PROJECT FOR INTER-ETHNIC DIALOGUE IN POST-CONFLICT AREAS (IDPC)
Italia, Austria, Belgio plus Kosovo (SRB)

IDPC project for training the trainers (adults and professionals learning) in the field of positive conflict management and for dialogue in inter-ethnic and socio-communitarian contexts is to give effective, efficient and concrete contribution to the policy's development of the European Union as a knowledge-based and practice-based society through the development of social cohesion, inter-communitarian dialogue and job opportunities for adult learners in the field of managing conflicts and promoting social balance, by acting mobility and exchanges in three different countries (Italy, Belgium, Austria) and a partner region (Kosovo, Republic of Serbia) and enhancing a community of practice based on sharing innovative learning methodologies, contents and tools .

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PROJECT FOR INTER-ETHNIC DIALOGUE IN POST-CONFLICT AREAS (IDPC):
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Call for Proposal, Guidelines, Decision (Decision 1720/2006/CE of European Parliament and Council)
ec.europa.eu/education/llp/doc848_en.htm

In the frame of the **general objective** of the Life Long Learning Programme of the European Union, the project for training the trainers (adults and professionals learning) in the field of positive conflict management and transformation and for dialogue and trust in inter-ethnic and socio-communitarian contexts is to give an effective, efficient and concrete contribution to the policy's development of the European Union as a knowledge-based and practice-based society through the development of social cohesion, inter-communitarian dialogue and job opportunities for adult learners in the field of managing conflicts and controversies and promoting social balance and understanding, by acting mobility and exchanges in three different countries (Italy, Belgium and Austria) and a partner region (Kosovo, Republic of Serbia) and enhancing a community of practice based on sharing innovative learning methodologies, contents and tools.

Alongside this general perspective, the **specific objectives** of the project are in line with the following of the LLL programme: a) - i) and k) with a specific focus on the following ones: 1) to give a relevant contribution to the LLL European Policy and to the development of the EU as a LLL common space based on innovative and qualitative adults' learning approach and strategy; 2) to give a proper contribution to social cohesion, equal opportunity and open access for disadvantaged people and migrants, with special focus to the specific situation of people coming from post-war and conflict contexts, by adopting a constructive, participative and non-formal learning methodology for conflict management; 3) to strengthen the role of LLL to develop a common sense and a relevant added-value of European Citizenship based on democracy, tolerance, human rights, positive dealing with differences and mutual understanding among different community-based people and instances.

The **specific priorities** of the IDPC project are set-up in compliance with the general purpose of the programme as an action to promote a common space and a community of practice in the field of adults' learning based on the innovative frame of the positive conflict management and with the specific purpose of the project as a measure to disseminate and share contents and methodologies for adults' learners and practitioners in the field of controversy management, conflict transformation, dialogue building, human rights promotion and mutual understanding development in the targeted contexts (Italy, Belgium, Austria and Kosovo as a partner region). Specific priorities are: 1) strategic development of LLL through mobility, learning exchanges and study visit in the targeted-contexts, 2) active connection between formation (adult learning) and job (adult practicing) in the sector of conflict management as required by the Communication of the EC to the EP and the Council for a new partnership to University Modernize COM (2009) 158, thanks to the project enrolment of the University of Florence and High Level Study Centres ("De Vuurbloem", Center for Nonviolent Conflict Management and "ASPR", Austria Study Centre for Peace and Conflict Resolution) and by the EP Resolution (December 2001) on the EC Communication on Conflict Prevention (based on the Lagendijk Report) following the EC Project (October 2001) on Training for Civilian Aspects of Crisis Management B7-701/2003/3047 and 3) positive orientation to social cohesion and social inclusion through interactive learning, intercultural approach and inter-ethnic dialogue, as issued by the project title itself, in compliance with 2010 European Year to fight against poverty and social exclusion and 2011 European Year of Volunteering as issued by this kind of engagement like out-lined by the Lisbon Treaty (chap. 3 art. 188 J, pt. 5: «In order to establish a framework for joint contributions [...] to the humanitarian aid operations of the EU, a European Voluntary Humanitarian Aid Corps shall be set up. The European Parliament and the Council, acting by means of regulations in accordance with the ordinary legislative procedure, shall determine the rules and procedures for the operation of the Corps»).

The project has its **specific main focuses** on connection between adults learning and adults practice, since it aims at furnishing attitudes, skills, tools, ideas and methods easily adoptable in the effective job for conflict management and social cohesion on the local level and abroad and because it requires a strong linkage between volunteerism and professionalism through the development of a community of practice and the path in the direction of the Humanitarian Aid Corp and the Civilian Peace Corp of the European Union, as issued in the "Communication of EC on Conflict Prevention" COM (2001) 211-C5 - 0458/2001 - 2182/2001 (COS).

As a consequence, a project **specific relevant focus** is to set-up knowledge, competences and skills of the adult learners in the field of conflict transformation in compliance with the EQF (European Qualification Framework) in order to align the out-coming competences on the 5th level (Theory and Practical Knowledge to be exhaustive and specialized in a specific field of study/job with acquaintance and awareness of potentials and limits of this kind of knowledge) which is the same of the professional class issued by Italian Regions to form professionals in the field of humanitarian aid and conflict management as "Peace Operators" inside the inter-regional and trans-national Project "Humanitarian Area: Peace Operators and Intercultural Mediators" as issued in OP ESF 2007-13 Axis 5 ("Inter-regional and Trans-national Network for Social Cohesion: use of professional resources for inter-cultural mediation and conflict prevention, management and transformation" Network Memorandum signed on April 24th, 2009).

The **specific dimension** of the project IDPC implementation is the acquisition of key competences in the field of conflict management for adults learners through multilateral action in order to:

a) exchange - through study visit and learning experience in compliance with the approach of Learning to Learn - competences, experiences and good practices to set-out a community of practice and a diffusive professional acquaintance in the field and to out-put a Methods/Contents Handbook for Adults Learners/Professionals in the field;

b) develop equal access for everyone, with special regards to disadvantaged people (gender, migrants and adults coming from weaker backgrounds), also through the insertion of personal reflexion, subjective study and self-evaluation in the training programme and the adoption of FAD, ICT and a specific and innovative e-learning platform named EUTOPIA.

EUTOPIA (European Training Organization Programme for Innovative and Alternative Mediation) Tool is a European research project belonging to "Leonardo da Vinci" Programme based on the cooperation among Italy, Cyprus and Northern Ireland to set-up a new way of training mediation skills through digital worlds. EUTOPIA, as a "Transfer of Innovation" project (ToI), represents the adaptation of a pre-existing model to the new context of conflict transformation, mediation developing and dialogue building. For what concerns the technological path, a 3D graphic multiplayer tool for communication modelling, allows practical on-line and at-distance training experimentation. For what's about the methodological aspect, the tool is viable to test the training curricula to become a professional in conflict management and inter-communitarian dialogue on the stage of the 5th level according to the EQF and the professional classes named above. EUTOPIA is useful to improve a specific kind of e-learning, helping the development of a "learning by doing" strategy in the frame of the LLL programme, since it's conceived to employ both face-to-face and on-line trainings. This innovative tool allows adult learners to experience their skills in conflict management and dialogue building, with special regard to the contexts involved (from Italy to Austria, from Belgium to Kosovo) with their divisive internal situations and their potentials to conflict.

The **key activities** through the trainings, the camps and the visits implemented by the IDPC project are the following: 1.1) study visit to promote key-competences, to run social inclusion and to develop strategies for LLL through mobility "inter-pares"; 1.3.1) network building to support innovation of policies and deepening of key competencies connecting adults learning and job opportunities; 2.1.3) acquaintance of key competencies in the field of transformation and mediation strengthening linguistic competencies of the adult trainees (using English as vehicular language and adopting local languages to strength commitment, participation and engagement of the adult learners); 2.1.4) migrants and disadvantaged people involvement to strengthen social access and equal opportunities also running English and local languages; 3.1.1) digital acquaintance to familiarize with ICT, to enrol adult learners into European network of learners and practitioners and to overwhelm digital gap/divide to develop access opportunities to job; 3.1.2) innovation in pedagogy and methodology, by adopting a learners community approach and targeting a community of practice, with "learning to learn" and "learning by doing" approaches and non-formal path (ToO, FAD, ICT); 4.1) spreading, development, sedimentation, transfer and positive impact based on the frame of Do-No-Harm and Context-Sensitivity in order to give major effectiveness to the practices realized and to grant diffusion of the project out-comes (Handbook and more ...).

The **Project** consists in three trainings for trainers (one per each country, Italy, Belgium, Austria, partner in the project network), two camps, in the proposal context (Italy) and the partner region (Kosovo, Republic of Serbia), and in-site activities like self-reflections, subjective studies and study visits and out-site activities like FAD, ToI and EUTOPIA kit, to prepare local trainers in the general field of positive conflict transformation. These trainings/camps are set-up in the form of participative learning sessions, in order to mix aspects of the typical non-formal education and the approach of learning-to-learn and methodologies coming from experiential learning and learning by doing, on one site, and good-practice and case-studies exchange, on the other one. Trainings/camps are conceived for local trainers, professionals and facilitators and can be attended by workers of UN agencies, EU staff and from Universities, Public Bodies and NGOs.

