first ones of the United Nations that is related to humanitarian issues, and was adopted in response to the crimes committed during World War II.

## IDEAS FOR WORKSHOPS:



## WORKSHOP

Adapted from the Compass: Manual for Human Rights Education with Young People

## MEMORY TAG

**Time:** Up to 1h 30min

**Group:** Flexible

**Aim:** To reflect on myths and facts about the war and the role that public

memorials have in it; to foster compassion.

**Materials:** Sheets of flipchart paper, tape, colorful markers, optional: photographs of war

memorials and examples of tag clouds

## Description of the Workshop:

**STEP 1** Make a large piece of paper (to measure approximately 1.5m x 1.5m) by taping together several pages of flipchart paper. It needs to be big enough for all members of the group to be able to find a place around it. Draw a faint line down the middle.

**STEP 2** Make sure everyone knows what a “tag cloud”. A tag cloud is a logical arrangement of keywords within a textual content that visually describes the subject online.

**STEP 3** Explain to the group that they will be making a non-electronic tag cloud to illustrate the associations and memories evoked by public war memorials.

**STEP 4** Ask participants to reflect individually about a local war memorial that was erected in remembrance of the last war in Kosovo. They should try to recall what it looks like and identify the feelings, ideas, and associations – both positive and negative – that that memorial evokes in them.

**STEP 5** Invite everyone to take a colorful marker and find a place around the paper. Still working individually, they should now put their individual “tags” onto the common sheet of paper, according to the following general principles:

1. Tags are entirely individual: they are simply how you perceive a certain object.

2. Negative associations should be written to the left hand side of the centerline; the more negative they are, the further out towards the left edge of the paper they should be.

3. Positive feelings should be written on the right hand side of the page; the more positive they are, the further out towards the right edge of the paper.

4. Feelings that are strongly evoked by the memorial should be written in larger text than feelings that are only evoked weakly which should be written in smaller text.

**STEP 6** When participants have recorded their tags, ask them to sit back and look at the collective results.

Ask:

- a. Are there any strong messages or patterns in the “cloud”?
- b. Are they surprised by any of the tags?
- c. Are there more positive than negative feelings evoked, or vice versa?
- d. Which tend to be the strongest feelings evoked?
- e. Is this the way you think the war should be remembered by future generations? What is missing – or where does the balance need to be redressed?

**STEP 7** Now invite participants to take the markers again. This time they should think not about the actual, existing memorials, but about an imaginary memorial that would send – for each of them – the most important messages about the war. They should repeat the process of tagging that they went through before, again placing their tags individually on the same sheet where they placed their first messages. Explain that the first tag cloud is now a

public space and cannot be erased, so the new tags should be placed on top of the first ones.

**STEP 8** When the “cloud” is complete, invite participants to look again at the whole picture and then go on to the debriefing and evaluation.

**STEP 9** Debriefing:

1. How much control did you feel able to exert over the shape of the final cloud?
2. Were you frustrated by other messages coming out more strongly than those you wished to promote?
3. Did you act individually in the case of the second cloud, or were you tempted either to discuss ideas with other people, or to combine forces in the act of “tagging”?
4. To what extent were you influenced either by other people’s tags, or by the ones already on the page?
5. How different is the completed cloud from the first one and what are the main messages?
6. Does the final cloud represent the messages you think future generations should take about the Kosovo war better

than the first one? Why? Why not?

7. Why do official memorials tend to “glorify” war? Do you think that war should be glorified?
8. What message do official memorials give about the other side, Serbian or Albanian? How should we understand this message today? What about monuments for minorities?
9. How easy was it for you to imagine a different type of memorial? What would these memorials be like? What did you think was important, and what did you find most difficult?
10. If you had lost someone close in a war, how would you want that person remembered, and what would you want to tell the next generation about war?
11. How important is it to have common memorials (for all victims of the Kosovo war), not divided ones?





**APPENDIX:**  
EXAMPLE OF THE CLOUD TAG

purpose  
cultural heritage  
structure memorial  
statue  
preservation  
historic  
monument  
architectural commemoration  
building  
palace  
protection  
person  
construct

# WORKSHOP

Adapted from the Compass: Manual for Human Rights Education with Young People

## WHERE DO YOU STAND

**Time:** Up to 1h 30min

**Group:** More than 10

**Aim:** To help participants understand their own position on the war in Kosovo,

understand the others as well, and foster communication on war and remembrance.

**Materials:** Two pieces of paper, room big enough to move around in

### Description of the Workshop:

**STEP 1** Prepare the space in the way that in one side is the paper where is written “AGREE” and on the other side “DISAGREE”.

**STEP 2** Explain that you will read different statements and they should position themselves according to what they individually think. If they strongly agree they should stand close to the paper where AGREE is written and vice versa. In case they are not sure, they should stay in the middle.

**STEP 3** Tell them that this exercise should be done quietly.

**STEP 4** Read one statement and give them time to move. Once they are positioned, ask if there are any comments. In case someone’s position is interesting or different from positions the others have, ask for comments from this person. Stimulate reflection and discussion. Ask those at the end-points to explain why they have occupied these extreme positions. Ask someone near the center whether their position indicates the lack of a strong opinion or lack of knowledge.

**STEP 5** Tell them that they can change their position as they listen to each others’ comments.

**STEP 6** When you have gone through the statements, bring the group back together for the debriefing.

**STEP 7** Debriefing:

1. Were there any questions that people found impossible to answer – either because it was difficult to make up their own mind, or because the question was badly phrased?
2. Why did people change positions during the discussions?
3. Were people surprised by the extent of disagreement on the issues?
4. Do you think there are “right” and “wrong” answers to the different statements, or is it just a matter of personal opinion?

5. Might it ever be possible for everyone to reach agreement about what happened during the war?

6. Why is it important to know that we have different perspectives about the war in Kosovo?

7. About what we can agree on?

## APPENDIX

### STATEMENTS (MORE CAN BE ADDED):

- 1 Human rights violations can be justified;
- 2 Using violence to stop violence is justified;
- 3 War doesn't bring anything good to anyone;
- 4 Sufferings cannot be compared;
- 5 Albanians were the victims of the war in Kosovo;
- 6 Serbs were the victims of the war in Kosovo;
- 7 Victims are all the same;
- 8 We should forgive but not forget;
- 9 We need a common memorial for the victims of Kosovo war;
- 10 I am willing to learn more about all victims of the war in Kosovo;
- 11 I know enough about the war suffering of the other ethnic groups in Kosovo;
- 12 Living together and in peace is possible.

## GOOD PRACTICES FROM THE LOCAL LEVEL

### 1. VIRTUAL MUSEUM OF REFUGEES

**What?** Virtual Museum of Refugees – a memory project that is creating digital archives that help preserve memory, provide a basis for understanding the past in Kosovo, enrich and challenge the narratives, prevent the recurrence of war, build a sense of sustainable peace, and enable a shared vision and process for future reconciliation. The project is part of the “Fostering New Approaches to Youth Reconciliation” project that aims to challenge the biased and ethnic-nationalist public discourse regarding the past of Kosovo and enrich it with personal stories and experiences of people. The online platform contributes to the symbolic recognition of the suffering of civilians from all ethnic groups during the war in Kosovo. It also promotes an inclusive public debate about the past and increases social empathy by publishing various stories. (<https://museumofrefugees-ks.org/>)

**By whom?** Youth Initiative for Human Rights Kosovo

### 2. CIVIL SOCIETY FRAMEWORK FOR NATIONAL STRATEGY ON DEALING WITH THE PAST IN KOSOVO

**What?** Civil Society Framework for National Strategy on Dealing with the Past in Kosovo, the main goal of this project was to realize a civil-society driven framework for a National Strategy on Dealing with the Past in Kosovo, designed with citizen input in order for it to address actual societal needs in Kosovo, and cognizant of current Transitional Justice mechanisms to be adopted by the Kosovo Government to strengthen guarantees of non-recurrence (GNR) and prospects for re-

conciliation between communities in Kosovo. The group embarked on a joint initiative to chart and endorse on how to engage with victims, survivors, painful pasts and historical narratives. The initiative aims to prevent harmful discourse and actions related to the legacy of the conflict and will serve as a reference document to which anyone violating its principles should be held morally accountable. This initiative is supported by the Embassy of Switzerland in Kosovo, the British Embassy in Kosovo, and UNDP.

**By whom?** New Social Initiative

### 3. CHILDREN OF WAR MUSEUM

**What?** Children of War Museum- an initiative to enhance collective memory about the recent war in Kosovo as a way of dealing with the past as well as developing a critical approach towards different narratives through research and documentation of wartime experiences and stories. The inclusive memorialization initiative contributes to understanding childhood stories of the war and in general how daily life during the last war has remained on the margins of collective memory and remembrance.

**By whom?** Youth Initiative for Human Rights

#### 4. STREET ACTIONS ON DEALING WITH THE PAST PRINCIPLES IN THE CONTEXT OF KOSOVO

**What?** Street Actions on Dealing with the Past Principles in the context of Kosovo- By organizing street actions, the topics related to the past are addressed through art forms in order to attract general public attention for such topics that aim to raise inclusivity, acknowledge past sufferings of victims, and further inform public and political actors, media, and the general public on how to treat victims, survivors, and our past in general. (<https://www.facebook.com/YIHRKS/posts/2000761660088124>) (<https://www.facebook.com/YIHRKS/posts/1912047068959584>)

**By whom?** Youth Initiative for Human Rights Kosovo

#### 5. STREET ACTIONS MARKING THE NATIONAL DAY OF MISSING PERSONS

**What?** Street Actions marking the National Day of Missing Persons - Already a traditional invitation to citizens of Kosovo to turn off the lights in their homes for 5 minutes to mark the National Day of Missing People from the last war in Kosovo. With five minutes of darkness in our families, we empathize with the pain and darkness in which the relatives of 1,639 missing people have been living with for 21 years now. (<https://www.facebook.com/events/957540101657757/>)

**By whom?** Youth Initiative for Human Rights Kosovo

#### 6. STREET ACTIONS MARKING THE INTERNATIONAL DAY OF ENFORCED DISAPPEARANCES

**What?** Street Actions marking the International Day of Enforced Disappearances - YIHR organized street actions to remind the society and institutions on the issue of missing persons which is yet unresolved and to show solidarity with the families of the missing people. Through different symbolic street actions YIHR KS raises the awareness that the Kosovar society continues to face the denial of the right to know the truth and the right to justice. (<https://www.facebook.com/YIHRKS/posts/1951303078367316>)

**By whom?** Youth Initiative for Human Rights Kosovo

#### 7. INFO SESSIONS ON DEALING WITH THE PAST PRINCIPLES IN DIFFERENT HIGH SCHOOLS/ UNIVERSITIES

**What?** Info sessions on Dealing with the Past Principles in different high schools/universities - By informing youngsters on the 10 principles of this civic initiative, youngsters learn more about the dealing with the past processes, the terms used, and what approach to take towards these topics. By discussing these principles, youngsters understand more on the importance of understanding the conflict and the importance of dealing with the past as a process in order to prevent history from repeating itself.

**By whom?** Youth Initiative for Human Rights Kosovo



IDEAS FOR WORKSHOPS

WORKSHOP



Adapted from the Workshops of the Youth Peace Camp Team

WALKING IN THE OTHER'S SHOES

**Time:** Up to 45 min  
**Group:** Flexible  
**Aim:** To reflect on our own behaviors in conflict;

understand better their emotions, to empathize with the other.

**Materials:** Speaker, calming music for meditation, space for participants to feel comfortable

Description of the Workshop:

**STEP 1** Tell to participants to find a comfortable place and position for themselves;

*there. How is the relationship with the other person? How important is it for you? How were you feeling? Were you angry? Sad? Frustrated?*

their eyes whenever they are ready. Give them a minute or two of a break, and bring them back for debriefing.

**STEP 2** Explain that this exercise is individual, they don't need to share anything and it should be done quietly;

*What do you need right now? What are you thinking about the other person? Is there any sensation in your body?*

**STEP 6** Debriefing:  
 ● How was this exercise? Did you like it?

**STEP 3** After everyone has found their place, invite them to close their eyes and breath deeply;

*After 5 minutes, imagine that you're seated in the chair in front of you. You're the other person now. It's not you anymore, but the person with whom you had the conflict. How are you feeling?*

● How did you feel during the activity?  
 ● Were you aware of your emotions and the way you deal with them?

