

SUMMARY

Official opening	p.2
Definitive programme	p.3
Background of the seminar	p.4
Challenges and wishes	p.5-6
Objectives and methodology	p.7
Euromed youth programme	p.7
What is peace education?	p.8
Testing, reflecting and analyzing peace education work	p.9
Gargantuan cultural nights	p.12
Historical, political context of mediterranean region	p.13
The grand cabaret of the organisations	p.17
Round table with representative of different communities of melilla	p.18
Discovering melilla	p.20
 <u>Theory of peace education</u>	
Sebastian sanchez lecture	p.21
Antonio nadal lecture	p.23
Conflict analysing	p.25
Relativism of history in peace education / human rights education	p.29
Self organized workshop	p.30
Analyzing and transferability of tools shared and presented in the seminar (middle)	p.38
Impact of peace education	p.39
Finding your partner	p.40
Fulfillment of wishes and challenges	p.41
Final evaluation comments of participants	p.42
Some impressions about our common experience in melilla	p.43
 Annexes	 p.44

“Europe is a construction of the human spirit”

Jean-Baptiste Duroselle, French Historian, 1965

Team members:

The team was composed by:

- BERNARD ABRIGNANI, Coordinator SALTO-YOUTH EuroMed RC, France.
 - FAUDHIL MOUSSI, Free lance trainer - Coordinator of the team (a "Franco-Algerian" living in Spain).
 - AYELET ROTH, Free Lance trainer - specialist on peace education - Israel.
 - PALOMA IZNAOALA, Coordinator of the Spanish National Agency.
 - GERMAN ORTIZ SANCHEZ, Director General of the Delegation of Education, Youth and Women in Melilla (Spain).
 - ANDRES VICENTE NAVARRETE, Responsible of the Youth Programme in Melilla, the Delegation of Education, Youth and Women.
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Presentation of the writer

- TAMARA CUPRIAN, Romanian journalist, reporter of the seminar. Studied in the Faculty of Journalism and Communication Sciences, Bucharest Member of the Romanian Environmental Journalists Association Many experiences as trainer and as training courses reporter: i.e “how to use the local environment as a pedagogical tool” and “education and Civilization”.

DEFINITIVE PROGRAMME

Peace education seminar 6th-12th Melilla Spain

	MONDAY 6	TUESDAY 7	WEDNESDAY 8	THURSDAY 9	FRIDAY 10	SATURDAY 11	SUNDAY 12
5.00-9.15	ARRIVAL	BREAKFAST					
9.15-9.30		ENERGIZER					
9.30-11.30		Official welcome Introduction of the seminar Background Objectives Methodology Technicalities	Historical, political context of Mediterranean region	Theory of peace education What I stand for?	Sharing good practices and experiences Relativism of history in peace education (narrative approach) Human right education	Analysing and transferability of tools shared and presented during the seminar	DEPARTURE
11.30-12.00		BREAK					
12.00-14.00		MEDA EUROMED AND SALTO presentation	The grand Cabaret of organisation	Conflict analysing?	Relativism of history in peace education (narrative approach) Human right education	Impact of peace education	
14.00-15.00		LUNCH					
15.30-17.30		What is peace education?	Round table with representative of different community of MELILLA Specificity of MELILLA historical and political situation	FREE	Self organised workshops	Finding your partner	
17.30-18.00		BREAK					
18.00-20.00	Preparation of NGO's exhibition 19.00: Knowing you knowing me Wishes and challenges	Testing, Reflecting, Analysing the peace education work	Discovering MELILLA old city	FREE	Self organised workshops	Evaluation and follow up. SALTO opportunities and commitment	
20.30-22.30	DINNER		Dinner in the town	DINNER			
		Gargantuan cultural nights				FAREWELL PARTY	

BACK-GROUND OF THE SEMINAR

"A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace."

Hague Appeal for Peace Global Campaign for Peace Education

Dates:

This course will take place from June 6th - 12th, 2005 in Melilla (Spain). It is organised in cooperation with the Injuve, the National Agency for the YOUTH Programme in Spain.

Aims and objectives:

This course aims at exchanging and at sharing of good practices in the field of the education for peace.

The following concrete objectives have been set in order to reach the aims as described above:

- To gain an understanding of a local, national, or international conflict.
- To increase knowledge about different aspects of conflict and the nature of causes and consequences.
- To provide educational support and time for the participants to share about their own experiences and knowledge.
- To support the intercultural exchange between participants.
- To explore the political, economical and human frame of peace education in the Euromed space.
- To explore the role the youth-non formal education field can play in promoting peace education and its concepts.
- To allocate space for the participants to develop project ideas.

Profile of participants:

The course is intended to be an opportunity for further training for youth workers and youth leaders who:

- Are experienced in the YOUTH Programme and / or the Euromed YOUTH Programme.
- Have experience in peace education: as trainer, youth worker or volunteer.
- Are ready to take the challenges that the exploration of an unknown space presents.
- Are committed to prepare themselves for the working subjects, previous to their arrival and to do the remote work requested by the team in case of selection.
- Have the willingness to cooperate and create together during the training course.
- Are strongly motivated to develop a project within the EuroMed YOUTH Programme as result of the course. to provide the group with their own experiences and educational material.
- Are motivated to undergo training and able to attend the course for its full duration.
- Are able to communicate and work in at least one of the two working languages of this training course (English, French).
- Are resident in a member state of the European Union or in a Mediterranean country signatory to the Barcelona Declaration.

Methodology:

The course was based on the principles and practises of non-formal education and is conceived according to a learner-centred approach based on active and interactive methods. Participants need to self organise part of the activities and thus take a personal responsibility for their learning process.

They should be open for an experiential learning experience.

They will be in a situation to share their practice, to test tools and methods, to analyse and to produce common material

Programme elements:

The course programme addressed the following elements:

- Why EuroMed co-operation projects?

- Group dynamics.

Introduction to and definitions of the "Peace Education".

- Exploration of the socio-economic regional situation and its impact or influence on the topic.

- Sharing on good practices and experiences.

- Presenting relevant projects as good examples.

- Reflecting on how to apply peace education methods as a tool for intervention in order to build peace in their own contexts.

- Testing and evaluation of the activities.

- Partnership between participants' organisations.

- Overall evaluation of the course.

Preparatory work for participants:

participants were requested to do the following compulsory preparatory work.

- to refresh their knowledge about the YOUTH programme by reading the EuroMed User's Guide.

- to bring ideas for energisers, evening games.

- to bring materials about their own country (maps, pictures, brochures, video, DVD, etc.).

- to bring materials about their own organisation (brochures, posters, video, DVD, etc.).

- to participate to the e-group created for this course.

To bring for the intercultural evening:

- Food and/or drinks.

- Music, dance, poetry (to be shown or taught).

- Traditional costumes.

CHALLENGES

Expressed by participants



- First time in such kind of seminar.
 - Not have a good communication with the participants.
 - Not be able to fully participate and express myself.
 - Overcoming fears.
 - Better understanding of the other cultures.
 - Visas problems.
 - Not have enough time for discovering Melilla during day time.
 - Long and boring speeches.
 - Enlarge the circle.
 - Being able to communicate with all the participants.
 - To destroy existent cultural barriers that are keeping different societies far from living in peace.
 - Be afraid that the subject would be discussed in a formal way.
 - Try to find partners for action 1 and 5.
 - Speak at least one time with all the pax.
 - Not to reach all people or pax.
 - Do not use religion and language to put barriers.
 - To reach the goals of the seminar.
 - To meet the challenge of this experience.
 - To meet the challenge by building bridges in order to act properly.
 - To speak louder with all the pax from the seminar.
 - To ad new peace education resources in the activities.
 - To change my mind about some conflicts among countries, especially Israel – Palestine.
 - Becoming friends with all the pax.
 - Dinner is served to late.
 - Long nights with lot of dances.
 - To study more methods, programmes for peace.
 - Being here is the biggest challenge.
 - To give us more time to prepare ourselves for this seminar.
 - To know about Melilla and to come here.
 - I hope, I could learn more about Euromed programme and tools to host peace seminars in Tel Aviv, Israel.
 - To understand everything.
- To carry with me some materials to work with young people.
 - Not to be able to communicate with all pax.
 - Some subjects on the issue Israel-Palestine.
 - Youth mobility and visas for migration.
 - We will understand each other better and come to realise that we are all human and equals?
 - Can we overcome the differences?
 - I would like to make as many partnerships as we can for the future projects.
 - Language, communication.
-

WISHES

Expressed by pax



- Meeting people interested in Education for Peace.
 - To know different points of methodology and ways to work on peace.
 - To know more about the conflicts pax are facing in their countries.
 - To have good package about Education on Peace to use it latter.
 - To learn about peace education and activities in other countries.
 - To meet people and different realities.
 - Be patient with my English.
 - Make new contacts.
 - To know better the pax.
 - To work effectively and positively.
 - To form a network for peace education.
 - Real projects with Euromed countries in the future.
 - Deeper concepts about Education on Peace.
 - Get the maximum benefit from others experiences,
 - New partners, ideas, friends.
 - Have fun and create networking.
 - To present new projects and ideas with other pax.
 - I wish that I will enjoy this seminar and I will make new friends.
 - Meet new and interesting people.
 - To develop open discussions and promote understanding between partners.
 - I wish to learn of each participant of this seminar and I want to take the best of it.
 - To know each other and to understand their way of learning.
 - To learn about youth programme and the participants.
 - Peace don't have to become an infallible dream.
 - Open doors for new projects (contacts).
 - More tolerance after this seminar.
 - I wish you all a successful seminar.
 - To meet people from other countries and to be able to represent my country in the best way.
 - Find new partners.
 - Reach good group ambience.
 - Non-violent communication.
 - Wish that we will recognize and celebrate our differences and continue to work together in the future.
 - Cooperation and support.
 - I wish that this seminar will make other people understand that Israelites are human and the majority of the Israelites want to achieve peace.
 - No one to feel aggressed.
 - Fun, fun and more fun.
 - Get to work well together.
 - Look to the Education on peace from different angles.
 - Balance funny and serious work.
 - Learn some examples of peace education from different countries.
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WHAT IS PEACE EDUCATION?

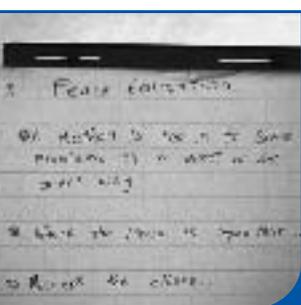
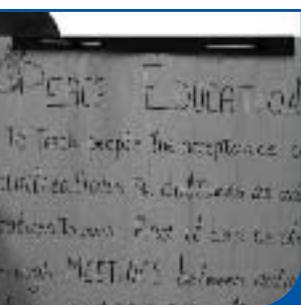
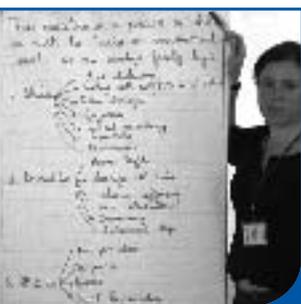
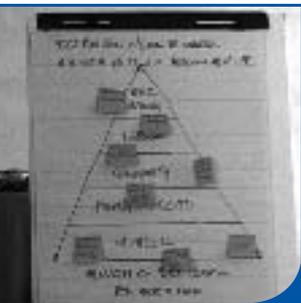
The time frame of the workshops: take into consideration about 5 minutes per person.

1. Title	Identity game
2. Background	We used this activity as the second step of acquaintance in depth. We chose it in order to give the participant an opportunity to know each other better, and to start the creation of the coherency in the group, as well as to start "dig" in our souls in order to find out who we are, where we come from and how different we are.
3. Aims	Acquaintance in depth. To find out perspective diversities in the group, to look at it in the safe zone and with respect. To learn more about each other (to TASTE).
4. Objectives	1. The participant was asked in advance to bring an object representing his/her identity. 2. We prepared an exhibition of the objects they brought around the room. 3. Each participant chose one object and had to say what he thinks this object represent for the person how brought it, and to whom belongs? 4. The person who brought the object identifies him/her self and reacts. Then he talked about the next objects (the one he/she choose from the exhibition and so on...
5. Knowledge, skills and attitudes addressed	Listening to each other. Have a glance at the "others" perspective.
6. Materials and hand/outs	Only the participant should bring the objects.
7. Programme	1. Explanation: 5 minutes. 2. Take into consideration about 3 minutes per person (keep the time!). 3. Rap up (debriefing) - 1.5 minutes per person.
8. Evaluation	How did you feel when somebody else talked about your objects? Something significant that you learned.
9. Appendices	None.
10. Other comments	This activity is better in groups of 15-22 persons. It might become boring if the group is too big. The facilitator has to keep the rhythm by asking question about special issues that come out of the process, stop gently those who are speaking too much, make sure that all the participants had the chance to speak at least once.
11. Submitted by	Ayelet & Faudhil (Trainers).