The **general aim** is to empower human relations between peoples coming for different nationally based communities and back-grounds, with special regard to people coming from and working with relevant stakeholders from post-war and conflict areas, been confronted in a war or a conflict as enemies or opponents, trying to work jointly and to promote joined vision through non-violence and a human-rights based approach, with the tools and methodologies of the positive conflict prevention and transformation and for an inter-ethnic and trans-communitarian socio-cultural dialogue.

The **specific aim** is to promote dialogue, confidence and understanding among all participants through developing exchange, study visit and inter-National and trans-European mobility, with the purpose to open more room for self-engagement and positive approach towards European Citizenship since it's based on the value of being "Unite in Diversity", promoting mobility, enhancing opportunities and strengthening chances for LLL.

The **operational aim** is to develop tools, practices and methodologies to be used in local (Walloon/Flemish in Belgium, Ethnics/Immigrants in Austria, Italians/Migrants and Mafia conflicts in Italy) and international (ethno-political) conflict situation and to be transferred through a content/method kit and a Handbook for positive conflict transformation and constructive inter-ethnic dialogue in post-war and post-conflict areas in Europe and - through a European engagement – abroad, from micro-conflict to macro-conflict contexts.

The three-time **Training** will use active methods of education as brainstorming, role-playing, learning-to-learn approach, case study and Theatre of the Oppressed and similar. The language of the three sessions will be English and the local language of the implementation place (Italian in Italy, French and Flemish in Belgium, German in Austria, any circumstances for specific community - based target). Participants, according to Grundtvig regulations, must follow all the three sessions of each training full time (Monday to Friday from 9.00 a.m. to 5.00 p.m.; Saturday from 9.00 a.m. to 1.00 p.m with a welcoming session on Monday morning and alternating self-reflection and study-visit time in the afternoon). The FAD is to be completed through EUTOPIA kit adoption ("Passaggi" Coop. Soc. ONLUS, v. Annunziata - str. - 30, Napoli, Tel/Fax: 081265640, e-mail: info@passaggi.org, coop.passaggi@libero.it), on www.lanas.unina.it/eutopia. Total number of participant is 20 for each training/camp in each country/region involved.

The first training is going to be held in Italy and be articulated into three different sessions
(one per two days):
1. **10-15 October, 2011**, about:
    a. nonviolent management and positive conflict transformation in post-war and conflict areas;
trainers: L'Abate and Truger.
    b. restoration of human and social relations after war, conflict and violence;
trainers: L'Abate and Patfort.
    c. problems, questions, issues, tools and methods of training set-up;
trainers: Patfort and Truger.

The second training is going to be held in Belgium and be articulated into three different sessions
(one per two days):
2. **13-18 February, 2012**, about:
    a. nonviolence as an issue and as a tool, with regard to questions related to the mechanism of
violence and nonviolence as "a force more powerful";   trainers: L'Abate and Patfort.
    b. methodologies, roots and paths for positive conflict transformation based on M/m – E Model
and "Transcend" Method;   trainers: Patfort and Truger.
    c. Learning to Learn and Life Long Learning as possible approaches to fostering change, building
confidence and promoting opportunities for adult practitioners;   trainers: L'Abate and Truger.

The third training is going to be held in Austria and be articulated into three different sessions
(one per two days):
3. **11-16 June, 2012**, about:
    a. "Addressing Marginalities", Child and Women Protection, Migrants and Refugees Integration,
Monitoring and Rehabilitation;   trainers: Patfort and Truger.
    b. press storage, public information and media development as communication skills to promote
active nonviolence and conflict transformation;   trainers: L'Abate and Patfort.
    c. peace-keeping, peace-building, peace-making and security sector reform as path to foster
dialogue and promote peace;   trainers: L'Abate and Truger.

Preparation **Camp** (Libera, Castel Volturno, Italy)   **5-17 September 2011**
Evaluation **Camp** (A4PK@, K. Mitrovica, Kosovo SR)   **3-15 September 2012**

FAD sessions
(use of EUTOPIA kit, up-date in Skype Conference, development of newsletter, mailing-list and web-site)

1. **November 2011 - January 2012**, Italian staff coordinating, about mediation skills in conflict contexts based
on social relations   (1 per month)
2. **March 2012 - May 2012**, Belgian staff coordinating, about nonviolent approaches to build confidence and
enhance opportunities   (1 per month)
3. **July 2012 - August 2012**, Austrian staff coordinating, about communication, protection and security to
promote social balance   (1 per month)

Week End **Conferences**:
October 15th - 16th in Italy, **February 18th - 19th** in Belgium, **June 16th - 17th** in Austria,
September 15th - 16th in Kosovo.

Trainers of Trainers

Pat Patfoort, from Belgian Pax Christi, is a Belgian Flemish anthropologist (born 1949). She is lecturer, trainer and
mediator dealing with positive conflict transformation and nonviolent conflict management, author of several books
and articles translated into different languages and co-founder and director of "De Vuurbloem" ("The Fireflower"),
Center for Nonviolent Conflict Management, in Brugge, Belgium.

Alberto L'Abate, from University of Florence, is an Italian sociologist (born 1931). He is engaged in the peace-
research especially the study of the conflicts and the dynamics for the prevention of the wars in the informal dialogue
between the opponent parts. He has the chair of Sociology of the Conflicts at University of Florence and has been also
an expert for UN, the CoE and the WHO.

Arno Truger, born 1947 in Steiermakr, Austria. He is political scientist graduated at Free University in Berlin and
communication scientist graduated at Mc Gill University in Montreal; from 1980 to 1983 director of an autonomous
Youth Centre in Oberwardt, afterwards scientific co-worker to new created Peace Centre at Schlaining Castle as ASPR
(Austrian Study Centre for Peace Research and Conflict Resolution) where, since 1991, is main director.

Places of Implementation

a. **Italy: Peace Camp in Vicenza, House of Peace and Association's Consultation Chamber in Vicenza plus
Università degli Studi di Firenze**, Area Scienze Sociali, Dipartimento di Scienza della Politica e Sociologia
Via delle Pandette, 21, 50127, Firenze, Tel: 055 4374005, Fax: 055 4374931, e-mail: dispo@unifi.it

b. **Belgium: De Vuurbloem**, Center for Nonviolent Conflict Management,
Generaal Lemanlaan, 126, 8310, Brugge, Tel. (+32) 015435696, Fax. (+32) 050685968, e-mail: info@jeugdenvrede.be,
info@vuurbloem.be

c. **Austria: ASPR** - Austria Study Centre for Peace and Conflict Resolution, inside Hotel Burg Schlaining,
Klingergasse 2-4, A-7461, Stadtschlaining, Tel.: +43/3355/2600-0, Fax: +43/3355/2622-216,
e-mail: schlaining@hotel-burg.co.at official site:
ASPR, Rochusplatz 1/Burg, A-7461, Stadtschlaining, Tel.: +43 (0)33552498, Fax: +43 (0)33552662,
e-mail: aspr@aspr.ac.at.

Implementation Scheme for Formative Sessions (Training)

Five Day Training Model Scheme (General Acquaintance)

1. Day 1. Presentation and basic models for conflict understanding.

General presentation.
Presentation of the Training: Presentation of Applicant, Participants and the purposes, motivations and objectives of the training sessions.

Game. Greeting each other.
Presentation of the participants.
In pairs, each one interview and presents to all what the other person likes, dislikes, what languages she/he knows and what expectations she/he has for the training.
Some of the possible - example - expectations:
- Helpful in the work I'm doing about conflict, controversy, opportunities, dialogue and trust.
- The training won't be boring and I will learn more how to deal with tensions on an ethnical basis.
- To meet people with different experience. To learn more training techniques that I can use.
- Useful in my future work so that I can multiply what I learned.
- Meeting the Opponents.

It's also possible to add more presentation game like: a) Make your Sign and Tell your Name or c) Name – Cards and c) Name with a Gesture to be Repeated and also focused interview among pax in small groups.

Lunch break

Name-Game. Name-Dracula

Conceptual exercise on violence.
Starting from a personal experience of a situation where feeling bad towards other people.
Three phases of the exercise:
a. Individual thinking and drawing.
b. Sharing experiences in pairs.
c. Gathering information in a plenary and making a list with keywords of violence.
Tense, wall, quilt, jealous, discrimination, vanity, stereotypes, anger shock, tragedy, shame, prejudice, pain neighbour, adrenaline, initiative, disappointing, sorrow, difference, fear, aggression, avoiding, looting, yelling, having bad conscience, identity, discontent, disrespect, evil, false, power, courage, violence, language and misunderstanding.

Theories about conflicts.
- The Theory of Major and minor model, E-model and mechanisms of violence.
- The Model based on Transcend Method
- The "Triangle of Conflict" presenting:
  Attitude (cultural violence), Behaviour (physical v.) and Contradiction (structural v.).

All the schemes are also based on the frame of the Conceptual Schemes for Peace and Conflict Analysis and Intervention and based on theories from J. Galtung, P. Paatfort and J. P. Lederach.