**STEP 4** Read slowly and make breaks after every sentence, so participants have time to think and reflect;

*What do you think about the other person? What do you need? What are your feelings toward the other person?*

● Were answers similar between you and your pair?  
 ● Did you learn anything about yourself?

*Imagine 3 chairs. You're seated in one of the chairs and the other is in front of you and the person with whom you had the discussion is there. The third chair is between both of you and it is empty.*

*Finally, imagine that you're seated in the chair in between observing the conversation? What do you see?*

● When we worked on a conflict that you had, how did it feel to see the situation from different points of view?

*Now imagine the conversation you had. Imagine you're not in "place", but you're*

*What are the ideas coming to your mind? How do you think these two people are feeling? What do you think that these two people need now?*

● Did you learn something? About yourself? About the other person?

**STEP 5** Invite them to come back to the room and open

● Would you do something differently if you were confronted with this same conversation now?

● What would happen if we are aware of the other person's emotions?

# WORKSHOP

Adapted from the Toolkit “Youth Transforming Conflict”

## WHEN I AM IN A CONFLICT SITUATION...

**Time:** Up to 45 min

**Group:** Flexible

**Aim:** To reflect on our own emotions, conflicts, to

understand their own behaviors when experiencing different feelings.

**Materials:** Printed handout for every participant; pens

### Description of the Workshop:

**STEP 1** Explain to participants that they will get a paper with unfinished statements. They should finish them individually. Ask them not to think too much, but rather instinctively;

**STEP 2** Spread handouts and ask them to sit individually and answer every question. It's important that they answer them all. They have 15 min for this;

**STEP 3** After finishing this, ask them to find a person with whom they spoke the least and share all answers with each other. Give them at least 15min for this. .

**STEP 4** Return them all back together and start debriefing.

**STEP 5** Debriefing:  
1. How did you feel during the activity?  
2. Were you surprised about some of your answers/the other person's answers?  
3. Were you aware of your

way of dealing with conflict? Explain why.

4. How do people deal with conflicts?

5. 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?

6. What did you learn about yourself?



## APPENDIX

### HANDOUT

- 1 I GET ANGRY WHEN....

---

- 2 WHEN I GET ANGRY I....

---

- 3 WHEN SOMEONE GETS ANGRY AT ME I....

---

- 4 WHEN I GET HURT I FEEL...

---

- 5 I FEEL MOST VULNERABLE WHEN...

---

- 6 WHEN I EXPERIENCE STRONG EMOTIONS MY BODY...

---

- 7 MY GREATEST STRENGTH IN HANDLING EMOTIONS IS....

---

- 8 BY NEXT YEAR, I WOULD LIKE TO BE ABLE TO BE HANDLING EMOTIONS BETTER BY IMPROVING MY ABILITY TO....

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# 03

## Communication



### 3.1 Peace Journalism

Peace Journalism is a method that helps us to report/correspond in the situation of war or crisis without escalating that situation further and bringing attention to peaceful solutions and analyzing the conflict. It should not be mixed with war correspondence, which is covering first-hand stories from a war zone. It's rather a method or a tool to be used when corresponding during war or any other situation of crisis.<sup>1</sup>

When exploring Peace Journalism, we can differentiate between two types of journalism that can be compared to one another. These two types are Peace and Conflict Journalism.

As explained by Johan Galtung<sup>10</sup>, these two types of journalism can be distinguished by their orientation towards peace or war, truth or propaganda, people or elite, solutions or victory. As explained in detail in the figure Nr. 7, Peace and War Journalism can be easily differentiated, and Peace Journalism is the one that seeks for non-violence and peaceful solutions.

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<sup>10</sup> Galtung, Peace and War journalism

# PEACE VS WAR JOURNALISM

## PEACE/CONFLICT ORIENTED

- Multiple parties/goals/issues
- Giving voice to all parties
- Humanization of all sides
- Proactive

## WAR/VIOLENCE ORIENTED

- 2 parties, 1 goal (to win)
- “Us vs them” journalism –
- Dehumanization of “them”
- Reactive

## TRUTH - ORIENTED

- Expose untruths on all sides
- Uncover all cover-ups

## PROPAGANDA - ORIENTED

- Expose “their” untruths
- Help “our” cover-ups

## PEOPLE - ORIENTED

- Focus on all victims (women, aged, children)

## ELITE - ORIENTED

- Focus on “our” victims (soldiers, heroes)

## SOLUTIONS - ORIENTED

- Peace = non-violence + creativity

## VICTORY - ORIENTED

- Peace = victory + ceasefire

## IDEAS FOR WORKSHOPS:



## WORKSHOP

# EXPLORING PEACE JOURNALISM

**Time:** Up to 60 min

**Group:** Flexible

**Aim:** To reflect on participants' own understanding of peace

journalism and to better understand this method and how it can be used.

**Materials:** Flip chart papers, markers

### Description of the Workshop:

**STEP 1** Split participants in 3 groups. Give instructions to the groups that they will be exploring the meaning of peace and war journalism. They should brainstorm and prepare a poster (flipchart paper) on the following: group number one - peace journalism, group number two - on war journalism, and group number three - on differences between peace and war journalism.

**STEP 2** Give them 20-30 min for group work.

**STEP 3** After 20 to 30 min, invite groups to come together again and present their work. Each group should summarize everything they

explored and discussed in 5min.

**STEP 4** After presentation, show them the figure number 7 (you can prepare flipchart) and present peace and war journalism, and how they differentiate. Point out that Peace Journalism is a method that can help us find peaceful and nonviolent solutions in times of wars and crisis.

**STEP 5** As the final part, play the video "Peace Journalism" by the channel Peace News Network (<https://www.youtube.com/watch?v=6JqKAQawnK8>).

**STEP 6** Debriefing:  
1. How easy is it to switch to Peace Journalism?  
2. Do you think that methods of Peace Journalism can foster peace and non-violence? Why?  
3. How feasible is it to use this method of reporting in everyday life?

# WORKSHOP

Developed from the lectures in Peace Journalism by Prof. Zoran Cirjakovic

## METHODS OF PEACE JOURNALISM

**Time:** 1h 30min

**Group:** Flexible

**Aim:** To understand better what peace journalism is and

what kind of methods should be used.

**Materials:** Printed handouts, all the examples (sentences)

should be cut in advance. Every example separately.

### Description of the Workshop:

**STEP 1** Explain to participants that this workshop aims to explore further all the methods of peace journalism.

**STEP 2** Give participants prepared handouts. This means that every participant needs to have the examples, previously cut separately (appendix 1) and the table (appendix 2). Tell them that there are 34 examples, but each example has a pair so there are 17 pairs. Every pair should have two parts. First one starting with AVOID, then first sentence. And the second part, starting with TRY TO, then the second sentence. Give them 20min to try to make the list on

their own. Clarify that this is an individual task.

**STEP 3** After individual work separate them into groups (up to 4 people per group). The task for them is to share their examples and find a common solution as a group. They should present reasons why some part should be “avoided” and why the other should be the one to “try”. Give them 30min to find a common solution.

**STEP 4** Invite all groups back and ask them to present their work one by one.

**STEP 5** Give them the final order of the sentences and try to check with the group how many they have right. Not only AVOID and TRY, but also how many of them were paired correctly.

**STEP 6** Finalize with the conclusion that peace journalism is not an easy concept to be used, but really needed if we aim to foster peace by reporting from war or crisis.



## APPENDIX

### 1. HANDOUT OF SENTENCES TO BE PRINTED FOR EVERY PARTICIPANT. EVERY NEW PARAGRAPH IS AN EXAMPLE. EVERY EXAMPLE SHOULD BE CUT SEPARATELY.

Portraying a conflict as consisting of only two parties contesting the same goal(s). The logical outcome is for one to win and the other to lose.

DISAGGREGATE the two parties into many smaller groups, with many needs and interests, pursuing many goals, opening up more creative potential for a range of outcomes. Ask yourself – who else is involved and how?

Accepting stark distinctions between ‘self’ and ‘other’. These can be used to build the sense that another party is a ‘threat’ or ‘beyond the pale’ of civilized behavior. Both are key justifications for violence.

Seek the ‘other’ in the ‘self’ and vice versa. If a party is presenting itself as ‘the goodies’, ask questions about how different its behavior really is to that it ascribes to the other – isn’t it ashamed of itself?

Treating a conflict as if it is only going on in the place and at the time that violence is occurring.

To trace the links and consequences for people in other places now and in the future.

Assessing the merits of a violent action or policy of violence in terms of its visible effects only.

Find ways of reporting on the invisible effects, e.g. the long-term consequences of psychological damage and trauma.

Letting parties define themselves by simply quoting their leaders’ restatements of familiar demands or positions.

Enquire for yourself into goals, needs and interests.

Concentrating always on what divides the

parties, on the differences between what each says they want.

Asking questions which may reveal areas of common ground.

Only reporting the violent acts and describing ‘the horror’. If you exclude everything else, you suggest that the only explanation for violence is previous violence (revenge); the only remedy, more violence (coercion/punishment).

Show how people have been blocked and frustrated or deprived in everyday life as a way of explaining how the conditions for violence are being produced.

Blaming someone for ‘starting it’.

Focusing on how shared problems and issues are leading to consequences which all the parties say they never intended.

Focusing exclusively on the suffering, fears and grievances of only one party. This divides the parties into ‘villains’ and ‘victims’ and suggests that coercing or punishing the villains represents a solution.

Treat as equally newsworthy the suffering, fears and grievances of all parties.

‘Victimizing’ language like ‘devastated’, ‘defenseless’, ‘pathetic’, ‘tragedy’ which only tells us what has been done to and could be done for a group of people by others. This is dis-empowering and limits the options for change.

Report on what has been done and could be done by the people. Don’t just ask them how they feel; also ask them how they are coping and what they think. Can they suggest any solutions?



The imprecise use of emotive words to describe what has happened to people, such as the following: 'Genocide', 'Tragedy', 'Assassination', 'Massacre', 'Systematic'...

Always be precise about what we know. Do not minimize suffering but reserve the strongest language for the gravest situations or you will beggar the language and help to justify disproportionate responses which escalate the violence.

Demonizing adjectives like 'vicious', 'cruel', 'brutal', 'barbaric'. These always describe one party's view of what another party has done

Report what you know about the wrongdoing and give as much information as you can about the reliability of other people's reports or descriptions of it. If it is still being investigated, say so, as a caution that the truth may not yet be known.

Demonising labels like terrorist, extremist, fanatic, fundamentalist. These are always given by 'us' to 'them'. No one ever uses them to describe himself or herself. They also mean the people labeled are unreasonable, which weakens the case for reasoning (negotiating) with them.

Calling people by the names they give themselves. Or be more precise in your descriptions - e.g. 'bombers' and, for the attacks of 9/11, 'suicide hijackers' are less partisan and give more information than 'terrorists'.

Focusing exclusively on the human rights abuses, misdemeanors and wrongdoings of only one side.

To name ALL wrongdoers, and treat allegations made by all parties in a conflict equally seriously. This means, not taking at face value, but instead making equal efforts to establish whether any evidence exists to back them up-

Making an opinion or claim seem like an established fact. This is how propaganda works - e.g. the campaign, primarily aimed at US and UK media, to link Saddam Hussein to

'international terrorism' in early 2002. Under a headline linking Iraq to the Taliban and Al Qaeda came the claim that 'Iraqi military intelligence officers are said to be assisting extreme Palestinian groups in attacks on Israel'. 'Said to be' obscures the question of who is doing the saying. See also 'thought to be', 'it's being seen as', etc.

Tell your readers or your audience who said what. That way you avoid implicitly signing up yourself and your news service to the allegations made by one party in the conflict against another.

Greeting the signing of documents by leaders which bring about military victory or a ceasefire as necessarily creating peace.

To report on the issues which remain, and on the needs and interests of those affected. What has to happen in order to remove incentives for further acts of violence?

Waiting for leaders on 'our' side to suggest or offer solutions.

Pick up and explore peace initiatives wherever they come from. Ask questions of politicians, - e.g. about ideas put forward by grassroots organizations.