TESTING, REFLECTING, ANALYZING THE PEACE EDUCATION WORK

The timeframe for the workshop is: 90 minutes

1. Title	Peace Education in depth
2. Background	After the participants become familiar with the idea of peace education, they will better understand what is it through tasting, reflecting analyzing different aspects of this issue, using the group dynamics.
3. Aims	To start the creation of the basic common language in the group. To acknowledge the diversity of concepts within the group. To empower participants to construct an initial understanding of peace education by defining the concept for themselves, sharing these definitions with others and creating a “statement” that reflects the perceptions of the group. To taste and to produce.
4. Objectives	1. Working individually each participant write his/her definition for PEACE EDUCATION. (They were asked to prepare themselves in advance). The statements should demonstrate their own understandings of peace concept. 2. Groups of four/six are formed to share and discuss what has been written and to prepare a mutually agreed short statement defining peace education. The statement is written out in large letters on a sheet of flipchart paper. 3. Each group displays its poster and explains its content to the whole group.
5. Knowledge, skills and attitudes addressed	Understand the key concepts involved in exploring peace education by first constructing their own definitions and then comparing them with other definitions. Recognize the existence of different perspectives on peace and violence through sharing with other participants and reconstructing/reinterpreting views and values. Skills: Co-operation, negotiation, consensus in team building process.
6. Materials and hand/outs	Sheets of flipchart paper (one per group), flipchart pens.
7. Programme	Stage 1. 10 minutes; Stage 2. 25 minutes; Stage 3. 15 minutes Debriefing/Evaluation -15 min: Participant will be asked to sum up, in one sentence, how easy/difficult they found the task and why; their answers will be noted on flipchart.
8. Evaluation	In the debriefing process made in the plenary.
9. Appendices	None.
10. Other comments	None.
11. Submitted by	Ayelet Roth & Faudhil Moussi (Trainers) with the help of Lynne Tammy (Scotland).



The first group

They were presenting the hierarchy of peace education from micro to macro level. Starting from bottom to up we considered to have the following levels: individual, family and friends, community, national, international.

Finally, it was important to begin with inner peace which leads to local, national and international peace. Also, we took into consideration some values: acceptance of the others, tolerance, obtaining a consensus vis - a - vis of decision making process, public participation on justice basis and celebrating human diversity.

The second group

Peace education was not always connected to conflicts. First of all it was important to see from where the influences are coming from. The family is the first place where you are starting your life. The next one is the community which means school, university, street, environment and friends. So, the influences were coming from both parts like in a circle of influences. We mentioned some key words regarding peace education: equality, effective communication, knowledge, teaching and learning (especially the life long learning process) and tolerance.

The third group

Peace education is a process in which we work to build an environment where we develop freely by:

Skills

- Active listening
- Dealing with conflicts without violence
- Open dialogue critical thinking
- Critical thinking
- Creativity
- Cooperation

Knowledge

- Human rights
- Checking all sides
- Differences and intercultural
- Democracy
- Sustainable development

Attitude

Prejudges

Be positive

Respect

Social responsibly

If is righteousness in the heart there will be beauty in the character,

If there is beauty in the character,

There will be harmony in the home.

If there is harmony in the home,

There will be order I the nation.

If there is order in the nation,

There will be peace in the world.

The fourth group

It's important to teach people the acceptance of other civilisations and cultures as an added value. This can be done through meetings between nations, organizing sport contests, specific events regarding ages, sex, culture. So, when you are learning about others you understand better the others and you can gain your peace of mind. From this perspective, you can enrich you spirit and to build you ways of progress and approach he peace issues locally, nationally and internationally.

Meetings, seminars and debates are a practical way to put in practice peace issues. This seminar is a good example and at the end we will be all friends.

The fifth group

The peace is:

- A method to teach and solve problems by a direct or not direct way.
- Where the persons are important to act.
- Accept the others.
- Being tolerant.
- Responsibility in acting.
- A way in your life.
- A place where we can survive together.
- Peace education is starting when you understand that you need people around you.

Let's be united for the following issues:

- Nature.
- Our equals.
- Next generations.
- Our neighbours.

Common definitions on education and peace participants input

Education:

- Learning interactively.
- Awareness.
- Conscience.
- Free will.
- Non formal and participatory methods.
- Lifelong learning.

Peace:

- Freedom and diversity.
- Security, tolerance, dignity, respect.
- Social, economical and cultural prosperity.
- Ability to accept and to adapt to changes.
- Peace is the dream that we usually prefer to wake up.

- Safe, secure, free environment.
- Accepting and respecting others.
- To destroy inner things like egoism, racism and to rebuild values.
- A state of well being with ourselves, others and environment.

Let peace to be in our souls!

EVALUATION

The timeframe is: 10 -15 minutes per participant (depends of participants' number)

1. Title	Daily Evaluation – 7th of June
2. Background	The evaluation process is important because we have the chance to learn from our mistakes and to guide our future work day by day, step by step. The daily evaluation gives to the trainers a good feed-back concerning the pedagogical process and to know if they are on the seminar “track”.
3. Aims	To identify the comments, impressions and feelings of the participants about the daily experience. To identify if the objectives of the day are fulfilled or not.
4. Objectives	To understand/identify what mechanisms are working/are not working in the seminar implementation process. To apply corrections, if it is necessary, to the pedagogical process.
5. Knowledge, skills and attitudes addressed	Identify the positive and negative attitudes about the seminar experience.
6. Materials and hand/outs	None.
7. Programme	Evaluation, according to feeling, was done oral, a discussion with the whole group showed us the participants reactions for the first day seminar. The discussion was done in a plenary room and everybody expressed his/her feelings, opinion about the daily experience.
8. Evaluation	-
9. Appendices	None.
10. Other comments	To have an evaluation according to feelings it's important so we can improve our work in the future and we can understand better what was well done and what not.
11. Submitted by	Ayelet Roth and Faudhil Moussi (Trainers).

The participants feed-back were:

- 2 negative answers.
- 4 answers from tired pax.
- 1 bored pax.
- 24 positive answers.

"...The interweaving of the notions of Europe and of the Christendom is a fact of the History which even the most brilliant sophistry cannot undo...But it is no less true that there are strands in European culture that are not Christian: the roman, the Hellenic, arguably the Persian, and (in modern centuries) the Jewish. Whether there is also a Muslim Strand is more difficult to say..."

Hugh Seton-Watson, English historian, 1985

GARTANTUA CULTURAL NIGHT



Instructions for the "Gargantuan Cultural Night"

Bring your food, drinks and traditional elements of your culture in the plenary room from 20.00 to 21.00.

Arrange your own corner.

First Act:

Check what are the other products and elements that the participants brought.

Second Act:

After that, stay in the place that you think it looks like very tasty or you don't know at all.

Every country or region corner should have someone in front of the table.

Third Act:

Takes some time to think about how all the elements of the country or region could be presented in a better way. If you are more than one in the corner think together be creative.

Fourth Act:

Make the presentation of the products that you are in front of. Make the presentation in an active way and respecting the culture that you are presenting! You will have 5 minutes to do it.

HISTORICAL, POLITICAL CONTEXT OF CONFLICTS AND THEIR CONSEQUENCES DURING THE 20TH CENTURY

The timeframe for the workshop is: 120 minutes

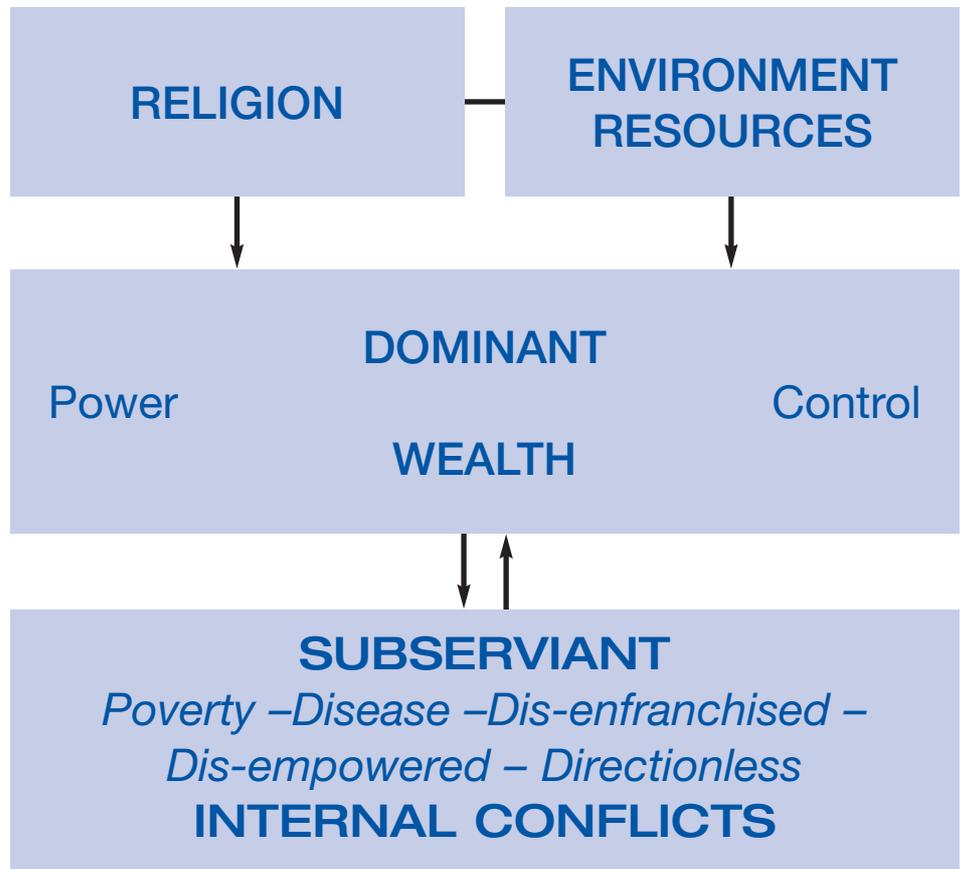
1. Title	Conflicts and History
2. Background	This activity was developed in the context of peace education seminar with the participation of Meda countries. The workshop emphasized the conflicts from past and present time not only in Meda countries, but all over the world. It was chosen to give to pax a vision about what means conflicts in Meda region and their impact in the world.
3. Aims	To raise the level of awareness about Meda and other international conflicts.
4. Objectives	<ul style="list-style-type: none"> • To understand the causes of the conflicts and their consequences. • To open the debate on different types of conflicts. • To make a comparison between types of conflict from Meda region. • To share peace treatment of different conflicts.
5. Knowledge, skills and attitudes addressed	<ul style="list-style-type: none"> • To be aware about the impact of international conflicts. • To improve the knowledge level about conflicts and peace treatment. • To gain a better understanding of what is a conflict.
6. Materials and hand/outs	<ul style="list-style-type: none"> • Photos which presents different conflicts. • Flags which emphasize the idea of conflict in a specific country. • Graph with cost life of the bloodiest contemporary wars.
7. Programme	<p>Participants are splited in 5 small groups. Each group has to "visit" different spaces. In each place a table covered with photos. Presenting conflicts from the past (starting with Hiroshima) to the present day.</p> <p>The participants have to recognize the conflicts and they have to answer to the next questions:</p> <p>a) Why this conflict started? b) What are the consequences of the conflict? c) What are the peace treatments of each conflict?</p> <p>At the end, the groups come in plenary and present the photos in a chronological order.</p>
8. Evaluation	The participants have to prepare their own position (input) in each groups taking into account the causes, types and consequences of the conflicts chosen by themselves.
9. Appendices	Please see the list of photos in the annex of the report.
10. Other comments	-
11. Submitted by	Bernard Abrignani (Trainer).

Input of the participants:

Rewriting history

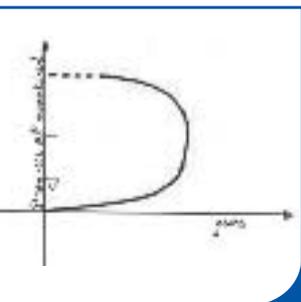


First group



Resolutions:

- International cooperation.
 - Sustainable development.
 - Ensure the access to health services.
 - Prosperity.
- Stability.
 - Social justice.