Group-work.
What do you think about these theoretical ideas? Do they fit with your experience or not? How, and why? Check with the list of keywords and see if some of them don't fit. Bringing back remarks and questions to the plenary.

2. Day 2. Power, Conflict and Transformation.

Gathering game. Training names.

Symbolic exercise on power.
In pairs, one who is blind and the other walks behind the blind.
Conclusion after evaluation was that also the blind person that might seem powerless can have power.

Theories dealing with power and powerlessness.
The example of Rosa Parker in United States who refused to stand for a white person at the bus and was put in jail.
Her first step led to a boycott of the busses for six months.
This was a important for the black people's struggle for civil rights and she was later rewarded.

In the M and m model, power is not negative or positive, it is just how we are influencing each other.
What is important is how we chose to deal with that influence.
In a M-position we have power over others. In a m-position we have lack of use of power.
In the E (equivalency) situation we are dealing with transforming the roles and working to reach balance among parts (foundations).

Exercise. Statues of Status.

Break

Symbolic exercise. The Train Stations.

Using a symbolic conflict situation of two railway stationmasters, who had no technique to communicate with each other.
They could choose between taking the short way and risk a crash or take the longer way.

The conclusion after evaluation of the exercise was that communication is essential.

Exercise. What are my forms of power?
In pairs listening to each other for 5 minutes per person and question.
a. What is my forms of Power?
b. Which forms of power do I abuse of (put myself in M-position)?
c. What are my forms of power I don't use (put myself in m-position)?

Evaluation in plenary.
- Interesting to look at ourselves, we don't always realise that we are in M and m-position.
- Sometimes it is easier to be honest with a stranger.
- Interesting to discover our forms of power.
- When you don't use your power, you don't know you have it.
- In the relationship with my father I don't use some forms of power not to put him in a m-position. I was the one who handled this transition before, so it wouldn't hurt my parents too much.

The game can also be replace or accompanied by the "Euro Rail Train" Game.

Lunch

Game. Binocular.

Theory: Transformation of conflict and reciprocity.
- The Equivalency model and the process leading to solution (Patfort)
- The circle of conflict (Truger)
- The diamond of self (L'Abate)

Exercise.
In-groups of three different messages are given from M, m and E position.
(Giving remarks or ask someone to do something)
See how the responses come out differently.

Break

Game. Cluster choir.

Exercise. Experiencing equivalency in depth.
Smaller groups are working on different levels. Interpersonal, groups and populations of ethnical groups.
In phase 1 the groups chose a concrete example of a conflict situation and prepare a small play.
In phase 2 on big papers they express the foundations of both sides, by asking the question WHY?

Instructions:
- Start with I or we.
- Don't use the word "want" or the expression "I know/think that you…"
  (I-message differs from You-message)
- Replace as much as possible the expression "I (or we) think/feel that" by verbs as I'm "afraid of", I have it "difficult with", I "feel happy" when, I "feel good" when, I'm "used to", I "experienced", I "saw" etc.

Results.
Interpersonal conflict (micro-conflict or "proximity-based situation").

A: We want to go to the restaurant.
       1)   We are hungry.
       2)   We need quiet relaxing place.
       3)   We are tired.
       4)   We enjoy good food.
       5)   We need intimacy. (We are in love)

Intergroup conflict (meso-conflict or "middle range and intermediate social" situation).

A: We want to watch " Kasandra".
       1)   We live for Spanish soap operas.
       2)   We need to relax after hard housework
       3)   We feel neglected by our husbands.
       4)   We watch it because it is an emotional outlet for us.
       5)   We feel very bored and neglected in our daily life.

Interethnic conflict (macro-conflict or "inter-communitarian and inter-national" situation).

A: We don't want to go to the reservation.
       1)   We were born here.
       2)   We feel that our freedom is the most precious for us.
       3)   We feel oppressed not to live freely on the territory where our ancestors have lived.
       4)   We are afraid of losing connection with our cultural roots.
       5)   We feel that the idea of reservation is indecent for human beings.

B: We want to go to the jazz cafe.
       1)   We love jazz music.
       2)   We need to have fun; we work hard during the week.
       3)   We need to meet people; we need to be in a crowd.
       4)   We don't have opportunity to meet i.p.
       5)   We need to dance; it is relaxing for us.

B: We want to watch football
    1)   We need some entertainment.
    2)   We think that football is much interesting.
    3)   We are afraid that we must go to the pub and get drunk if we don't watch football.
    4)   We have this championship once on four years.
    5)   We feel that we are out of stress when we are watching football.

B: We want to go to the reservation.
    1)   We feel the need to organise a modern country.
    2)   We have it difficult with having so much unused natural resources.
    3)   We feel the need to provide equal (descent) conditions to everybody.
    4)   We need regular socialising.
    5)   We feel that the idea of reservation is indecent for human beings.

Evaluation of the exercise.

-       We found out common foundation (relaxing place).
-       We tried to understand each other's needs.
-       We tried to listen and speak to each other with respect for the other side.
-       We had an opportunity to be at the other side, in their role.
-       We were considering much more our "we" instead of "they".

3. Day 3. "Theatre of the Oppressed".

Gathering song. *(Divna Jala* or *Hala Nagila* or *Ederlezi* or *Lacho Drom* and *more)*

Evaluation of exercise
Discussion in plenary about the exercise from the day before.

Break

"Theatre of the Oppressed".

Introductory exercise. (Circle and square)
All sitting in a circle, close to one another. With one foot everyone makes a circle. Then with the other one everyone makes a square. And then simultaneously with the one a circle, and with the other one a square.

Exercise of statements.

Everyone sits in a circle.
Trainer says a statement, and who agrees changes place; who disagrees remains.
(Also a person who don't want to show his/her opinion remain seated)
Then some of both groups explain why they did move/stay.
The group establishes there are no right and wrong, but only different interpretations.
First for some simple statements, then for :
1."Selfconfident people don't oppress other people"
2."Women oppress other people less than men do"
3."It is always possible to choose not to be an oppressor"
4."It's O.K. parents use a little bit of oppression to raise their children"
5."The most important thing for the oppressor is to stay in power"

Expression of oppressor and oppressed.

        - In two lines :
- the first one takes the attitude of an oppressor
- the second takes the attitude of an oppressed
- then the first one walks towards the second one as oppressor
- the second one walks towards the first one as oppressed
- then the first one adds words to attitude + movement
- the second one adds also words to attitude + movement

        - The group in front of, and towards the trainer:
- first the attitude of oppressors, then + words, then + slow motion
- then the attitude of oppressed, afterwards + words, and finally + slow-motion

Evaluation : How did you feel in the different positions?

Aims of "Theatre of the Oppressed".
Main aim : "You are the main character in your life"
Side aims : Train for situations in reality - Break inner oppression – More external oppression
General remark : Public is not spectator, but also actor!

Different kinds of oppression : Brainstorming and forming groups.
First the trainer puts on different sheets of paper with some proposals of themes to work on, and then the group adds more different kinds of oppression: of women, of children, in meetings, in schools, in trainings, of non-smokers, of smokers, in bureaucracy, in
streets, of disabled people, by media, of animals, by neighbours, etc. All are put on different sheets of paper spread all over the floor. Then the people have to choose what topic they want to choose and stand on that piece of paper.

They have to be at least 3 to make a group.

Four groups about four items :
1) Situation in a bus, with sexual harassment and an elderly who is not respected.
2) A mixed marriage forbidden by the parents.
3) A child oppressed by his father.
4) How media, different channels, manipulate facts.

- Each group has to build a statue around the kind of oppression they chose, with at least one oppressor and one oppressed in it.
Afterwards they have to show it to the others, in silence.
As one group prepares to show it's statue to the other ones, the others have to close their eyes.

Work on the first situation :
1) When the statue is ready, the others go closer to look at it and the "audience" has to say
what they see.
2) Then someone has to try to express what the feelings are of one of the "actors",
as he or she is standing beside him or her.
Several people do this for several actors.
3) "Who do you think is the oppressor here?" + "Why?"
4) Using an imagined "bottom" on each actor, the trainer pushes this bottom of each,
so that each says how he or she feels.
5) "Do we want this situation to be like that? What can we change? But there has to be one oppressor remaining, you can't change anything of this oppressor, because in reality we also can't change that."
Then one person out of the "public" can change three items in the statue, and then is asked to the actors how they feel now. Then another person tries.
6) Then in pairs the audience discusses how they could change the situation, with three items.
Also the group of actors discusses it.
7) Then someone of the audience tries again to change the statue (three changes),
and the public says what they see, and this is confronted with what the actors say they feel.
8) Then brainstorming : "What could improve the situation? What can we do?
What can we do in the situation of the one or the other?"

Work on the second situation :
1) The audience closes their eyes as the actors make the statue.
2) The audience goes close and guesses, say what they see
3) Pushing on the "bottom" of the actors, the trainer makes them say what they feel.
4) The audience decides who are the oppressor and the oppressed.
5) Someone makes three changes in the statue.
6) The actors say how they feel.
7) Someone makes three other changes + the actors say how they feel.
8) Once in a while the actors "shake" their body to be able to continue to make the statue.
9) Then one of the actors is completely changed (by someone of the audience), and the other actors react on this (=change their attitude), and then (with the bottom) they say how they feel).
10) Someone changes all the actors, also the oppressor, and then the actors (with the bottom)
say how they feel.
11) Many people of the public say what they think.
12) "Who was already in a similar situation in reality and did experience a happy end?"