### 3. THE LIST OF EXAMPLES AS THEY SHOULD BE FINALLY PUT TOGETHER.

**1** AVOID portraying a conflict as consisting of only two parties contesting the same goal(s). The logical outcome is for one to win and the other to lose.

INSTEAD try to DISAGGREGATE the two parties into many smaller groups, with many needs and interests, pursuing many goals, opening up more creative potential for a range of outcomes. Ask yourself - who else is involved and how?

**2** AVOID accepting stark distinctions between 'self' and 'other'. These can be used to build the sense that another party is a 'threat' or 'beyond the pale' of civilized behavior. Both are key justifications for violence.

INSTEAD seek the 'other' in the 'self' and vice versa. If a party is presenting itself as 'the goodies', ask questions about how different its behavior really is to that it ascribes to the other - isn't it ashamed of itself?

**3** AVOID treating a conflict as if it is only going on in the place and at the time that violence is occurring.

INSTEAD try to trace the links and consequences for people in other places now and in the future.

**4** AVOID assessing the merits of a violent action or policy of violence in terms of its visible effects only.

INSTEAD try to find ways of reporting on the invisible effects, e.g. the long-term consequences of psychological damage and trauma.

**5** AVOID letting parties define themselves by simply quoting their leaders' restatements of familiar demands or positions.

INSTEAD inquire for yourself into goals, needs and interests.

**6** AVOID concentrating always on what divides the parties, on the differences between what each says they want.

INSTEAD try asking questions which may reveal areas of common ground.

**7** AVOID only reporting the violent acts and describing 'the horror'. If you exclude everything else, you suggest that the only explanation for violence is previous violence (revenge); the only remedy, more violence (coercion/punishment).

INSTEAD show how people have been blocked and frustrated or deprived in everyday life as a way of explaining how the conditions for violence are being produced.

**8** AVOID blaming someone for 'starting it'.

INSTEAD try looking at how shared problems and issues are leading to consequences which all the parties say they never intended.

**9** AVOID focusing exclusively on the suffering, fears, and grievances of only one party. This divides the parties into 'villains' and 'victims' and suggests that coercing or punishing the villains represents a solution.

INSTEAD treat as equally newsworthy the suffering, fears and grievances of all parties.

**10** AVOID 'victimizing' language like 'devastated', 'defenseless', 'pathetic', 'tragedy' which only tells us what has been done to and could be done for a group of people by others. This is dis-empowering and limits the options for change.

INSTEAD report on what has been done and could be done by the people. Don't just ask them how they feel; also ask them how they are coping and what they think. Can they suggest any solutions?

**11** AVOID the imprecise use of emotive words to describe what has happened to people, such as the following: 'Genocide', 'Tragedy', 'Assassination', 'Massacre', 'Systematic'...

INSTEAD always be precise about what we know. Do not minimize suffering but reserve the strongest language for the gravest situations or you will beggar the language and help to justify disproportionate responses which escalate the violence.

**12** AVOID demonizing adjectives like 'vicious', 'cruel', 'brutal', 'barbaric'. These always describe one party's view of what another party has done

INSTEAD report what you know about the wrongdoing and give as much information as you can about the reliability of other people's reports or descriptions of it. If it is still being investigated, say so, as a caution that the truth may not yet be known.

**13** AVOID demonising labels like terrorist, extremist, fanatic, fundamentalist. These are always given by 'us' to 'them'. No one ever uses them to describe himself or herself. They also mean the people labeled are unreasonable, which weakens the case for reasoning (negotiating) with them.

INSTEAD try calling people by the names they give themselves. Or be more precise in your descriptions – e.g. 'bombers' and, for the attacks of 9/11, 'suicide hijackers' are less partisan and give more information than 'terrorists'.

**14** AVOID focusing exclusively on the human rights abuses, misdemeanors, and wrongdoings of only one side.

INSTEAD try to name ALL wrongdoers, and treat allegations made by all parties in a conflict equally seriously. This means not taking them at face value, but instead making equal efforts to establish whether any evidence exists to back them up.

**15** AVOID making an opinion or claim seem like an established fact. This is how propaganda works – e.g. the campaign, primarily aimed at US and UK media, to link Saddam Hussein to 'international terrorism' in early 2002. Under a headline linking Iraq to the Taliban and Al Qaeda came the claim that 'Iraqi military intelligence officers are said to be assisting extreme Palestinian groups in attacks on Israel'. 'Said to be' obscures the question of who is doing the saying. See also 'thought to be', 'it's being seen as', etc.

INSTEAD tell your readers or your audience who said what. That way you avoid implicitly signing up yourself and your news service to the allegations made by one party in the conflict against another.

**16** AVOID greeting the signing of documents by leaders which bring about military victory or a ceasefire as necessarily creating peace.

INSTEAD try to report on the issues which remain, and on the needs and interests of those affected. What has to happen in order to remove incentives for further acts of violence?

**17** AVOID waiting for leaders on 'our' side to suggest or offer solutions.

INSTEAD pick up and explore peace initiatives wherever they come from. Ask questions of politicians, – e.g. about ideas put forward by grassroots organizations.

## GOOD PRACTICES FROM THE LOCAL LEVEL

### 1. STORIES ON RECONCILIATION

**What?** Stories on Reconciliation - The RCT team organized another training session with the multiethnic group of participants as a follow-up from the media training held back in Y1 with Ms. Tatjana Lazarevic, an editor-in-chief of a local media portal from North Kosovo- Kossev. On December 16th, 2021, at the Hotel Palace in South Mitrovica/ Shupkovac, a prominent local media expert Ms. Ana Marija Ivkovic conducted a training attended by twenty-four (24) participants (14 Kosovo Albanians, 10 Kosovo Serbs, 9 males, 15 female). The aim of the training was to advance participants' skills in writing media articles and stories on reconciliation. During the training session, Ms. Ivkovic addressed

topics of fake news and unbiased reporting in former conflict zones such as Kosovo. In particular, the participants were introduced to fake news and how to spot it and avoid it, along with fact and media source checking. By giving concrete examples, Ms. Ivkovic was able to highlight the importance of media in contributing to peace. The participants were also split into groups and assigned to write articles on multi-ethnic cooperation. Ms. Ivkovic gave them instructions on how to avoid condemning performances and how to report in a balanced and unbiased way while using the "no harm principle."

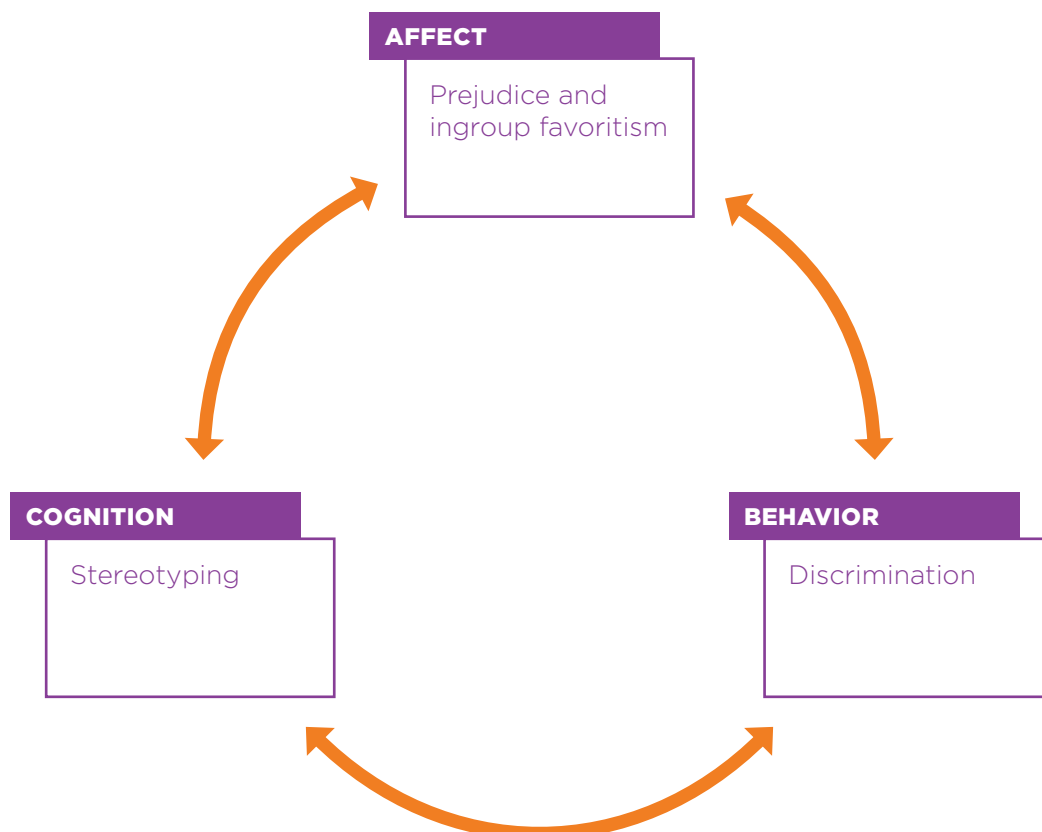
**By whom?** Community Building Mitrovica through Reconciliation and Conflict Transformation project.

## 3.2. Stereotypes and Prejudices

Stereotypes and prejudices have been researched by psychologists for a long time. According to their ABC principle (Figure 8), affect, behaviors and cognition, they also tried to define stereotypes, prejudices, and discrimination. Therefore, they explain stereotypes as positive or negative beliefs about certain social groups. Their main function is to simplify reality. Stereotypes are based either on personal experience or on impressions that we have acquired during early childhood socialization from adults surrounding us (at home, in school, through mass media) which then become generalized. On the other hand, we can also have prejudices which are usually defined as negative attitudes towards a group or a member of a group. The difference between stereotypes and prejudices is that if we manage to get to know a member of a

group towards whom we have stereotypes, and get positive experience, we can get rid of stereotypes. On the other hand, it is hard to get rid of prejudices as they are a “screen through which we perceive reality”.

The main problem with stereotypes and prejudices appears when they lead to hate, discrimination, or even hate crimes. Furthermore, as illustrated on the Figure Number 8, they affect each other, meaning that stereotypes foster development of prejudices and prejudices contribute to the discrimination and together they end up in vicious circle of cognition, affects, and behavior that are discriminatory and violent. In terms of this, it is crucial to be aware of our stereotypes and prejudices in order not to let them escalate to discrimination and hate, but also to acknowledge them so they can be peacefully transformed and changed.



IDEAS FOR WORKSHOPS



Adapted from the manual “All different, all equal”

## EURO RAIL

**Time:** 1h e 30 min.

**Group:** Flexible.

**Aim:** To challenge participant’s

stereotypes and prejudice about other people and minorities, and about the images and

associations the text raises. **Materials:** Printed handouts (Scenario).

### Description of the Workshop:

**STEP 1** Give a copy of the activity sheet to each person and briefly describe the scenario and tell them to read the descriptions of the people traveling on the train.

**STEP 2** Ask participants to individually choose three people with whom they would like to travel the most and why. Give them up to 15 minutes to decide.

**STEP 3** Once everybody has made their individual choices, divide them into groups (up to 5 people) and ask them to share their individual choices and why they made them. After sharing, they need to come up with the group decision on three people that will join them in the train

cabin. The decision needs to be made by consensus. Give them 25min for the decision.

**STEP 4** When all the groups are done with the decisions, bring them back together so they can share their decisions. Make a list of people that are selected and why.

**STEP 5** Debriefing The debriefing and discussion will be based on the group’s reports. Comparing the different results is a good way to introduce the discussion. Suggested questions for discussion are:

1. If some of the professions were related to gender, asked them why they did it?
2. How realistic are the situations presented?

3. Has anyone in the group experienced a similar situation in real life?
4. What were the major factors that determined your individual decisions?
5. If the groups did not manage to reach common conclusions, why was this?
6. What was most difficult?
7. What factors prevented you coming to a consensus?
8. Which stereotypes does the list of passengers evoke?
9. Are the stereotypes in the given descriptions or in our minds and imagination?
10. Where do we get these images from?
11. How would it feel to be in a situation in which nobody would want to share a train compartment with you?