Second group

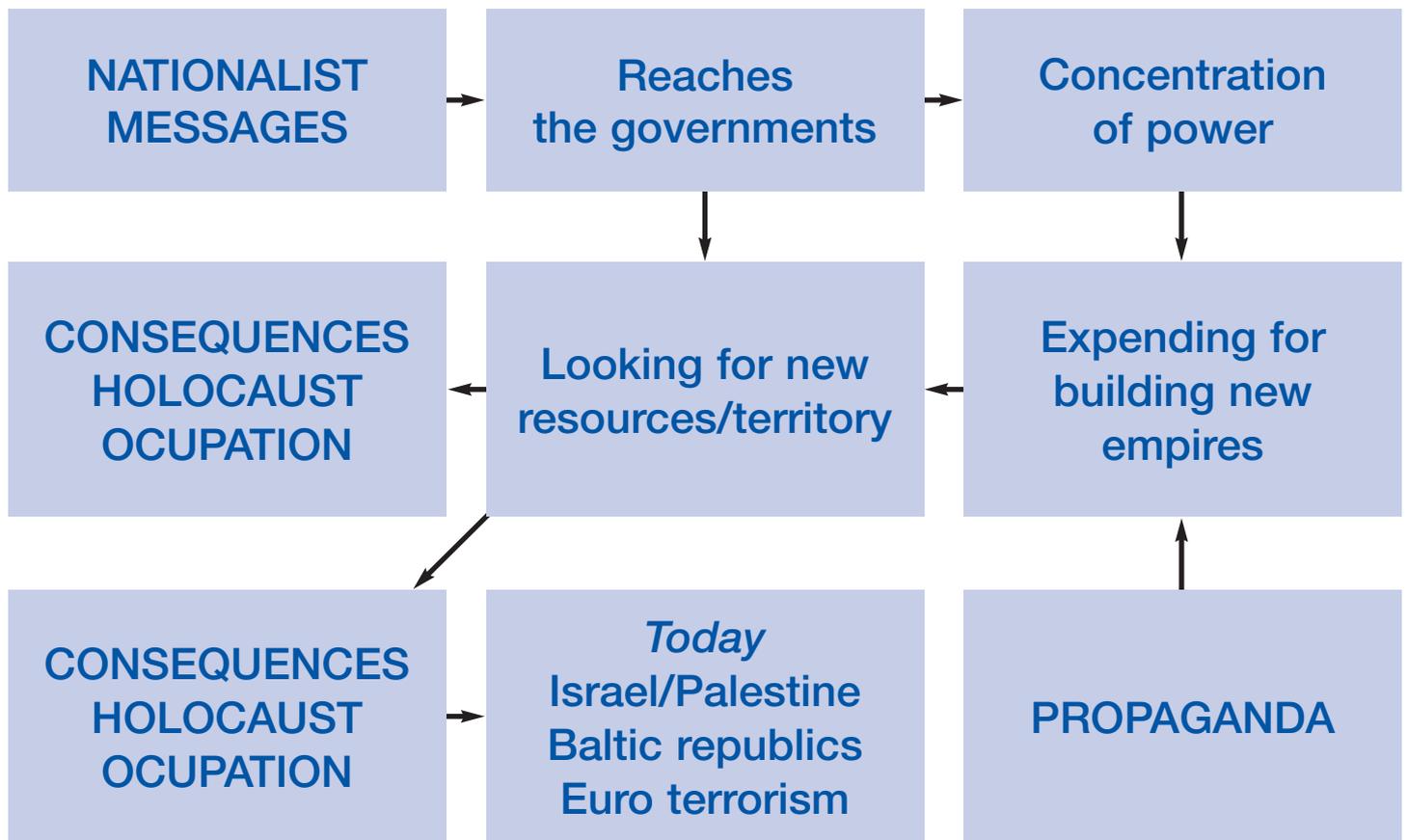
This is a graph which shows the link between years and progress of humanity, in technology, socially.

Although the progress was so limited for thousands of years, but in last fifty years (namely modern area), the progress become unbelievable. It is not only about the speed, but also its space increased enormously. If this progress can not be balanced all over the world, the graph will turn back at last. It is a mathematical and geometrical explanation. So, we will turn back, where we were in first place.

If we are not turning yet...

Analyse on the Second World War

Third group



Remember:

Flags/Maps/Mass-media/Victims

Starting from different types of pictures like figures and facts – statistics, criticism, day to day realities we discussed about

Fourth group

- CAUSES OF CONFLICT
Land, religion, wealth
- CONSEQUENCES
Child abuse, diseases, ignorance, anger.

Conclusion:

The drive of a person is bad from his childhood.

Fifth group



We were discussing in general about a few conflicts which we know better. In our group we were 2 Lebanese and 1 Palestinian and it was easier to speak about our wars and conflicts. We focused our attention on the happenings from PALESTINE, COLOMBIA AND HIROSHIMA. In the same time, we noticed we didn't know too much about other conflicts from other parts of the world. This can be natural, if we are looking to this issue only from our own personal perspective. It was very hard to see the painful pictures that were handed to us during the seminar and we were feeling guilty about the people that we can't help them. We concluded that wars and conflicts happened because of different interests and because of power claim in certain historical contexts, but also for land, water, natural resources etc.

Causes of the wars

1. Poverty
2. Rights
3. Political Systems
4. The Ethnic Question

Military power

1. Under the Flags
2. Military service
3. The Military Expenditure
4. Weapons of massive Destruction
5. The International Market of the Weapons
6. Sales of Light Weapons
7. Terrorism
8. American Power

The war and people

1. Costs in human life
2. Atrocities
3. Refugees
4. Anti-personnel Mines
5. The Children Soldiers

Europe

1. Northern Ireland
2. The Bursting of Yugoslavia
3. Kosovo and the war in Yugoslavia
4. The Caucasus

Middle east and north africa

1. Kurds
2. Israel and Palestine
3. North Africa
4. The Area of the Gulf

Asia

1. Central Asia
2. Afghanistan
3. Sri Lanka

Africa

1. Colonialism
2. West Africa
3. Congo
4. Burundi and Rwanda
5. The Horn of Africa
6. Sudan

Latin America

1. Colombia and its neighbors
2. Central America

The participants emphasized that, taking into consideration the causes of the conflicts, we have to face new phenomena like: *children soldier; hunger, violence and propaganda*. Moreover, the new types of violence generate *terrorism, terrorism which goes to wars, wars which are financed by drugs traffic*. The conclusion is that everywhere in this world are conflicts.

But, if we look to the number of the victims, the bloodiest contemporary wars were:

- COREA 1950-1953:** 3 500 000 victims.
- CONGO 1996:** 3 000 000 (civil victims).
- NIGERIA 1967-1970:** 2 000 000 (most of them were children).
- CAMBODGIA 1975-1998:** 2 000 000 victims.
- VIETNAM 1965-1976:** 2 000 000 victims.
- SOUDAN 1955:** 2 000 000 victims.
- AFGHANISTAN 1979:** 2 000 000 victims.
- ETHIOPIA 1962-1991:** 1 500 000 victims.
- RWANDA 1959:** 1 300 000 victims.
- CHINA 1946-1950:** 1 000 000 victims.
- MOZAMBIQUE 1976-1992:** 1 000 000 victims.

As conclusion of this workshop, Bernard ABRIGNANI draw attention that it's important to understand the present times, knowing more about the past and not doing the same mistakes. Being aware about what happened in the past, you will put aside the facts for avoiding doing the same wrong things. So, take into account that the past is constructive and now you are the future.

THE GRAND CABARET OF ORGANIZATIONS

The timeframe for the workshop is: 120 minutes

1. Title	Grand Cabaret of Organizations
2. Background	The interactions among the participants and their associations are vital for the success of the seminar. The participants are representing structures of the civil society committed to improve the youth relations between European and Meda countries. Better they know each other, better they will succeed to put in practice their dreams. The exercise is done in the first days of the seminar to facilitate the group dynamics.
3. Aims	To understand better the associative environment from Meda and European countries and to establish contacts among associations.
4. Objectives	To give the chance to every representative to present openly the aims, objectives and projects of the association. To create equal chances for everybody to express him/herself.
5. Knowledge, skills and attitudes addressed	Participants will use their imagination to create nice and dynamic ad-hoc presentations. The atmosphere will be relaxed, funny and the participants fully expressed in presenting what they are doing in their associations.
6. Materials and hand-outs	Promotion materials of the association (leaflets, brochures, posters, etc). Other objects – chair, tables, papers, markers etc. Each participant is receiving a hand-out with the main points on which he/she has to concentrate in the preparation of the presentation. (see below).
7. Programme	Form group of 3 participants. They will organize themselves to introduce their organization using the best means. In this context, it will be a double interaction / presentation – in the group and with the rest of the participants. The presentation will be done in an informal/formal way – like “mini scenarios” – or like an official speech, it depends how the participants consider doing it. When a group finishes, the other will take the place and so on, till all the participants succeed to finish.
8. Evaluation	Quality of the interaction among the participants. No. of common projects initiated during this seminar.
9. Appendices	None.
10. Other comments	None.
11. Submitted by	Ayelet & Faudhil (Trainers).

The group should be divided in trio (the participants choose the persons with whom they wanted to present their organizations).

Every trio should:

- Present the organizations of each of the trio's members in a dynamic way finding a situation that you can invent (i.e. imaging to be in a cafeteria and to speak about mutual organizations).
- Use 4 minutes for the collective presentation.
- Prepare flipchart and materials to

decorate the frame they want to build for the presentation.

Every participant received the following guidelines to set up the frame of the presentation and also to prepare the visual presentations (flipchart, posters and so on):

- Where is your organization located?
- What are the objectives of your organization?
- What are your main activities?
- What is your role in your organization?

After, take time to check and take information about each other organizations.

ROUND TABLE OF REPRESENTATIVES OF DIFFERENT COMMUNITIES OF MELILLA

Specificity of Melilla historical and political situation

The round tables with representatives of different communities of Melilla were organized in a conference room with simultaneous translation, where the participants met the following persons: Mrs. SIMI CHOCHRON CHOCHRON, Counselor of culture and festivities in Melilla – Autonomous city, Mr. ABDELMALIK EL BARKANI ABDELKADER, Counselor of the region presidency, Mr. ANTONIO MIRANDA MONTILLA, Counselor of Education, Youth and Women in Melilla - Autonomous city, Mr. JESUS GARCIA GARCIA, Vice-counselor of Youth in Melilla – Autonomous city, Mr. ANDRES VICENTE NAVARRETE, Responsible of the Youth Programme in Melilla, the Delegation of Education, Youth and Women, Mr. ANTONIO NADAL SANCHEZ, representative of the Faculty of Contemporary History from Malaga University.



• **Mr. JESUS GARCIA GARCIA, Vice - counselor of Youth in Melilla – Autonomous city** opened the conference as moderator. He mentioned that it was a great honor for him to meet us in Melilla, especially because he is almost our age. We want also to make you to know better Melilla and he passed the floor to everybody for introducing themselves:

• **Mr. ABDELMALIK EL BARKANI ABDELKADER, Counselor of the region presidency is a Berber Muslim**, born in Melilla, doctor, married, two children, since 4 years he was involved in local politics.

• **Mrs. SIMI CHOCHRON CHOCHRON, Counselor of culture and festivities in Melilla – Autonomous city is Jewish**, born in Melilla, mathematic teacher, since two years she was involved in local politics.

• **Mr. ANTONIO MIRANDA MONTILLA, Counselor of Education, Youth and Women in Melilla - Autonomous city is a Catholic Christian**, born in Melilla, social science teacher, Director of Educational Center of primary level. *“...My education is based on Christian values which become a reference for my life...”*

Mr. ABDELMALIK EL BARKANI ABDELKADER, Counselor of the region presidency emphasized that they are facing a multicultural reality in Melilla and this is a key issue for the people who are governing this city. Also, each community has representatives at local political level; we all know each other and we try to do our best to manage the diverse reality of Melilla. We have to take into account that globalization can create conflicts, especially when there is a mixture of religions. We can compare Melilla with a laboratory to experiment how to live with so many religions in the same place. As official representatives we have the responsibility to create a peaceful environment and to live with everybody, keeping alive the spi-

rit of this city.

We are proud of the religions mixture and the multicultural aspect of Melilla, but peace education is quite important for preventing conflicts. Everyone can express in the public space, but respecting the others. In this context, the diversity is a value not a problem. The peaceful coexistence is an added value of our autonomous city. We have also conflicts because they are unavoidable, but we are proud of what we succeed to defend – the richness of our diversity which is a heritage for mankind. Melilla is well known for the history of the old town and the richness of the architecture. Some of them are the most interesting from North Africa and recognized by UNESCO, as a part of the Mankind Patrimony. Of course, the conflicts can arise from a diverse reality because nothing is perfect, but we have to take into account the elements which can separate us. To overcome the conflicts it is necessary to use tools. So, for preventing them in Melilla, we gave equal chances to all the cultures and religion to express them openly in order to maintain a balance. We are aware that the fundamental values start with education and family environment. Other activities or initiatives like this seminar, for example, give the opportunity to many of us to share common experiences or to learn one from another. I think that you will be glad to see our places, to talk about the harmony from Melilla. You, the youngsters, are the future of our society. Together, we can create a society of justice and you have also a big responsibility in achieving this goal.

