



**methodological  
toolkit for trainers**

# Education and Peace Training on Cultural Conflicts



AVI MOLDOVA



Service Civil International  
Deutscher Zweig e.V.



This project was possible thanks to co-financing from the German Federal Ministry of Foreign Affairs, to whom we would like to express our sincere gratitude.



We would like to express thanks to all the participants and trainers of the activities in hope that you will continue to be active within our organisations and beyond!

**“If peace cannot be done today or tomorrow, but it can be done in a thousand years, let us begin today one thousandth part.”**

Pierre Ceresole



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# About this Toolkit

What is a toolkit? It is a collection of methods, materials, and ideas which enable the reader to conduct a session on a specific topic. By stating this, the purpose as well as the methodological design of this publication is already sketched. Nevertheless, this brief introduction should help the reader to understand the structure of this toolkit.

The main part consists of a number of descriptions of specific methods that enable you as the reader to conduct workshops on topics like non violent communication, conflict resolution in general and cultural aspects of conflicts in particular, group dynamics, the impact of communication on conflict situations etc. These descriptions are as much detailed as necessary in order to provide an exact idea of how the workshop can be run. Tips by the trainers help you to avoid problems and raise awareness for what the respective workshop can render and what not. To provide you with needed background information the descriptions are complemented by theoretical parts.

Due to the practical approach of this toolkit these input parts remained rather short. Further materials can easily be found in the internet.

Before entering the workshop part the authors of this toolkit summed up the idea of the entire project. By giving brief introductions to the involved organizations and the outline of the project you are able to understand the setting in which the workshops were organized. In addition, the entailed contact data encourages you contact the respective organization if you would like to get further information or to get involved in further projects.

This toolkit was written to support all who want to conduct workshops dealing with the topic of conflict and culture. Around 120 of you have experienced some of the workshops themselves. Some attended the different parts of the project as future multipliers. All the same what role you took during the trainings, exchanges, seminars and meetings, this toolkit invites all of you to use the learned tools to spread the message of a peaceful approach to the existing conflicts we are facing on various levels. May this toolkit provide you with the needed support and inspiration for this mission.

**The editing team**



## Project description

Culture and conflict are inextricably linked. When problems surface, between or within cultures, it is often a response to difficulties in dealing with differences. Whether this pertains to racial, religious, political, social, or economic matters, difference is often a source of fear and misunderstanding.

For any conflict that touches us, there is always a cultural component. The Armenian-Azeri or Transnistria-Moldova, as well as nowadays escalated Ukrainian-Russian conflict for example, are not just about land – it is also about identity. Conflicts between teenagers and parents are shaped by generational culture and conflicts

between spouses are influenced by gender culture. Cultures shared by dominant groups often seem to be «normal» – «the way things are done» to the dominant group, but are less obvious to other minority groups. We only notice the effect of cultures that are different from our own.

The initiated project was a set of activities aiming at raising young people's and society's awareness on cultural aspects of different conflicts, at the same time by passing intercultural learning and non violent communication competences to young people to prevent and/or decrease the possibilities of future conflicts.

## The main objectives of the project

To demonstrate and implement in practical activities the willingness of new generations to deal with conflicts in peaceful ways

To increase civil society organizations' expertise on dealing with different types of conflicts in a non violent way

To foster partnership and networking between young people from different cultures and countries and create networking opportunities for future cooperation and development of new common cross-border initiatives and projects among all the participating countries, based also on the capacitybuilding generated during the project

Empowering young people with the necessary knowledge, know-how, skills, and competences to act as future multipliers in the field of peace-building and promoting intercultural understanding

Create a platform (time and space) for young people and civil society organizations to share their expertise and experience about cultural aspects of conflicts

# The project was developed in 4 stages:

The 1st stage was the **Training Course for Leaders/Multipliers on intercultural learning, non violent communication/ peace education and conflicts.**

It took place from 20th – 26th July in Ukraine. This multiplier training aimed at raising awareness about cultural aspects of different conflicts, at the same time empowering participants in intercultural learning (ICL) and non violent communication competences as preparation for the following youth villages. It was also important to train selected youth leaders and future multipliers on topics of peace education, conflicts, non violence and ICL. The participants of the training later were involved as leaders and trainers or participants in the next phase of our project –“Universal Youth Village”.

At the 2nd stage, three international exchanges called **«Universal Youth Villages»** were taking place in Armenia, Moldova and Ukraine in August and September 2015. Each village hosted around

22 participants. These attempted to raise awareness on cultural aspects of different conflicts, at the same time empowering participants in ICL and non violent communication competences by practical activities and shared experience.

The aim was to bring together young people from different cultural backgrounds to share about topics of peace education, conflicts, non violence and ICL. The participants of the villages were later invited to use the experience they gained and plan activities to be implemented in local communities. The universal youth villages involved diverse methods of non-formal learning: interactive games and exercises, creative workshops, expert inputs, project visits, meetings with the local community and experts, public actions, excursions and others.

The 3rd stage was a four days **Open Space**, which took place in October in Armenia. This was a self organization conference on the topic of **«Cultural Aspects of Conflicts»**.

## Project description

On the one hand it offered the opportunity to talk about the activities from the second phase, to document them, to evaluate and to draw conclusions about different conflicts that have been analyzed and cultural implications on them. On the other hand,

participants had the opportunity to talk about future activities based on participants' own ideas, that will help to overcome the conflict in their home country, and will contribute to social awareness raising and promoting non violent solutions for conflicts.

At the end of the project, 120 young people from all the participating countries have been trained and empowered to act as multipliers in the fields of **peace-building** and **non-violent conflict resolution**. They elaborated together a diverse variety of future projects to further enhance practical implementation of these aims. These will now be pursued with the support of the participating organizations in order to strengthen and enrich the role of civil society in promoting pluralism, democracy, and human rights.

