

EDUCATION FOR PEACE AND NONVIOLENCE IN CONFLICT ZONES



OVERVIEW OF ACTIVITIES IN 2022

MAN files

Mouvement pour une Alternative Non-violente

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MAN (Movement for a Nonviolent Alternative) Lyon

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- ▶ Akademi Education Liv Ouvert
- ▶ Génération Non-violente [Nonviolent Generation]
- ▶ Institut des Droits de l'Homme de Lyon – IDHL [Human Rights Institute Lyon]
- ▶ International Gandhian Institute for Nonviolence Canada – IGINP
- ▶ La Route de Jérusalem - École de paix [The Road to Jerusalem – School for Peace]
- ▶ Windows for Peace
- ▶ Ziad Medouk

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To our sponsors



1. PROJECT BACKGROUND

1.1. Reasons for the project

Commitment to international relations

Ever since its creation in 1974, MAN has been committed to international solidarity. As early as the 1970s, it initiated the Lyon Collective to boycott Outspan oranges produced in apartheid South Africa. Later on, it continued its support to civil society action in conflicts, such as implementing solidarity programmes in the Bosnia and Kosovo wars.

MAN has actively contributed to unarmed civilian protection (UCP), sending international civilian volunteers to conflict areas. As an international mediator it set up two encounters between Israeli and Palestinian organisations in Lyon in 2006 and 2007. As part of the Jai Jagat international mobilisation initiated by the Indian Ekta Parishad movement, MAN Lyon launched a collective in Lyon, participating in the various European and international coordination activities. The objective was to develop awareness of and support for the implementation of the United Nations' 2030 Sustainable Development Goals, in particular Goal 16: "Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels".

A landmark moment was the organisation of a march from Lyon to the United Nations Office in Geneva in 2020. **Peace building by efficient public institutions is at the core of our approach.**

MAN's strong foothold with children and young people in Lyon

With its Nonviolence education programmes, MAN trains children and young people in conflict resolution by nonviolent means. MAN considers that educating and fostering a culture of peace means educating to nonviolent conflict regulation for harmonious coexistence and lasting peace.

Working with institutions

With its experience of Nonviolence and peace education in Lyon's metropolitan area as well as its international engagement with various partners active in the education sector, MAN Lyon has offered to organise peace and Nonviolence education meetings and workshops for children and young people in areas plagued by violence in order to pool reflections and practices, as well as sharing experiences with the tools designed and used by the various organisations.

As a follow-up to the work towards the SDGs (Sustainable Development Goals) in 2019 and 2020 and in connection with the Jai Jagat nonviolent march, MAN Lyon wished to launch this peace education project aiming for SDGs 16 and 4, to "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all".

1.2. Project description

MAN Lyon works in schools and neighbourhoods in Lyon's metropolitan area to train children and young people in nonviolent conflict regulation, provide violence prevention tools and offer opportunities for dialogue through mediation. It seemed of interest to us to bring together other actors involved in education for Nonviolence, peace and dialogue, including some working abroad in areas wracked by a different kind of violence from that in our schools and neighbourhoods. The aim was to compare our practices and educational tools and to bolster our capacities.

During the first phase of the project, a scheduled in-person meeting was replaced by three video conferences because of the COVID pandemic:

- a conference to present the project and introduce participants on May 25th 2021;
- a half-day work session to define concepts relating to peace and Nonviolence on June 8th 2021;
- a whole-day seminar to discuss practices and tools for peace and Nonviolence education on July 8th 2021.

The report on this first phase is available in file no. 21 and on the MAN website:

1.3. Partners for the first phase of the project

Génération Non-Violente – Casamance, Sénégal [Nonviolent Generation, Casamance Senegal]



Génération Non-Violente aims to make all men and women peace builders through Nonviolence, relying on community members to preserve human dignity and life. Since its inception in 2008, *Génération Non-Violente* has been committed to **rebuilding peace in Casamance**, a region ridden by armed conflict which has been in a state of “neither war nor peace” for over thirty years. **Trainings in conflict management and prevention and nonviolent communication have been supplemented with a trauma healing programme** for the past three years.

Windows – Channels for Communication (Windows for Peace) – Israel



Windows was created in 1991 by Palestinian and Israeli citizens from Israel in order to publish a bilingual Arabic-Hebrew magazine written by and for youths from both communities.

The objective was to set up a common space where they could grow, communicate and learn about their respective realities. The project soon turned into a triangular organisation which also included Palestinians from Gaza (up to 1999) and the West Bank, offering a variety of media tools effective in solving conflicts. This is quite a unique structure since most organisations comprise either Jews and Palestinians from Israel, or Jews and Palestinians from the Occupied Territories.

A triangular organisation is a rare thing. The three parties are represented in all activities. *Windows* has kept adjusting and evolving in response to new challenges and circumstances. Thus, over the years, the organisation has also been offering educational programmes to the Israeli public and humanitarian relief to Palestinian communities. These past few years the focus has been on sharing *Windows'* unique experience by training educators both within formal and non-formal frameworks.

La Route de Jérusalem - École de paix - France [The Road to Jerusalem – School for Peace, France]



Route de Jérusalem
École de Paix

Since founder André Haim and Wilfried Reinerman's first march in 1972, marchers have walked to Jerusalem to meet the people living along the Road in order to get a proper grasp of their singularities. Despite borders and

conflicts the Road has been pursued. Its course has changed to adjust to historical events – such as passing through the Balkans after 1989 - and to the marchers' desire to understand the world around them. New marchers still walk the same path to better understand conflicts and seek peace through their experience on the Road and their encounters. Shorter marches are also organised (see below).

