



LET'S ACT

CULTURE OF PEACE AND SOCIAL ENTREPRENEURSHIP IN EUROMED

Lebanon
Tunisia
Turkey
Morocco
Jordan
Portugal
Italy
Bulgaria
Spain
UK
Egypt
Romania
Lithuania
Palestine



2014-1-IT03-KA105-000790

**ERASMUS+ Mobility of youth
workers Training course**

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



ERASMUS+ Mobility of youth workers

Training course

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The project "LET'S ACT: culture of peace and social entrepreneurship in EUROMED" is a 7 days training course involving N. 46 youth workers from Lebanon, Tunisia, Turkey, Morocco, Jordan, Portugal, Italy, Bulgaria, Spain, UK, Egypt, Palestine, Romania, Lithuania.

The TC links both social entrepreneurship and peace education, providing participants with key concept and practical tools related to culture of peace and social entrepreneurship that can be integrated in their work with other young people. Participants are encouraged to learn from each other, share experiences and work approaches from different cultures and social backgrounds. In a practical part, participants are engaged to successfully turn personal and common ideas into social entrepreneurship projects that responds to their community's needs.

Overall objective is to nourish a new generation of youth workers, as active citizens able to play a key role in the sustainable development of their community and to effect concrete social change in the Euro-Mediterranean societies in transition.

Edited by PRISM Promozione Internazionale Sicilia-Mondo, Italy

In cooperation with

VSI GALVOCIUS, Lithuania

ASOCIATIA B-RIGHT MEDIA, Romania

Save Youth Future Society, Palestine

Training Without Borders, Egypt

World Peace Initiative Ltd, UK

Asociación Cazalla Intercultural, Spain

Professional Forum for Education, Bulgaria

Associação Animam Viventem, Portugal

Youth Spirit Center, Jordan

FCC-Forum Connecting Cultures, Morocco

COM Youth CLUB, Turkey

CLUB CULTUREL ALI BELHOUANE TUNIS, Tunisia

CHABIBEH SPORTING CLUB, Lebanon

Partner countries

Partner countries neighboring the EU can take part in certain actions of the programme, funding will be allocated to organisations in the countries within their territories as recognised by international law. Applicants and participants must respect any restrictions placed on EU external assistance imposed by the European Council. Applications have to be in line with the overall EU values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities as foreseen in art 2 of the Treaty of the European Union.

SALTO youth resource centres

The aim of the SALTO Youth Resource Centres is to help improve the quality of Erasmus+ projects in the field of youth. Through their thematic (Participation, Inclusion, Training and cooperation, Information, Cultural diversity) or geographical (Eastern Partnership Countries and Russia, Southern Mediterranean, Western Balkans) focus, they provide resources, information and training in specific areas for National Agencies and other actors involved in youth work, and foster the recognition of non-formal and informal learning. Their work involves:

- organising training courses, study visits, forums and partnership-building activities;
- developing and documenting training and youth work methods and tools;
- giving an overview of European training activities that are available to youth workers through the European;
- training Calendar; issuing practical publications;
- providing up-to-date information about European youth work and the different priorities;
- providing a database of trainers and resource persons in the field of youth work and training;
- coordinating the implementation of Youthpass;
- carrying out the accreditation of EVS organisations in Partner Countries neighboring the EU.

More information available at: www.salto-youth.net

The project

Project title

LET'S ACT: culture of peace and social entrepreneurship in EUROMED

Funding programme

ERASMUS+ Mobility of youth workers with Partner countries: Training Course

Dates

4-10 November 2014

Venue

Caltanissetta, Italy

Country involved

Lebanon, Tunisia, Turkey, Morocco, Jordan, Portugal, Italy, Bulgaria, Spain, UK, Egypt, Palestine, Romania, Lithuania

Themes

- Culture of peace and nonviolent community development
- Social entrepreneurship
- Youth work in the Euro-Mediterranean region

Objectives

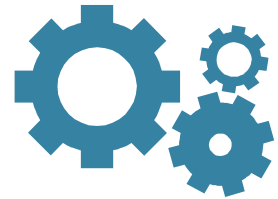
- To equip youth workers with knowledge, employable skills and creative tools related to peace education and social entrepreneurship that can be integrated in their work with other young people.
- To promote social entrepreneurship as a tool for social transformation and sustainable development.
- To develop a cross-cultural understanding of different youth work experiences in both European and Mediterranean countries.
- To facilitate opportunities for networking and partnerships between youth workers and organizations in the Euro-Mediterranean region.