Mrs. SIMI CHOCHRON CHOCHRON, Counselor of culture and festivities in Melilla – Autonomous city said that one of our goal is to achieve a peaceful coexistence in Melilla. We are working and living together with people of different religions. It is important to keep our Jewish traditions and festivities (SHALLA, HANOUKA), but in the same time to respect others choice to express themselves. We consider that diversity of cultures is an added value of Melilla and these are coexisting in a mutual understanding,

tolerance and dignity. In Melilla, we have 3 educational centers which cover all the educational levels of all the coexisting religions. We consider that it is a chance for everybody to get in touch with such diversity which can enrich pupils starting from an early stage in their lives. We have also our day by day problems and conflicts, but we solved them through communication and common understanding with people. Finally, for us it is important to achieve peace in Melilla in order to avoid racial conflicts. Also, I consider that the youngsters are the future of our city.

Mr. ANTONIO MIRANDA MONTILLA, Counselor of Education, Youth and Women in Melilla - Autonomous city mentioned that Melilla is the city of diversity. This situation influenced also the institutions where we are facing the culture and religion diversity.

“Every culture is a univers.”

Melilla is a city with its own specific, succeeding to create real social values in a contact region between Europe and Africa, European Union and Meda Countries.

The word “TOLERANCE” is used properly in Melilla, where the environment is so diverse and has to be understood correctly by everybody. For example, in the educational center where I am director we have pupils from all religions and this is a reality that we have to manage every day. Also, the governmental institutions play an important role at social, cultural and educational level in order to maintain the balance. The educational centers have to train their students in the spirit of respecting the diversity, tolerance and the right to be different. For the time being the educational centers from Melilla are focused on peace issues and the teachers are developing curricula and specific activities on this issue. So, the young people from Melilla have their own future, being educated in the spirit of tolerance, respect and peace.



Open debate with participants:

1. Question from Orgil (Israel) - On behalf of the group we want to thank you for the hospitality. You have 70,000 inhabitants in Melilla, how many youngsters are involved in sport activities?

Mrs. SIMI CHOCRON CHOCRON, Counselor of culture and festivities in Melilla – Autonomous city answered:

“We have young people practicing sport like as a hobby – football, handball, athletics, tennis, swimming, roller playing on the beach, jogging etc.” Also, we have under construction a few sport playing yards. The sport is practiced as a hobby and at professional level. One of the favored sports of Melilla citizens is the sailing boat contest, which is organized each year in the port.

2. Question from Koray (Turkey) – There are many different religions and the nationalistic ideas are increasing, how do you cope with this new situation?

Mrs. SIMI CHOCRON CHOCRON, Counselor of culture and festivities in Melilla – Autonomous city answered:

We tried to give equal opportunities to every religion to express them in public space. So, we organized traditional festivals for **Muslim, Jewish, Hindu, Gipsy and Christians** – actually we are celebrating the most important holidays of each religion or culture from Melilla. This way of acting gives us an access to know better each other and to live in a mutual understanding.

3. Question from Paloma Fra Sanchez – I want to congratulate you for the volunteers involved in the organization of this international seminar. In my region we have a lot of problem with illegal immigration. What is the situation here in Melilla with illegal immigrants and traffic?

Mr. ABDELMALIK EL BARKANI ABDELKADER, Counselor of the region presidency appreciated that this question is very well related to the topic of the seminar.

Melilla is the south frontier of Europe and receives 800 immigrants from Africa – Sahara region and Algeria. In our centers for immigrants we can host only 300 persons. For us the immigrants are not a reason for having conflicts. We consider that our responsibility is to ensure that the immigrants receive assistance, support to be integrated into society. In the same

time, Europe is conscience about the role of Melilla and they are investing in Melilla as a peaceful aria. Of course, there are things that are not presented in a good way, but we have to take into account that mass-media sometimes is emphasizing more than it is necessary.

At the end, Mrs. SIMI CHOCRON CHOCRON wished us to enjoy our time in Melilla and to have fun. Mr. ABDELMALIK EL BARKANI ABDELKADER encouraged us to do in future such kind of activities related to peace topics and to be ambassadors of Melilla in our town. BERNARD ABRIGNANI drew the attention that it is an opportunity for an international seminar to have gathered, at the same table, different representatives of the local parties and religions from the same town. “...Actually, it is for the first time when I see 3 different religion representatives from the same town in front of participants from 12 countries...”

Regarding the importance played by mass-media in presenting conflicts, BERNARD ABRIGNANI presented the following story:

“One Municipality from France invested money for ensuring better conditions for the immigrants from a Magrebian country. But, one day, all the efforts were spoiled by a fire which burn everything. The fire was done by young people and the mass-media accused the Municipality of the town. Policemen discovered that the drug dealer did it, because the Municipality was fighting against drug traffic drugs development. So, the drug dealers used mass-media as an instrument for denigration of local Municipality.”

DISCOVERING MELILLA



The city of MELILLA has been an outpost of Spain because of its strategic location on the peninsula of Tres Forcas on Africa's Mediterranean coast. In ancient times the city was occupied by **Phoenicians** and **Carthaginians** before being integrated into the Roman Empire in the first century. When the Moors conquered Spain, Melilla became part of the **Caliphate of Cordoba** and later reverted to the Kingdom of Fez. Melilla declined in the **Middle Ages**, becoming a refuge for pirates, until it was conquered by the Catholic Kings, at the end of the fifteenth century, and it has remained Spanish since then. Until about 100 years ago the MEDINA SIDONIA or MELILLA LA VIEJA was one city.

MELILLA is a **culturally diverse** city and duty free port where languages and population are mixed. "**La Ciudad Autonoma de Melilla**" has a population of 70,000 inhabitants from 4 different cultures – Christians, Muslims, Jewish, Hindu. Despite this diversity, MELILLA inhabitants succeed to create its own identity and a peaceful environment to live in.

MELILLA is linked to the Spanish mainland by ferry and air service and boasts a fine mild Mediterranean climate similar to **Spain's Costa del Sol**. A Municipal **marina** also makes it a centre for **sports fishing** and other related activities, and an attractive government parade in the Old Quarter that has exceptional views of the city and its port is a fine place to relax. Melilla is far more a mixture of Spanish and Moorish, than most cities in southern Spain.

The old city and the fortress out at the sea are things in Melilla that attract tourists. But the main attraction of Melilla is of course the weirdness of the place. It is so small that all land is regulated, surrounded by Morocco on all sides, and 6 hours ferry ride from mainland Spain. Most of the houses were restored in the 1990's, and the area is clean and proper, and quite attractive. But Melilla is so small that everyone wonders how this could have created a city.

The centre streets running out of PLAZA DE ESPANA offer many examples of modernista houses. The facades come in all colours and with details and stucco decorations. Often you will have to look up from the ground floor to see the decorations, as that part of the street is reserved for shops that look just like shops do anywhere else in the world.

The Old City or Citadel - Melilla's most striking feature is its original fifteenth century, walled city of steep narrow streets at the highest point of the city. It has been declared a historic-artistic monument. Entered by way of the **PUERTA DE SANTIAGO**, graced by the coat of arms of Emperor Charles V, the old quarter

encloses three walled districts, separated from each another by deep moats and joined by bridges.

Municipal Museum - another sight in Melilla, well worth a visit. The Municipal Museum is housed in the **Renaissance Concepcion Church**, where the visitor can relive the history of the city. The museum houses there is a series of permanent exhibitions that reflects the life in Melilla in years gone by. There is also an interesting gift shop where you can buy a souvenir or gifts.

THEORY OF PEACE EDUCATION

Culture of peace: educative implications

By Mr. Sebastian Sanchez Fernandez, University of Granada, Spain

1. What is the culture of the peace?

2. Other concept involved

3. Implication for education

3.1. General implications

3.2. Implications within the classroom: how to teach the culture of peace and how to educate for it

3.3 Implications for the school: Peace as institutional culture

3.4 Implications in the educational systems: culture of peace and educational policies

4. Study of a specific case: the plan of education for a culture of peace and non violence in Andalusia

The Culture of Peace was first defined in 1989 at the International Congress of Yamoussoukro and adopted as a Programme by the UNESCO in 1995. It soon became a worldwide movement involving large social groups throughout the continents. The year 2000 was proclaimed by the United Nations as the International Year for the Culture of Peace; the decade 2001-2010 was subsequently proclaimed International Decade for a Culture of Peace and Non-violence for the children of the world.

The “**Manifesto 2000**”, written by a group of Nobel Peace Prize, contains the six key principles which define the **Culture of Peace**:

- Respect all life
- Reject violence
- Share with others
- Listen to understand
- Preserve the planet
- Rediscover solidarity

The Culture of Peace is defined, according to the Declaration of the Action Programme approved by the General Assembly of the United Nations in 1999, as a “set of values, attitudes, traditions, modes of behaviours and ways of life” oriented to reach goals in the following eight fields:

- Culture of peace through education
- Sustainable economic and social development
- Respect of all Human Rights
- Equality between men and women
- Democratic Participation
- Understanding, tolerance and solidarity
- Participative communication and free flood of information and knowledge
- International Peace and Security

It would be advisable to review the concepts of peace, conflict and violence, since starting from one outlook of these issues or the other has important repercussions for the social studies carried out.

Firstly, the concept of peace considered as the lack of war – *negative peace*, whose most representative realization was the *pax romana* – has evolved to the more complete concept of positive peace, based on the valuable contribution of researchers who, like JOHAN GALTUNG

(1985 and 1998) made the importance of the different kinds of violence clear (besides the physical and direct one), to understand the difficulties of the human beings in achieving pacific situations, and the deceitfulness of the concept of peace as the lack of war.

In this way, the concept of positive peace emerged, trying to know peace in its own characteristics and not only by the denial of other phenomena (like peace = no war or non- violence, etc.)

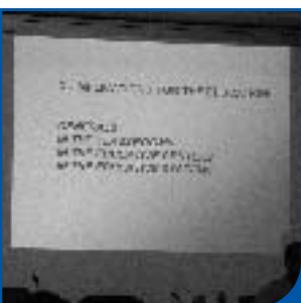
Terms such as structural violence, symbolic violence, cultural violence and institutional violence are being incorporated to the scientific research on peace, progressively originating studies that go deeply both in their own typologies and in the impacts that each violent expression has in the life of the human beings.

At the same time the concept of conflict has also acquired a crucial importance, becoming something consubstantial to life itself; that means we must learn to live with it. We must learn about the different kinds of conflict, their causes, expressions and influencing factors, and notice they sometimes cause painful and violent situations, but can also see that in many other cases they are solved, regulated or transformed in a non violent way.

The concept of imperfect peace emerges thus out of this conceptual evolution in the researches carried out particularly in the Institute of Peace and Conflicts at the University of Granada (Muñoz, 2001 and López Martínez 2004:898 – 900). This makes clear that it is important to be aware of the many pacific situations in our lives which allow us to solve and regulate in a non-violent way the conflicts we are faced up to, as well as the need to go on creating spaces and situations of peace, even though if the expressions of violence exist, painful as they might be, in order to reduce violence, its expressions and its perception.

Nevertheless, to emphasize the pacific aspects of the human relationships and the non violent solution of conflicts cannot make us forget the existence of violence; if we wouldn't want to see that, it would be not only a naive approach but also an intellectual inadmissible attitude far from reality.

The studies focused on the peace approach offer important educative and social elements. That's so because violent events are easily noticeable, whereas



peace is more difficult to be shown by it, and it needs the use of resources to put it in favourable situations to be learnt. To make peace known is an added challenge in any educational process.

The educational institutions are generally places where people, despite their different backgrounds, live together many hours a day, their relationships being rather pacific than violent, the conflicts among them usually solved mainly in a non violent way. Moreover, in highly conflictive areas, schools are one of the few places for the coexistence or, at least, for non violent coexistence, or even become places where children are protected against the outside violence. The concept of education itself has important implications for the issue we are discussing. Any educational action must try to develop positively the human beings' abilities, in order to prepare them for the coexistence and interaction of rights and duties.

We should also remember that education is a human activity barely profitable in the short-term, but highly effective in the long term. Therefore the policies that should rule far-reaching educational practices must be agreed among social, educative and political forces beyond the duration in the government of any of them.

[It is also easy to make the mistake of underestimating the education in its deepest aspects, such as education in values and attitudes - which are essential to prevent xenophobia and racism against the immigrants- against other aspects, more instrumental and immediate, leading to academic success.](#)

In understanding the learning process in Education for Peace we become aware that more than being taught Peace is learnt. That is, the methodological strategies should be addressed to create situations where peacefully coexisting and non violent solving of conflicts should be experienced, not theoretically explained.

And that is important because we are not much accustomed to perceive peace, we cannot see it, in spite of the many daily experiences and situations of pacific coexistence and solidarity in our nearby environment we aren't able to detect, live and enjoy of.