Ziad Medoukh – Gaza la Vie [Gaza lives]



Ziad Medoukh is a professor of French, a well-known researcher, a poet and a writer, head of the French Department at Al Aqsa University in Gaza. A staunch advocate of education as a form of resistance in Palestine, he wants to develop awareness in the French-speaking world of nonviolent action in Gaza and denounce injustice both in Gaza and worldwide. He has enlisted students to advance peace and Nonviolence education among children and families.

He writes a blog, “Gaza la vie” (Gaza lives) and has also published the book *Être non-violent à Gaza*. [Being Nonviolent in Gaza].

Helsinki Citizen Assembly (HCA)– Azerbaijan



Based in Baku, the capital of Azerbaijan, HCA's Azerbaijani branch is active in peace education. The recent conflict, however, has led them to gear their activities towards its consequences and they are currently engaged in reconciling Azeris and Armenians. The HCA president in Azerbaijan has been promoting peace for over 25 years following the first war with Armenia in 1992-1994. HCA's action for peace during the war consisted in supporting prisoners and hostages. They are involved in peace education programmes and negotiations between the adversaries with the aim of reconciling the parties.

Jai Jagat International



The Jai Jagat movement was initiated by Rajagopal, the Indian leader of Ekta Parishad, to create awareness of the condition of farmers in India in particular, but also of injustices and inequalities across the world from the perspective of the 17 SDGs. A long march began in Delhi in October 2019. It was due to reach Geneva one year later but was cut short by the COVID pandemic in March 2020. Today Jai Jagat conducts work groups focussing on an environmentally-friendly and nonviolent transition.

MAN Lyon



MAN [Movement for a Nonviolent Alternative] aims to promote Nonviolence and to highlight its specific contribution in everyday life, education and society at large. Initially, MAN actively combatted the militarisation of society. It supported and participated in all major social struggles in France and also abroad. Today MAN Lyon is active in three key areas: education, prevention of social tensions and international solidarity.

1.4. Partners for the second phase of the project

The participants were chosen based on the relevance of their work, their local involvement and existing relationships with MAN or its partners:

Institut des Droits de l'Homme Lyon [Institute for Human Rights Lyon]

Established in 1985 in Lyon, IDHL is a higher education institution offering technical and specialised training in the field of human rights. One of its distinct features is its cross-cultural dimension as it caters for students from France and the world. Foreign students account for nearly half of the total enrolment. Their needs are addressed by a very diverse curriculum. IDHL also offers further education for professionals and specialists wishing to enhance their knowledge and technical expertise in specific areas.

Akademi Education Liv Ouvert – Haiti [“Open Book” Education Academy]

Akademi Education Liv Ouvert is a school for nursery to 14-year-old children, with plans to extend it to older students. It was founded in 2015 in the town of *Croix Des Bouquets*, Haiti.

The school's specificity is that the curriculum is taught in Haitian Creole, the students' mother tongue, with an aim to achieve multilingualism with French as a priority foreign language. Therefore, French is taught as a foreign language in a Creole-speaking environment. In order to highlight the originality of this approach, it must be reminded that Haiti has two official languages: Creole and French. Most teaching is done in French even though only a small minority of the population has a command of it. Most Haitian school children come from illiterate, Creole-speaking monolingual families. Teaching and learning in their mother tongue is essential to ensure quality education for all. Schooling in the mother tongue is also pivotal if class repetition and dropout rates are to be curbed.

Akademi Education Liv Ouvert operates in a problem area racked by growing insecurity where means and resources are dwindling. Despite that the team in charge manages to create an excellent learning environment for the children. Promoting the students' mother tongue is a significant political stance to build citizenship.

International Gandhian Institute for Nonviolence (IGINP) – Canada

IGINP is a non-profit organisation based in Toronto. Its mission is to advance peace education and Nonviolence in Canada, offering educators and other interested people an opportunity to promote peace and Nonviolence in their communities. IGINP also supports other organisations in Canada and abroad. The Institute's work is geared towards principles rather than tools. It produces various resources. It is currently conducting three main projects: the podcast "Speaking our peace"; a series of webinars "Education for Justice through Peace"; a learning through experience programme "Experiencing Gandhi". The organisation works with The International Gandhian Institute for Nonviolence and Peace based in Madurai, India.

2. SECOND PHASE OF THE PROJECT

2.1. Project goals

1. Promote peace and Nonviolence education to build quality education (SDG 4) by enhancing civil society actors' capacity to design and use tools for peace education, nonviolent conflict management and peaceful coexistence.
2. Promote the advent of peaceful and inclusive societies (SDG 16) by educating for international solidarity and peace and curbing violence in schools, with youths actively contributing to peaceful living together thanks to training and use of relevant tools.
3. Share experiences of work in violent areas, including unarmed civilian protection in foreign countries, in order to discuss techniques geared towards peaceful living together and peace education.

2.2. Implementation

The second phase of the project aimed to strengthen the network formed in phase 1 so as to broaden discussions and expand partnerships. This phase led to the creation of a file listing detailed peace education and nonviolent conflict resolution tools for children and young people. To this end, partners were requested to complete a template specifying the tools used (1 or 2 per organisation) in the format below:

Name of tool
Name of organisation that designed and/or used it
Long-term goal
Short-term objective
Implementation area
Context (e.g. school, adult training)
Target public
Number of people
Time frame
Context (e.g. school, adult training)
Required material
Implementation

Additional information

The completed documents were sent to all the partners. After that, four video conferences were organised so that partners could present and discuss the different tools:

- March 16th 2022: presentation of all the partners and of MAN's and IGINP's tools followed by a discussion on the latter;
- April 14th 2022: presentation and discussion of tools of Windows – Channels for Communication (Windows for Peace);
- May 23rd 2022: presentation and discussion of tools used by Génération Non-Violente et Akademi Education Liv Ouvert;
- June 16th 2022: presentation and discussion of tools used by Route de Jérusalem and Ziad Medoukh.