Participants

N. 46 youth workers engaged with different groups of young people in many different ways – through social movements, youth organizations and associations, faith groups, public authorities active in the youth field.

Methodologies

Culture of peace education, arts and non-formal education, social entrepreneurship education, peer and cooperative learning, reciprocal maieutic approach.



Youth workers from different countries meeting for a short period from 2 days to 2 months) on a training and networking activity

The partnership

The project involve fourteen non-governmental organizations and informal groups active in the youth field from Lebanon, Tunisia, Turkey, Morocco, Jordan, Portugal, Italy, Bulgaria, Spain, UK, Egypt, Palestine, Romania, Lithuania.

PRISM Promozione Internazionale Sicilia-Mondo (Italy, Caltanissetta) is a not-for profit association that supports initiatives for European cooperation in the youth field, education and nonviolent community development. PRISM promotes international cooperation and mobility of young people across Europe.

www.associazioneprism.eu

Association "Professional Forum for Education" (Sofia, Bulgaria) is a non-profit organization which has a wide range of activities related to youth work, education and culture. The organization aims at involving young people in non-formal educational processes, promoting intercultural dialogue and volunteering.

www.oforum.hit.bg

Associação Animam Viventem (Cascais, Portugal) aims to promote the welfare of people, intervening at a psychosocial and educational level. Our approach is based on a global vision, based on a set of strategies and interventions that aim to develop the necessary skills for the psychological, social and educational well-being of the person.

www.vidamaisviva.com

Asociación Cazalla Intercultural (Murcia, Spain) is a local NGO that aims to promote active citizenship, social inclusion, youth mobility, voluntary service, sustainable development, stand up for human rights, integration, non-discrimination and against gender-based violence, through non-formal education, youth information and international cooperation.

www.cazalla-intercultural.org

World Peace Initiative Ltd (London, UK) is a non-profit organization registered in United Kingdom and Thailand. The main project developed by WPI is Peace Revolution. Peace Revolution strives to bring peace to the world by supporting young individuals from different countries, nationalities and cultures to find inner peace and sharing that peace with their families, friends and communities.

www.wpifoundation.org

Save Youth Future Society (Gaza, Palestine) is a non-profit, non-partisan, non-governmental Palestinian organization. Headquartered in Gaza, it works through education, advocacy and other means to build and strengthen the foundations of democracy in Palestine and develop Palestinian civil society. SYFS's goal is to promote a constructive dialogue between various actors with conflicting views on key issues.

www.syfpal.org

A mobility activity is transnational and involves at least two participating organisations (sending and receiving organisation) from different countries.

ASOCIATIA B-RIGHT MEDIA (Botosani, Romania) is an organization founded in 2010 that support community development by promoting projects for youth, volunteering, media, environment and NGO development. Volunteers work on our own programs or on other projects developed by local and regional partners in various fields like the social, cultural, environmental or animal protection.

www.voluntariatbt.ro

Vsi GALVOCIUS (Šiauliai, Lithuania) is young NGO created for the purpose to satisfy various social and non-formal educational needs of children, youth, adults and various social groups with special needs and along the time to become an active third-sector actor working for the social benefit.

www.galvocius.lt

CLUB CULTUREL ALI BELHOUANE TUNIS (Tunis, Tunisia) is a non governmental, non political and non profit youth association, based in Tunis since 1977. The aim of CCAB is to promote civil commitment among young people by encouraging cross cultural communication, promoting respect of human rights and eradication of all forms of discrimination.

<http://ccab.eklablog.com>

FCC Morocco-Forum Connecting Cultures in Morocco(Casablanca, Morocco) is a non-profit and non-Governmental Organization. Founded to facilitate intercultural exchange and face-to-face cultural activities, FCC was formed by socially active Moroccan youth. FCC's aim is to provided a rich cultural experience for international volunteers wishing to discover Morocco and its culture first hand.

www.fcc-morocco.org

Training Without Borders – TWB (El Cairo, Egypt) is an Egyptian non-governmental organization, founded in 2010 and run by young people with the aim of developing skills & techniques of young people in all fields to be able to face the changing market in our community through workshops and multi-national sessions in sustainable development, intercultural dialogue, human rights and active citizenship.

www.twbegy.eb2a.com

CHABIBEH SPORTING CLUB (Beirut, Lebanon) is a sports and youth organization that has a general assembly of 65 members. The main activities of the Chabibeh Sporting Club are Sports Training, Summer Day Camps, Community Service, Career Counseling. These activities target children and youth of the region where the club operates.