Work on the third situation :
This situation is not a statue, but a theatre piece.
1) The audience decides who the oppressor is.
2) Someone in the audience has to shout "Stop!" during the theatre piece, when one thinks it's starting to go wrong. Then this person takes over the role of one of the actors, and the other actors have to adapt their role. The audience has then to say what's changed, and the actors say how they feel.
3) This happens several times, by several people from the audience.

Work on the fourth situation :
This is also a theatre piece, in two parts.
The work happens like in the third situation.
Afterwards there is a discussion in small groups "How could we change the situation?"

Evaluation of the whole session of "Theatre of the Oppressed".

4. Day 4. Positive examples.

Gathering game. (Sending signal with hands)

Exercise. Unjust order.
Drawing of something that makes you happy, sharing of this pictures in couples and then…

Five reflections coming out of "Theatre of the Oppressed".
1). Distinction between three levels of non-violence. A) Towards our self. B) Towards other human beings and C) Towards nature. Helps us understand the power in ourselves and that there is a third way to react to violence and oppression.
That is not to be passive or to use violence but to be assertive and find equivalency.
2). Difficulties to come out from your own group, family or clan. Double standard of rule (love in the in-group and conflict towards out-group) and violence towards people who is trying to create bridges between different cultural and ethnic groups.

Teaching of Lanza del Vasto " struggle is a form of love"

3). Important to go against the rules when they are unjust (conscious objectors, civil disobedience etc) also if this bring violent reaction but be ready to accept the consequences of their act (Socrates).

4). The example of the bus showed us the model of development that has privileged cities and forgot about countryside.
(Big concentration in towns especially in third world countries as in Bombay etc). It is a possibility and necessity to find a different model of development.

5). Media usually gives more space to violence, crises and wars. What is more frequent is friendship, love, co-operation etc.
This increases the risk of ex Right wing positions. Heavy consumption of TV, people becomes robots without any personal ideas.

Exercise. Basis of non-violence in our culture.
Talk in pairs and making a joint list.

Family.	Religion.	Tolerance.
Integration.	Individuals.	Hospitality.
Neighbourhood.	Sport.	History.
Multiethnic family background.	Eating and drinking.	Dances.
Communication.	Education.	Singing.

Analysis and strategy of non-violent action.
A model created by Hildegard Goss-Mayer.
The upside down pyramid being held up by pillars and circles of components of change.

Break

Game (Massage Tunnel)
Analyses and strategy used in an example from India (Gandhi example)
Game (Fruit Salad)

Theory of nonviolence.
The difference of passivity and non-violence presented in the model of an umbrella.

Lunch

Example of returning houses.
One participant gave the example of how they have worked in his municipality with returning houses to their owners.

Positive examples of co-existence.
Work in smaller groups, writing their examples down. Presentation and discussion in the big group.

Before the war.
Having joint investments. Christians and Muslims jointly owned a coffee-bar visited of all ethnic groups.
Muslim neighbours financially supported Christian families. They agreed to protect each other from Muslim/Christian paramilitary.
We could speak freely in any mother tongue (English, Arabic, Turkish etc.)
There was freedom of movement (more or less)

During the war.
Christian were protecting Muslims property and taking care of Muslim friends-family that remained in the place during the bombing.
Muslim paramilitary members helped a Christian man living in a Muslim controlled territory, by providing them with food.
Monks from Christian Holy Place helped Muslims from the same village providing them with food and medicaments.
150 Muslims found shelter in the holy-place monastery after the Agreement was signed (before International Peacekeeping Force entered the place).

Christians and Muslims were helping each other to avoid bombardments from external power.

After the war.
Local Muslims (certain town) helped Christians returnees whose car broke down.
A Christian family supported by Muslim neighbours. (other town)
Slav Muslims neighbour visits a 85-year-old Christian woman (other village).

Bus line from Muslim capital drives to inter-ethnic Christian town with members of all ethnic communities in a bus three times a day, each day.

Multiethnic radio-station.
Christian and Muslims work together in international agencies for common goals.

Evaluation.
Making sentence not longer than 15 words starting with "I learned"…
 I learned ... examples:
- From different nice examples about the situation which was (should be) and is (it has to be in the context)
- The difficulties of speaking of coexistence in this situation of past war discrimination.
- That it is possible to co-exist with all ethnical groups, it only takes time.
- That it's possible resolve problems helping each other even violence exists everywhere around.
- That the multiethnic conversation can be very useful for raising awareness of minority problems.

5. Day 5. Tools for transmission.

Gathering game. (Chasing game saving the chased)
Position game.
Four statements are put on four sides. Each person takes a position between the statements they agree with. After listening to why different positions were taken its possible to change position again.

1. We cannot speak of reconciliation with Muslims until solution on the "status" of this area have been found and accepted by all the population.

2. Christians and Muslims in this country have never really been friends. So to speak about a peaceful coexistence and cohabitation between this two peoples is an utopia and not a dream that can become real.

3. The difficulty to have a multiethnic region with a peaceful cohabitation between Christians (and other groups) and Muslims don't come from the ordinary people, but from the hard-liners of both sides who try to impose a division based on ethnical cleansing.

4. We can start to speak of reconciliation between Christians (and other groups) and Muslims from now starting from groups and NGOs of both sides that already before the war have been active in dialogue and reciprocal confidence building.

Exercise. How do we learn the most (application in Learning to Learn).

- Training experience
- Social conditions
- Personal and suffering of the others
- Personal experience of people from different areas
- Information from media.
- Dead person's eyes opened the eyes of living ones. I love myself.
- Contradictions forcing people to learn better solutions for themselves and others.
- By setting own emotion aside and carefully listening and/or observing other persons behaviour etc.
- Group communication by non- verbal expressions.
- Listen to the other and have the ability to accept although it is different.
- Meditation and similar exercises like "open space for one-self".
- Sharing very intensive emotion person from a very different culture/place.

Exercise. The wheel.
One person stands in the middle and the other around him/her in a circle. They have one hand on the shoulder of the person in the middle and one on the shoulder of the person in front of them forming a wheel. The exercise is silent and the person in the middle leads the movement together with the wheel. It can go slow, fast. Up down etc. A comparison is made of the exercise and leading a group.

Our experience as trainers.
The trainers shared some ideas about their aims for being trainers and gave some concrete recommendations.

Trust game.
Next to the sea. One was blind folded walking towards a row of helping hands.

Brainstorm; Learning from this experience.
What have been the methods used by the trainers during this training?

Lectures	Experience	Learning 2 Learn	Agreeing with	Work in small
Transmission	learning	Dialogues	prep.statements.	groups
ABC triangle	exercises	Trust games	Talesoflife	Brainstorm
Major/minor	Facilitation	2 M methods	experience	Team work
method	Evaluation	Getting to know	Reflection on our	Presentation
Games	Discussion	the group	past	Exchange
Role-play	Diagrams	Theatre	Creativity	"Simulation"
Drama	D-Education	oftheoppressed	for the conflicts	
techniques	ineducation		SOS method	

Group work preparing our own workshops.
How do we want to multiply the knowledge gained from this training?
How do we put into practice what we have learned in this seminar?
Division into smaller groups according to common interest.

Group 1: International Body (UN, EU, OCSE) staff.
- Start working in the immediate environment, which means with our colleagues that belong to different ethnic groups, because they are people who already are working differently.
- Collecting previous working experience from previous seminars and workshops we attended; in form of brief reports
on methods we liked and found useful.
- Start working with very small workshops in one or two day workshops.
- Collect literature. We would gather all the written materials, books and reports and put them into one coherent body
of experience, sharing knowledge and experience.
- Finding the best possible way to find target groups that will be open to communication, for example young people.

Group 2: Human Rights - Minority Rights.
- Start in our surroundings and implement at our work what we have learned here.
We work at places where we all deal with minority issues.

- We need to avoid big M and small m- model and instead starting to implement the E-model.
- Bringing together ethnic minorities, using all kinds of simulations as we did here.
- Take the roles of moderators when minorities are brought together.

Working with giving smaller workshops as an introduction about Human Rights and minorities.
Participants at this workshops could be from all structures in the society for example; teachers, NGO's and politicians.

Suggested plan for a workshops would be:
Introduction game > Brainstorming > Fair method > Press method > Plenary > Input M/m > Output
Total 3 hours.

Group 3 Peace Camp
(also based on proper experiences like Plementina, Kosovo; Ohrid, Macedonia; Peace Camp, Vicenza).

The process in the group started with a brainstorm on What do we know how to do? From that came out that we all together had lots of experience being non-violent communication trainers, having experience in supporting and running NGO's, project managing etc. After that we asked ourselves what would be really important for all of us, out of this came the following idea.

Peace camp for minority groups in Montenegro.
The target group should be population from conflict areas between 18 and 30 years old connected to different ethnical groups.
During the camp there should be a peace-school and the topic of the camp should be connected to Reconciliation.
The camp should take place in two segments.