Peace is a universally accepted value, though encouraged by society and the educational institutions at a much smaller degree. If we want to start from a realistic analysis of the educational praxis to deal with the Culture of Peace at school, we must consider that the common educational action often consists in neutralizing the negative values or making up for the lacks derived from the influence performed by several socialising agents -such as family, peer group, the media, etc.-

which spread stereotypes and prejudices through the media, or fighting against the violent myths created by certain social agents, while identifying at the same time the pacific situations and the conciliatory behaviours present in those socializing circles as well.

And we should all the same move forward and systematize our educational objectives and aims regarding peace, taking up the professional challenges that it entails, putting aside the voluntarist approach and carrying out solidly based educational actions.

A review of the studies carried out by selected authors (Gómez Palacios, 1999; Hicks, 1993; Jares, 1999 y Tuvilla, 2004) who have lately proposed concrete contents and objectives for the Education on a Culture of Peace, we notice that there already exists a "scientific corpus" developed enough as to let us select and adapt the curriculum to our students' characteristics in their educational context.

But before doing so, we should first focus on how best integrate these items -and their implications - to the curriculum.

I had previously written on the problems of integrating the so-called transversal disciplines -among them the Education for Peace- which lay the entire responsibility for the inclusion of the items on the teachers, who feel unprepared to deal with the issue and pressed not to neglect other more traditional subjects. As a result of that, the transversal disciplines are becoming tangential; that means these items, essential to everybody's education, are only sporadically discussed, depending on occasional serious social outburst or on the relevant commemoration of a date.

Once the items of the curriculum have been decided, it is also necessary to draw the appropriate strategies and activities to teach them, trying to incorporate conceptual, procedural and emotional elements in a balanced way.

We should also try to link the Education for a Peace Culture to the students' context not disregarding the global perspective, consequently drawing the appropriate educational methods and activities for the class, specially suitable for a participative and cooperative learning, along with appealing, motivating resources: debates, team works, role playing, and the whole range of possibilities provided by the New Information Technologies.

Last but not least there should be a consistency between the educational importance of the Education for a Culture of Peace and the real importance it will have when evaluating and giving the students a mark. These means we should

clearly formulate the evaluation criteria and make them clear to the students, as well as the moments, procedures and tools to be used.

On the subject of peace, the importance of the curricular development has been often exaggerated at the expense of its value as a style of living, present in all actions and behaviours in schools. Otherwise, if we forget that imitation is an important way of learning among the youngest, we will make a big mistake. Tuvilla (2004:219-234) considers that the values to be incorporated should at least be the principles laid on the Manifesto 2000, along with some concrete aims specifically defined for each one.

The Culture of Peace should also be included as quality criteria in the educational policies, and as theoretical and ideological principle in the operating of the educational systems.

In 2001 Andalusia's regional Ministry of Education and Culture -joining the UN's International Decade for a Culture of Peace and Non-violence- started and implemented a Plan based on the principles of the Culture of Peace for the schools of the region. This Plan is the outcome of an enquiry carried out among teachers, experts and centres of research on peace.

[Three main principles inspire and direct the plan:](#)

- To promote peace both as a collective and as an individual action.
- To coexist with conflicts, while proposing creative, pacific solutions to them.
- To stop, to reduce and to prevent the expressions of violence.

The measures and actions contained in this Plan aim at promoting Peace through improving coexistence within the schools and democratic participation, training and implementing strategies to solve conflicts pacifically as well as projects for preventing violence, etc.

The Plan includes following -up, internal and external evaluation procedures to assess the extent of involvement of teachers and other school personnel. So far, a new call from the network "School, a Space of Peace" and the development of a website will provide more communication and make the dissemination and spreading of the many experiences carried out by the participant schools. A Research Project has been launched, aimed at defining which key factors make it easier to include the Culture of Peace in our schools.

Open debate with participants:

1. Question from Paloma Fra Sanchez (Spain).

I have taught a lot of concepts about peace from your presentation. In Castilla, my native region, we started to have a lot of immigrants with a direct impact in schools. Many children don't know to write and to read Spanish and we started to have separate groups of children. We need to integrate them in Spanish society. How to do this?

Answer:

The stereotypes are working for the person who belongs to different cultures. We have to take attitude at institutional level – governments, NGO's for creating an appropriate educational environment (mediation between different cultures and appropriate communication). But in order to respect the culture of origins, in Melilla in 1995 we had to research for family relations and bilingual translators. We have to take into account also that immigration phenomenon can enrich us and it is not necessarily to think always thought prejudices. This issue we can be approached by thinking to **"Iceberg metaphor"** that means that a lot of things can be seen, but there are many that are not visible enough for a different culture. Of course, we have to think to integrate children in different activities, festivals and sport activities in order to make them a part of the Spanish society and to avoid having conflicts.

2. Question from Paloma Izaola, head of the Youth Spanish National Agency

Participating to this conference, I was able to understand better some key issues of the peace education concepts. In this context I have two questions:

1. How can we do/ mass-media /society in order do reduce the number of conflicts?

2. How can we apply the peace knowledge into reality of each other?

Answers:

1. It is important to know how to decode the mass-media conflicts messages because not always what we see it is a real conflict. Sometimes even mass-media can create artificial conflicts. We have to educate ourselves to see mass-media information with a critical eye.

2. Peace is an invisible process. We have to do efforts to make it visible in the public space.

(In the annex you will find also the Spanish version of the speech delivered by Mr. Sebastian Sanchez Fernandez, University of Granada, Spain)

Melilla city history. Crossroads

By ANTONIO NADAL, Faculty of Contemporary History, University of Malaga, Spain.

MELILLA is Africa's gate and a trading base with the African market from the European Union thanks to its overland, air and sea communications. A territory of major geostrategic importance, like Gibraltar, until the later strategic changes have made planes and not ships become the center of the world's policies planings.

The Spanish Constitution of 1978 lays down that CEUTA and MELILLA "can become Autonomous Communities if their respective councils would decide it so". MELILLA has thus become an Autonomous City of Spain since its Statute of Autonomy was published according to the organic law 211995 of 13th March 1995 (Official Gazette of the 14th March 1995). This specific Statute does not grant the city the power to legislate but allows it to propose the legislative initiatives at the Spanish Parliament -the Cortes- which it would consider appropriate. Unlike the Autonomous Regions, it does not have an autonomous legislative assembly of its own.

MELILLA is situated on the North of Africa, on the south-eastern coast of the Tres Forcas peninsula, at latitude 35° 17'40" north and longitude 2°56'30" west. It has an area of 12,378 square km, Mediterranean climate, average temperatures between 13 and 25 centigrade degrees in summer and more than 2,522 yearly hours of sunshine.

MELILLA had 68,789 inhabitants in 2002, the highest birth rate and the lowest mortality rate in Spain. About 65% of the population is of Spanish origin, the foreign population coming from Morocco (about 30%), as well as Jews (approximately 1000 people) and a small group from India.

Besides the Spanish language (official), the Arabic, Hindi and Tamazight (Berber) languages are also spoken.

In Antiquity MELILLA was a Phoenician commercial colony named Rusadir and a strategic port during the wars between Rome and Carthago. The Romans granted it the statute of colony included in the Iberian territory.

By the beginning of the 10th century

Abderrahman III annexed Melilla to the caliphate of Cordoba. During the 13th century the town passed to the Merinies of Fez. The wars between Fez and Tremecen (Algeria) meant its decline.

Juan de Guzmán, duke of Medina Sidonia sent Pedro de Estopiñán and Francisco Ramírez de Madrid to take it up for the Castilian Crown. On the 17th of September 1497 the troops disembarked and occupied the ruins of MELILLA, integrating and reconstructing MELILLA for the Crown of Castile, with important Renaissance buildings such as Santiago's Gate and the Gothic Chapel. Since then the Spanish presence has been permanent over more than 500 years.

Between the 16th and the 19th centuries the tensions with the neighbour countries were permanent, but the town remained nonetheless an important centre of culture and trade. In 1859 the king of Morocco recognised MELILLA its surrounding territory.

The main economic activities of MELILLA are trading, building, hotel and catering industry, as well as some manufacturing industries. The approximately 3400 companies represent only 0.1% out of the whole of Spanish companies, and they are mostly (95%) micro companies owned by individuals.

MELILLA'S history goes back to the days of ancient Rome and the town has almost permanently been both a strategic bastion, a place of encounter and of economic activity since. First, when the Mauritania Tinginata roman imperial province was attached to the Betica; later when the Vandals invaded and destroyed it, subsequently rebuilt by Visigoths and Byzantines.

During the 7th century the people of Rusadir fought against the Arabs only to surrender after a strong resistance. From then on, the city would be called MELILLA. After being devastated by Vikings and Normans, the Caliph Abderraman III conquered and rebuilt it in 926, although the Arabs didn't left any interesting buildings. During the 14th and 15th centuries the place was a no man's land involved in the continuous wars between the kingdoms of Tlemecen and Fez.

According to the Treaty of Tordesillas (1495), which recognised the partition of the known world between Spain and Portugal, the Pope acknowledged Melilla belonged to Castile. But considering the great amount of people living in its vicinity and aware of the difficulties, the Catholic Kings decided to put off the conquest. The Governor of Andalusia and Duke of Medina Sidonia decided to ask for the



royal permission and carry it out at his own expense in September 1497. After the conquest and until 1556 the local authorities were appointed by the Dukes of Medina Sidonia and then by the King of Castile until 1845, when a town council was set up, which would later include three men appointed by the Mayor-Governor out of the population.

Melilla was Modern Spain's first African exterior expansion, and the first action of the Catholic Kings' political thought to come true. Once the Reconquest had been completed, they decided to settle some bases across the Gibraltar Straits, meant to serve both as lookouts that would secure the Spanish land against the threatening invasions coming from the north of Africa, and as ports and bridgeheads in the unavoidable fights against Turks and Berbers.

Towers, bastions and walls were built on the rocky peninsula of Tres Forcas, resulting in a fine sample of the early 16th century military architecture. Fortification works carried out over more than two centuries made MELILLA impregnable against the attacks and siege of the Sultan in 1774. After a Peace Treaty was signed by Spain and Morocco in 1860, the historical relationship has constantly fluctuated between encounters and disagreements.

The modernist city: art nouveau in Melilla

There is a highly specialized bibliography on Art Nouveau in MELILLA which shows that this city -mostly built over the last years of the 19th century, when it was allowed to build outside the old town and the beginning of the 20th century- can be considered a museum for contemporary architecture. Many of the numerous buildings in the Art Nouveau style are the work of a Catalan architect and Gaudi's collaborator, Enrique Nieto y Nieto, who arrived and lived there from 1909 on, turning that town of no architectural interest into a place with a personality of its own and synonymous with Art Nouveau.

The emergence of this style is undoubtedly linked to the fact that the society of MELILLA had left behind the time of the military fortification, starting its own way to an expansion which would increase its population from 9,000 to 90,000 inhabitants in four decades.

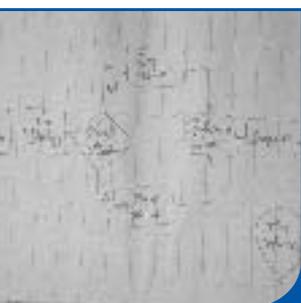
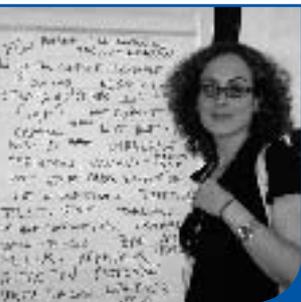
A stroll past its more than 150 historical listed buildings offers a lesson on architecture and a unique experience. The Art Nouveau and the city form an indivisible whole which meets the will that made the new MELILLA emerge at the beginning of the twentieth century: to be Spanish com-

munity in the north of Africa; and architecture, as any other art, is a major part of that cultural identity. After all, it's both an old and a modern town, within Spain's future and open to the world, with a history that intermingles the past and the wish for the new realities.

CONFLICT ANALYSING

The timeframe of the workshop is: 120 minutes

1. Title	Historical, political context of conflicts in Mediterranean region
2. Background	Conflict is present everywhere. Our life has ups and downs of conflicts and peace moments. Peace and conflict are twining notions which constitute the “vertebral column” of this seminar.
3. Aims	The only important fact is to be aware how the conflict appears, when how you are able to manage a conflict situation and find an appropriate solution.
4. Objectives	To identify a conflict situation from your life and try to solve it. Be aware of the elements of the new reality – passing from a conflict to a peace situation. To raise the awareness concerning the conflict perception.
5. Knowledge, skills and attitudes addressed	The level of knowledge in understanding conflict vs. peace will be improved through common sharing in the group. This workshop will show to the participants how they are reacting into real life and how they approach the issues of peace and conflict.
6. Materials and hand/outs	Flipchart paper, markers; balloons.
7. Programme	The participants are separated in groups (5 or 6 people) and they will have a common discussion about the steps and the appropriate behavior to approach a conflict situation. After this will follow a discussion in plenary – an open conflict analyzing – where the participants will have the opportunity to express themselves and to share experiences.
8. Evaluation	Each group will draw the flow of the conflict on a sheet of flipchart paper.
9. Appendices	The participants added the common definitions of peace and education done in the previous days.
10. Other comments	During the open conflict discussion the trainer will write down on a flipchart paper the participants answers.
11. Submitted by	Ayelet & Faudhil (Trainers).



