



cesie

the world is only one creature



# *Peace Towards a New World*

## **3.1 Youth Action**

8th - 16th July 2012

*Final Report*



**Youth  
in Action**

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# Peace Towards a New World

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## ***Introduction: What is “Peace towards a new world”***

This is the final public report of the project “Peace towards a new World”, which aims to spread out the results of this training and support the development of a culture of peace.

“Peace towards a new World” is an 8-day training course under the 3.1 Youth Action, that has been held in Palermo (Italy). Aimed at young people working with disadvantaged youth, the training course introduced participants to knowledge, values, skills and behaviour based on the culture of peace, with emphasis on how education can tackle social exclusion and promote human development. Overall, the training course has provided a frame for intercultural exchange and reciprocal reflection on the role of youth in promoting a culture of peace towards the transformation of society and the construction of cohesive societies.

### **Participants and countries involved**

32 young people working with youth with fewer opportunities from EU (Bulgaria, Italy, Greece, Lithuania, the Netherlands, Romania, Slovenia) and Eastern Partnership Countries (Armenia, Azerbaijan, Belarus, Georgia, Moldova).

### **Duration of the project**

01/04/2012 - 30/10/2012

### **Duration of the TC**

08/07/2012 - 16/07/2012

### **Venue**

Palermo, Italy

### **Aims**

- To raise awareness in youth of their global citizenship and to enhance their active participation in community development
- To foster a culture of peace among youth through education
- To engage youth in active citizenship
- - To equip youth with knowledge, employable skills and creative tools for inclusion



## *Peace Towards a New World*

### **Activities**

- An overview of history and main concepts within the field of peace education, the concept of social exclusion, the major obstacles to a culture of peace that lead to exclusion, and analysis of contextual conditions that interact positively in the construction of peace;
- Different educational approaches to actively engage youth in community development and in culture of peace activities on the ground.
- Learning how to develop and implement inclusion projects in the frame of the Youth in Action programme, at both the local and international levels.

### **Methodologies**

The three methodologies gathered in this public report - the Reciprocal Maieutic Approach (D. Dolci), Forum Theater (A. Boal) and Critical Pedagogy (P. Freire) - were extremely important for the development of the objectives of the project, and therefore we have concentrated on them, even if the project implemented also other methodologies and methods under non formal education which ensured the active involvement of participants in the educational activities.



# Peace Towards a New World

Day	1 Sunday 8th of July	2 Monday 9th of July	3 Tuesday 10th of July	4 Wednesday 11th of July	5 Thursday 12th of July	6 Friday 13th of July	7 Saturday 14th of July	8 Sunday 15th of July	9 Monday 16th of July
<b>Morning 9.30 – 13.00</b>	A R R I V A L	Presentation of project, TC programme and learning objectives	Introduction to the concept of peace	Social exclusion  Presentation by national groups of social exclusion situation in their countries	Introduction of Danilo Dolci's life and work.  Guided tour in Danilo Dolci's places in Sicily	The concept of violence: direct, structural and cultural violence  Main actors in the field of peace education  Pedagogy for peace: Involving Youth in Community development	Youth in Action and European Neighbourhood Policy  Presentation of Youthpass	Dissemination and follow up  Presentation of the project ideas	D E P A R T U R E
<b>Afternoon 15.00 -18.00</b>		Welcome and ice-breaking activities	Presentation of CESIE  Organizations' bazaar	Introduction to Reciprocal Maieutic Approach  Maieutic workshop: "The major obstacles to a culture of peace that nurture a culture of violence"		Dance workshop	Guided visit to organizations and associations committed with socially disadvantaged groups in Palermo.	Flash mob	
<b>18.00 -18.30 Reflection groups</b>									
<b>Evening</b>	Welcome dinner and group building activities	Intercultural dinner open to the local community (I)	Intercultural dinner open to the local community	Dinner	Dinner	Dinner	Santa Rosalia Celebration with the local community	Dinner and farewell party	



## ***Main methodologies and activities***

### **1- RECIPROCAL MAIEUTIC APPROACH**

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). By generating in participants the awareness of how to identify their own problems and plan solutions in a cooperative way, RMA promotes a participative organisational model based on the direct involvement of the participants in the strategic planning of projects.

The Reciprocal Maieutic Approach emphasizes the following main aspects:

- Nonviolent communication (listening, honest expression of oneself, respect of others when speaking)
- Sharing of power (in contraposition to domination and concentration of power)
- Individual responsibility
- Active participation of all
- Cooperation
- Nonviolence
- Building complex images of reality (with the point of view and contribution of all)
- Confrontation
- Valorises the individual and group experience
- Creativity
- Awareness/self awareness
- Ask questions and analyse problems instead of impose solutions – ask the good questions

Reciprocal Maieutic Approach is a process that aims to bring change in the group and in the social, political, economic and educational spheres. In order to develop this complex process we need to pass from the Maieutic in the group to the Maieutic planning. What is this? It happens when we start not only to experience the Maieutic process but also to plan the change to achieve Maieutic structures



(always in a Maieutic way). It means all structures in all systems: from the relations in the smallest social nucleon, the family, to the political structures, passing through work and friends.

If you want to learn more about RMA visit the web site <http://reciprocalmaieutic.danilodolci.it/final-products/final-manual/>

## **2- FORUM THEATRE – THEATRE OF THE OPPRESSED (A. Boal)**

Forum theatre is a way of studying peoples' needs and identifying possible decisions through acting a concrete situation people face, the way they feel it. Forum theatre gives people opportunity to act their problems, to try to understand the situation they are, to look for reasons for it and to resolve it. Theatre is a perfect way to visualize oppression and also the needs regarding the ending of the oppression. The forum theatre has been a way through which the participants built understanding of their situation and explored in a creative and flexible way creative solutions. Participant performed in little groups of situations where they had to transform the problems in solutions. The trainers encouraged them to ideate responses to the difficult situations that they affront in their role of peace educator in their respective local communities.

Instructions: After the first acting of the play, known as a “model”, it is acted again following exactly the same line of development but slightly quicker until someone from the audience shouts “stop”, takes the place of the oppressed and try to change the situation. The point is the spectators-actors to try to lead the play to an end different from the initial one, raising their awareness about the situation of oppressed people. The participants will have a different point of view about the situation and find new solutions, or recognise when a situation cannot have a direct solution because the intensity of the oppression.

## **3- CRITICAL PEDAGOGY (P. FREIRE)**

This methodology is based on learning with and from each other, dialogical exploration, process of collective inquiry and research. Critical pedagogy helps motivate learners to raise questions themselves by encouraging mutual reflection, active learning and commitment to work together. Critical pedagogy actively engaged participants in critical thinking, by encouraging group reflection, reciprocal learning and commitment to work together. Education for peace begins with questions: how do I define peace? How do I define violence? How do I justify violence? In what space is violence/peace learned? etc.. These question are examples of critical pedagogy.



## ***Results***

The TC provided participants with specific learning achievements for the participants, in order to match their need to face global challenges and interact in a multicultural society. The TC has been an opportunity for them to actively share knowledge, experiences and practices on peace education. Indeed the TC encouraged participants to become peace educators and to acquire tools to develop inclusion projects in their local and global communities. The TC also fulfilled the need to enhance international cooperation between young people and partner organizations from Europe Union and Eastern Partnership Countries.