1. Including people from major countries and metropolitan areas and all minorities.
2. Internationals could join and the network Peace without boarders should be invited.

The schedule would be more relaxed and include different kinds of workshops such as, pottery, massage, painting etc.
All activities that would bring people together. There could also be different teachers invited from all over the world.
Media coverage of the happening is really important. People should see that something like this actually could happen in the country.

6. Day 6. Planning the encounter and evaluation.

Gathering game

Listening exercise. Dealing with contradictory points of view.
In pairs only the person that has the symbol for example a pen can speak.
The other has to listen and repeat what was meant in a satisfying way for the person that spoke.
Than the other are allowed to speak and explain his/her point of view.

Preparation of the upcoming session.
Work in smaller groups presented to the whole group, each person could mark the suggestions they like or find important with a heart or suggestions they dislike with a triangle.

- Introduction and experiences	(7 hearts).	- To visit experts in peace research.	(10 hearts).
- Inductive method firstly	(4 hearts).	- To have a bus available.	(9 hearts + 2 triangles).
- Meditation games	(9 hearts).	- To have good accommodations/conditions.	(10 hearts).
- Joint newspaper project (all topics)	(4 hearts).	- To get an educational pack with methods	(10 hearts).
- Music session	(5 hearts).	- Literature on the topic of non-violence.	(11 hearts).
- Sports (mixed teams)	(7 hearts).	- More exercise, practice (Ohrid Conferences)	(7 hearts).
- National cuisine dinners	(3 hearts).	- Techniques on negotiation and conflict resolution	(7 hearts).
- Shopping and sightseeing	(6 hearts).	- More experience learning	(9 hearts).
- Mixed accommodation	(1 heart and 11 triangles).	- More organised informal activities	(9 hearts).

Evaluation.
Did we meet the needs of the participants? Yes –Why? No –Why? Suggestions or ideas. Presentation of the coming session.

Lunch and departures.

Five Day Training Model Scheme (Kosovo Preparation)

1. Day 1. Presentation

Morning
1) Name game.
Throwing balls in a circle. When someone throws the ball, this person tells his/her name. When all names have been said more and more balls are used. After a while the game changes: people call the name of the person they throw the ball to. People have to use eye contact.
2) Introduction and welcome from the director.
3) Welcome from the House for Peace, and information about logistics.
4) Schedule and other practical information.
5) Guided tour of the house.

Afternoon
1) Presentation exercise: Pearls
There is a box with all kinds of pearls. People have to choose 2-3 pearls, with which they will present themselves. Then in groups of 2 they explain to one another. Afterwards those two people meet 2 other ones, and tell again. Then a new couple of those 4 goes to meet another new couple, etc. So people learn to know one another, in groups of 4.
2) Expectations
We go around the circle having everyone say "my name, where I am from, why I am here, and my favourite dessert". First people think for themselves, and write it down. Then we go around the circle.

"Why I'm here": examples:
- to gain knowledge about how to make peace with dialogue
- to see how this is going to end, since I was part of the first session
- I believe in solutions; I try to learn more about tools for finding solutions
- I try to put a stone on the wall of reconciliation, and we need that as we need bread and salt
- life is best looking forward, but cannot be lived without looking back
- knowledge linked to work and life
- to exchange opinions and thoughts about the present situation
- to overcome problems in my surroundings
- to meet, exchange on a personal and a professional level
- to exchange ideas with other people

3) Game
Walking around in the room, in different ways: slow, energetic, Major-way, minor-way, etc.
4) Theoretical presentation
Review of Major-minor- and Equivalency-model and Nonviolent conflict resolution.
(based on: Patfoort, Pat. *Uprooting Violence. Building Nonviolence*. Freeport, Maine: Cobblesmith, 1995)

What is nonviolence ?
There are many different ways to define nonviolence. One that seems convenient to use for very concrete situations, is one based on diagrams.

Nonviolence -and violence- arise from a start situation that by itself doesn't show any problem : it is a situation where (at least) two different points are present. These points can be characteristics, behaviours or points of view of two people or two groups of people.

The customary or usual way to go on with those two different points is the one based on the Major-minor model or M-m model: each tries to present its own characteristic or behaviour as better than the one of the other. Each tries to be right, to dominate, to win. Each tries to put oneself in the M-position, and the other person or group in the m-position.

The consequences of this are the three mechanisms of violence:
- violence against oneself, or, internalizing the violence/the aggression;
- violence against the person who first did put us in the m-position, or, the escalation of violence;
- violence against a third party, or, the chain of violence.

So the M-m model is at the basis of violence. It is the root of violence.

Behaving following the M-m model is so usual, seems so normal, that we usually have the impression that this is the only possible way. We most of the time even think that this fits with the natural impulses of the human being, with the human instincts.
Now, what is inherent to the human being, is indeed at the basis of the transformation of the start situation (=the situation of two different points) to the M-m model. It is the instinct of conservation of the human being that brings us to want to get out of the m-position. The need to protect and to defend oneself, to want to survive is indeed inherent to human beings. But to do this following the M-m model is absolutely not "inherent to the human being". This way is only one of the possible ways to achieve this. It is the way that on first sight seems to be the most easy one, and (probably therefore) also the one that in most human societies is taught from childhood on, and that afterwards continues to be built up and fed in all possible ways.
Another way to go on with the start situation of two different points, is the Equivalence-model or E-model. This is the model that is at the basis of nonviolence. This model responds also to the instinct of self-conservation of the human being. The E-model indeed also permits us to get out of the m-position, to defend and to protect ourselves. The nonviolence, on basis of the E-model, gives us the possibility to defend ourselves, but not against someone, not attacking, as the case with the M-m model.

The E-model brings up solutions. The M-m model in the contrary doesn't offer out-ways : every time we defend ourselves following this model we do this in an attacking way, by which another person is provoked to defend him or herself, again in an attacking way, again provoking another person. And so it goes on.

What are the instruments of the M-m model and of the E-model ?

To make this clear we use the situation where the two different points of the start situation are points of view. This is the situation where there are two different points of view. This is better known as "a conflict". This situation is the most superficial en clearest one, so the most technically workable. But al what is said here can be transferred to the deeper level, where the two different points are characteristics.

In the M-m model arguments are used. They are put forward, expressed, to try to be right.

The three most important kinds of expressed arguments are the following :

1) the positive arguments : one says positive aspects about the own point of view, to push up the own point of view (to the M-position);
2) the negative arguments : one says negative aspects about the point of view of the other person, to push down the point of view of the other person (to the m-position);
3) the destroying arguments : one says negative aspects about the other person, to push the other person down, together with his or her point of view (to the m-position).

In this third category are included the racist and sexist remarks. So a characteristic that is different in the other person (for example the other person has another colour of skin than mine, or is younger than I am, or is of the other gender) is going to be presented as negative, and will be misused to try to push down the point of view of the other person (that most of the time doesn't have anything to do with the characteristic of the person which is misused).

Using arguments is a superficial feeding of the situation. Each throws on his or her point of view what one can find to make the own point of view stronger in front of the other point of view, to get the own point of view above the one of the other person.

In the E-model foundations must be used. As the word indicates, foundations are the underlying factors of both points of view. These are the reasons why both parties have their points of view: their motivations, their needs, their feelings, their interests, their objectives, their values. These are as well rational as emotional elements. These are the answers to questions like "Why do I have this point of view?", "Why does this other person have his or her point of view?" When we work with foundations we feed the situation from depth.

Foundations often are not said. Often one is not even conscious of them. But they are present anyway.

The solution of a conflict

The outcome of a situation with two different points of view will be completely different following the M-m model and the E-model.

Following the M-m model it will be "the one or the other". There are only two possibilities. We are in a two-dimensional system. Either one is right, or it is the other. And any "solution" which comes up will be situated in this way of thinking : "You see : I was right!" or "Who did win finally?".

Following the E-model there are 1000 possible solutions. They are the result of a way of thinking that goes beyond the limitation of the two dimensions. These solutions are created on basis of the gathering of all foundations which are present in the conflict, as well of one party as of the other.

5) Exercise of two parallel lists of foundations.
In small groups, analysis of different situations of conflicts in the Equivalency.

6) Evaluation of the first day.
- I would like less lecturing, more group work
- I have started to know each others' ideas about life
- I feel nice to meet old and new friends
- I would want to be working more in group on listening activity, dialogue, respect and tolerance
- I would feel better than the other session, nice atmosphere

2. Day 2. Implementation.

Morning
1) Song.
The group sings a song together, with three different parts fitting with one another :

    a) Early every morning, I walk to the harbour
       Cause I want to find a fish in my net
    b) Sea gives me food,
       Sun give me life.
    c) Fishes swimming, sun is shining.

2) Results of the exercise of yesterday.
We look at them and discuss them.
Two important points which come out:
- We've to be clear what are the contradictory points of view. Often we have arguments and not even real contradictory pts. of view.
- We can never be sure that we are communicating in Equivalency. We would have to check.