## APPENDIX

### THE SCENARIO

You are boarding the “EURO RAIL” train for a week-long ride from Lisbon to Moscow. You are traveling in a couchette compartment, which you have to share with three other people. With which of the following passengers would you prefer to share?

- 1 A Russian soldier from Ukraine.
- 2 An overweight Swiss financial broker.
- 3 An Italian disc-jockey who seems to have plenty of dollars.
- 4 An African woman selling leather products.
- 5 A young artist who is HIV positive.
- 6 A Roma man from Hungary just released from jail.
- 7 A Catalan nationalist who travels regularly to Russia.
- 8 A German rapper living a very alternative life-style.
- 9 A blind accordion player from Austria.
- 10 A Ukrainian COVID 19 positive student who does not want to go home.
- 11 A middle-aged Romanian woman who has no visa and a 1-year old child in her arms.
- 12 A Dutch hard-line and aggressive feminist.
- 13 A skinhead from Sweden ostensibly under the influence of alcohol.
- 14 A wrestler from Belfast apparently going to a football match.
- 15 A Polish prostitute from Berlin.
- 16 A French farmer who speaks only French and has a basket full of strong cheese.
- 17 A Kurdish refugee living in Germany who is on his way back from Libya.



# WORKSHOP

## EXHIBITION OF BIASES

**Time:** 1h e 30 min.

**Group:** Flexible.

**Aim:** To explore participant's biases on the local level; how

to deal with biases peacefully and understand why we have them.

**Materials:** Prepared flip charts, pens, post-its.

### Description of the Workshop:

**STEP 1** Explain to participants that the aim of this exercise is to explore our biases. We all have them and this is no space to judge, but rather to understand why and from where these biases come from.

**STEP 2** Give to every participant 10 post-its and a pen. Explain to them that the task is to write on the post-it the first thing that comes to their mind when they hear a certain word. They have 20 seconds to write it. After they write a word, the facilitator should collect them and put them together on a flipchart dedicated to that word.

**STEP 3** Read words one by one. When you read the first one, give them 10 seconds to write the first thing that comes to their mind. After that, collect the post-its and put them on the flip chart. Words to read:

1. Soldier
2. War
3. Kosovar
4. Serbian
5. Victim
6. Nation
7. Muslim
8. Orthodox Christian
9. Religion
10. Gay

Keep in mind that these words can be adjusted according to the certain topic of the training/workshop.

**STEP 4** After finishing all words, put flipcharts on the wall and invite participants to check

all of them. To check the exhibition of biases.

**STEP 5** When all the flipcharts are checked by all participants, invite them back as a group for the debriefing.

Debriefing questions:

1. How do you feel after seeing the exhibition?
2. Was there something that surprised you?
3. Something that surprised you about yourself?
4. How did the things you read at the exhibition relate to real life?
5. Where do we get these biases from?
6. What can we do in everyday life so these biases don't affect us and our behaviors?

## GOOD PRACTICES FROM LOCAL LEVEL

### 1. KOSOVO YOUTH DIALOGUE PROJECT

**What?** Kosovo Youth Dialogue Project - Youth Exchange Program Activity (Session on Stereotypes, Prejudices, and Biases) - Around 30 participants from Albanian and Serbian communities in this activity are further exposed to the concepts of stereotypes, biases, and prejudices and their effect in our societies. Through interactive activities,

youngsters understand first hand how such social constructs affect their daily lives. By living in divisive societies within a country, youngsters see the importance of avoiding and preventing the generalization and such hostile behaviors that seem to only contribute to hate and potential conflict.

**By whom?** Youth Initiative for Human Rights Kosovo

### 3.3. Changing Narratives

The most common explanation of a narrative is “a story or a description of a series of events” or “a particular way of explaining or understanding events”.<sup>11</sup> In the situation of conflict, or post-conflict period, narratives that exist, especially about the “other side of the conflict”, can be harmful, violent, full of hate speech, and not contributing to peace. These kinds of narratives are usually one-sided, lacking empathy, and not considering the broader picture. To change them, we can

use a method called “alternative narrative”. Alternative narratives are used to “strengthen positive, inclusive, and constructive ideas and aim to reach the whole population, including producers of hate speech who may be able to become acquainted with a new narrative altogether”<sup>12</sup>.

<sup>11</sup> Definition by Cambridge dictionary

<sup>12</sup> Manual “We CAN” (2017), Council of Europe;

## IDEAS FOR WORKSHOPS



## WORKSHOP

Inspired by the illustration in the manual "WE CAN!"

## ALTERNATIVE NARRATIVE

**Time:** Up to 60 min

**Group:** Flexible

**Aim:** To reflect on the existing

narratives we have and how to change them.

**Materials:** Pens and printed handout (one per participant)

## Description of the Workshop:

**STEP 1** Explain to participants that they will be given an image that needs to be filled with at least two quotes. They are allowed to write a conversation as they want it to be. Give them 10min to do it individually.

**STEP 2** Bring participants into pairs and ask them to share with one another their scenarios. After sharing, they should come up with one common scenario. Give them 15 min for this task.

**STEP 3** After every pair is done, invite them to share their scenarios.

**STEP 4** Show them the handout number 2 and start debriefing:

1. Did any group think of this scenario? If yes - what made you think in that direction? If not - why?
2. What is the reason that we are stuck with old narratives?
3. The photo showed by the facilitator, what it could be? What can we call them?
4. What is important to keep

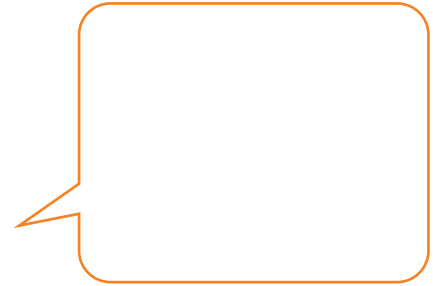
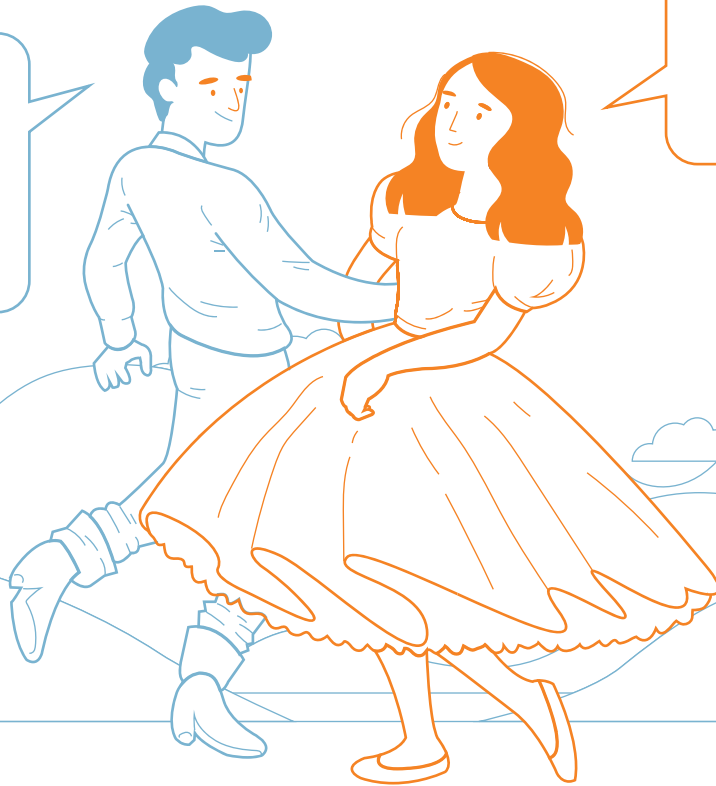
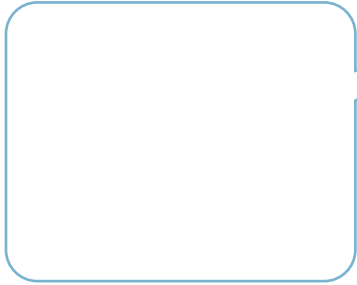
in mind when we want to use more alternative narratives?

5. Why are alternative narratives important?

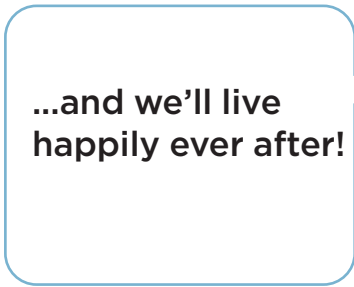


## APPENDIX

### HANDOUT 1.



### HANDOUT 2.



# WORKSHOP

Based on the workshops implemented at the Youth Peace Camp

## BROADER PICTURE

**Time:** 1h e 30 min.

**Group:** Minimum 4

**Aim:** To explore the

importance of seeing the broader picture and think about what else is missing in

stories or narratives that we are exposed to.

**Materials:** Printed photos

### Description of the Workshop:

**STEP 1** Explain to participants that they will be separated into groups. Each group will receive a photo that they need to write a story about. The most important rule is not to show their photo to the other groups. It needs to remain secret.

**STEP 2** Split participants into groups. The number of groups should be equal, meaning that each full photo needs two groups.

**STEP 3** Give them 30min to write a story about the photo they received.

**STEP 4** After every group is done with the story, put two sides of the photo together, and ask them to share their stories. They should still do it without showing the photo. When one group is presenting, the other group is allowed to ask questions for clarification. When both groups are done, ask them for one sentence summary about every photo. When done, show them the full image. Do this for all groups.

**STEP 5** Return them all back to the group for debriefing.

1. How was this exercise?
2. What did you learn from this?
3. How different were the stories between groups?
4. How can we use this exercise in our daily life?
5. Is there only one story?

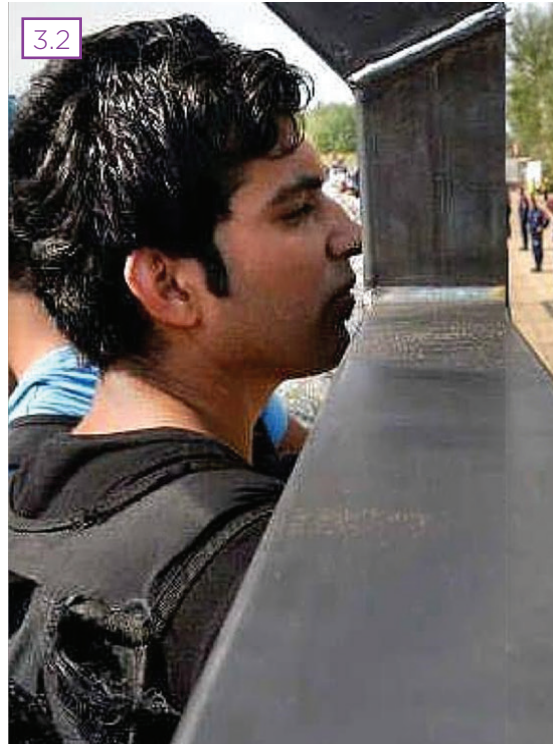
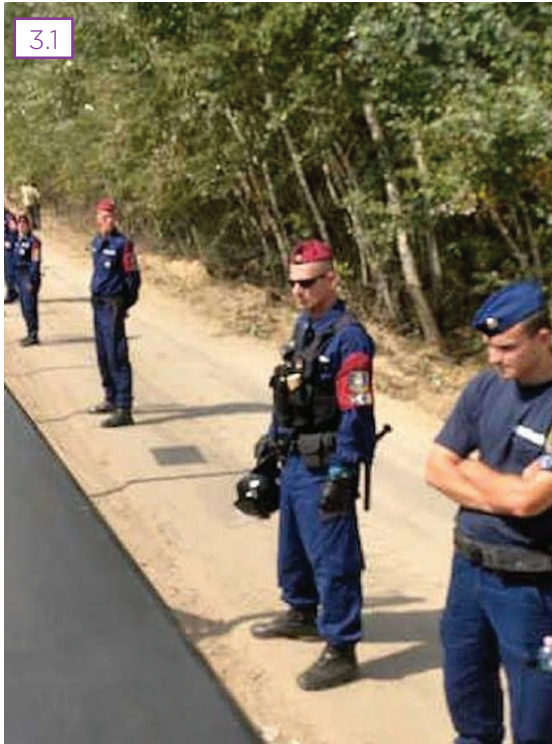


## APPENDIX

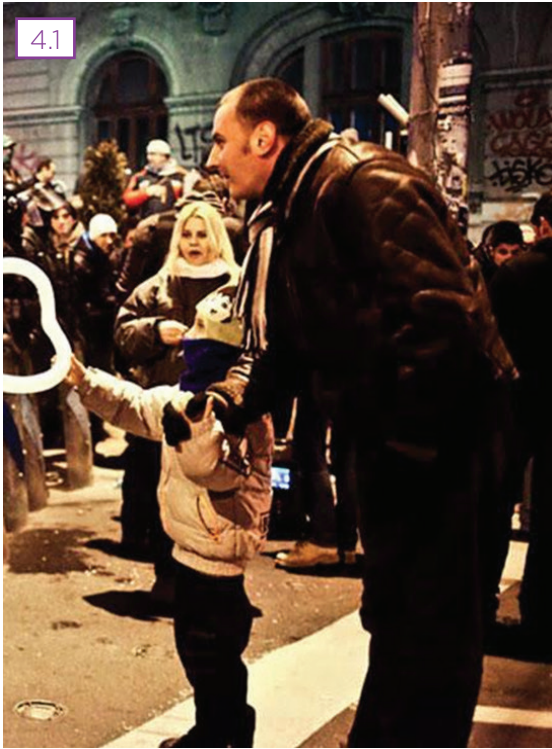
To one group give photo 1.1 and to the other 1.2 Photo 1 is the one to be shown at the end.