These question-and-answer sessions and group discussions enabled all the partners to get a better grasp of the environment in which to use the tools, their content, the target public and how to best use them.

The four conferences were conducted in both English and French, which allowed actors from very diverse geopolitical areas to participate.

3. PEACE AND NONVIOLENCE EDUCATION TOOLS

3.1. Philosophy workshop for children and teenagers

Name of organisation that designed and/or used the tool

Akademi Education Liv Ouvert

Objective

- Develop critical thinking
- Encourage participants to question the world, to question themselves, to doubt, to compare and contrast their own thinking with their peers', to join forces to solve a problem, to nurture impartiality
- Strengthen students' public speaking skills
- Foster reflection on key social issues such as wealth and poverty, community life, theft, revenge, the foundations of justice, gender equality, etc.
- Promote active listening, tolerance and pluralism.

Short-term objective

Enable students to solve their conflicts through respectful talk instead of verbal or physical violence.

Implementation area

Haiti

Context (e.g. school, adult training)

Schools facing serious issues

Is the tool used on its own or is it part of a training programme/class?

As an integral part of the curriculum, the course aims to bolster citizenship education. All classes are involved.

Target public

Students aged 5 to 14

Number of people

No more than 20 per class

Required material

Books, magazines, TV set, computer.

Implementation

The project consists in debates conducted by a philosophy teacher on subjects chosen according to the context and the dynamics prevailing in the class. The teacher may suggest the topic but priority will be given to the students' proposals. In some groups, subjects are drawn by lots from a drum containing the proposals made jointly by the students, the homeroom teacher, the headteacher and sometimes parents. All questions are welcome. It is the teacher's responsibility to give them their philosophical scope, as his/her mission is neither to teach a doctrine nor the history of philosophy, much less to give a lecture.

He/she should facilitate the debate either by raising questions objecting to a student's answer, or by highlighting the relevance of the students' comments to boost their self-confidence and encourage them to participate. This does not mean that no reference is made to the history of philosophy. The teacher should always tell a student that others before him/her have reflected along the same lines and that he/she belongs to a wider community of thinkers.

A workshop typically starts with guided meditation and focussing activities to help students sharpen their attention, connect to their inner selves, control their impulses. Then the topic is launched without prior introduction so that students can exercise their ability to interpret and impart meaning to a subject, theory or concept. Sometimes a student's understanding of a question leads to a different discussion. Thus, in one of our recent workshops the teacher asked, "How come there are rich people and poor people?" While the students were trying to get their heads around the question, an 11-year-old girl asked, "But are there really poor people, because everybody can find a livelihood, like planting seeds?" The facilitator had to postpone the projected debate so that the group could discuss the more fundamental issue raised by the girl. The discussion soon revolved around social-economic scourges such as unfair competition, theft, deprivation of means of production.

To wrap up the session, the teacher recaps the main ideas, putting them in perspective, and assigns the students a subject for further reflection.

Additional information

The outcome of philosophy for children and teenagers is used in our school to resolve conflicts and discipline issues (see next section). We have established a judgment practice to help students assimilate democratic norms and values which we call "the school court".

3.2. School courts

Name of organisation that designed and/or used it:

Akademi Education Liv Ouvert

Objective

Education in conflict resolution through dialogue:

- Promote the practice and culture of filing a complaint rather than resorting to private and personal revenge;
- Develop respect for authority without confusing it with authoritarianism;
- Learn how to defend oneself, to acknowledge one's faults, to accept the penalty and consent to reparation, which leads to participants' accountability.

Implementation area

Haiti

Context (e.g. school, adult training)

Schools facing serious issues

Target public

Students aged 6 to 14

Number of people

65

Time frame

Open-ended

Required material

School's behaviour policy

Project description

School courts implement what has been achieved in our philosophy workshops for children and teenagers. This is where the outcome of the debates is applied: school courts are set up when actual conflicts arise among students or when discipline breaches affect the community - the class or the whole school. They take the form of role-plays, though not purely fictional: actual conflicts are used by teachers and the headteacher's team to firmly instil the rules of justice.

For this purpose, the following golden rule has been applied in the school since 2015: the student who first gave the blow or made harmful comments to one of their peers is automatically at fault. Of course, the first offender will be punished according to the seriousness of their offence, but if the offended student retaliated with blows or verbal abuse the first offender will have his penalty reduced. This approach has led to a much lower incidence of violence and an increase in the number of complaints, as no-one wants to be faulted or called to order when they have been wronged or offended.

The plaintiff and the defendant are heard. If their statements are at odds, witnesses are called in. The advantage of appealing to witnesses is that it reduces the temptation to lie. A child needs to learn early on that society has the means to expose lies and shed light on facts, and that truth is not entirely subjective. Everyone gets a hearing, the merits of the complaint, or lack thereof, are clarified. In short, a firm and impartial decision is made. Explanations are given to the group : why one student is wrong and the other one is right, why a certain case should not have been dealt with in front of the authorities, but rather through a "citizen agreement". Students are rebuked or punished as necessary.