3) Theoretical presentation about Mediation.
Some important points:
- the mediator should be chosen and accepted by both sides
- be "pluri-partial" (different from neutral) = being at the side of everyone, never partial
- give trust to each that he/she will be taken out of his/her minor-position
- help them not to express themselves in a Major way; reformulate
- help gather foundations
- but don't give solutions
- the solution must be made so that both groups feel satisfied in their needs.

Review of the two triangles, the one of Violence, and the other one of the Equivalency, see in *Uprooting Violence, Building Nonviolence*, of Patfoort, Pat: The difference between compromise and a nonviolent solution plus concrete illustrations.

Phases of mediation:
- Help the parties to come together (often the communication has been broken down).
- Find a situation/place where both sides feel safe.
- Help them to express the image of the conflict, how they both see it.
- Help them to deepen, not work at the surface.
- Find hidden interests.
- Use reflecting.
- Find a solution, that comes from both sides, for example through brainstorming.

4) Exercise on Mediation.
In 3 small groups, they prepare a theatre piece in which mediation is presented in Equivalency.
Then the whole group looks at each small group presenting their theatre piece :
1. Smokers and Non-smokers working in the same building
2. UNHCR and Municipality about where to rebuild a hospital
3. Representatives dealing with issues of education
(A language, B language, Roma community, Italian NGO and UNMIK)
+ discussion

(*What did you give special attention to, to put Equivalency in the mediation?*
What are the elements of Equivalency the group noticed?)

5) Game.
During the discussion, to maintain the concentration, the game of fruit salad is used: The group sits in a circle, and each has to choose a kind of fruit. One person is in the middle and says one kind of fruit. The people having this kind have to change places, and the one in the middle takes one of the empty seats, so another one is now in the middle.

Afternoon
1) Game.
Two by two. On turns, one of the two proposes to do something and the other one follows, like for example let's drive, let's pick mushrooms, let's laugh, jump, dance, massage, scratch,... Then they change partners and do it again.

2) Value-exercise "4-corners".
Different statements are given, and each time each person has to place him/herself in a corner depending of the choice people make. Then the people in the same corner exchange with one another. Afterwards the people of the different corners listen to one another. And then people can change corner afterwards. At the end of the exercise, people talk two by two to evaluate the exercise.
Statements:
1.What is the biggest threat to the love in a relationship?
a) Jealousy and being unfaithful
b) Not sharing tasks in the home
c) Stress and other obligations
d) Open corner (for more suggestions)
2.When you are working towards peace, who do you think gives you the most resistance?
a) Political leaders
b) Military and others using arms
c) Ordinary people
d) Open corner
3.What kind of violence scares you the most?
a) Against your own body, ex. if you would get hit
b) Against your mind, ex. everyone in a group would ignore you
c) Against somebody else's body, ex. you would see someone else get hit
d) Open corner
4.The most important part to work on to reach reconciliation is
a) Justice (legal)
b) Economical development
c) Forgiveness
d) Open corner

Evaluation:
It's a good exercise, because it makes us respect different opinions and attitudes,
we see how different people are, how they think.

3) Listening exercise.
Sitting in pairs, speaking 3 minutes each on each question.
The other listens, but can ask questions for clarification.

Questions:

1)   Describe yourself.
2)   What is important for you?
3)   What am I afraid of?

3. Day 3. Prosecution.

Morning

1) Imaging the future.
With meditation music, all laying on the ground.
Guided meditation towards relaxation of the whole body (through all the different parts of the body) and then visioning a path, a door or gate, behind which there is "a peaceful world". There is a village, a square, a city-hall, a school, a religious place,... Describe, how do those look, how do you feel, etc.
Then they all write down what their visions were and they share about those in pairs.

2) Picturing the future.
In 6 mixed groups of 4-5 people.
They have to

      1) Brainstorm about components of a peaceful society
      2) Make a drawing on a large sheet of paper about a peaceful Kosovo.
      3) make the picture more realistic and concrete. How does it work?

Eventually they have to make another drawing.

Brainstorming of the small groups about components of a peaceful society:

Group 1:

- security
- tolerance
- respect for each other
- people should get rid of the hatred
- liberal democracy
- assimilation
- human rights
- development of civil society
- professional media
- free flow of information

Group 2:

- tolerance
- love
- respect for somebody else's needs
- (self)confidence
- balance between country and town
- no hurry
- fulfilling of human rights
- cooperation
- equivalency
- no imagination

Group 3:

- no institutions
- institutions
- individualism
- freedom of movement
- mutual understanding
- constructive
- decentralisation
- sunshine
- art
- nature

Group 4:

- understanding between generations
- inter-ethnic dialogue
- no hatred
- classless society
- generosity
- participation
- no borders
- stopping the violence
- communication
- respect for different religion

Group 5:

- human rights
- the rule of law
- health and social policy
- good education system
- religious rights
- protection of victims of war and war invalids
- sexual tolerance
- tolerance in general
- security
- economic development

Group 6:

- respect and dignity for all/everybody
- ability to provide equivalency
- love
- sex
- work on common vision
- coexistence
- symbiotic life
- forgiveness
- cooperation
- economic links

Result: Short presentation on basis of the drawing.

Group 1. Arms = Tolerance between groups. Tolerance between religions. Security, Peace, Justice > Proposal EU 2010.
Group 2. Wishes as fairy-tale, different ethnicities, mixtures of religions: not so close to reality > all parts of the same.
Group 3. Like sunshine: open hearts for everyone > reunion of everyone who lives there and wants to come in.
Group 4. Brainstorming > perfect shape, with all pieces in harmony > huge building with everyone happy.
Group 5. Brainstorming > drawing : list of good wishes > our vision to get to a normal way: tolerance + cooperation
Group 6. symbiotic life, homes, economy, minorities, disabled, religions, tolerance > make it concrete:
everyone should have something in common/common interest > institute of peace with culture, youth, radio and more.

3) Working on future more concretely

Several themes are proposed, and the group adds more of them: cooperation, tolerance, democracy, sport, love, internet, culture, identity, state, economical development, forgiveness, self-confidence, medias, education, justice, communication,...

Then the people choose some themes for which they are at least 2 people, and they write a short essay about it.

Evaluation: 3 groups on basis of three different themes exchange about the result of their work. And then they hang their sheets up on the wall so everyone can see them.

Result:

National Identity
- We claim that the unsolved national identity can lead to destruction.
- We believe that with strengthening of "I" identity can achieve easily the "WE" identity inside the society.
- Here with we could recognize the similarities in being different, like for instance using the terminology "nationality" Kosovar or Dutch or French, and with it having the freedom of using the expression: "I am ethnically Serbian, or Albanian, or Romany, or Turk".
- From here on the strengthen national identity can be easily integrated to a European, and with it brake the chains of North, South, West and East "borders".
- Each ethnic group can understand better the process of integration, which means, "change". One of these changes would be that each ethnic group is going to be able to seek for a common need in society.

Democracy and Human Rights/Rule of law - Economic Development - Communication

Democracy: a very wide concept covering almost all fields of our lives:

HR, Law, Media, Freedom of speech, Freedom of movement, Education, ...

One of the best indicators of how much the real democracy is developed in Kosovo is the attitude towards minorities.

. Equality of citizens in front of law regardless of gender, age, race, religion, nation.
. The rule of Law.
. Fight against corrupted government.
. Freedoms.
. Respect.
. We are fighting for it!
. Develop the society - develop the economy.
. Better communication> less prejudice.
. We don't want to be isolated, we want to be open.
. Keep close relations, healthy environment, and family – communicate.

Culture - sport
- Sport events will be a meeting point of the people of former ethnicities at war.
- Cultural events-films about common past can remind us of good things in past coexistence.
- Sport events can be a good vent for releasing the put up aggression, as prevention against hatred.
- Comedy - theatre plays whereby the conflict, the national hatred of ethnic violence would be ridicule's.
- People of same professions like doctors of writers can find common grounds in their profession.
- Culture in itself promotes tolerance.
- The level of tolerance can measure the level of culture.

Independent media/ No media; discussion on:
- independence of media (is it possible?)
- values of good media
- "no media" concept as an utopia ; is independent media utopic as well
- definition of media?!

Free media
- Free, independent, professional media.
- Multi-ethnic media, personal journalists.
- Getting information from all over the world.
- Independent: from politicians, from economic influence.
- Professionalism: UN (?) code of journalists, certain degree of education.

Internet
- Most propulsive and dynamic of communication.
- The freest mean of communication.
- Getting information in the fastest way.
- The best way to communicate with the "world".
- The easiest way to make new friends.
- An important tool for economic development of "developing countries" .

4. Day 4. Deeping.

Morning

1) Game

Work in pairs. With small sticks (such as matches or tooth sticks). Holding the stick between two fingers, one finger of each person, and moving in such a way the stick doesn't fall.

2) About Participative Democracy

Some theoretical concepts and confronting these with how we work in the group, as trainers and as participants.

3) Empathic listening

About: "What I want/need to be listened to". Outside in the spring-sun. In pairs, mixed (= a person of the first session together with a person of the second session). Using a symbol for speaking, every time A speaks and B listens. When A finishes, B reflects back to A what A has said, in a way A feels B did really get well what he or she meant. Only then B can speak and A listens, and the exercise continues like explained for when A was speaking.