## GOOD PRACTICES FROM LOCAL LEVEL

### 1. FOSTERING NEW APPROACHES TO YOUTH RECONCILIATION PROJECT / STORYTELLING CAMPS

**What?** Fostering New Approaches to Youth Reconciliation Project / Storytelling Camps - this initiative provides the opportunity to young people from different backgrounds to share their stories as refugees or being deported from their homes during the war in Kosovo. All participants undergo a Storytelling Training on how to tell stories that are related to the past thus also inciting an open and safe environment to share hidden memories

from childhood. As a follow up, 40 stories will be produced per year and will become available on the Virtual Museum of Refugees online platform which was created in 2018 with the support of Swiss Embassy and that has been updated throughout 2020 due to the support of NED.

**By whom?** Youth Initiative for Human Rights Kosovo

### 3.4. Hate Speech

“Hate speech, as defined by the Committee of Ministers of the Council of Europe, covers all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, antisemitism or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, and migrants and people of immigrant origin.”<sup>13</sup>

As discussed before, hate speech is something that follows stereotypes and prejudices, and can lead to hate crime.

Before exploring hate speech, it is also important to mention freedom of expression. It is also part of the Universal Declaration of Human Rights, protected under Article 19. Freedom of expression “includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers”.<sup>14</sup> Freedom of expression relates to all forms of expression, spoken, written, visual, artistic, etc.

This human right is one of those that can be restricted under certain circumstances. This means that freedom of expression is fully protected until someone’s expression violates another’s human rights. This also relates to hate speech as freedom of expression can be limited if it contains any form of hate speech or disrespect of dignity.

Finding the exact line where the freedom of expression stops and hate speech begins can be hard and unclear. Therefore, following the saying “my freedom stops where your nose begins” can be used as a good start. Moreover, thinking of questions such as “Does this do any harm to anyone?” or “How would I feel if called like that?” could be good starts in order to avoid hate speech.

<sup>13</sup> Keen, Elliel Georgescu Mara, (2016) Bookmarks, a manual Combating hate speech online through human rights education, Council of Europe;

<sup>14</sup> Universal declaration of Human rights, Article 19, <https://www.un.org/en/about-us/universal-declaration-of-human-rights>

## IDEAS FOR WORKSHOPS

## WORKSHOP



Developed from the workshops of the Youth Peace Camp

## COMBATING HATE SPEECH

**Time:** Up to 60 min

**Group:** Minimum 5

**Aim:** To discuss prejudice and hate speech about

certain groups and develop understanding of the harmfulness of hate speech.

**Materials:** Identities written on the sticky notes, pens, papers for every participant.

### Description of the Workshop:

#### STEP 1

Ask participants to imagine they are in an internet forum on football (or ice hockey or some other sport). Explain that everyone will be given a new 'profile' and they should represent that person. An important thing to note is that their new "profile" will be known by everyone else, but not by them individually.

explore common perceptions and prejudices about different groups in society. When meeting others, participants should think about the kind of things that people might say (online) to someone with their identity, for example, to a disabled person in a sports group, a Black African, an older woman, and so on.

any point the exact identity of the person. They should only ask questions and make comments, without referring to identity.

#### STEP 2

Tell participants that the activity will involve participants greeting others and asking questions regarding their identity. Discussions should be brief, participants should try to greet as many other visitors in the forum as they can in the time available.

#### STEP 4

People should not necessarily interact with others as they would in their real identity, but rather they should think about the kind of opinions that exist online and try to represent these. Nasty comments are permitted: no-one will be held responsible afterwards for a comment they make during the activity. Make it clear that they should not mention at

#### STEP 5

Stick an identity on the back of every participant without letting them see it. Give everyone a piece of paper and pencil and make clear that they have to record the words used by others in relation to their identity.

#### STEP 3

Explain that the purpose of the activity is to

#### STEP 6

Invite them to move around the room. Allow about 15 minutes for meeting and greeting. Remind participants while they are moving around to note down some of the words that others use when greeting them. After 15 minutes, ask participants to stop, take off their given

identity, and proceed with the debriefing.

**STEP 7** In order to get out of their given identity, you can invite them to move or shake a bit. Make clear that they should not look at their profiles yet.

**STEP 8** Debriefing  
 1. Was anyone able to guess any aspects of their profile?  
 2. Ask them to give reasons and to list some of the words which were used to greet them. Did anyone enjoy the activity?

- 3. Did anyone dislike it? Why?
- 4. Invite participants to look at their own profile. Was anyone surprised by any of the words used to greet them?
- 5. Do you think the profiles were 'realistic'? Would people put this kind of information on a public profile?
- 6. How easy was it to say nasty things to others? Was it easier to find nasty things for certain profiles?
- 7. Do you think it would have been easier to say nasty things if you had been online, in other

words, if the 'person' had not been before you? Why might this make a difference?

- 8. What can we do to avoid these kinds of comments? Online and offline.

## APPENDIX

Ideas for identities (always able to change and adapt to the workshop):

- Person in a wheelchair;
- Gay;
- Black African person;
- Person of a lower social status;
- Roma girl;
- Member of ethnic minority, not speaking the language of majority;
- Ex prisoner;
- Drug addict on rehabilitation;
- Divorced woman;
- Lesbian living in a small village.

# WORKSHOP

Developed from the manual  
“Bookmarks”

## A DAY IN COURT

**Time:** 1h e 30 min.

**Group:** Flexible, minimum 6

**Aim:** To consider how freedom of expression rights should be balanced against the need to protect victims of racist abuse

or hate speech. To explore the protections – and limitations – of the right to freedom of expression.

**Materials:** Copies of the cards in appendix; Pens and paper for note-taking; Space for small groups to meet – ideally in separate rooms

### Description of the Workshop:

**STEP 1** Tell the group that the session will be devoted to a case against the Danish government which came before the European Court of Human Rights. Participants will play the role of the different actors in the case – the judges, the Danish government, and a journalist who was punished for producing a programme containing racist views, Mr. Jersild. Refresh participants’ memory, if necessary, on the Court and the ECHR, and tell them that the case concerns freedom of expression.

**STEP 2** Ask participants what they understand freedom of expression to be, and supplement briefly, using following information:

*Free speech, or the ri-*

*ght to free expression, is a fundamental human right. People should be allowed to ‘express’ their opinions or thoughts because thoughts, opinions, and beliefs are an important part of our identity. Freedom of expression should also be protected because it plays a key role in a democratic society. However, sometimes the right to freedom of expression can be limited if it may harm individuals or be dangerous for society.*

**STEP 3** Read out the information on ‘The Case’ (in appendix), making sure that the details are clear to everyone.

**STEP 4** Divide participants into 3 equal groups.

Group A represents Mr Jersild.

Group B represents the Danish Government.

Group C represents the judges in the European C.

Along with that, prepare numbers for each group. If each group has 5 members, prepare numbers from 1 to 5. This will serve you to divide them in groups later on. If the number of the group members is different (for example 5-4-4) then the group that has five members should receive on 1 number from 1-4 twice.

**STEP 5** Give each group copies of the relevant role card and a copy of the information about the case. Explain

to the groups that they need to clarify their own position before moving on to meet with representatives from different groups and start the trial. They should use the time before the trial to prepare their arguments or, in the case of the judges, to prepare questions for both sides. Give them 30min for this.

**STEP 6** After preparation time has passed, ask participants to find the member of each of the other groups with the same number as them and form a new group with these two people. This means, the person with number 1 in Group A will need to find the person with number 1 in Group B, and the person with number 1 in Group C, etc.

**STEP 7** Explain that each of these new small groups represents a mini-court. The courts will have to listen to the arguments of both sides and for the judges to ask questions. They have 20 min for this.

**STEP 8** After this time, each judge should come to an individual judgment on whether Article 10 of the European Convention on human rights has been violated. Give them 5min for this.

**STEP 9** Bring the whole group back together and ask the judges to pronounce their decisions, giving their reasons.

**STEP 10** Give the representatives of the other two groups a chance to respond to the judgements made. Then tell them how the European Court in fact ruled in this case (in appendix). Ask for people's reactions to the decision.

**STEP 11** Debriefing:

1. What were the most difficult aspects of the case you considered?
2. Did you find it hard to play your role?
3. Do you think the 'judge' made the right decision in your case? What were the most important factors in the final decision?
4. Have you ever seen similar examples of racism (or any other way of hatred) online? How would you react if you did?
5. Do you think people should be allowed to post racist comments or hate speech online?
6. Can you think of things you can do to make such abuse less common?

## APPENDIX

### FINAL DECISION BY THE COURT:

#### **Judgment of the European Court**

The case was heard by the European Court in 1994. The Court disagreed with the judgment of the Danish court and decided that Mr Jersild should not have been punished for making and showing the film. They felt that the film made it sufficiently clear that the racist comments were not acceptable or approved by the filmmaker and that there was no danger of the message being misunderstood by the public.

They commented:

“[the film] clearly sought - by means of an interview - to expose, analyze and explain this particular group of youths, limited and frustrated by their social situation, with criminal records and violent attitudes, thus dealing with specific aspects of a matter that already then was of great public concern.”

The Court also made the point that news reporting is essential in a democratic society and allows the press to play the role of ‘public watchdog’. They said there would need to be very strong reasons for punishing a journalist who published statements made by someone else. It is one of the important functions of a free press that it allows and encourages public discussion of issues which are of general importance to society.

#### **The Case**

The applicant in the case is Mr. Jens Olaf Jersild, a Danish national who works for Danmarks Radio (which also broadcasts television programs). The news channel is regarded as a serious one and has an audience of well-informed people. Mr. Jersild wanted to broadcast a documentary on an extreme racist group called the Greenjackets. He contacted members of the group and conducted a long interview with them; then he cut the film down to a few minutes and added some commentary of his own. The final result was shown as part of a news program and was broadcast on national television. In the broadcast, members of the Greenjackets were shown making abusive and derogatory remarks about immigrants and ethnic groups in Denmark, comparing Black men to gorillas and saying they are “not human”. A Danish court found the Greenjackets members guilty of making racist comments and also found Mr. Jersild guilty because he had ‘encouraged’ them, and had broadcast the remarks to a wider audience. Mr. Jersild appealed his conviction at the European Court of Human Rights because he thought his conviction by a Danish court was a violation of his right to freedom of expression (Article 10 of the ECHR). The European Court needed to decide whether restricting his right to broadcast the remarks was ‘legitimate’. This meant looking at whether the right balance was struck between protecting the rights of the people who were the targets of the racist comments, and the need for the public to know about the existence of such groups.



### Role Card for Mr. Jersild

You are a serious journalist and you wanted to make a film about racism and xenophobia which did 2 things:

1. Illustrated the extent of the problem – including the extreme nature of views held by the Greenjackets
2. Showed that the Greenjackets are a criminalized group with many emotionally immature and socially disadvantaged members.