facebook.com/pages/Chabibeh-Sporting-Club

COM Youth CLUB (Istanbul, Turkey), which means Colors Of Mind, is an informal youth group. Our group was founded by youngsters who have taken part in international projects previously. The group promotes EU "Youth in Action" programme in Turkey and has a lot of partners in Europe.

www.facebook.com/comyouthclub

Youth Spirit Center (Amman, Jordan) is a non-profit organization made of a group of young Jordanian working together on promoting community service and art of dialogue across cultures and religions for better understanding and life development. Its mission is to increase the quality of youth active participation in the society, to focus on youth initiatives as a base for development, to promote the Jordanian example of coexistence, diversity and pluralism.

www.youthspirit.net



“ Tell me, and I'll forget.
Teach me, and I'll remember:
Involve me, and I'll learn.”
-Benjamin Franklin

Learning Outcomes

Cultural awareness and expression competences: to express through arts and to promote artistic expression, creativity and intercultural dialogue.

Social and civic competences: to make a positive contribution to society as informed, responsible and engaged young citizens.

Sense of initiative and entrepreneurship: to turn personal and common ideas into social and cultural projects that have a positive social impact in both local and global communities.

Communication in foreign languages: to improve English in a multicultural environment and to learn about different views on life.

Learning to learn: to pursue and organise one's own learning, either individually or in groups, in accordance with one's own needs.

EU-Southern Mediterranean cooperation

In November 1995, a Euro-Mediterranean Conference of Foreign Affairs Ministers was held in the Spanish city of Barcelona. It marked the launch of the Euro-Mediterranean Partnership, also known as the Barcelona Process for short, after the name of the city in which the decision was taken. It was the EU's first comprehensive policy for the region.

The Barcelona Declaration agreed at this meeting laid down the foundations of a new regional relationship, aiming at achieving peace, stability and growth in the Mediterranean Partner Countries. It covers political, economic and social cooperation and represents a turning point in Euro-Mediterranean collaboration.

The Partner Countries participating in the Barcelona Process are now part of the European Neighborhood Policy (ENP) developed in 2004, following the enlargement of the EU, in order to avoid the emergence of new dividing lines in Europe. The ENP complements and reinforces the Barcelona Process on a bilateral basis, through Action Plans agreed with the Partner Countries that take into account their specific needs and characteristics.

The policy is financed through the European Neighborhood Instrument (ENI) that is charged with turning policies taken on a political level into actions on the ground. A new impetus was given to the Euro-Mediterranean Partnership in 2008 through the Union for the Mediterranean launched in Paris on July 13th.

The 27 EU Member States and 10 Mediterranean Partners (Algeria, Egypt, Israel, Jordan, Lebanon, Libya, Morocco, Palestine, Syria and Tunisia) participate in the EuroMed process.

Funding and Resources

A number of other European Commission thematic budgets cover the Euro-Mediterranean cooperation for 2014-2020:

- the European Neighbourhood Instrument (ENI);
- the European Initiative for Democracy and Human Rights (EIDHR);
- Humanitarian Aid (ECHO);
- the education programme Erasmus+;
- the EU's research programme Horizon 2020;
- the Anna Lindh Foundation fundings.

Die Slowly

*He who becomes the slave of habit,
who follows the same routes every day,
who never changes pace,
who does not risk and change the color of his clothes,
who does not speak and does not experience,
dies slowly.*

Pablo Neruda

Activities

Cultural diversity through painting

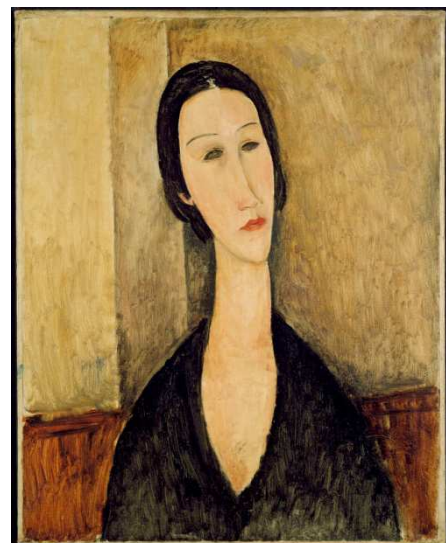
The activity addresses the issue of cultural diversity through visual communication. Participants are introduced to portraits by showing a range of examples (photojournalism, portraits of people living on the streets, figurative ceramic sculpture, enlightenment, hybrid of humans and animals, portraits from different artistic movements, etc).