Participants input:

- Planning strategy
- Critical
- Just a game
- Try to stop
- Without any confrontation
- Without any thinking
- Fun
- Critical context
- Waste balloons
- Comfortable to be a part of the game
- Selfish
- Pushing
- Take part actively
- Compromise, collaboration
- Situated in different positions
- Pushing to succeed
- Violence in language can causes conflicts
- Instincts tells us to survive
- Play and laugh
- Negotiations
- Embarrassed
- Confused
- Deprived
- Violent
- Fear
- Lack of trust
- Dialogue
- Defence
- Be a leader
- Thinking without aggression
- Verbal conflict for taking the group leadership
- Misunderstanding

- People relates to previous experiences (especially on conflicts issues)

- Difference between theoretical games and realities

Conclusions:

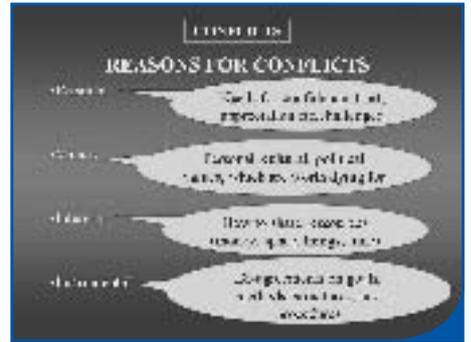
- Game of innocence.
 - Test the behaviours.
 - Games and sport are vital to promote peace, knowing others, socialize.
 - The game was not a game; it shows you how you are reacting in the real life.
-



slide 1



slide 2



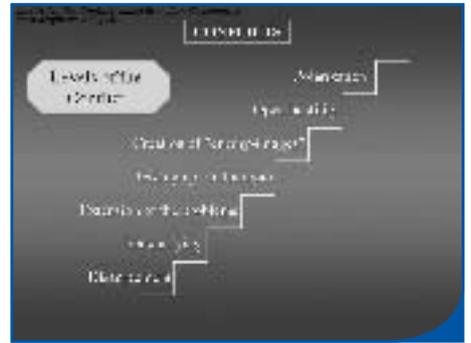
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slide 6



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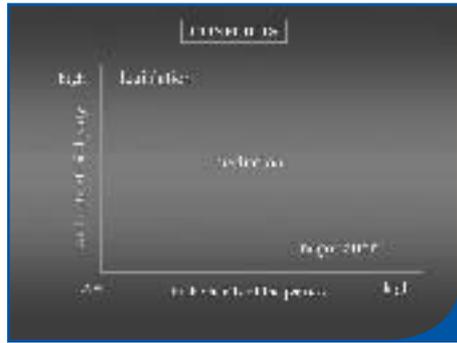
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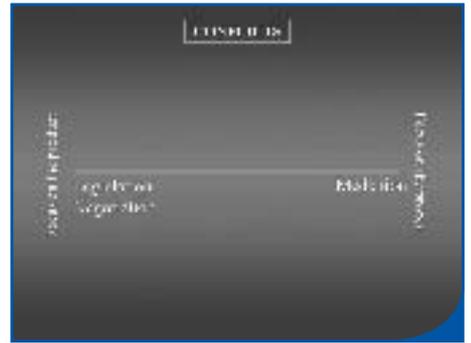
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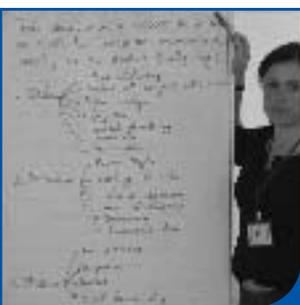
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slide 12

RELATIVISM OF HISTORY IN PEACE EDUCATION HUMAN RIGHTS EDUCATION

The timeframe for this workshop is: 120 minutes



1. Title	Human rights Show
2. Background	Understanding the elements (mechanisms) which makes peace education functional in society. Human rights play a role in creating a context for a peaceful environment.
3. Aims	To understand what are the human rights elements which can be used as values in creating a peaceful environment or use them to solve conflicts.
4. Objectives	To be aware of your own rights as citizen. To know the values which can be used to create a peaceful environment in our present society. To understand better what are causes of the conflicts.
5. Knowledge, skills and attitudes addressed	The participants will have an active attitude in approaching the human rights and to use them in solving different conflicts.
6. Materials and hand/outs	Flipchart paper, markers; thread.
7. Programme	The participants are separated in groups (5 or 6 people) and they will have a discussion using the thread as a link between human rights and peace solutions. After this will follow a discussion in plenary, facilitated by the trainers who will write on a flipchart paper the ideas expressed by the participants.
8. Evaluation	Open discussion in plenary about the links between HR and PE.
9. Appendices	None.
10. Other comments	None.
11. Submitted by	Ayelet and Faudhil (Trainers).

- Learn
- To be surprised
- Definition of human rights
- Better understanding
- Lack of communication
- Fun
- Conflict
- Common values
- More knowledge about human rights
- Empathy

LIFE

DIGNITY

Freedom of expression, Justice, Education, Children, Women, Minority, Discrimination, Rights between nations, Health care, Self determination, Right to vote, Freedom of decision, Food, Shelter, Equality

SELF ORGANISED WORKSHOPS

The timeframe of the workshops: depends of the issue proposed

1. Title	Self organized workshops
2. Background	The seminar is implemented in an international and intercultural environment which enriches the experience of the participants. The input of the participants can bring an added value to the pedagogical seminar process. These workshops have to be prepared in advance, before the seminar, using personal or country experience.
3. Aims	To give the chance to participants to express themselves in an intercultural environment.
4. Objectives	To create equal chances to every participant to organize an workshop on a specific issues related to peace education. To use non-formal methods by the participants to bring added value to the seminar experience. Better understand the conflict and peace issues in the European/Meda context.
5. Knowledge, skills and attitudes addressed	The participants will bring their own contribution to seminar experience, using their knowledge etc. It will be a free choice regarding the subject, but the experience has to introduce a new dimension of understanding peace and conflict issues in Europe and all over the world.
6. Materials and hand/outs	Materials prepared by the participants (PP presentation, magazines, quotations, photos, CD, etc.)
7. Programme	The leader of the group chose the youngsters and starts presenting the issue during 30 - 50 minutes. He/she will use all the materials and will be supported by the participants through comments, remarks etc. Also, the youngsters can work in groups after they are receiving explanations from the facilitator.
8. Evaluation	The participants will have to formulate some statements, to express their stand regarding an issue or just simply specify what is their experience/feelings/opinions.
9. Appendices	None.
10. Other comments	None.
11. Submitted by	Every participant.

PARTICIPANTS INPUT TO THE SELF ORGANIZED WORKSHOPS

The timeframe for the workshop is: 60 minute

1. Title	Walking Debate
2. Background	I am using this activity in the classroom setting when I want to show my students that there are different ideas around people and we should respect them
3. Aims	The aim of this activity is to show participants that there are too many different ideas around people on the same topic. We should learn how to talk and discuss them respectfully in order to resolve conflicts.
4. Objectives	To identify different ideas about several conflicting issues. To teach how to listen non-judgmentally and respectfully. To teach how to resolve conflicts by the help of effective communication.
5. Knowledge, skills and attitudes addressed	Empathy, respect, non-judgmental attitude and some knowledge about the topics that are going to be discussed.
6. Materials and hand/outs	One flip chart (conflicting sentences will be written), 4 posters (to form corners of agree, disagree, don't know enough, and not interested).
7. Programme	<p>Energizer: (passive, aggressive, collaborative) Leader put 4 corners of position in the room (agree, disagree, not interested, don't know enough corners and then explains the procedure: "now we have 4 corners namely, agree, disagree, don't know, and not interested. I will show you several conflicting statements one by one and you will find a place/position for yourself that fits to your ideas. You can either choose the corners or somewhere in between." The statements to be discussed are: 1. The most basic responsibility of any government is to make sure that all citizens have enough to eat. 2. Immigrants in any country shouldn't have the right to vote. 3. Gays and lesbians should have the same rights with the others (adopting children). 4. Muslims, Christians and Jewish can not leave together. After everybody found a place I will ask them to explain their positions and why they preferred that position (the logic and the reasons behind it). Participants will have a chance to express their ideas and have a constructive discussion among the statements after everybody expressed their ideas.</p>
8. Evaluation	I will ask their feelings and ideas about the activity. They will have three faces (smiling face, neutral face, and a sad face). They will choose one face to express their feelings and at the same time they can reflect on the workshop.
9. Appendices	None.
10. Other comments	None.
11. Submitted by	Evrin Cetinkaya (Turkey).

The timeframe for the workshop is: 50 minutes

1. Title	Non-Violent Communication (NVC)
2. Background	<p>The individual is not violent in nature but he/she learns to be violent. From that assumption, Marshal Rosenberg developed a new kind of way of communication that reduces the possibility of clash between people using verbal communication.</p> <p>We use the non-violent communication workshop in all our trainings, because we consider it to be the cornerstone of any attempt of conflict resolution being amongst couples, friends, colleagues, states.</p>
3. Aims	<p>To prevent misunderstandings and misinterpretations and therefore to prevent clashes. The aim of non-violent communication is to create a space for expressing feelings and acknowledging needs and making clear requests of our needs to the others, and connecting empathically to the other by understanding his/her feelings and recognizing his/her needs. If we understand non-violent communication we solve many conflicts in our life. It is magical.</p>
4. Objectives	<p>First, we test how people usually communicate with each other, asking them to express their views and opinion about a certain issue. Second, people are invited to differentiate between evaluation and observation regarding the issue. Evaluation is when you give your interpretation (sometimes it could be wrong) and observation is when you only describe the event. NVC advises to use observation. Third, people have to know how to express exactly their feelings. Fourth, people have to know what their needs are and finally make a very clear request about their needs to others.</p>
5. Knowledge, skills and attitudes addressed	<p>Participants will know how to express feelings and needs. They will learn how to approach the other with empathy. They will learn how not to interpret others acts without checking their needs.</p>
6. Materials and hand/outs	<p>Handouts given: non-violent communication theory and exercises booklet with corrections.</p>
7. Programme	<p>Time: 50 minutes Energizer: 5 minutes</p> <p>Step1: participants were asked to express their feelings in the form of "I feel-----because-----". 10 minutes</p> <p>Step2: We went through the theory of NVC stressing on 3issues: 1. Evaluation vs Observation and how evaluation can initiate aggression. 2. Expressing feelings. 3. Acknowledging needs.</p> <p>We discussed these issues relating them to the examples given by the participants in Step1 and by working on specific exercises. 35 minutes.</p>
8. Evaluation	<p>-</p>
9. Appendices	<p>None.</p>
10. Other comments	<p>2 important comments: 1. I think my first template that I send to you before the seminar was better written and more intelligent than this one, so maybe you can use that one except for the "programme part" it changed because we had a whole hour instead of 30 minutes. 2. I think participants liked my workshop because the second day they were all talking about it and wanting to use it in Melilla and back home. HA HA (just a joke)</p>
11. Submitted by	<p>Laury Haytayan (Lebanon).</p>

The timeframe of the workshop is: 50 minutes

1. Title	“Prejudices about each other in everyday life”
2. Background	This workshop offers them a neutral space to speak about prejudices they have got about other nations. Promoting the tolerance, the dialogue and mutual understanding, the participants will share their different perspectives where they are involved in and to know third opinions about the differences.
3. Aims	Trough this workshop I d like to give better understanding that our everyday life are involved with prejudices and our prejudices are coming from our backgrounds of culture-religions-history.
4. Objectives	<ol style="list-style-type: none"> 1. To understand what are the main tendencies, problems and interests in education related to prejudices. 2. To keep an open minded and to be able to see different angle of this large field and its tendencies. 3. To define and clarify our own position in prejudices issues. 4. To find out the main channels we will get our prejudices and how to avoid that in our everyday life.
5. Knowledge, skills and attitudes addressed	Better understanding that peace education will start from us. If we are ready to avoid prejudices we will give opportunity to live in better world without conflicts cause of background (history, culture, religion).
6. Materials and hand/outs	Big paper and some pencils.
7. Programme	<ol style="list-style-type: none"> 1. Every participants will show for other’s how they say “hello” in their country. 2. Leader will say some words about prejudices. 3. Participants will have some time to prepare a paper, where they will write 5 prejudices about their country. 4. Participants will put papers together and choose one paper. 5. They have to guess the country. 6. One by one they read prejudices for others and give opinion about it. 7. Every participants can advocate the own opinion and give some feedback about the reason he/she think so about that country or have to tell about channel he/she got that kind of opinion about that country. 8. Leader create a list about channels we usually get our prejudices. 9. Every country will get rights to explain “why people have that kind of prejudices about his/him country” and what is the reason of it. 10. Participants will have time to talk about methods “how to avoid prejudices?”
8. Evaluation	Participants all together will create a list how to avoid prejudices and put together “repaired draws” + explanations for others.
9. Appendices	Final declaration for other participants.
10. Other comments	Trainer’s job: challenge their curiosity and knowledge. open the door for more questions that they will have to investigate later on.
11. Submitted by	Heidi Klamp (Estonia).