Some points of the evaluation:
It was good, pleasant, and good to be heard and accepted. We learned about the world the other one is living in. Sometimes it was hard not to ask questions. Some people did lose a little bit the control in the beginning. I don't like to speak about problems.
Gradually, starting from the evaluation, the conversation with the whole group, in plenary, becomes much deeper than ever before during the seminar. Some people start to open themselves, to be more personal. But also many don't say anything.
Some people find it difficult to interrupt here this process for the lunch break. The trainer explains the process is going to be continued after the break.

Afternoon
1) Continuing the exchange in plenary anonymously
First we ask if people have any reaction or remark about what had happened and has been said before the lunch break. As no one is adding anything, an anonymous exercise is proposed to continue the exchange in plenary, so that everyone can participate. Therefore many rules have to be taken care of, to really make the exercise anonymous. They are explained to the group.

Proposed items to say something about on the anonymous messages:
    - What are my motives not to talk?
    - What should I have said?
    - What are my reasons for not talking?
Additional items:
    - Being honest towards ourselves.
    - What were the reasons that brought me here?
    - What would be our contribution when home, in our life, our conditions, our specific environment?
      How can we influence others? How do we translate what we have learnt here in our work?
    - Fantasy, creativity.
    - How quickly or slowly do you expect solutions to be found?

Inspired by those items, people write anonymous messages, which afterwards are read by the trainers.

Example - Result:

o   I believe the process of reconciliation and interethnic dialogue cannot be quick, but people should start again to talk among each other. For these reasons I think the exercises we are doing and the techniques we are learning can be useful to improve our skills to listen to in an *empathic way*.

o   If I deal with any kind of problem, I use my right to say it loud in front of the group, because I don't want to "sit on my needs". This kind of work makes me feel good and I'm satisfied with myself in any way. Now, I deal with people and problems in a diverse, respectful, way. I noticed (in my surrounding) that as much I respect others, the more they respect me. Also, the more I stand for my rights, the other notices that.

o   I think that this work is very interesting, but there are still remarks to be made: when I decided to come I was thinking that we are going to have "hard talks". I mean I thought that we are going to speak about something more concrete. Because we can tell stories about our life but without speaking about our problem (because I feel we are here to talk about our war/wars and about reconciliation). So we have to be more concrete on our work. No one should be afraid of truth. We should talk about conflict, about what we think the solution is, to give more benefit.

o   I think that in previous sessions there was much more creativity and it was more interesting than this one. The reason why I don't talk too much I think is maybe because of the big number of participants and not enough concentration. The reason why I am here is obviously to contribute in peace and to know the opinions of the other nationalities. The solution for one conflict, no matter what kind of conflict, I expect is very slowly.

o   By working and living in a society, which has emerged from a war, I have to deal with different communities and make contacts with people of different nationalities. This kind of training course could be useful in a way that different methods are being discovered to me and different techniques are being practised. Having different ethnicities in one place to discuss issues important for all of them is important. Games: why not? It makes us being closer with each other. But we can also be more practical and concentrate more on the sensitive issue we came to discuss.

After all those messages have been read, there are no comments or reactions of the group.

2) Preparing dealing with concrete situations after the seminar

In three small groups, participants have to prepare a theatre piece about a situation in which they could be after the seminar and in which they would react differently than before the seminar, influenced by what they have learned/what has happened during the seminar. Afterwards all small groups show the theatre piece in the plenary.

First group:
When 4 Albanians disturb a Serbian girl in a pub, a UCK-man intervenes and says she didn't do anything wrong.
Second group:
There is a conflict between trainers and participants, and when an older trainer joins them they negotiate. The message is that we hope all communities in Kosovo will negotiate from now on.
Third group:
At the border, people just can pass without any problem: image of the future.
Fourth group:
People of the OSCE-administration are often obstacles for our requests: we should behave in a more polite, more Equivalent way with them. Important is also to be enough energetic to show we are enthusiastic.

3) Game

On turn, each has to say his/her name and show a feeling with a sound and with expression of the body. After every person did this, the whole group repeats the name with the sound and the body expression.

4) Experiences of nonviolence in the world

Lectures and Seminars with practical Examples and non formal learning issues like:

. Stephen Zunes, from University of S. Francisco (USA), Director of the University Peace and Justice Studies Program

Then the group makes lots of remarks and questions, and an interesting intensive discussion follows. Afterwards people continue in small groups to share their feelings and thoughts about what has been said, and prepare questions and confrontational remarks for Zunes.

5) Game
People give themselves an energy-massage over the whole body

6) Experiences of nonviolence in the world (deeping).
People first continue to concentrate in small groups on next questions and remarks they still want to present, and then there is a second exchange in plenary.

7) About strategy to get to an objective
Theoretical presentation: We first have to define the starting situation (what we have and what we miss), what's our objective, and in which term we want to achieve it (for instance how many years). Then we determine what are the different tactical goals (in the shape of a Christmas tree, that means building up left, right, left, right, etc.), getting closer and closer to the central direct line.

OBJECTIVE

T
E
R
M

TACTIC POINTS

START SITE   - What we have - What we miss
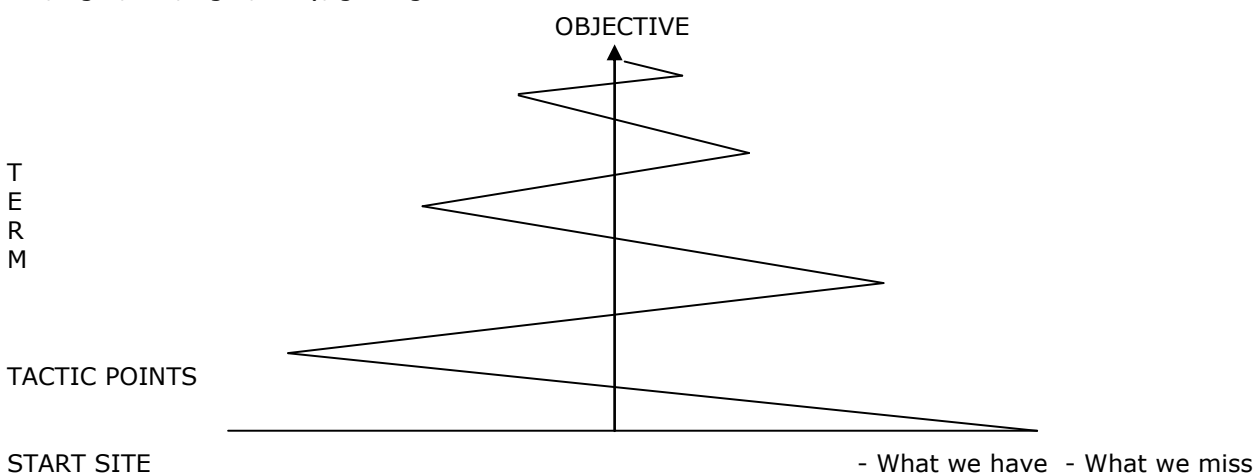
8) Setting up a strategy for different topics
Exercise in small groups, with different topics.

5. Day 5. Elongation.

The whole day the small groups continue to work first on setting up a strategy for their topic, and then on preparing a public presentation for the open session in Florence the next day (Saturday Feb 10). At the end of both, the small groups present their work on setting up strategies in plenary.

1. Improvement of communication
Our group was focused on future training courses that would be organised or facilitated by participants.

The question of lack in communications among different communities.

2. Democratic multiethnic Kosov@ with respect for rights of each citizen : Building of strategy
To reach the goal of a democratic multiethnic Kosov@ with respect for the rights of each citizen, we have to define, as a start position, a situation in Kosov@ as it is today. Kosov@ today is a multiethnic society with an unequal position of different national and ethnic groups. There is restricted freedom of movement, use of language, access to education, health services, ... In Kosov@ today there is a general lack of security.

As first strategic point, we find that interethnic dialogue is necessary both on political and grass-root level with interaction between those two levels. After that, next strategic point will be acceptance of responsibility: Criminal (war criminals to be trialled), political (political structures that supported nationalism, nationalism to become official policy and structures that supported a violent - war option), and moral (responsibility of ordinary people).

After this step we find that reconciliation is the next strategic point as a result of acceptance of Kosov@ as a reality regardless of its future status. In order to achieve the main goal, the next step will be full respect of all relevant and ratified international documents that regulate the status, position and specific rights of all minorities in Kosov@. The next strategic point will be a proportional representation of all minorities in all Kosov@ structures. As a new point we find that affirmative action is necessary. The final strategic point will be building of Kosov@ national identity.

The problem of a multi-ethnic community with All Human Rights for All. Kosov@ situation today.

3.Economical Bases and Educational Bases
Evaluation

6. Day 6. Conclusion.

Open session in the municipality building of Florence.
Presentation of above mentioned strategies and participation in discussion about the future of Kosovo.
Preparation of the work camp as part of the peace camp process issued by the project itself in Kosovo.