In the case of specific harm to the community, whenever possible, a situation is created where not all the students accept the outcome proposed by the school in order to elicit debate. For instance, the mock expulsion of a student – a real *mise en scène* – may last several days, up to a week, and involves the student's parent.

Implementation

Several approaches are possible. Either the parent is called in and they agree to keep the student at home as if he/she had been expelled. In the case of a minor offence that does not require the parents' involvement, it is simply announced that the decision will be made at the end of the week. In any case, an announcement is made to the students that such and such has been or will be expelled. The students' response is immediate. The teacher or a senior staff member only has to ask, "How do you feel about this?" or "Do you think it was fair or unfair to expel him/her?"

As a result, we were able to identify personalities whom we would never have met otherwise. Some students emerge as genuine defenders of other people's rights; others fight with various means against the expulsion of their peer even if there was an unsettled feud between them.

3.3. Story telling

Name of organisation that designed and/or used it

Génération Non-Violente

Long-term goal

Acquire nonviolent behaviours in order to solve problems peacefully

Short-term objective

Create awareness of feelings in the face of violent behaviour and inform peaceful attitudes and behaviours

Implementation area

Casamance, Senegal

Context (e.g. school, adult training)

School. The context may evolve and expand, with storytelling being part of a workshop or more comprehensive training.

Target public

Middle school students (11 to 14 years old)

Number of people

Three 45-student forms

Time frame

Three hours

Required material

A sheet of paper per student, felt tips, pencils, etc.

Implementation

Before the workshop, each learner is given an evaluation sheet to record comments.

1. Presentation and thanks.
2. Reading of and comments on the story: students have to retell the story or summarise it after it has been read.

Then they are asked comprehension questions in connection with their feelings when faced with violent behaviour and peaceful behaviour respectively.

3. Students do drawings for a peaceful world or write poems on peace.
4. Students' work is exhibited.

To conclude, students may also be encouraged to dedicate one minute per day to thinking about one or several gestures of peace.

3.4. Interaction, emotional support, competitions**Name of organisation that designed and/or used it**

Emotional support team, with Ziad Medoukh

Objective

To reassure the children, attract an audience/the public, create a peaceful setting, encourage team work, provide emotional support, overcome trauma and post-trauma.

Implementation area

Gaza, Palestine

Context

School or extra-curricular activities, outings, camps

Target public

Children aged 6 to 10

Number of people

25 children

Duration

One hour

Required material

Balls, books, exercise books, pens and pencils, toys, fabric, songs, chairs

Implementation

Several activities are offered during the session, including reading, writing, listening to songs, competitions, children telling their stories, games and repetition. The aim is to connect with the children and help them forget about the Israeli military's horrendous attacks on the Gaza strip.

The children are generally very interested and welcoming, eagerly engaging in and enjoying these activities.

Boys and girls have great fun, with lots of laughter and warm applause despite dire conditions and personal tragedies.

Additional activities

School and pre-school heads, teachers and families have asked the young counsellors to come back and organise more such activities in their schools.

The young people teach the children simple songs, numbers and colours, all in French, in a playful way.

With the activities and the emotional support they provide for the children of Gaza, the young counsellors forget about their own traumas and their harsh daily lives.

Here are some videos of the activities with the children of Gaza:

<https://www.youtube.com/watch?v=l8UwoDIMp-E>

<https://www.youtube.com/watch?v=G2pY3oN2pM8>

<https://www.youtube.com/watch?v=oidcS-45UWE>

3.5. March across borders: Forge your path

Name of organisation that designed/used it

Road to Jerusalem – School for Peace

Objective

In relation to peace conditions in the world (Europe in this case):

Become aware of how complex reality is, including that of conflicts or coexistence, by wandering and crossing borders, and through chance meetings on the way. Reality can never be reduced to its representation in the media or even in historical commentary.

Learn to adopt a no-knowledge stance and actively listen to each person's, each actor's present or past experience.

Become a witness and a link between the people encountered.

Regarding the experience of peace:

Learn peace while marching and living with others at close quarters, getting to know them, their ideas, their habits, perhaps their beliefs and rites.

Regarding inner peace:

Identify personal challenges and explore one's inner path through walking.

Implementation area

Currently: France and Italy

Later on: Balkans and other countries all the way to Jerusalem

Context (e.g. school, adult training)

The young people are members of the organisation for the duration of the project.

Target public

Young adults who are either nationals from the border countries or who reside there (foreign students, migrants)

Number of people

Between 8 and 15 for the march, around 30 for the border meeting.

Time frame

Two weeks for the march proper

Six months' preparation time, six months for the testimonies

Required material

Each participant is responsible for his/her own walking equipment. Having a support vehicle to accompany the marchers and transport luggage and food supplies is possible/advisable.

Implementation

It is a two-week march to cross a border – the French-Italian border in our recent experiences – and meet the people who live or are active on either side, with both common and different challenges. The main theme of the French-Italian march was exile, exiles crossing borders and how they are taken care of by organisations with very different approaches.

Preparation (5 to 6 months ahead)

The young adults participate in the organisation of the march: what it means to each one individually and to the group as a whole, its itinerary, the stops to meet people, the marchers' accommodation, ways of testifying afterwards, etc. Each organising country does its own planning. The aim is for the marchers to be self-reliant and to get ready to experience the march.

They attend several meetings of the Road to Jerusalem to get a sense of the objectives and the methodology, such as the straightforwardness of walking, the slowness of time, meeting people as a non-informed person, with Jerusalem, a place of conflict and peace, as a symbolic goal.