The timeframe of the workshop is: 50 minutes

1. Title	Visit KEMT
2. Background	The idea of the activity is related with History of Egypt, Egypt was two separated parts before the King MENA unified the north and south of Egypt. We used the idea but in a different way in a TC for beginners. We chose it because it's related with peace and at the same time it reminded us with part of Egypt's history.
3. Aims	Communicate and find a way to live in peace. Show that the people with themselves are able to make peace.
4. Objectives	<ol style="list-style-type: none"> 1. To know if it is easy that two different cultures can live together in peace and how they will do it? 2. Knowing one language is important to communicate?
5. Knowledge, skills and attitudes addressed	Communication skills, time management, decision-making, working in one group in order to find one solution.
6. Materials and hand/outs	Robe and straws to build the house.
7. Programme	<p>The participants will be divided in two groups, one represents the north and the other represents the south. We put rules for each group and they should implement it.</p> <p><u>North people:</u></p> <ol style="list-style-type: none"> 1. Building a circle house 2. They salute by kissing nose 3. In marriage proposal, the bride accept gold as a dowry <p><u>South people:</u></p> <ol style="list-style-type: none"> 1. Building a square house 2. They salute by being way from each other 1. In marriage proposal, the bride accept a Camel as dowry <p><u>Official language is Arabic.</u></p> <p><i>Note: all the participants speak English or Spanish, so we wanted to use another language that they don't know to see how they will communicate. So the participants should find a way to build one house together, how they will salute and how one man from north will marry a girl from south and both have different traditions. So what will they do?</i></p>
8. Evaluation	We did not prepare an evaluation sheet, because our workshop is a game so if the participants are interested they will enjoy it and do it correctly, so we preferred to disuse the idea of the workshop to know if they get the aim or not. Our evaluation tool is "open discussion".
9. Appendices	List of other documents appended to the workshop.
10. Other comments	<p>When we did the workshop, the result was that the two groups set a third mixed culture between both of them, like that they find a way to live in peace "common solution between them".</p> <ol style="list-style-type: none"> 1. They built a square house rounded by a circle wall. 2. The bride from south accepted a new house as dowry in stead of camel "so the bridegroom sell the camel and with the gold can a buy a new house". 3. They salute by hand « not kissing neither being way from each other".
11. Submitted by	Egyptian participants - Rasha Ali & Marwa Radwan.

The timeframe of the workshop is: 60 minutes

1. Title	Sport as a Promoter for Peace Education	
2. Background	As an education man and as a sportsman (teacher and an active athlete, and also organizer sports activities) – there is no better way, but to combine both. Sport is not a goal, it is a great tool and an adjective to promote almost everything: fairness and decency, prevent violence, channeling aggressive into positive directions, create mutual respect, reinforce the "togetherness", team spirit, cooperation and mutual assistance.	
3. Aims	<ol style="list-style-type: none"> 1. To create "team spirit" to mutual motivation and enjoyment. 2. To accept the other and to give respect and brotherhood. 3. To create cooperation and fairness. 	
4. Objectives	<ol style="list-style-type: none"> 1. To create active groups that directed to an aim. 2. Mutual activating in a decent experience competition and in equal conditions: to construct and active "a comic sport day". 3. Give a reward to the winning group and rewards to the "most cheering group" and "the fairest group". 4. A complete activity to end of the sport day. 	
5. Knowledge, skills and attitudes addressed	<ol style="list-style-type: none"> 1. The ability to accept the identity and the ability of the other and to use this ability with its advantages and disadvantages. 2. A better cooperation than single lonely work (1+1 = more then 2). 3. Sport is a tool and not a goal and it is a perfect tool to a positive, complete experience. 4. Sport can be a bridge over gaps (ethnics, nationals, geographic, gender, racists) and promote comradeship among nations and world peace. 5. The competition and opposition are important, but they are not instead fairness and decency, combining and "hugging", preventing violence and show of force. 	
6. Materials and hand/outs	Equipment required: rope for "tongue of war", skipping rope, eggs, spoons, bucket, water, rubber rings, sweeper sticks, football, basketball, tennis ball, electronics + world wide music, score board + placard, whistle, pens and papers.	
7. Programme	Step 1: explanation and dividing to groups (4) Step 2: dividing to stations (4-6) and start the event Step 3: summarizing mutual activity Step 4: induction ceremony (awarding rewards and summarize)	10 min. 30 min. 10 min. 10 min. Total: 60 min.
8. Evaluation	<ol style="list-style-type: none"> 1. Understanding the message and its goals. 2. Satisfaction of the participants. 3. Response and full cooperation. 	
9. Appendices	None.	
10. Other comments	Sport is an international language. It is needed and necessary to see it as a way to expanding broad horizons and hearts, to enclosure man to man, and it is important to our health: body, spirit and soul.	
11. Submitted by	Orgil Rotsabi (Israel).	

The timeframe of the workshop is: 60 minutes

1. Title	Does Europe exist?
2. Background	Europe had many faces. What is “Europe” depends on who is talking. The concept can be discussed from many different angles and viewpoints. The exercise presents a historical survey of the idea of Europe, the development/invention of European identity (or identities) in order to avoid any idealistic interpretation of this process – of the historical experiences underlying both idea and identity.
3. Aims	To communicate and find a way to live in peace and understand differences in Europe. To learn to problematize the concept of identity. (apart from the fact that the word “identity” is almost synonymous with “history”, it also implies difference). To gain an insight into the complexities of European concept.
4. Objectives	What is Europe? From what different perspective can we talk about the concept “Europe” (e.g. cultural, political, geographical, and religious)? How did the meaning of the word “Europe” change over time? How did the idea of Europe develop over time? What aspects of European culture make Europe Distinct? Emphasize historical aspects (the Roman, the Hellenic and the Jewish culture) and the present aspects.
5. Knowledge, skills and attitudes addressed	Different aspects how to look at Europe: - geographical aspects; - mythical aspects; - religious aspects; - historical aspects. What makes it European? What is European? French wine; Spanish tapas; soccer; EU + Integration; Euro; Diversity; EU is not equal with EUROPE; Culture; Architecture; Sense of history; Tradition and Christianity; Heritage of ideas (Greeks, Romans, Enlightenment); Communism (Marx, Engels) – Industrial revolution, Threat, more communitarian, socialist, welfare state, Open society? Russia=Europe? Turkey=Europe?; Roman Empire = Europe?
6. Materials and hand/outs	The participants received the following possible quotations: a) A 14th century encyclopedist: “...Europe is said to be a third of the whole world, and has its name from EUROPA, daughter of Agenor, king of Lybia. Jupiter ravished this EUROPA, and brought her to Crete, and called most of the land after her EUROPA...Europe begins on the river Tanay (Don) and stretches along the Northern ocean to the end of Spain. The east and south part rises from the sea called Pontus (Black Sea) and is all joined to the Great Sea (the Mediterranean) and ends at the islands of Cadiz (Gibraltar)...” b) Voltaire, French philosopher, in 1751: “...Europe is a kind of great republic divided into several states, some monarchical, the others mixed ...but all corresponding with one another. They all have the same religious foundation, even if divided into several confessions. They all have the same principle of public law and politics, unknown in other parts of the world.” c) Otto von Bismark, chancellor of Germany, at the end of the 19th century: “..Anyone who speaks of Europe is wrong – a geographical notion...” d) T.S Eliot, English poet, 1945: “...The dominant feature in creating a common culture between peoples, each of which has its own distinct culture, its religion... I am talking about the common tradition of Christianity which has made Europe what it is, and about the common cultural elements which this common Christianity has brought with it... It is in Christianity that our arts have developed; it is in Christianity that the laws of Europe – until recently – have been rooted. It is against a background of Christianity that all our thought has significance. An individual European may not believe that the Christian Faith is true; and yet what he says, and makes and does, will all depend on (Christian heritage) for its meaning. Only a Christian culture could have produced a Voltaire or a Nietzsche. I do not believe that the culture of Europe could survive the complete disappearance of the Christian Faith...”
7. Programme	The participants received on a sheet of paper quotations about Europe. They have 15 minutes to read and to formulate a short commentary about it. After a plenary discussion is lead by the facilitator using the questions from 5.
8. Evaluation	They should be able to apply this idea to the concept of Europe. They should be learn, how this "invention of tradition" makes use of representations and so-called "lieu de memoir". Each participant has to formulate a statement regarding the "concept of Europe".
9. Appendices	None.
10. Other comments	Concerning the questions from 5 always depends on who is asked and when/with what background. Also, the notion of “Europe” has different meanings at different times.
11. Submitted by	Noa Loar (Netherlands).

Evaluation

The timeframe for the workshop is: 15 minutes



1. Title	Daily Evaluation -10th of June
2. Background	The evaluation process is important because what we learned from our mistakes is a guide to our future work. The daily evaluation gives to the trainers a feed-back concerning the pedagogical process and to know if they are fulfilling the seminar day objectives.
3. Aims	To identify the comments, impressions and feelings of the participants about the daily experience.
4. Objectives	To identify what was working/what was not working during the day seminar. To understand what mechanisms are working/are not working in the seminar implementation process. To apply corrections, if it is necessary, to the pedagogical process.
5. Knowledge, skills and attitudes addressed	Identify the positive and negative attitudes about the seminar experience; To create a warm atmosphere where everybody is relaxed at the end of one day educational experience.
6. Materials and hand/outs	None.
7. Programme	All the participants are in a circle in the plenary room. The trainer is taking the hand of one participant and the circle is moving around in order to form a spiral shape. Every participant has to be present to move according to the spiral shape and keep the rhythm with the others.
8. Evaluation	-
9. Appendices	None.
10. Other comments	This is an evaluation which is testing to participants feelings, atmosphere, group dynamics, etc.
11. Submitted by	Ayelet & Faudhil (Trainers).

ANALYZING AND TRANSFERABILITY OF TOOLS SHARED AND PRESENTED IN THE SEMINAR



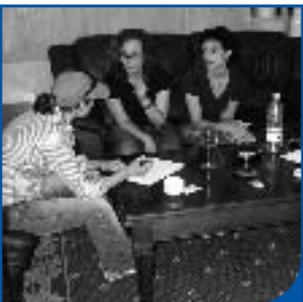
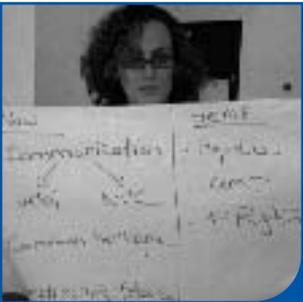
Muddle:

Chance to express the feeling and complete the communication with all the participants:

- "...I am OK, you are OK..." - **Marion Ruth Starik, Israel.**
- "...The Lebanon team was asked not to speak with Israel team. I was breaking the rules during this seminar, jeopardizing my family life and my freedom. Usually, I couldn't speak even with the trainer who is Jewish..." - **Laury Haytayan, Lebanon.**
- "...I was very angry yesterday. Somebody spoke with me very badly. Everybody has their rights as human beings and we have to respect each other position..." - **Motaz Kneدير, Palestine.**
- "...I am for the third time participating with Lebanon representatives and everybody has its own background which we should take into consideration..." - **Ameen Kassem, Israel.**
- "...I need to think about what is going on. This seminar was very emotional for me..." - **Carla Canal Rosich, Spain.**
- "...The Lebanon team made a huge step in communicating, playing and not avoiding us in our mission for peace. You were really brave and I respect your choice in dealing with the present situation. Even we had ups and downs, we made huge steps from the beginning speaking one to each others, sharing without regarding to our nationalities. We had many things together and this experience enriched us..." - **Orgil Rotsabi, Israel.**
- "...We are going to destroy these walls raised among the nations: Palestine - Israel - Lebanon..." - **Samir Harb, Palestine.**
- "...I cried because I saw that Middle East is not a didactical issue, but a very practical one. I saw a progress that it is very important for our nations. Now we can speak about things that we can not speak ten year ago. Also, the governments are more open to a progressive approach..." - **Koray Volkan Serin, Turkey.**
- "...I appreciated that the people opened their mind and souls. We really looked for what happened here and I noticed a lot of active listening. "...Let us to listen to each other..." - this was an important point of the seminar..." - **Yacoov Akrish, Israel.**
- "...We were all very emotionally. Normally, we tasted and tested and when conflicts come, we were enough strong to overcome the seminar challenges..." - **Heidi Klamp, Estonia.**
- "...I was learning a lot and I saw things that I didn't realize it before. We never knew what Lebanon and Israel is going through. Personally, I couldn't imagine that you were risking so much talking with each other..." - **Nadia Mohamed Haddu, Spain.**