Participants are invited to work in pairs and portrait each other, by bringing out facial characteristics, expressions, emotions and aspects of cultural identity.

Presentation of works and final group debriefing.

The workshop helps participants to develop awareness of other cultures appreciation of values in cultural diversity.



Culture of Peace

As defined by the United Nations, the Culture of Peace is a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations (UN Resolutions A/RES/52/13 : Culture of Peace and A/RES/53/243, Declaration and Programme of Action on a Culture of Peace).

The idea to use the expression culture of peace was inspired by an educational initiative called Cultura de paz, developed in Peru (1986) and by the Seville Statement on Violence (1986) adopted by scientists from around the world, which stated that war is not a fatality determined by genes, violent brains, human nature or instincts, but it is rather a social invention.

For peace and non-violence to prevail, we need to:

- foster a culture of peace through education
- promote sustainable economic and social development
- promote respect for all human rights
- ensure equality between women and men
- foster democratic participation
- advance understanding, tolerance and solidarity
- support participatory communication and the free flow of information and know knowledge
- promote international peace and security

What is peace?

Participants are invited to answer the question "what is peace?" according to their own experience. The discussion is enriched by reciprocal confrontation and dialogue. The positive meaning of the word "peace" is analysed through everyone's contribution.

At the end of the on-line workshop the facilitator makes a short summary of what has been said during the session. Then closes by asking a short evaluation to all participants.

The culture of peace and non-violence is a commitment to peace-building, mediation, conflict prevention and resolution, peace education, education for non-violence, tolerance, acceptance, mutual respect, intercultural and interfaith dialogue and reconciliation.

Positive and negative peace

Negative peace refers to the absence of violence. When, for example, a ceasefire is enacted, a negative peace will ensue. It is negative because something undesirable stopped happening (e.g. the violence stopped, the oppression ended).

Positive peace is filled with positive content such as restoration of relationships, the creation of social systems that serve the needs of the whole population and the constructive resolution of conflict.

Peace therefore exists where people are interacting non-violently and are managing their conflict positively – with respectful attention to the legitimate needs and interest of all concerned.



IT IS SCIENTIFICALLY INCORRECT to say that we have inherited a tendency to make war from our animal ancestors.

IT IS SCIENTIFICALLY INCORRECT to say that war or any other violent behavior is genetically programmed into our human nature.

IT IS SCIENTIFICALLY INCORRECT to say that humans have a 'violent brain.'

IT IS SCIENTIFICALLY INCORRECT to say that war is caused by 'instinct' or any single motivation.

The Seville Statement on Violence, UNESCO, Seville, Spain, on 16 May 1986

Are you a midwife? The Reciprocal Maieutic Approach (RMA)

Participants are introduced to the Reciprocal Maieutic Approach (RMA) as an educational approach for group work, analysis, communication and dialogue.

The Reciprocal Maieutic Approach (RMA) is a dialectic method of inquiry and "popular self-analysis" for empowerment of communities and individuals and it can be defined as a "process of collective exploration that takes, as a departure point, the experience and the intuition of individuals" (Dolci, 1996). The RMA was developed by Danilo Dolci from the Socratic concept of Maieutic. It derives from the ancient Greek "μαϊευτικός", pertaining to midwifery: every act of educating is like giving birth to the full potential of the learner who wants to learn, as a mother wants her child to emerge from her.

As the name says, RMA is a "reciprocal" process between at least two persons and it is normally done inside a group, with one person that asking questions and others giving answers. It is the reciprocal maieutic communication that brings out people's knowledge, with all participants learning from each other.

Assumptions

- Dialogue as a tool for reciprocal research and active participation.
- Each person has an inner knowledge that comes from experience.
- Knowledge is dynamic and in constant evolution and it should be built within a group.
- Complex images of reality are built through the plurality of points of view and everyone's contribution.
- Everybody being in connection inside a group can be an element of change.

The learning process

The RMA learning process starts with a long-term process of analysis and discussion about meaningful themes for the group, getting deep into feelings, inner perspectives and needs that people have. In a continuous dialogue that embodies a new way of educating, we begin by emphasizing individual learners' capacity to discover their own vital interests and to express their feelings freely on the discoveries they have made.

In the RMA process, to educate is intended in the classical meaning of the word, that is e-ducere, to take out. It aims to discover, resolve, decide, learn, design, think, build together as well as to know themselves more deeply by fully valorizing everyone's contribution.

Source: "EDDILI - To EDucate is to make possible the DIsccovery of Life"

<http://reciprocalmaieutic.danilodolci.it/wp-content/uploads/2011/09/English.pdf>

If the eye does not strain, it doesn't see.