The march

Each day unfolds as follows: one leg of the march (3 to 5 hours), one planned encounter, sometimes two

(midday and evening) - ideally leading to accommodation for the night -, formal and informal discussions between marchers, cooking meals together.

Meeting with public or community players, individuals, residents' associations, religious, cultural or political leaders, historians and other researchers gives marchers a better sense of what is being experienced in a particular place. Impromptu meetings sometimes occur on the way. Walking allows for a lot of receptiveness and available time.

During past marches time has also been granted for both spontaneous and elaborate artistic performances: songs, music, exhibitions of paintings by exiles, etc.

Marchers take responsibilities in the group by turns.

A key moment is when local players, people encountered on the road and non-marching members of the Road to Jerusalem are invited to meet the marchers in a village close to the border for a few days.

Back home/After the march

The marchers tell their stories in different ways: creatively with logbooks, a blog and recordings, or by sharing their experience in Road to Jerusalem meetings and other events.

This march is a springboard for a deeper commitment to the Road to Jerusalem or other collectives and initiatives, perhaps even to undertake the long march to Jerusalem proper.

Objectives

1. Chart a discovery path for a better understanding of the complexity of borders, migrations and migrants' reception by local organisations, while marching and meeting different players.
2. Establish links between the different players across borders.
3. Symbolically and effectively open the border by crossing from France to Italy and meeting migrants who are hoping to cross it in the opposite direction.
4. Bear witness so as to show migrants in a different light and encourage each individual to commit themselves.
5. Bring together marchers, migrant people, organisations and all interested parties on either side of the border to celebrate and engage in reflection together.

Additional information

Itinerary of the French-Italian marches



3.6. Guided city walks: Share my path

Name of organisation that designed/used it

Road to Jerusalem – School for Peace

Objective

Find out about the reception of migrants in France through the lens of someone directly concerned.

Become aware of multiple instances of coexistence in a single city or neighbourhood and open our eyes.

Foster encounters between recent arrivals in France and residents or social and cultural professionals, possibly city representatives.

Implementation area

Members in France, Italy and Switzerland.

Context (e.g. school, adult training)

So far it has only been used by the Road to Jerusalem and its supporters, and in a professional context to train social workers. Share my Path walks have been organised in Lyon and with lighter versions in Paris, Valence and Turin.

Target public

The "testimony walk" format may be an original way to train volunteers or professionals who will be called on to work more or less closely with exiles, to offer interactive presentations to all the inhabitants of the city on World Refugee Day (June 20th) and to bring together a large number of organisations. This format can be adapted for children or teenagers.

Number of people

Several groups of eight to 10 people, depending on the number of witness-guides.

Time frame

Three to five hours, depending on the context and the number of groups; this can be reduced to two hours

Required material

- Venue for the start and the end of the march
- Maps of the city and, as necessary, public transport tickets
- Some office supplies (footprint-shaped pieces of paper, felt tips, Blu Tack)
- Basic crockery and cutlery if a casual buffet or tea is planned
- Sound system if there is to be a party in the evening

Implementation

Groups of eight or so participants, guided by a refugee, an asylum seeker or an undocumented migrant - the witness-guide – explore the places and the stories connected with his/her arrival and present life.

The various groups meet at the end of the day to share their views and have a meal or a musical evening together to wrap up the cross-cultural encounter.

The witness-guide is paired up with a sponsor-guide, a trusted person who assists them throughout the

preparation and the walk proper, helping them to put together their account (their arrival, accommodation, work, health, studies, leisure) and to identify the various stages of the itinerary. It must be kept in mind that this part requires quite a lot of time and some rehearsal. The two lead the walk jointly so that the witness-guide feels supported. The sponsor-guide ensures that the witness-guide is never put in an awkward position - by prying questions for instance – and that the pace of the walk suits all the marchers, also seeing to all practical aspects such as the schedule.

Schedule

The standard procedure can be adapted to the time available and the objectives

12.30 - Preparation

Meeting of the preparation team, final adjustments, pep talk, lunch

2.00 pm - Introduction

Welcoming participants, presenting the project and the programme of the afternoon, setting up the teams, name tags

2.30 pm - March in small groups

Marchers depart, with each group of ten or so guided by a witness-guide + sponsor-guide/support-guide pair

1. The guide introduces themselves in their native language and suggests that each participant introduce themselves in this language, "Hello, I am..."
2. Walk and stops
3. Before meeting up with the other participants the group retrace their route on a map of Lyon to recap the afternoon
4. Each marcher writes down a few words about their day on a footprint-shaped sheet of paper.

Around 7 pm - Return and thanks

Marchers are cheered as they arrive

Footprints with messages are posted on the wall to trace a path

Thanks

From 7.30 onwards: a party may be organised with a world food buffet at a give-what-you-can price, music, dancing, singing and talking, a short film, etc.

Task list

Coordination

- Comprehensive view of the project
- Enrolling witness-guides, sponsor-guides and cooks
- Conducting preparation meetings
- Finding a venue

Witness-guide

Refugee or migrant willing to share their experience, comfortable with speaking in front of a small group – a good command of French makes for smooth communication. About three half days for preparation and a full day on D-day

Sponsor-guide

Trusted person capable of forming a pair with the witness-guide, whom he or she supports during the preparation and the walk proper to put together the testimony, identify the itinerary and jointly lead the walk. About 3 half days and the whole day on D-day

Master of ceremonies

On D-day, launching the event and presenting the day's programme, providing information and welcoming participants on their return

Communication officer

Producing a leaflet and a poster, writing to the press, encouraging everyone to inform their networks

Cooks

A few volunteers to cook the food the day before, either on their own at home or teaming up with others to prepare the food, to experiment with new recipes and to help each other

3.7. Silent questions

Name of organisation that designed/used it

Windows for peace – (Windows – channels for communication)

Objective

Enable participants to ask each other questions they may not dare to ask out loud.