IMPACT OF PEACE EDUCATION

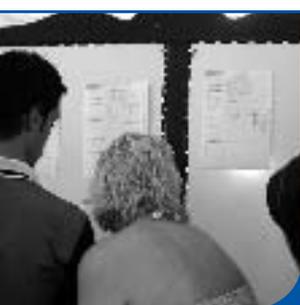
The timeframe of the workshop is: 120 minutes



1. Title	Impact of peace education
2. Background	This workshop is ensuring the first step in raise the awareness of youngsters for using the peace education instruments in their organizations, informal groups and youth work. After this specific experience is important to continue in sharing and acting on peace education issues.
3. Aims	To become a stand in using peace education instruments at the level of community, youth groups, associations.
4. Objectives	To get involve youngsters in peace education work. To make them aware about the impact of using peace education in solving conflicts. To use the intercultural approach in solving conflicts in society.
5. Knowledge, skills and attitudes addressed	The youngsters will raise their level of knowledge in understanding the practical aspects of peace education issues.
6. Materials and hand/outs	On a sheet of paper participants receive the following questions: a) How we are going to implement the tools from this seminar in your organizations? b) How you will use the instruments in your group? c) But in your work with the young people?
7. Programme	The participants are split in groups of 5 and they are receiving the sheet of paper with the questions. After, they are discussing and preparing the answers in writing.
8. Evaluation	Discussion in plenary about the ideas and opinions raise during this workshop.
9. Appendices	-
10. Other comments	-
11. Submitted by	Ayelet and Faudhil (Trainers).

FINDING YOUR PARTNER

The timeframe of the workshop is: 30 minutes



1. Title	Finding your partner
2. Background	Establishing partnership is ensuring a link between this specific seminar experience and the activity of participants in their association.
3. Aims	To start a process of future partnership cooperation between Meda and European Union countries.
4. Objectives	To give the possibility to the participants to share their future project ideas for establishing partnerships. To give the participants the opportunity to let all the participants see their ideas for future projects. To give equal chances to everybody to find a partner for his/her project idea.
5. Knowledge, skills and attitudes addressed	Put the participants in a practical situation: to find common needs or ideas, to design the main points of the projects, to succeed to cooperate at European level and to find together the means to implement the project.
6. Materials and hand/outs	See the format of partnership leaflet.
7. Programme	The trainer will put on a wall the partnership leaflets and the participants will fill it with the project ideas discussed in advanced during the seminar.
8. Evaluation	Number of the common proposed projects between Meda and European Union countries.
9. Appendices	The fill format of partnership leaflet.
10. Other comments	None.
11. Submitted by	Ayelet & Faudhil (Trainers).

FULFILLMENT OF WISHES AND CHALLENGES

The timeframe is: 15 minutes



1. Title	Sequential evaluation
2. Background	The sequential evaluation is done at the end of the seminar for evaluating each sequence (activity) of the seminar.
3. Aims	To be aware of the fulfillment of the objectives for every proposed sequences (activities) of the seminar.
4. Objectives	To give the possibility to the participants to express their position regarding the impact of every sequence (activity). To receive a feed-back for each activity proposed. To identify what was working and what was not working on every sequence.
5. Knowledge, skills and attitudes addressed	The participants will present in a plenary their opinion about every activity proposed, creating a dynamic atmosphere of evaluation step by step every sequence.
6. Materials and hand/outs	Flipchart paper, markers; red rope.
7. Programme	The trainers have to draw in advance 4 flipchart papers (one paper with a sun, the second one with a sun and rain, the third one with sun, rain and lightings, the forth one with clouds); all the papers are put on the floor and separated by 2 ropes, forming 4 squares. One of the trainer is reading every sequence (activity) according to the programme and after this the participants are moving around in the square where they consider, according to the success of the activity.
8. Evaluation	-
9. Appendices	None.
10. Other comments	None.
11. Submitted by	Ayelet and Faudhil (Trainers).

FINAL EVALUATION

The timeframe is: 15 minutes



1. Title	Final evaluation - "Message" flower from your glass
2. Background	The final evaluation has the role emphasize the success of the seminar and the chance to express a last message from the participants in order to complete the communication.
3. Aims	To be aware of the level of the seminar success/fail.
4. Objectives	To use non-formal methods to obtain a last feed-back from the participants. To give them the possibility of expressing themselves messages towards each other. To create an harmonious atmosphere about this specific experience.
5. Knowledge, skills and attitudes addressed	The participants will use their imagination in writing messages which will have an impact on their attitude regarding the peace education issues.
6. Materials and hand/outs	Glasses; water, pencils; A4 paper, scissors; markers.
7. Programme	The trainers has to prepare in advance enough glasses for all the participants; the grasses are filled? with water. The piece of paper is shaped as a flower. The glasses are spread on the floor of the room and each participant start write messages; after they finish, they put the flower "closed" in the water. After all the flowers are in the water, the participants are moving through the glasses and they will pick up the flower, "open it" and read the message.
8. Evaluation	-
9. Appendices	None.
10. Other comments	None.
11. Submitted by	Ayelet and Faudhil (Trainers).

SOME IMPRESSIONS ABOUT OUR COMMON EXPERIENCE IN MELILLA



Darleen Zerafa,
Malta



Hadar Harel, Israel
"...Nice to learn with and from you..."



Marion Ruth Starik, Israel
"...Motivated and living a wonderful seminar experience..."

"...I want to thank you all you did for us. Certain instances were not so easy, but thanks to the team we managed to live these moments and learn from every single minute we shared together. As usual the seminar was well organized and well managed..."



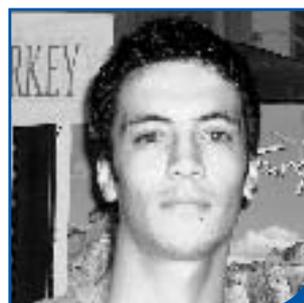
Marwa Radwan Mohamed, Egypt
"...More informations..."



Laury Haytayan, Lebanon
"...Exhausted..."



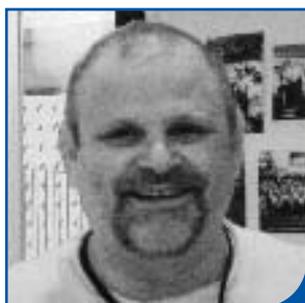
Maris Resnis, Latvia
"...Nice reality..."



Koray Volkan Serin, Turkey
"...In progress..."



Paloma Fra Sanchez, Spain
"...In the middle of a conflict, but in the positive way..."



Orgil Rotsabi, Israel
"...really hot and great to be here..."



Samir Harb, Palestine
"...the conflict between Israel and Palestine was the hottest issue. We have to finish with conflicts; the only need is to work together..."

ANNEXES

ICE BREAK GAMES	p.44
ENERGISERS	p.47
BIBLIOGRAPHY	p.48
GROUP PICTURE	p.49

ICE BREAK GAMES

“Knowing you - Knowing me”

Time: 10 min

1. Title	Ice break game - “Names’ game”
2. Background	In the first day of the seminar it’s important to start introducing participants to each other through games. Knowing each other will create the cohesion of the group and will give a specific dynamic to the group.
3. Aims	To create a lucrative atmosphere of cooperation and exchange among participants.
4. Objectives	To introduce one to each other. To know better each participants in order to facilitate the communication within the group. To create an appropriate group dynamic.
5. Knowledge, skills and attitudes addressed	Try to obtain from the participants an open attitude of cooperation, respect and common values sharing.
6. Materials and hand/outs	None.
7. Programme	The participants are sitting in a plenary room, in a circle. The trainer is asking everybody to tell their names and to make a gesture representative for himself/herself.
8. Evaluation	All the participants have to play the game and to know the name of each other.
9. Appendices	None.
10. Other comments	None.
11. Submitted by	Ayelet & Faudhil (Trainers).

Time: 10 min

1. Title	Ice break game - “The blanket”
2. Background	In the first day of the seminar it's important to start introducing participants to each other through games. Knowing each other will create the cohesion of the group and will give a specific dynamic to the group.
3. Aims	To create a lucrative atmosphere of cooperation and exchange among participants.
4. Objectives	To introduce one to each other. To know better each participants in order to facilitate the communication within the group. To create an appropriate group dynamic.
5. Knowledge, skills and attitudes addressed	Try to obtain from the participants an open attitude of cooperation, respect and common values sharing.
6. Materials and hand/outs	A blanket.
7. Programme	The participants are divided in two groups and two volunteers, stand in the middle holding a blanket (use a large one). Then the leader of the game asks the groups to send 3-4 persons, from each 2 groups, to sit behind the blanket; (at this time all the people keep quite and don't speak). At a signal done by the leader, the two volunteers holding the blanket let the blanket fall down. In this moment the players are in front of each other saying their names (if they remember). The game finishes only when all the participants played and started to memorize the name of each other.
8. Evaluation	All the participants has to play the game and to know the name of each other.
9. Appendices	None.
10. Other comments	None.
11. Submitted by	Ayelet & Faudhil (Trainers).

Time: 10 min

1. Title	Ice break game - “Imaginative map”
2. Background	In the first day of the seminar it's important to start introducing participants to each other through games. Knowing each other will create the cohesion of the group and will give a specific dynamic to the group.
3. Aims	To create a lucrative atmosphere of cooperation and exchange among participants.
4. Objectives	To introduce one to each other. To know better each participants in order to facilitate the communication within the group. To create an appropriate group dynamic.
5. Knowledge, skills and attitudes addressed	Try to obtain from the participants an open attitude of cooperation, respect and common values sharing.
6. Materials and hand/outs	None.
7. Programme	The participants are sitting in a plenary room, in a circle. The trainer is asking everybody to arrange in a circle according to their age, but without speaking; the following step is to arrange everybody on an imaginative map, according to the countries where they are coming from...
8. Evaluation	All the participants has to play the game and to know the age of each other and the country where they are coming from.
9. Appendices	None.
10. Other comments	After the participants finish the trainer is checking to see if the exercise was done correctly.
11. Submitted by	Ayelet & Faudhil (Trainers).

Time: 10 min

1. Title	Ice break game – “The circle of our life”
2. Background	In the first day of the seminar it's important to start introducing participants to each other through games. Knowing each other will create the cohesion of the group and will give a specific dynamic to the group.
3. Aims	To create a lucrative atmosphere of cooperation and exchange among participants.
4. Objectives	To introduce one to each other. To know better each participants in order to facilitate the communication within the group. To create an appropriate group dynamic.
5. Knowledge, skills and attitudes addressed	Try to obtain from the participants an open attitude of cooperation, respect and common values sharing.
6. Materials and hand/outs	None.
7. Programme	The participants are sitting in a plenary room, in a circle. The trainer is asking everybody to sit down one in front of each other. They have to speak one to each other about the next 3 issues: a) Their family. b) Something meaningful from their childhood. c) Your education, studies etc.
8. Evaluation	All the participants has to play the game and to know better each other.
9. Appendices	None.
10. Other comments	None.
11. Submitted by	Ayelet & Faudhil (Trainers).

Energizers from participants

Energizer – Tuesday - 7th of June Loar Noa, Netherlands

“Write your name while dancing”

Everybody is standing in a circle. Music is playing, but not too loud.

Every participant is trying to express his/her name dancing, moving the back, and jumping.

The person who finished is naming the next one.

The atmosphere has to be funny.

Pay attention that the rhythm of the music is appropriate.

Energizer – Tuesday - 7th of June Laury Haytayan, Lebanon

“Penguin Energizer”

Penguins (the participants) have to escape from the Big White Bears that is hunting them.

Participants clap on their legs (to stimulate the sound of running penguins).

So, participants stand up in a circle and they start clapping on their legs, animated by the trainer.

On their way to shelter (an imagining one), they face obstacles (an imagining one).

When the trainer shouts to the participants to jump to overcome the obstacles, participants have to jump.

When the trainer shouts for participants to get down for obstacles, participants have to get down.

The game is over whenever the trainer wants to.

Energiser – Thursday - 9th of June Orgil Rotsabi, Israel

“Yoga Laugh”

The trainer is staying in front of the participants and he/she is starting to laugh. All the participants imitate the trainer. The energiser continues on groups of two persons. Everybody is starting to walk around and meet somebody. Both of them are starting to laugh to each other. Everybody is enjoying the atmosphere.

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