Two Week Camp Model Scheme: Kosovo

Empowerment in Nonviolence (Two Days Each Session)

1. Session
- Acquaintance/Learning ("Apprendimento") A.C.H.I.E.V.E. based on
C:\Users\Administrator\Desktop\Apprendimento A.C.H.I.E.V.E.ppt
- Human Bingo to set-up an environment of trust
- Lederach Triangle analysis and semi-structured questionnaire on motivations, expectations and purposes

2. Session [continuation]
- Brainstorming on terms like: Peace, Conflict and Transformation
- Feelings and Styles into the Conflict
- Role Play: "Not to Dare to Ask for"

3. Session [continuation]
- Case Study: US leading mission "Restor Hope" (Somalia, 1991-92)
- Role Play: Euro-Rail-Train (Intercultural Team Building)
- Ten Sensitive Questions

4. Session
- Theory and Practice in Nonviolent Peace Transformation and Confidence Building
- Theory on power from the nonviolent point of view and the concept of assertiveness and exercise on the concept of assertiveness
- Theory on power and the Major-minor and Equivalency models, with some large/small exercises

5. Session
- Exercise in small groups on applying the Equivalency Model in some problems chosen by the participants
- Exercises with the Theatre of the Oppressed, on the concept of power and assertiveness
- Active Nonviolence through historic examples (lecture + exercises)

6. Session
- Model of Parknas of five stages to pass from alienation to action (lecture + exercise on some problems chosen by the participants)
- The experience of Serbian, Albanian and Roma trainers in Kosovo to facilitate nonviolence, trust and reconciliation with discussion
- Evaluation

7. Session
- In different groups: a) how to use the Theatre of Oppressed, b) transforming power in concrete situations, c) developing strategies
- In large group: confrontation, briefing and evaluation. Continuation and Deeping.
- Evaluation

Two Week Camp Model Scheme: Castelvolturno

Empowerment in Conflict Management (Two Days Each Session)

1. Session (ICP Module 1)
- Politics and Geopolitics of Conflict and Controversies
- Features of actual state of conflicts and controversies
- Information Approach and Media Role in Inhibiting or Firing Conflicts

2. Session (ICP Module 2)
- Peace, Rights and Nonviolent Management of Conflicts
- Conflict Analysis and Transformation
- Simulations, Exercises and Role-Plays

3. Session (ICP Module 3)
- Human Rights and Peace Building in Local Contexts
- Rights to Life
- Reconciliation, Integration and Issues about Migrants, Refugees and Asylum Seekers

4. Session (ICP Module 4)
- Peace Intervention and ICP (Civilian Peace Intervention)
- Peace Building and CCP (Civilian Peace Corps)
- Examples and Good Practices: NonViolent PeaceForce (NP)

5. Session (Libera Format)
- Assets Confiscated to the Racket: how to use, to re-use, to valorise, to empower, to free
- Social Re-use of Confiscated Goods for Social Business

6. Session (Libera Format)
- Memory and Engagement: Story for Victims' Familiars and Eye Witnesses
- Meeting Writing and Journalists to Understand, to Explain and to Divulgate

7. Session (Libera Format)
- "Me, You, Us": a) Importance of integration and mutual respect, b) Meaning that every culture brings upon itself, c) Chance to create bridges of acquaintance and brother/sister-hood through customs, cultures, religions, kitchen, habits.

Open sessions for the public :
     1) Prof. Alberto L'Abate :
       "Theory on power from the nonviolent point of view, and the concept of assertiveness"
(presentation + discussion)
     2) Dr. Pat Patfoort :
       "Theory on power and the Major-minor and Equivalency models"
(presentation + exercises)
     3) Dr. Arno Truger:
       "Active Nonviolence and Security Innovation in Peace-Building through historic examples"
(presentation + discussion in small groups)
     4) Tr. Gianmarco Pisa:
       "Best Alternative to Negotiate an Agreement: BATNA Model in Theory and in Practice"
(based on: C:\Users\Administrator\Desktop\BATNA.ppt)
     5) Tr. Marilina Marrone:
       "Give Silence a Voice: an Example of L2L Application 4 Women Empowerment"
(based on: C:\Users\Administrator\Desktop\Diamo Voce al Silenzio.ppt)
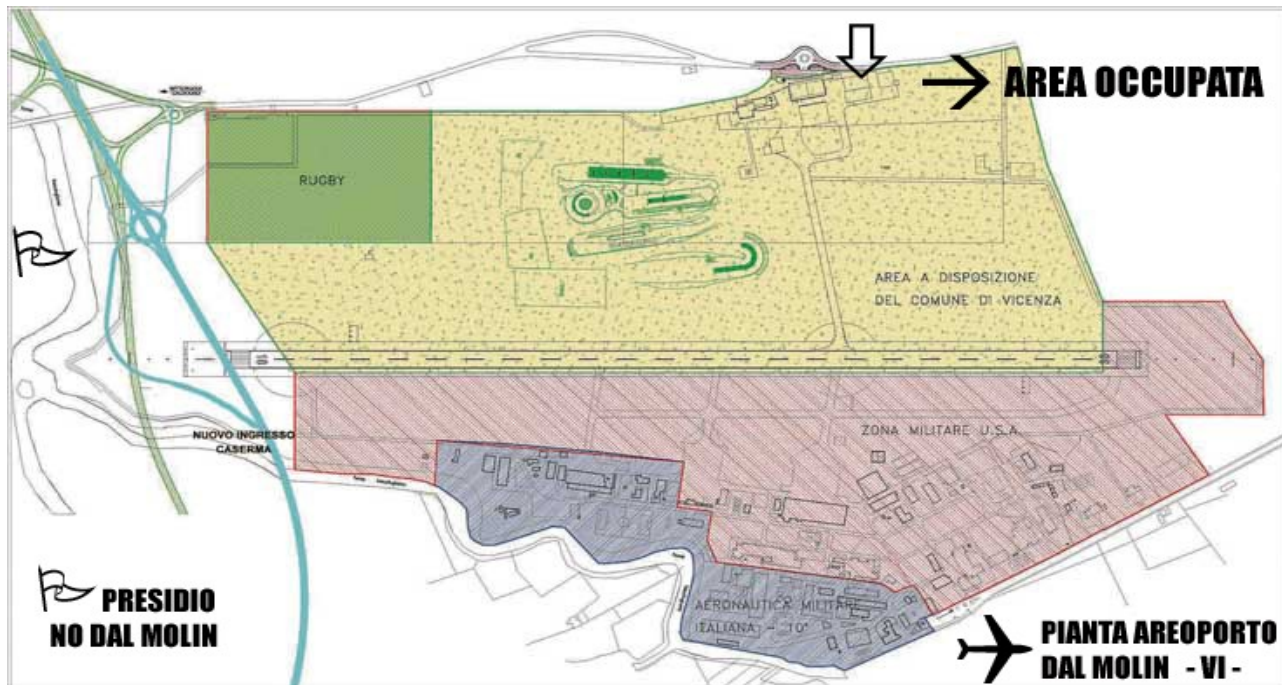
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www.reteccp.org/kossovo/index.html
www.interventicivilidipace.org/images/stories/materiali/pdf/opuscolo-did.pdf
www.liberacaserta.org/images/brochure2010.pdf

Centre in/Supported by:
Peace Centre @ Vicenza Peace Park ₪ Airport East Side | IPRI rete CCP + Tavolo ICP + Vicenza Peace Mvt.

National and Local Institutional Authorities, pushed forward by two-year long struggle by the Vicenza Peace Movement against the Military Airport in the city, guaranteed, on October 2010, the necessity to define the new arrangement of the Airport East Side. Since the Program Agreement would be formed, it would be possible to realize structural and infrastructural works as foreseen to draw up the Vicenza City Park. From January 2011, the extraordinary commissioner Paolo Costa is to recover the documentation set up before, alongside the Program Agreement between the Government and the Municipality, with the Province and the Region, in order to stop the flights in the east side of the Airport "dal molin" , where the one named Vicenza City Park will be realized in the form of a "Park of Peace". The financings for the reconstruction of the flight track will be reconverted for feeding the package of the compensations: it's matter about how to use the financings and how to proceed in order to set up the "Park of Peace" to structure a "Peace Structure" and a "Peace Infrastructure" for peace building, peace education and conflict prevention and to grant a successful achievement for Vicenza people participation and Vicenza No-War Movement in the town and abroad. For a long time, Vicenza Major, Achille Variati, has pressed because important chapters should be inserted in the Program Agreement as: the northeast tangential to include the new route of Ca' Balbi; the new pole of the mechtronics to be installed; the new line of the electrical trolley bus to be realized in order to reduce city pollution and to connect the east quadrant with the west quadrant passing for the city centre. After that, on June 2010, it was decreed the end of the airport, opening room for the great city "Green Park" as a "Park of Peace" for Vicenza City, it's now time to give effect to the Program Agreement by changing CIPE resolution (March 6th, 2009) in order to move financings for the route-translation of the airport track to set up sustainable structures/infrastructures for the newly opened "Green Park" as a "Park of Peace", giving full effect to the extraordinary mobilization of Vicenza citizens' people and Vicenza no-war and nonviolent movement.

The proposal to establish a Peace Centre to run programs for conflict prevention in the "Park of Peace" can put into effect the achievements of Vicenza Movement and the cooperation among CCP Net, ICP Table, Vicenza Mvt.