Enable participants to answer questions without being disturbed.

Implementation area

Palestine-Israel

Context (e.g. school, adult training)

Bi-national/bilingual youth programmes, primary and secondary student programmes, teacher training.

Target public

All publics

Number of people

15 to 17

Time frame

90 minutes

Required material

Basket with folded pieces of paper of three different colours, one for each identity group (Jew from Israel, Palestinian from Israel, Palestinian from the West Bank).

On each folded paper a question is written in the language spoken by the group it is addressed to. The questions, written down by the facilitators, were raised by participants in previous activities.

Implementation

1. Trust building warm up activity
2. Groups are seated in a single circle, assembled according to their identities
3. Facilitators explain the purpose of the activity: finding answers to their questions. Initially, participants only listen to the answers, then they take time to think them through. At this point, only clarifying questions are allowed. There will be ample time for discussion later. Participants are

encouraged to make a note of points, comments and questions in their notebooks.

4. A member of each group in turn takes a folded paper with their group's colour out of the basket and reads the question out aloud. All the members of the group may answer, proposing various points of view.
5. Towards the end of the session, facilitators invite participants to stand up and walk around the room, shaking their hands and legs, and to look at each other and nod whenever their gaze meets another person's.
6. Facilitators ask participants to stand still and sit down in the circle of chairs closest to where they are standing in order to ensure that groups mix in the circle.
7. Facilitators invite participants to say briefly what was difficult for them during the session – no more than one or two sentences each.
8. Facilitators invite participants to say briefly what they enjoyed during the session – no more than one or two sentences each
9. Each facilitator comments briefly on the activity, acknowledging challenging aspects, highlighting participants' positive response and reminding them that there will soon be another session to address remaining questions as well as new ones.

Additional information

Windows for Peace is a three-party organisation comprising West Bank Palestinians, Palestinian citizens of Israel and Israeli Jews. As a result, there are three groups with different identities in most of its programmes: Palestinians on both sides of the Green Line share the same history until 1948, but have faced different realities since. Each identity group has their own facilitator, a member of their community. Windows programmes last at least one or two years. Most sessions take place within each identity group, while joint seminars conducted by the three facilitators together happen a few times a year, usually over a weekend. Each participant chooses which language – Arabic or Hebrew – they want to speak, with consecutive translation throughout.

The above activity is part of a yearlong programme, taking place during the joint seminar on a weekend after the required preliminary work. The joint seminar is held at an advanced stage of the programme, once mutual trust has been established and once enough stories and experiences have been shared, giving rise to serious questions.

At the end of the session, after a break, the three groups meet separately with their facilitators - in different rooms to ensure that they are 'safe' spaces - to voice and process their feelings, as well as raising new questions triggered by the answers they have been given.

The following session is a joint one. Several possibilities are considered by the facilitators during the break but the objective is to share the feelings vented during the questions session and to discuss them.

3.8. To know or not to know

Name of organisation that designed and/or used it

Windows for peace – (Windows – channels for communication)

Objective

Enabling participants to realise and to admit that they do not know everything and that what they know may not be true, thus encouraging them to learn more.

Implementation area

Palestine-Israel

Context (e.g. school, adult training)

Within Windows bi-national programmes, a one-nationality activity. Windows youth programmes, primary and secondary student programmes, teacher training.

Target public

All publics

Number of people

Four to forty

Time frame

Short version 15 to 20 minutes; long version 60 to 90 minutes

Required material

Four display boards with text and several blank ones for participants to write on if needed:

1. "I know and I understand everything and I don't need to learn more."
2. "I think that what I know is true but I don't know enough."
3. "I think that what I know is true but I have some doubts."
4. "I am not sure if what I know is true and I need to find out more."

Implementation

Short version : warm-up activity to establish a common knowledge base. The facilitator places the boards on either side of the room and asks participants to get up, read the display boards and stand behind the one that best reflects their own thinking. If none of the statements suits them, they can write a different one on an empty board, place it among the other boards and stand behind it.

Once all participants have chosen their boards, the facilitator asks those standing behind each board to explain their choices. Facilitators and participants may ask clarifying questions to make sure that reasons are clear.

Throughout the activity participants may move around to stand behind a different board and the facilitator will ask them to justify this change.

To wrap up the activity, facilitators ask participants to share their feelings to help them organise their thinking and go into more depth.

Long version: warm-up activity for a workshop on our sources of information.

Once participants are seated in a circle the facilitator initiates a discussion on the following questions:

- How do we know what we know? What are our sources of information?
- What are the sources of our sources of information?
- What is the point of gaining information?
- What are our different sources' interests?
- How come different societies or different communities within societies have different narratives both about the present and the past?
- What other questions should we ask ourselves following the discussion so far?

Participants will ask other questions, which will be written on a flipchart, and the discussion will continue.

Additional information

We generally think that what we know is the truth. When dealing with a sensitive matter, especially with

identity and conflict, we find it hard to admit that what we learnt while growing up may not be quite true or even completely inaccurate.

Very often, once explanations have been given, participants desert board no. 1 without being prompted by the facilitators and stand behind other boards, board no. 4 in particular.