Skin that does not touch, doesn't taste.

If we do not imagine, we die.

Danilo Dolci

Social entrepreneurship

Social enterprises are positioned between the traditional private and public sectors. Although there is no universally accepted definition of a social enterprise, their key distinguishing characteristics are the social and societal purpose combined with an entrepreneurial spirit of the private sector. Social enterprises devote their activities and reinvest their surpluses to achieving a wider social or community objective either in their members' or a wider interest.

Economic and entrepreneurial nature of initiatives

- Continuous activity of producing goods and/or selling services
- High degree of autonomy
- Significant level of economic risk
- Minimum amount of paid work

Social dimension of the initiatives

- An initiative launched by a group of citizens
- A decision-making power not based on capital ownership
- A participatory nature, which involves the persons affected by the activity
- Limited profit distribution
- An explicit aim to benefit the community

Social enterprises exist in all Member States. However, there is no single legal model for these enterprises. Many social enterprises are registered as private companies, others are in the form of social co-operatives, associations, voluntary organisations, charities or mutuals, and some organisations are unincorporated.

Despite their diversity, social enterprises operate mainly in the following three fields:

- Work integration (training and integration of unemployed persons);
- Personal services (e.g. childcare services, services for elderly people, 'proximity' services, aid for disadvantaged people) and
- Local development of disadvantaged areas (e.g. social enterprises in remote rural areas, neighbourhood development/rehabilitations schemes in urban areas).

Source:

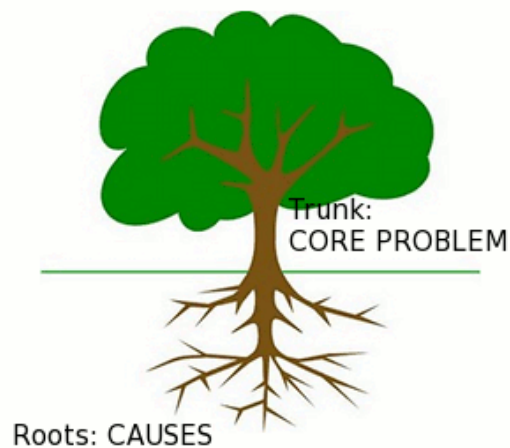
http://ec.europa.eu/enterprise/policies/sme/promoting-entrepreneurship/social-economy/social-enterprises/index_en.htm

Conflict tree

Before starting, divide participants in small groups (3-4 participants each). Draw a picture of a tree, including its roots, trunk and branches (You can do it on a blackboard or a flipchart).

Ask participants to brainstorm within their groups and write down what they consider as the key issues in the conflict. Give them small pieces of paper (post its) where they can write those key issues, and invite them to attach their papers to the tree:

- On the roots, if they think it is a cause of the conflict.
- On the trunk, if they think it is the core problem.
- On the branches, if they think it is an effect.



Encourage participants to add new ideas as they think of more conflict situations!

Now it is necessary to choose someone to facilitate a discussion where the cards are placed. Try to come to an agreement on where the issues belong, especially when it comes to the core problem.

Once you reach a widespread agreement on what the causes, effects and core problems of the conflict are, the group can then begin to discuss which issues should be handled first in addressing the conflict.

Debriefing:

Gather the participants to discuss about the activity with the following question.

- What did you learn from this activity?
- Did you understand the conflict better using this tool?
- How?

Source: PEACE BAG for EUROMED, <http://www.peacebag.org>



- Write down your own statement on a card.
- Write in a Sentence. (Make Clear "Subject and Object")
- Avoid "No money, No capacity, No,,,".
- Avoid Generalization.- Be Specific.
- Don't Write a Cause and Effect in One Card.
- Be Specific Whose problem

The conflict triangle

Draw a different triangle for each of the main parties involved in the conflict. On each triangle, write down each party's issues related to structural, cultural and direct violence.