You believe that both these points are important ones for society to understand and you think that your program managed to address both, partly by directly broadcasting some of the worst opinions, and partly by describing the poor level of education, the background, and social difficulties experienced by the young people you interviewed. You do not think that any of your viewers would have understood your program to be supporting the racist opinions expressed.

As a journalist, you value freedom of expression very highly: too much restriction would make it impossible for journalists to inform the public about real – and unpleasant – issues. You believe that journalists have a responsibility to bring such issues to the public's attention so that they can be recognized and addressed.

Article 10 from the European Convention (simplified)

1. Everyone has the right to freedom of expression. This right includes the freedom to hold opinions and to receive and communicate information and ideas without interference.
2. Freedom of expression can be restricted if the restriction is 'necessary in a democratic society' – in particular, in order to protect the rights of others.

### Role Card for the Danish Government

You believe it was right that Mr. Jersild was convicted by the Danish court. His program contained very extreme and racist views which should not be heard by a wide audience. The program was sensationalist and did not contain enough commentary to say that the views expressed were unacceptable and dangerous. You believe that journalists have a responsibility to ensure that viewers are not upset or misled. You think that people watching his program would not have understood that the journalist was shocked by the racist statements and that he did not approve of them. They would not have understood that such statements are ignorant, harmful, and illegal. Mr. Jersild edited the film to show the worst comments expressed by the Greenjackets. You think he should not have interviewed the members and encouraged them to express such views, and certainly should not have given the views wide publicity by including them in his program. You do not think the program should have been made and Mr. Jersild should be held responsible for having given wide publicity to such dangerous opinions.

Article 10 from the European Convention (simplified)

1. Everyone has the right to freedom of expression. This right includes the freedom to hold opinions and to receive and communicate information and ideas without interference.
2. Freedom of expression can be restricted if the restriction is 'necessary in a democratic society' – in particular, in order to protect the rights of others.

### Role Card for the Judges

It is your task to manage the trial and then to decide whether you think the Danish courts acted rightly and if Mr. Jersild was indeed guilty or whether his rights were violated.

The trial process:

Begin by reminding Mr. Jersild and the representative of the Danish Government that each side will be given a few minutes to present their side of the case; then you will ask questions and they can respond to each other. Tell them that they must behave in an orderly manner and follow any instructions from you.

The decision you need to make:

You need to consider whether Mr. Jersild should have allowed his film to be broadcast to the public. His right to freedom of expression would seem to allow him to do that, but freedom of expression is not an absolute right – it needs to be balanced against other social concerns and other human rights. It is your task to decide if the balance has been correctly struck in this case.

These are the key questions you will need to decide and weigh up when you hear the evidence of both sides:

- Do you think that the film might have been understood by the public to be supporting the racist opinions?
- Was it important that the public knew about the racist beliefs and the background of the Greenjackets, or was it more important that such opinions do not reach a wide audience?

Article 10 from the European Convention (simplified)

1. Everyone has the right to freedom of expression. This right includes the freedom to hold opinions and to receive and communicate information and ideas without interference.

2. Freedom of expression can be restricted if the restriction is ‘necessary in a democratic society’ – in particular, in order to protect the rights of others.

### 3.5. Fake News and Media Literacy

When talking about fake news, there are many terms that need to be clarified and explained in order to understand this phenomenon better. In terms of this, we talk about misinformation, disinformation, and naturally, fake news. Misinformation is the “information that is false or misleading, but not created with the intention to create harm”<sup>15</sup>. On the other side, we have disinformation which is “false and deliberately created to harm a person, social group, organization, or a country”<sup>16</sup>. Finally, we have fake news which is defined as “false information, often of a sensational nature, that mimics news media content”<sup>17</sup>. If we look for even more explanations, Cambridge dictionary would present fake news as “false stories that appear to be news, spread on the internet or using other media, usually created to influence political views or as a joke”<sup>18</sup>.

In the world we live in, fake news has become an everyday occurrence. Therefore, in order not to be influenced or misled by them, media literacy is crucial. Media literacy is a term that refers to the “ability to decode messages from media; assess the influence of those messages on thoughts, feelings, and behaviors; and create media thoughtfully and conscientiously.”<sup>19</sup>

For the purpose of combating fake news and fostering media literacy, we can always use the ESC rule of media literacy. The ESC rule (emotions, source and claim rule) invites us to think about:

1. What kind of emotions does this news give me?
2. What is the credibility of the source?
3. And what claim does this news make?

By using this rule, we can start deconstructing fake news that only harms our societies. Besides that, we can discover fake news better by following the 5W questions.

1. WHERE does the information come from? - Look at the URL. Does it look familiar or credible?
2. WHEN was the post put online? What's the date on the post? Is the date real? Is the post recent?
3. WHO created the information? - Who wrote the article? Who took the photo?
4. WHAT does the post or website look like? Look at the layout. Is the website well presented and carefully organized? Look at the headline. Is it sensational?
5. WHY or HOW do you know for certain that it's true? - Check the content again. Does any information seem unlikely?

<sup>15</sup> The Debunking Handbook 2020, page 5;

<sup>16</sup> The Debunking Handbook 2020, page 5;

<sup>17</sup> The Debunking Handbook 2020, page 5;

<sup>18</sup> Cambridge Dictionary, accessed may 2022;

<sup>19</sup> Media Literacy Now, accessed May 2022 <https://medialiteracynow.org/what-is-media-literacy/>

## IDEAS FOR WORKSHOPS:



## WORKSHOP

Developed from the British Council - Teaching English

## FAKE NEWS DETECTOR

**Time:** 1h e 30 min.

**Group:** Flexible

**Aim:** To explore how to detect fake news, boost critical thinking, bring awareness

about fake news, and how to recognize it.

**Materials:** Table (in appendix); 5W printed from theory; Either send participants to

the two websites online or make photocopies of the two website pages and hand them out to participants.

## Description of the Workshop:

## STEP 1

Explain to participants that today we will try to discover fake news. Start by dividing them in small working groups.

## STEP 2

When divided in groups, give them following questions to discuss and come up with a common poster/flipchart:  
Where do you get your news? Which sources do you use?

What do you think about this sentence? 'It must be true because I read it on the internet.'

What do you understand about 'fake news'? Brainstorm some keywords you associate with it.

Give them 15min for this.

## STEP 3

After 15min, return them back to the group and ask them to present their flip-chart. When presenting, try to make notes about fake news and what it could be.

## STEP 4

Summarize what they said about fake news, and offer them the definition from the theoretical part.

## STEP 5

Now when they are aware of the definition, share with them either both web pages, or printed examples of web pages. Furthermore, give them the printed table as well (in Appendix).

## STEP 6

Invite them to skim these two web

pages for a few minutes (not too long, up to 2min per text), and try to answer questions in the table (appendix).

## STEP 7

Check with them the answers from the table. The correct ones are as following:

**Tree Octopus**

**Habitat:** In the temperate rainforests of the west coast of North America.

**Characteristics:** The octopus has eight arms. On average (measured from arm-tip to mantle-tip) it is 30-33cm long. It is amphibious, intelligent, and its eyesight is comparable to that of humans.

**History:** The octopus has become endangered because the fashion industry began

to kill it in large numbers and sell it to the rich in the form of hat ornaments.

**Octopus Tree**

Habitat: Pacific Northwest coast of the USA

Characteristics: The tree itself extends from a central base that is 15 meters around, and instead of shooting straight up with a central trunk, the body of the tree splits into a number of smaller trunks.

History: It is believed to be around 250 to 300 years old. No one knows how this tree came to have so many trunks.

Emphasize that both texts are offering this information.

**STEP 8** Now tell them that one of these websites is fake.

So they can recognize it better, send them back to the small groups from the beginning and give them 5Ws (prepared in advance) from the theory and ask them to answer those questions and try to find the fake web page. Give them 10min for this.

**STEP 9** Return back to as group and ask the question “Which

one is fake?” (The Tree Octopus). How do you know? Go through all questions with them. Give them evidence that proves it’s fake (1. The URL is incomplete; 2. The content – see the section on history

– is sensational and not credible; 3. The images of the octopus consist entirely of artwork and Photoshopped images – a reverse image search shows this; 4. There is no ‘About Us’ section or contact information on the page; 5. A simple check on more credible websites, such as Snopes and Wikipedia, reveals that the creature doesn’t exist.)

**STEP 10** Finalize with a reminder how to spot fake news

with 5W and that this is something that should be checked before believing or sharing news.

**APPENDIX**

	Habitat	Characteristics	History
<b>Tree Octopus</b>			

<b>Octopus Tree</b>			
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Web page number 1: <https://zapatopi.net/treeoctopus/>

Web Page number 2: <https://www.atlasobscura.com/places/octopus-tree-of-oregon>

# WORKSHOP

Developed from the Manual  
“Bookmarks”

## CHECKING THE FACTS

**Time:** Up to 1h

**Group:** Flexible

**Aim:** To assess the reliability of information found online; To explore some of the difficulties

faced by young gay people with hate speech online; To consider their own behavior in relation to online content.

**Materials:** Access to internet; papers, pens, markers, flipcharts

### Description of the Workshop:

#### STEP 1

Explain to participants that the activity will explore the use of the Internet as an information resource. Check how much time they spend on the internet? And how much of that time to read news?

#### STEP 2

Give them the following scenario and check that everyone understands the task.

#### Scenarios:

Following a number of homophobic attacks against young gay people – particularly in online sites and videos – and strong lobbying by NGOs, there is to be a debate in parliament about the issue. The government

has proposed draft legislation to allocate money from the budget towards educational efforts to counter homophobic attitudes and provide support for young gay people. The main opposition parties are all opposed to the new law. You are to imagine you are working as a researcher for a politician who wants to speak in the debate. They asked you to prepare a briefing for her speech with some key points to be made in the debate. You have 20 minutes to do some preliminary research.

#### STEP 3

Divide them in groups of 4. Explain that in groups, 2 people are acting as ‘researchers’ and 2 people observing the ‘methodology’

of the researchers. Tell them that research demands a proper methodology. Ask if they can suggest some important considerations in carrying out research and make a list of these on a flipchart.

#### STEP 4

Ask for volunteers to act as observers. Give them copies of the monitors’ sheet and make sure they understand the task. For the rest of the group (2 out of four) give them sheets of politicians. (Sheets are in the appendix). Divide the group so that you have roughly equal numbers working for the government and for the different opposition parties. Give each group a card with their task.

**STEP 5** Explain that they have 30 minutes to carry out their research. Suggest that they use the first 20 minutes to find relevant information, and leave 10 minutes at the end to agree on the main points they will present to their parliamentary representative.

**STEP 6** When groups have finished the task, invite them to move away from the computers. Give them another 5-10 minutes so that the monitors in their group can provide feedback on some of their key observations.

**STEP 7** Invite the researchers to present the main points they selected for their member of parliament's speech. These can be presented as 'bullet points': participants are to imagine they are briefing the member of parliament.

**STEP 8** Allow some time after each presentation for the monitors to present their results, and for any questions from other groups on the information presented or the strategy used.

**STEP 9** Debriefing: Questions about the research and briefing for parliamentary representatives:

1. How easy did you find the task? What did you find most difficult?
2. How did you decide which websites to use for information? How much were you concerned by the 'trustworthiness' of the sites or the 'truth' of the information you selected?
3. Did you give more importance to finding information which would support your representative's position, or to providing an 'objective' account of the issue? What do you think a real researcher should do?
4. Did you search for examples of hate speech against gay people? If some groups did not, do they think this would have been relevant?
5. Do you think your representative would be happy with your research? Do you think those she represents would be happy?

Questions about using the internet for research purposes

1. Did you find out anything important about using the internet for research? Would you like to add anything to the list of considerations compiled at the beginning of the activity?
2. Were you surprised by the different information that people managed to find? How do you explain this?
3. What are some of the ways we can check whether a website is reliable, or whether information can be trusted? Do you normally do this?

Questions about homophobia / hate speech online

1. Did you find any examples of discrimination or abuse?
2. Do you think you found any information which was 'false' or unfair?
3. What are the risks of allowing anyone to post their opinions online? Can you think of things you can do to reduce the risk of other people taking these opinions as 'fact'?