Several flipchart sheets are displayed on the walls during our workshops. Some were produced during previous sessions. On others the facilitator records what is being said in the on-going discussion. There is always a document with the questions raised in previous sessions, to which the facilitator adds new questions. Unanswered questions remain on the agenda to remind everyone that they have to be addressed.

3.9. The violence barometer

Name of organisation that designed and/or used it

Mouvement pour une Alternative Non-Violente

Objective

- Develop awareness of and inform about different types of violence: physical, psychological, cultural, structural.
- Understand that the notion of violence may vary according to culture and personality: what is considered violent by one person may not be seen as violent by another.
- Define different kinds of violence and show that it is crucial to identify who says that an act is violent and who says it is not
- Provoke thinking about different forms of violence and how they are accepted by society.

Implementation area

France

Target public

Can be adapted to any public above 6 years old (phrasing the statements accordingly)

Number of people

4 to 30+

Duration of session

20 to 30 minutes

Implementation framework

Any kind

Required material

Two tags on a sheet of paper: 'violent', 'not violent'

List of sentences.

Project description

Installing the barometer: a 'violent' and a 'not violent' poster are placed at opposite ends of the room,

which creates a scale, or 'violence barometer', between them.

Instructions

At the beginning the facilitator asks participants to stand in the middle.

Then the facilitator makes a statement (see examples further).

Participants stand between the two posters, without talking, depending on how 'violent' or 'not violent' the statement feels to them.

The facilitator questions different participants on why they chose their position

While each person presents their point of view the other participants may change their interpretation and move on the scale.

A debate may occur between participants based on their answers.

The importance of active listening and non-judgment should be stressed.

End of session

When several statements have been made leading to participants changing positions, time is allowed for debriefing.

Recommendations

Do not dwell too long on a single sentence so that several sentences and notions can be debated. At this stage, the point is neither to persuade nor to explain but to sound out participants. Explanations and theory will be provided during the debriefing.

Don't let things get too personal.

Examples of prompts to launch the debate: "Why does this feel violent to you? Have you ever been slapped? Did it prevent you from doing mischief again? How do you think your mother/father feels when they slap you?"

Debriefing

Recap all the answers in order to feed the analysis: various forms of violence, action in response to emotion, justification of violence afterwards, taking into account emotions and needs, etc. Perhaps suggest alternative solutions to violence. Who says that an act is violent? Refer to the law. Stress the fact that in an utterance there are inaccuracies which can lead to imagining different situations.

Variant

Add 'I do'/'I don't do' on a perpendicular line, with participants also standing between these two positions.

List of sentences

For children/teenagers:

- The whole class has agreed not to talk to a student.
- Kevin kicked Jonathan, who had insulted him.
- Slapping a little child because they disobeyed.
- Routinely calling a black pupil 'Kirikou' (a reference to a lovable character in a cartoon, but also a way of discriminating against a black child).
- Saying to a pupil: "You are the teacher's pet because you are always top of the class."
- Say "F... your mother" to a friend.

- Every time Julie walks into the classroom Benjamin demands that she give him her finished exercise.
- When I opened my Facebook page, I saw that a picture of me I wanted to forget about had been posted without my consent.
- Ignoring someone.
- Giving a pupil a nickname.
-

Adults

- Checking their partner's phone without their consent.
- Setting fire to a dustbin.
- Setting fire to a car.
- Jostling in a queue.
- Drinking and driving.
- Shunning someone because they have different political opinions.
- Carrying a big knife.

3.10. Sketches and role play

Name of organisation that designed and/or used it

Mouvement pour une Alternative Non-Violente

Objective

Test one's posture in the face of conflict, test the effect of emotions, practise standing in the other person's shoes.

Watch how interactions between characters play out, see how the words uttered, how the actions carried out affect the other person, especially in emotional terms.

Try out new attitudes that are different from what one does out of habit or by temperament.

Illustrate different attitudes in the face of conflict.

Implementation area

France

Target public

Children over 8, teenagers and adults

Number of participants

4 +

Duration of session

About 20 minutes – 5 to 8 minutes' play and 10 minutes' debriefing – twice ideally (see below).

Implementation framework

School, day camp or summer camp; training for adults.

Required material

Create a makeshift décor symbolising the setting of the sketch with tables, chairs, etc.

Special note

Sketches and role plays are small dramatizations of everyday situations. They are different from forum theatre, where role plays are written and performed by professionals or trained people and where members of the audience can replace characters.

Description

The facilitator asks volunteers to act out a sketch in front of the group.

Recommendation

Encourage more self-conscious participants to come forward.

The two protagonists of the conflict and perhaps some third parties are present. The facilitator shares out the parts, presenting elements of the context to each one separately without revealing anything to the other 'actors' or to the group. Instructions are written on pieces of paper. The facilitator suggests the 'actors' change their names for the role play to make sure they are 'characters' and not themselves. The actors are encouraged to speak loudly and to position themselves so that they can be properly seen by the group.

The group acts as an observer: some listen to what the characters say, others watch their body language - postures, gestures and non-verbal communication. The facilitator gives the go-ahead and the role play starts.

End of the role play

The facilitator decides when to stop the role play, which may last 5 to 8 minutes, depending on how the situation unfolds. The 'actors' are cheered and congratulated.

Debriefing

This is the most important part of the exercise.

Those who acted are debriefed first, with a clear distinction between their person (real name) and the character they played ('stage name'): "Are you feeling OK now?"; "What emotions did you feel?"; "What did you intend to do?"; "What did you do?"; "What effect did the interactions have on you?"; "What did you say?"; "What was easy in your part?"; "What was difficult?"

Only then can the observers share their feelings about what they observed.

There may also be a debate.