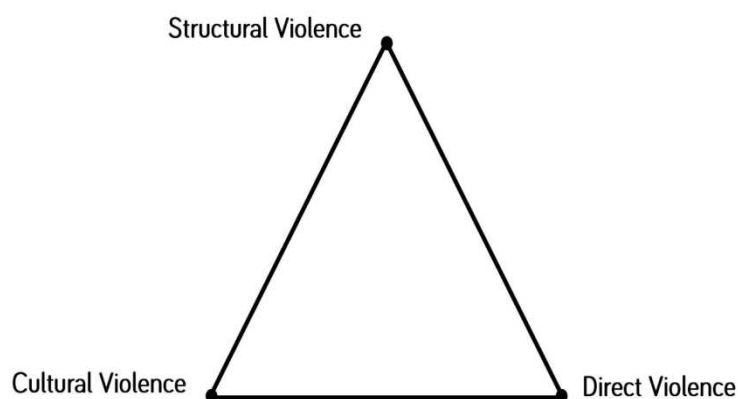
Put yourself in their place to do so! Compare the triangles and try to determine their differences and similarities. What are the differences and similarities between parties' perceptions/misperceptions? Add to each triangle what you think could be each party's main fears and needs, according to the lists made before.

Now compare the triangles again and try to find out if there is a starting point for transforming the situation and where would it be.

Debriefing:

Gather the participants to discuss about the activity with the following questions:

- What did you learn from this activity?
- Did you understand the conflict better using this tool? How?





Je voudrais pas crever

*I don't want to croak
Without having known
The black dogs of Mexico
Who sleep without dreams..*

Boris Vian



Image theatre

In Image Theatre, still images are used to explore abstract concepts such as relationships and emotions, as well as realistic situations. This technique was developed by Augusto Boal.

Participants in small groups create physical images concerning a conflict situation as analyzed in their conflict tree. They are then invited to step into the centre of the audience and remake their image. Participants rapidly sculpt their own or each others' bodies to express attitudes and emotions. These images are then placed together and 'dynamised' or brought to life.

Image theatreworks across language and culture barriers and frequently reveal unexpected universalities. It is also used to explore internal or external oppression, unconscious thoughts and feelings.



From conflict analysis to the social business idea

During this first analysis phase conflict situation are analysed to develop a vision of the 'future desired social start-ups': ideas for social enterprises and strategies are identified and screened for further study. This involves consultation with the intended beneficiaries of each action, an analysis of the problems they face, and the identification of options to address these problems. A decision can then be made on the relevance of each business idea and on which ideas should be further studied during the formulation phase (development of a social business plan)

The Social Business Plan

The activity is designed to help participants to develop a business plan, by turning community problems and needs into ideas for successful social business opportunities.

Participants are encouraged to take active part and communicate to each other in order to check the completeness and accuracy of their business plan.

After reviewing and discussing the sample business, participants are divided into small groups from two to five people. In these groups, participants are introduced to the tools necessary to write a business plan.

As participants share ideas in this activity, they develop a business mindset that helps them to discover things they might otherwise overlook.

At the end each group present its own business plan. Participants should offer feedback based on what they learned during the workshop.



Elements of the business plan

- Context
- Problems and opportunities
- Mission
- Theory of change
- Our solution
- The team
- Strategy
- Activities and services
- Measuring results
- Risks
- Financial plan



Take a step forward

- Create a calm atmosphere with some soft background music. Alternatively, ask the participants for silence.
- Hand out the role cards at random, one to each participant. Tell them to keep it to themselves and not to show it to anyone else.
- Invite them to sit down (preferably on the floor) and to read their role card.
- Now ask them to begin to get into role. To help, read out some of the following questions, pausing after each one, to give people time to reflect and build up a picture of themselves and their lives:
 - o What was your childhood like? What sort of house did you live in? What kind of games did you play? What sort of work did your parents do?
 - o What is your everyday life like now? Where do you socialise? What do you do in the morning, in the afternoon, in the evening?
 - o What sort of lifestyle do you have? Where do you live? How much money do you earn each month? What do you do in your leisure time? What do you do in your holidays?
 - o What excites you and what are you afraid of?
- Now ask people to remain absolutely silent as they line up beside each other (like on a starting line)
- Tell the participants that you are going to read out a list of situations or events. Every time that they can answer "yes" to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.
- Read out the situations one at a time. Pause for a while between each statement to allow people time to step forward and to look around to take note of their positions relative to each other.
- At the end invite everyone to take note of their final positions. Then give them a couple of minutes to come out of role before debriefing in plenary.

We are all equal, but some are more equal than others. In this activity participants experience what it is like to be someone else in their society.

Debriefing and evaluation

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

- How did people feel stepping forward - or not?
- For those who stepped forward often, at what point did they begin to notice that
- Can people guess each other's roles? (Let people reveal their roles during this part of the discussion)
- How easy or difficult was it to play the different roles? How did they imagine what the person they were playing was like?
- Does the exercise mirror society in some way? How?
- Which human rights are at stake for each of the roles? Could anyone say that their
- human rights were not being respected or that they did not have access to them?