## APPENDIX

### Politician 1:

Your politician is a member of the government. She needs to speak strongly in favor of the new legislation. Do an internet search to find any information that would be useful to her in making her speech. Then make a list of about 5 key points you think she should address.

### Politician 2:

Your politician is a member of the opposition. He is opposed to allocating money from the budget to address this problem. Do an internet search to find any information that would be useful to him in making his speech. Then make a list of about 5 key points you think he should address.

### Politician 3:

Your politician is a member of a minority party. Your party has not yet decided whether to support or oppose the legislation. Do an internet search to find any information that would be useful to your politician in making up her mind. Then make a list of about 5 key points you think she should address.

### Monitors

Your task is to try to analyze the approach used by the researchers. Try to gather as much information on the questions in the monitors' sheet as possible. You can ask the researchers to explain what they are doing, or why they are taking a particular approach, as long as you don't distract them too much.

### Monitors' sheet

	FOR EACH SITE VISITED:
NAME OF SITE	
APPROX. NO OF MINUTES SPENT ON THE SITE	
POLITICAL ORIENTATION' (PRO-GAY, ANTI-GAY, NEUTRAL)	
WHY WAS THE SITE CHOSEN?	
AUTHORITY OF THE SITE: - WHY SHOULD THE SITE BE TRUSTED? - DID THE GROUP CHECK THIS?	
FOR ANY INFORMATION EXTRACTED, WAS A SOURCE OR REFERENCE GIVEN AND DID THE GROUP CHECK THIS?	
ANYTHING ELSE RELATING TO HOW THE RESEARCHERS APPROACHED THEIR TASK:	



# 04

## Social entrepreneurship



## 4.1. Social Entrepreneurship – Theory and Practice

According to David Bornstein<sup>20</sup>, social entrepreneurship can be described as a process in which citizens either build or transform institutions in order to answer social problems, such as poverty, illness, human rights abuses, conflict, corruption, environmental issues, etc. If we want to simplify the definition of it, we could also say it means doing business for a social cause.<sup>21</sup>

Entrepreneurship has been something interesting to many because of its characteristics. First, it requires “inspiration, creativity, direct action, courage, and fortitude. These characteristics are fundamental to the process of innovation.”<sup>22</sup>

To become a social entrepreneur, there are 4 skills that need to be learned:

1. Economic intelligence – a person should be able to see things from different ways/perspectives;
2. Socially motivated – Needs of people should be the main focus;
3. Courage – readiness to make difficult decisions;
4. Quick and alternative thinking – ability to see new opportunities and seek for innovative ways to do things.

Many would ask how social entrepreneurship differs from entrepreneurship. The main difference between these two is that in entrepreneurship, the main goal or reason for doing it is money, while in social entrepreneurship, the driving force is altruism, meaning helping others. Considering this, we can easily conclude that social entrepreneurship can be used also in the situations of conflicts or post-conflict societies as a tool of transformation of the conflicts. When there is a situation of conflict or post-conflict society, social entrepreneurship can be used for adapting, addressing, and altering conflict.<sup>23</sup>

<sup>20</sup> David Bornstein is a journalist and author specialized in social innovation.

<sup>21</sup> Gurlek, Alper, Sadikovic, Edo, Youth Peace Ambassadors Network;

<sup>22</sup> [https://ssir.org/articles/entry/social\\_entrepreneurship\\_the\\_case\\_for\\_definition](https://ssir.org/articles/entry/social_entrepreneurship_the_case_for_definition)

<sup>23</sup> Spanuth, A., & Gümüşay, A.A., 2021, “Three ways social entrepreneurs work in conflict regions”; Pioneers Post, Northwood;

## IDEAS FOR WORKSHOPS:



## WORKSHOP

Developed from the “Sustainable Impact” Toolkit by Youth Peace Ambassadors Network

## EXPLORING SOCIAL ENTREPRENEURSHIP

**Time:** Up to 1h

**Group:** Flexible

**Aim:** To explore and understand better what social

entrepreneurship is and its theoretical background, as well as to set a common ground in this field.

**Materials:** Papers, flipcharts, markers, 4 different spaces or tables with chairs

### Description of the Workshop:

**STEP 1** Explain to participants that this session is dedicated to exploring social entrepreneurship and what it could be.

**STEP 2** Ask for 4 volunteers that will represent 4 different questions around 4 different tables. Each volunteer gets one question:

1. What is social entrepreneurship?
2. What does a person need to become a social entrepreneur?
3. Map the best examples of social entrepreneurship you are aware of.
4. How can social entrepreneurship be used to solve conflicts?

**STEP 3** After delegating questions to volunteers, explain that the group will be divided in 4, and that they will have 5min to brainstorm about every question. After 5min, the groups will switch and go to the next question.

**STEP 4** When all groups switched to all questions, invite volunteers to present what they talked about, and what are the main conclusions. Start from question number 1 to 4.

**STEP 5** After all presentations are done, wrap up with your conclusions based on the theoretical part and answer all questions that were asked.

Also make sure to add local social entrepreneurs that weren't on the list.

**STEP 6** Finalize with a question “Is social entrepreneurship something that participants would be like to be engaged more? If so, how?”

# WORKSHOP

Developed from the “Sustainable Impact” Toolkit by Youth Peace Ambassadors Network

## Me and Social Entrepreneurship

**Time:** Up to 1h

**Group:** Flexible

**Aim:** Reflect on participants’ dreams, possibilities, and chances to get more engaged

in social entrepreneurship or become social entrepreneurs.

**Materials:** Printed handout, pens

### Description of the Workshop:

#### STEP 1

Inform participants that this session aims to explore their own wishes and potentials for social entrepreneurship.

#### STEP 2

Give them handouts and explain that this handout presents “Hedgehog Concept”. These handouts should be filled on their own, as it’s an individual reflection.

#### STEP 3

In every circle they should answer one of the questions that are in handouts already.

1. What can you be best in the world at? Being the best in the world isn’t strictly necessary. You can be a relative expert at something and still do mea-

ningful work. Cooking? Fishing? Kissing? Engineering? Rocket Science? They go in the first circle as marked in the handout.

2. What drives your economic engine? Many of the skills you may have, like “chewing gum” or “procrastination” aren’t very marketable. (Still, surprise me.) The key idea here is marketability. What will other people pay you for? What skill could earn you a sustainable income?

3. What are you deeply passionate about? The idea here is not to stimulate passion but to discover what makes you passionate. Be honest with yourself. What really excites you? What motivates you to get up in the morning?

#### STEP 4

Clarify what should be written in every circle. Give them 20min for this.

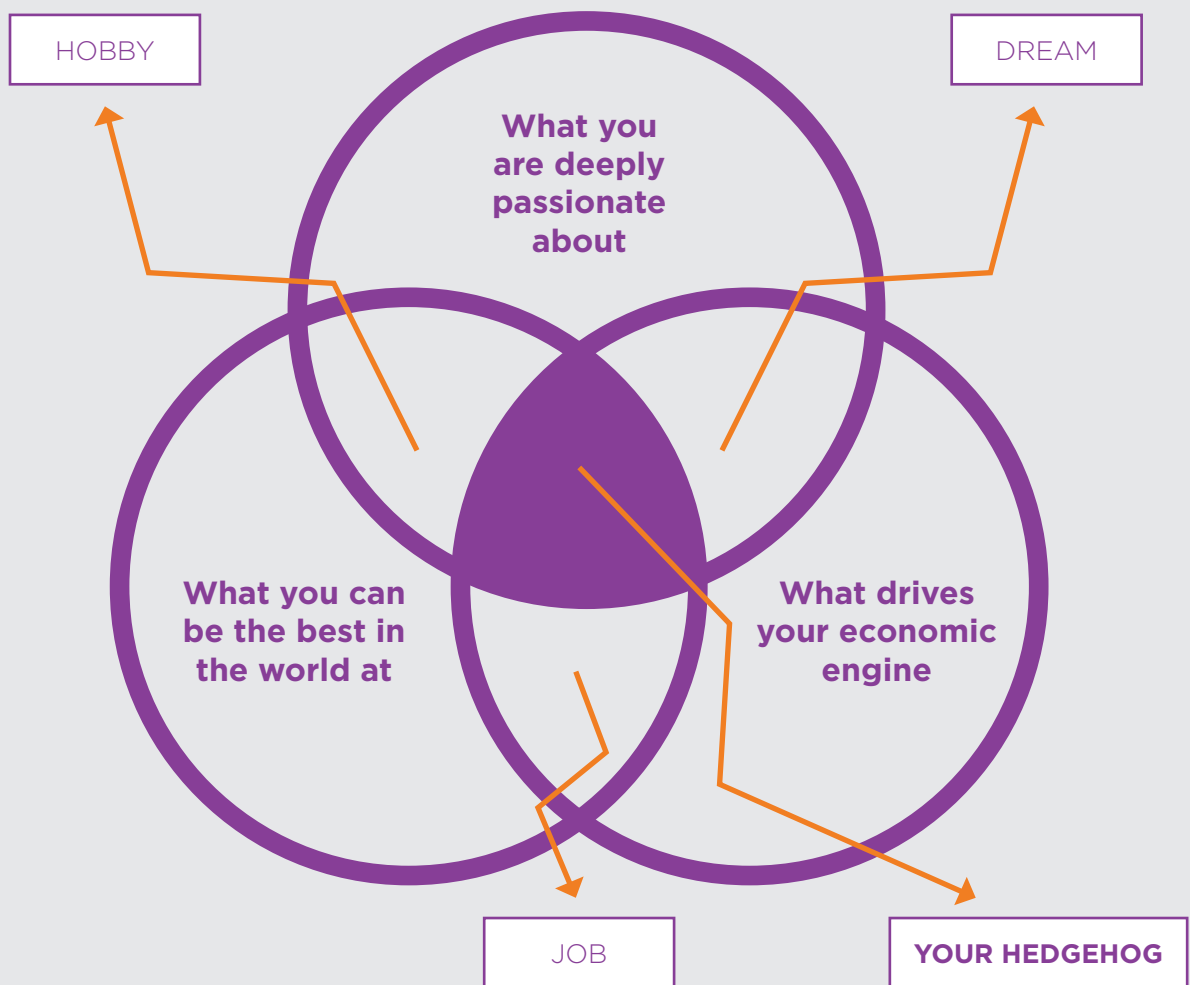
#### STEP 5

When everyone is finished, explain to them what every circle means. The intersection between first and the second circles in the figure means that you are doing what you are deeply passionate about and somehow making money out of it, however you are not that good at it. So this scenario does not seem more than a “dream” since people eventually will prefer to receive the service from the ones who are good at providing it. The intersection between the first and the third circles, suggesting you are doing what you are passionate

about and you really can be an expert in that, however there is no economic gain out of this. Unfortunately, activities that fall under this scenario will only be your hobbies. The last intersection of two circles is the one between second and third. It suggests that you are doing

something that you are great at and luckily there are people ready to pay for it. The issue here is lack of passion. If you will not hold on to what you are doing and hating every second of it, then what's the point of doing it?

The Hedgehog hidden in this figure is the intersection of all three circles. It may sound like a utopia for some of you but might turn into reality.



**STEP 6** Now divide the entire group in pairs and ask them (if they want) to share their Hedgehog Concept. They, as pairs, should analyze the

concepts and think of the best possible solution, so their Hedgehog is fulfilled. Give them 10min for this.