Sometimes we suggest that other volunteers act out the same scene, trying to solve the conflict in a nonviolent manner.

The session is wrapped up with theoretical input on different responses to conflict.

4. COMPARING APPROACHES

4.1. Common features of the different tools

The tools used present several commonalities:

1. Use of body movements and exploration of feelings to get a better sense of ideas that are different from our own.

2. Putting things in perspective, questioning what each person knows or thinks they know, taking time to listen actively to the other person's utterances and experience.
3. Working in the long term, as education tends to effect changes on younger generations. The evolution of ways of thinking, acting and reflecting is a long process.
4. Passing on practical knowhow by putting participants in the situation so that they experience it personally. Tools are presented in hands-on sessions, leading to better understanding and internalisation.

Most of the activities mainly include developing basic skills such as listening, thinking, self-control and also self-assertion, which have not always been transmitted or acquired; they may be known in theory but not in practice.

4.2. Differences between the tools used

Differences linked to the target public

All partners work with young people but at different ages.

Ziad Medoukh, *Génération Non-Violente*, *Akademi Liv Ouvert* and MAN address children. Windows is tailored for teenagers in particular. IDHL and The Road to Jerusalem work with university students and young adults. IGINP is geared towards adults working with children.

Differences linked to project contexts

Some organisations are active in areas with armed conflict, like Israel, Palestine, Casamance or Haiti (gang wars). There is no armed conflict in France or Canada but physical, structural, cultural and other forms of violence are rife in both countries.

Differences in the implementation context impact the projects themselves. Ruti, a representative of Windows for Peace, explains that “one of the differences between working in a country at war and a country that is not at war is the people's relation to violence. In Palestine and Israel, one of the two parties is very powerful and wields violence on a daily basis. Therefore, it does not seem fair to expect ‘oppressed’ people targeted by this violence to resist nonviolently if the government exercising the violence is not requested to stop it. Therefore, the question of Nonviolence is not a legitimacy or morality issue, it is an issue of effectiveness in serving the cause.”

Nonviolent movements, including MAN, disagree with this view and will always advocate nonviolent strategies that have been used to good effect by oppressed communities, leading to an advantageous power balance.

Different approaches for different contexts and different publics

Windows for Peace uses the conflict between communities that consider themselves as ‘opponents’, ‘enemies’ even, as a basis for reconciliation by getting to know the other and what he/she has been through. The organisation works on the conflict proper and the notions of opponents and enemies.

On the Palestinian side, **Ziad Medoukh** is committed to enhancing community resilience. Focussing on children who are victims of the conflict, his programme strengthens Palestinian culture, its folk dances and songs. He promotes Gaza's culture beyond its borders, particularly through the French language. He bolsters the Palestinian community's cohesion by getting students in cities to help farmers in the countryside. While Windows for Peace often mentions the Israeli-Palestinian conflict, Ziad rarely does, only when talking with the children about their drawings so that they can voice their traumas.

Génération Non-Violente, in Casamance, develops a post-conflict educative approach with civil society victims of past abuses and of the current “neither peace nor war” situation. It helps young people to deal with the consequences of war on their lives. With a view to preventing conflict from arising or intensifying, it implements tools for a nonviolent stance.

In Haiti, **Akademi Liv Ouvert** also encourages learning nonviolent postures to resolve conflicts and, more

generally, to restore notions of respect, responsibility and justice in a gang-ruled society. Likewise, the use of Haitian Creole in primary school responds to the structural violence wielded by the selection of pupils according to their command of French.

La *Route de Jérusalem – École de Paix* emphasises education for dialogue, recognition of the other in order to identify and prevent sources of conflict, while nurturing peaceful living together.

IGINP's projects are also geared towards openness to others, passing on concepts conducive to a nonviolent society in the broad sense.

Similarly, with the tools presented here, **MAN** teaches young people the concept and the forms of violence as well as ways to avoid them by addressing emotions and needs. This is a preventive approach to handle interpersonal violence.

Thus, partners act **before** conflict arises to prevent it, **during** conflict to help with its resolution or foster resilience, **after** conflict to reconcile populations.

Education for peace or education for Nonviolence?

SDG no.4 advocates education for peace and nonviolence. These two forms of education are often equated. They do indeed form a life ethic when combined - how to live well with oneself and others, who are necessarily different. And yet, the ways to achieve this differ.

Education for peace advocates the absence of war and open conflict, the need to contain arms and negotiation to find solutions. It is mainly centred on communities' ability to solve problems without war or conflict. The notion of peace, as we saw in the first year of the project (file 29), also includes personal wellbeing and relationships without violence.

Education for Nonviolence champions the ability to address conflicts between individuals, communities, states with methods true to nonviolent principles, that is deep respect for the integrity of life and the environment. It emphasises the political dimension of conflicts, analysing the issues at stake and the balance of power, as well as the personal aspect, addressing emotions and needs individually.

4.3. Impact of the project

Creating a network

The project was instrumental in connecting actors working on similar topics, with analogous conflict resolution procedures but in very diverse geopolitical contexts, which led to the creation of a platform conducive to discussions between partners. This has shown that even though the approach to education for peace and Nonviolence depends on the context in which it is conducted, there is a lot of convergence and inspiration to be found in all experiences.

With this project, MAN was able to tighten its links with partner organisations and to forge new ties.

Follow-up

MAN also started reflecting on the use of its own tools as well as discovering new ones which it plans to include in its awareness workshops in schools.

Another objective is to further develop these tools to advance awareness of international solidarity issues in the Lyon metropolitan area.





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