Forum theatre

The Theater of the Oppressed, established in the early 1970s by Augusto Boal, is a participatory theater that fosters democratic and cooperative forms of interaction among participants. Theater is emphasized not as a spectacle but rather as a language accessible to all. More specifically, it is a rehearsal theater designed for people who want to learn ways of fighting back against oppression in their daily lives.

- Through theatrical performance a problem is shown in an unsolved form, to which the audience, as spect-actors, is invited to suggest and enact solutions.
- The problem is always the symptom of an oppression, and generally involves visible oppressors and a protagonist who is oppressed.
- After one showing of the play 'the model' it is shown again slightly speeded up, and follows the exact same course until a member of the audience shouts 'Stop!', takes the place of the protagonist and tries to defeat the oppressors.
- The game is a form of contest between spect-actors trying to bring the play to a different end (in which the cycle of oppression is broken) and actors ostensibly making every possible effort to bring it to its original end (in which the oppressed is beaten and the oppressors are triumphant).
- The process is presided over by the 'Joker'- whose job is to ensure a smooth running of the game and teach the audience the rules, however, like all participants can be replaced if the spect-actors think they aren't doing a good enough job.
- Many different solutions are enacted in the course of a single forum- the result is a pooling of knowledge, tactics and experience, and at the same time what Boal calls a 'rehearsal for reality'

Forum Theatre aims to always stimulate debate (in the form of action) to show alternatives, to enable people 'to become the protagonists of their own lives'..



Round table: youth cooperation in the Euro-Mediterranean partnership

Each national group is invited to present itself by showing PPT, video, sharing brochures and other informative materials in a round table discussion open to the local community.

Euro-Med cooperation in the youth field

ERASMUS+ Mobility of Youth Workers
LET'S ACT: CULTURE OF PEACE AND SOCIAL ENTREPRENEURSHIP IN EUROMED



8 NOVEMBER 2014, H 16.00 PM
VENUE: BIBLIOTECA SCARABELLI, CALTANISSETTA

PROGRAM:

- ▲ h. 16:30 - GREETINGS AND PRESENTATION**
- ▲ h. 16:45 - THE EURO-MEDITERRANEAN PARTNERSHIP**
- ▲ h. 17:15 - PRESENTATIONS BY ALL PARTNER ORGANIZATIONS: SOCIOPOLITICAL CONTEXT, THE ORGANIZATION, YOUTH WORK**
- ▲ h. 18:15 - EURO-MED COOPERATION IN THE YOUTH FIELD**
- ▲ h. 19: 45 - COMMON CHALLENGES AND OPPORTUNITIES**



ORGANIZED BY

PRISM – PROMOZIONE INTERNAZIONALE SICILIA-MONDO

IN COOPERATION WITH THE

MUNICIPALITY OF CALTANISSETTA

AND

VSI GALVOCIUS (Lituania), ASOCIATIA B-RIGHT MEDIA (Romania), TRAINING WITHOUT BORDERS (Egypt), WORLD PEACE INITIATIVE LTD (UK), ASOCIACIÓN CAZALLA INTERCULTURAL (Spain), PROFESSIONAL FORUM FOR EDUCATION (Bulgaria), ASSOCIAÇÃO ANIMAM VIVENTEM (Portugal), YOUTH SPIRIT CENTER (Jordan), FCC-FORUM CONNECTING-CULTURES (Morocco), COM YOUTH CLUB (Turkey), CLUB CULTUREL ALI BELHOUANE TUNIS (Tunisia), CHABIBEH SPORTING CLUB (Lebanon)

Inner peace

The idea of inner peace and meditation is introduced by Manuela Pusc from World Peace Initiative, as part of holistic understanding of peace, by holding a session as part of the training.



Before the session she explained what meditation is, why we do it, some of the benefits and introduced the idea of the center of the body and how to easily connect with it.

Cooperative and group work

Through cooperative learning, participants work together in groups or all together on structured activities. They are individually accountable for their work, and the work of the group as a whole is also assessed.

Participants work face-to-face and learn to work as a team. They develop their interpersonal skills. They learn how to communicate and learn from each other. They learn how to overcome problems and to deal with conflicts. They are engaged in numerous activities that improve their understanding of subjects explored.

The life cycle of a group

Teams pass through four stages of development as they go from a collection of individuals to a fully cohesive, functioning group. Understanding these stages and applying the right leadership strategies is essential to team success.