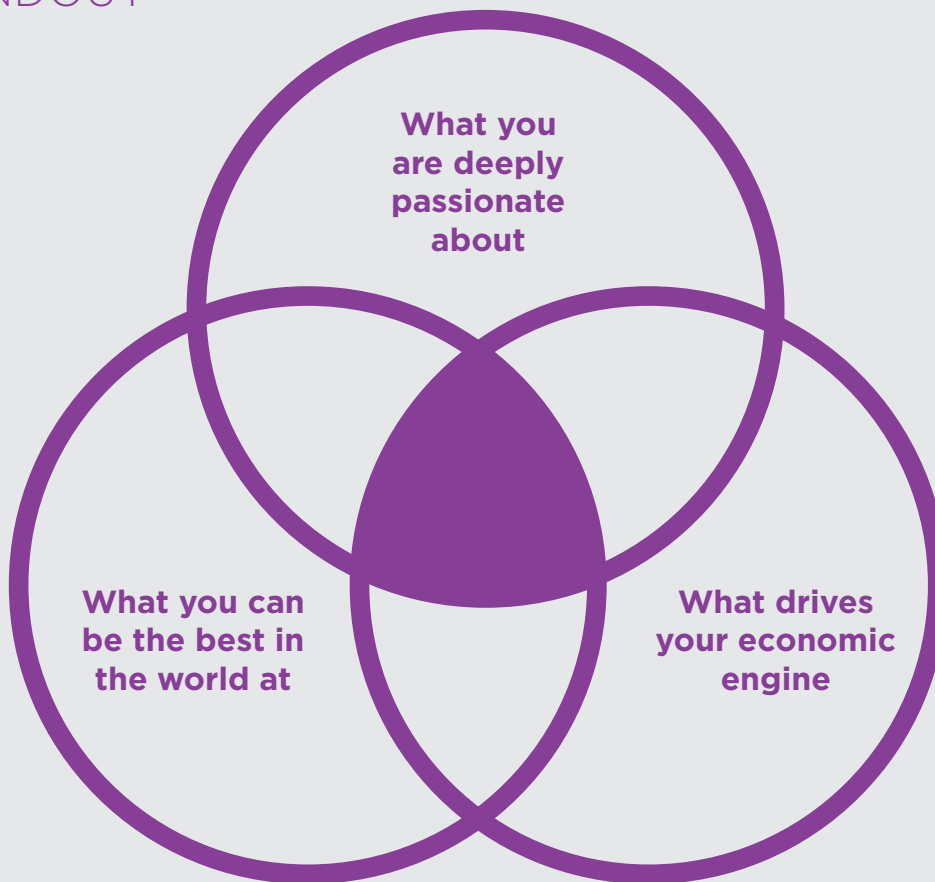
**STEP 7** After everyone shares, invite them to come together again and start debriefing.

## DEBRIEFING



1. How do you feel?
2. Do you think it's possible to do the job that fulfills all 3 circles?
3. Does reality allow us to do so?
4. Are you willing to work further so all 3 circles are fulfilled?

## HANDOUT



## GOOD PRACTICES FROM LOCAL LEVEL

### 1. THE RCT GRANT SCHEME

**What?** The RCT Grant Scheme aims to offer community support for problem-solving ideas on the topic of reconciliation, conflict transformation, and peacebuilding. The small-scale grant scheme is implemented in the Mitrovicë/Mitrovica region for individuals and grassroots organizations addressing the needs related

to the trust-building among different ethnic groups in Kosovo. This grant makes it possible for those individuals and grassroots organizations to implement their ideas. This project is still ongoing but four problem-solving ideas will be chosen and supported with the grant.

**By whom?** Community Building Mitrovica

## 4.2. Social Problems, Activism and Social Entrepreneurship

Social problems have many definitions. To start with, social problems are related to behaviors and contexts that are negatively affecting people.<sup>24</sup> Furthermore, it can be defined as “an undesirable condition that people believe should be corrected”. They are issues that affect a large number of people negatively. It involves hindering people from enjoying their rights and freedoms.”<sup>25</sup> Social problems can be, for example: poverty, malnutrition, racism, unemployment, etc.

On the other side of social problems, we have activism. Activism can be explained as “the use of direct and noticeable action to achieve a result, usually a political or social one”.<sup>26</sup> More simply, it can be described as an action of advocating or campaigning in order to bring some change, either political or social.

Social problems and activism are linked to social entrepreneurship on different levels. First of all, social problems should be something directly tackled by social entrepreneurship. Social entrepreneurship should foster their resolution and bring positive change. From the other side, activism should be seen as part of social entrepreneurship and one of the ways to bring social change. By focusing on social problems, activists can put further pressure on the different actors to create the needed change.

<sup>24</sup> Social Problem,s <https://open.lib.umn.edu/socialproblems/chapter/1-1-what-is-a-social-problem/>, accessed May 2022

<sup>25</sup> “Sustainable Impact” Toolkit by Youth Peace Ambassadors Network, p. 7

<sup>26</sup> <https://dictionary.cambridge.org/dictionary/english/activism>

## IDEAS FOR WORKSHOPS:

## WORKSHOP



Developed from the “Sustainable Impact” Toolkit by Youth Peace Ambassadors Network

## IDEA AND ACTION DEVELOPMENT

**Time:** Up to 1h  
**Group:** Flexible

**Aim:** To map local social problems and seek possible solutions.

**Materials:** Printed handout, pens

## Description of the Workshop:

## STEP 1

Explain to participants that this session aims to explore local social problems and possible solutions to them. Therefore, ask them to think about the main social problems in their surroundings.

## STEP 2

To provide inspiration give them this list of possible social problems that can be tackled by social entrepreneurship:

1. Culture Clash: Solving Cultural Problems in Your Community
2. It's Not Easy Being Green: Tackling Environmental Problems Head-on

3. Providing the Comforts of Home: Food, Clothing, and Shelter
4. Heal Thyself: Tackling Health Problems
5. Movement of the People: Migration and Immigration
6. Ways of Living: Addressing Lifestyle Issues.
7. Working for a Living: Helping Folks Find Work
8. Blessed Are the Peacemakers: Working for Peace and Reconciliation
9. Back to School: Education and Personal and Community Development
10. Ethnic division: Bringing Together Divided Society.

## STEP 3

Give them around 10 minutes to think about the social problem they would like to tackle.

## STEP 4

When everybody has decided which problem they want to work on, invite them to think about Hedgehogs, meaning how these issues could be tackled by a service that you are good at, you love doing, and you can sell to the other people. In case the Hedgehog is not completed before, you can do it also as part of this session.



**STEP 5** Give them a handout and 15min to think about it and fill it.

reading, the group should comment how feasible the plan is and what could be done to make it happen.

2. Are the actions you proposed that you would like to work on?

3. Do you think that social problems can be solved with your actions?

**STEP 6** When everyone is done, invite them to read their handouts. After each

**STEP 7** Debriefing:  
1. How do you feel after this activity?



### HANDOUT:

I would like to offer this service/product: .....

To address this problem:.....

For these people:.....

One action I can do to help me:.....

# WORKSHOP

Developed from the “Sustainable Impact” Toolkit by Youth Peace Ambassadors Network

## SOCIAL ENTREPRENEURSHIP PLAN MAKING

THIS WORKSHOP SHOULD FOLLOW AFTER THE WORKSHOP NUMBER 1

**Time:** Up to 1h  
**Group:** Flexible

**Aim:** Further develop the enterprise plan and test it.

**Materials:** Printed handout, pens;

### Description of the Workshop:

**STEP 1** This session is having an aim to develop the plan of social enterprise. Invite participants to use their ideas from the previous sessions and now try to test them.

**STEP 2** Give them handouts and tell them that to test their ideas, we will be using Business Model Canvas. The Canvas has nine elements:

- 1) Key Partners: What can the company do so it can focus on its Key Activities?
- 2) Key Activities: What uniquely strategic things does the business do to deliver its proposition?
- 3) Key Resources: What unique strategic assets must the business have to compete?

4) Value Propositions: What’s compelling about the proposition? Why do customers buy, use?

5) Customer Relationships: How do you interact with the customer through their ‘journey’?

6) Channels: How are these propositions promoted, sold and delivered? Why? Is it working?

7) Customer Segments: Who are the customers? What do they think? See? Feel? Do?

8) Cost Structure: What are the business’ major cost drivers? How are they linked to revenue?

9) Revenue Streams: How does the business earn revenue from the value propositions?

**STEP 3** Give them 20 min to test their proposals by following handout 2.

**STEP 4** When everyone is done with their handout, put them in pairs so they can present and comment on each other’s plan and what should be changed.

**STEP 5** Debriefing:

1. How was this exercise for you?
2. How feasible your ideas seem now?
3. How did the test of your idea go?

## HANDOUT 1:

Designed for:
Designed by:
Date:
Version:

### The Business Model Canvas

<b>Key Partners</b> Why are our Key Partners? Which are our Key Partners? Which Key Activities do we depend on from partners? Which Key Resources do we acquire from partners? <b>KEY PARTNERS AND RELATIONSHIPS</b> Distribution and delivery Acquisition of key resources Acquisition of partner resources and activities	<b>Key Activities</b> What Key Activities do our Value Propositions require? Our Distribution Channel? Customer Relationships? Revenue Streams? <b>ACTIVITIES</b> Production Distribution Delivery to the Store? Support	<b>Value Propositions</b> What value do we deliver to the customer? Which are our customer's problems are we solving? Which bundles of products and services are we offering to each Customer Segment? Which Customer needs are we satisfying? <b>VALUE PROPOSITIONS</b> Personalization Convenience Tailoring the offer Price Risk Reduction Self-Service Performance	<b>Customer Relationships</b> What type of relationships does each of our Customer Segments expect us to establish and how can we deliver? Which ones have we established? How are they engaged with the rest of our business model? How costly are they? <b>RELATIONSHIPS</b> Personal assistance Self-Service Self-Service Self-Service Self-Service	<b>Customer Segments</b> For whom are we creating value? Who are our most important customers? Which ones have we established? How are they engaged with the rest of our business model? How costly are they? <b>SEGMENTS</b> Mass Segment Niche Segment Segments Segments
<b>Key Resources</b> What Key Resources do our Value Propositions require? Our Distribution Channel? Customer Relationships? Revenue Streams? <b>RESOURCES</b> People Intellectual Property, copyrights, data Physical		<b>Channels</b> Through which Channels do our Customer Segments want to be reached? How do we reach them most? How are our Channels Integrated? Which ones work best? Which ones are most cost-efficient? How do we integrate them with customer acquisition? <b>CHANNELS</b> Direct Indirect Partners Retail Wholesale Distribution Distribution Distribution Distribution		
<b>Cost Structure</b> What are the most important costs inherent in our business model? Which Key Resources are most expensive? Which Key Activities are most expensive? <b>KEY COST STRUCTURE</b> Cost of Goods Sold Distribution Marketing Customer Support General and Administrative		<b>Revenue Streams</b> For what value are our customers really willing to pay? For what do they currently pay? How are they currently paying? How much are they willing to pay? How much does each Revenue Stream contribute to overall revenues? <b>REVENUE STREAMS</b> Sales Licensing Advertising Commission Subscription Royalty Rental Resale Service		

DESIGNED BY: Business Model Foundry AG  
The masters of Business Model Generation and Strategyzer

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## HANDOUT 2:

- 1

The Value Proposition: What are you offering/selling and what is special about your offer?

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- 2

Key Activities: What actually you will be doing to deliver your proposition?

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- 3

The Customer Segment: To whom are you offering your service/product? After making sure filling up first two sections, it is time for

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- 4

Channels: How/Where are you going to promote, sell, and deliver your services?

---
- 5

Customer Relationships: How are you going to interact with customers?

---
- 6

Key Partners: With whom you can partner with to get rid of some of the activities? After this point, the goal is to scale the business. So things like costs, pricing, sales and marketing, and customer relationships become really important.

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- 7

Key Resources: What do you need to be in this business and how to acquire them?

---
- 8

Cost Structure: How does your resources and activities cost your company?

---
- 9

Revenue Streams: How are you making money? What are the income channels?

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# 05

## Acknowledgments

The team of the Manual on peace civic education would like to thank the following people for their support in creation of this piece.

First of all, we would like to thank USAID for their support in the framework of the Reconciliation and Conflict Transformation project, through which this manual has been created. Furthermore, preparation of this manual would be impossible without huge efforts from the staff members of the Community Building Mitrovica, Youth Initiative for Human Rights Kosovo, and New Social Initiative and we are fully thankful for that.

Finally, many thanks to the peacebuilders all around the world, especially those in Kosovo, who keep inspiring and motivating us to be involved in such important matters as peace and reconciliation processes.

 **Peace is a revolutionary idea...That revolution is taking place all the time; our job is to expand it in scope and domain. The tasks are endless; the question is whether we are up to them."**

Johan Galtung,  
Peace by Peaceful  
Means, page 274

# 06

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