- The RED Team (Forming/ Orientation)
- BLUE Team (Storming/ Dissatisfaction)
- The YELLOW Team (Norming/ Integration)
- The GREEN Team (Performing/ Production)







RAW

RAW is a project developed by the organization EUREKA and "Made in CL". Participants are invited to take part to an art performance in progress as models to create an "artistic army": the RAW.

War is an English word and Raw mirrored it. War is impure while Raw is the opposite. During an art performance everyone is a photography subject putting on wings and a military helmet.

The final art work is a facebook page that will contain all the shots and pictures.

Link: <https://www.facebook.com/events/197643053755317/>



*I summon angels and ambulances—
I turn into water and flow in the pool of my sorrows
or
I become a horizon and climb the heights of desire.
I know that we die only once
and are many times reborn.
And I know that death is only useful if we live it through.
I know that the hereafter is this rose
this woman
and that a human face is the other side of the sky..*

Adonis

Follow-up and co-development of social projects

In a practical part, participants are engaged to successfully turn personal and common ideas into social entrepreneurship projects that responds to their community's needs.

A final start-up contest is proposed. Its main purpose is to provide a common platform for communication, information sharing and reciprocal feedbacks.



The spiral



At the end participants sit in a spiral for the final evaluation.

The spiral is a metaphor for chaos and confusion. Into the spiral communication and dialogue are distorted: misunderstanding, mistrust and distances are nurtured.

In a spiral participants experiences the importance in life of being in circle as a metaphor for human capital, open communication, equality, sharing of power, free expression and creativity.

In a circle everyone has the same distance from the center and can look each other in the eyes. The space is organized in order to create a democratic, non-hierarchical environment.

Haranguing the crowd from the balcony is totally different than trying to create a democratic dialogue where it is possible to communicate and co-plan a peaceful and sustainable future..



Acknowledgements

We wish to express our sincere thanks to the project participants: Graça Maria Da Cunha Sanches Fernandes, Joana Vaz, Marta Almeida, Arvydas Sidaras, Lina Dzimidaite, Pranas Benikas, Diana Isabela Anghelache, Carmen Livia Ibănescu, Silviu Constantin Trifanov, Diego José García Quijada, Isabel MaríaJódar Padilla, Violeta Pérez Guzmán, Neslihan Çeçen, Şeyda Yalçın, Zafer Şimşek, Manuela Ioana Puscas, Cristina Maria Matei, Matthew Witt, Ahmad Al takruri, Melika Qutishat, Urwah Mehrem, AtanasMihnev, Pavla Sokolova, Tonia Aldirani, Viken Sagherian, El Haji Julien, Sally Khaled Albarouski, Ahmed Bendary Elshetihy, Mohammed Mansour Mohammed, Errioui Khadija, Tazrouti Mohammed, Khantach Mohammed, Briki Mona, Nobbigh Said, Marwen Bejaoui, Kirilka Angelova, Macaluso Silvia, Veronica Romano, Chiara Saporito, Giuseppe Zuzzè, Giuseppe Divita, Veronica Romano, Enzo Tuzzeo, Sameh Tadrous, Francesco Pagano, Leonardo Pugliese, Danilo Buggea, Alessandro Melillo,

We would like to acknowledge their contributions and involvement during the project.

We wish to express our gratitude to Nesli, Kiki and Peppe for their involvement and contribution in training and facilitation.

*The project coordinator
Fausto Amico*

Keep Ithaka always in your mind.
Arriving there is what you are destined for.
But do not hurry the journey at all.
Better if it lasts for years,
so you are old by the time you reach the island,
wealthy with all you have gained on the way,
not expecting Ithaka to make you rich.

Ithaka gave you the marvelous journey.
Without her you would not have set out.
She has nothing left to give you now.

And if you find her poor, Ithaka won't have fooled you.
Wise as you will have become, so full of experience,
you will have understood by then what these Ithakas mean.

C.P. Cavafy



Resources

The culture of peace and non-violence

<https://en.unesco.org/cultureofpeace/>

Peace Bag for EuroMed Youth

<http://peacebag.org>

Social entrepreneurship

http://ec.europa.eu/internal_market/social_business/index_en.htm

Social Innovation - A Decade of Changes

<http://espas.eu/orbis/document/social-innovation-decade-changes>

A manual on human rights education with young people

<http://eycb.coe.int/compass/>

DICE - Drama Improves Lisbon Key Competences in Education

www.dramanetwork.eu

EDDILI – To Educate is to Make Possible the Discovery of Life

<http://reciprocalmaieutic.danilodolci.it>

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Co-funded by the
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