The results of the entire project are collected in this publication, as well as some inputs about how to implement such kind of activities. All the materials are based on the experience of the project team and participants and are elaborated with their contribution.

### The project was organized by:

SCI Germany, AVI Moldova,  
ArmActive-Youth Center,  
SVIT Ukraine,  
*with the financial support  
from German Foreign Office.*

### Countries participating in the project:

Armenia, Azerbaijan,  
Belarus, Georgia, Germany,  
Moldova, Ukraine,  
Poland, Hungary, Russian  
Federation

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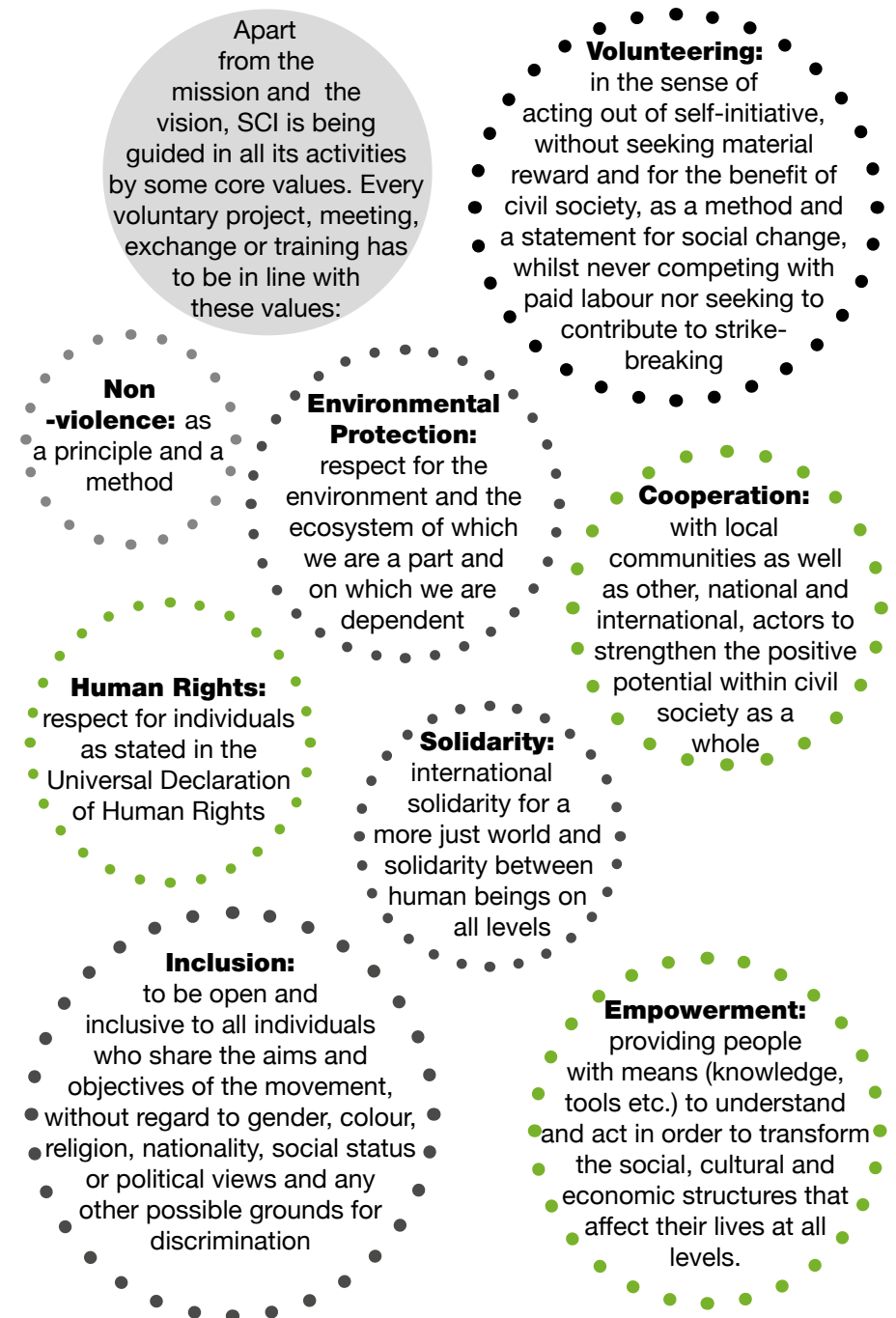
**Partner  
organizations**



# Service Civil International

SCI's vision  
is a world of peace;  
social justice and sustainable  
development, where all people  
live together with mutual respect  
and without recourse to any form  
of violence to solve conflict. SCI's  
mission is to promote a culture of  
peace by organising international  
volunteering projects with local  
and global  
impact.

## Partner organizations



## Service Civil International (SCI)

is one of the world's oldest and largest international volunteering movements with ninety five years of experience in coordinating international voluntary projects. The roots of Service Civil International lie in very practical peace projects: In 1920 volunteers from Switzerland, France, Britain and Germany gathered together in the first workcamp to reconstruct a war-torn village near the French battlefields of Verdun and create a worldwide volunteer and peace service as an alternative to military service. This very same idea still lies at the heart of all activities of Service Civil International.

### SCI German Branch

SCI Germany was founded in 1946. We organise annually around fifty international workcamps with a wide variety of partners in the fields of peace and human rights, anti-fascism and anti-racism, social inclusion and fighting discrimination, gender equality, ecological sustainability and alternative life-styles etc. Besides this, we organise long-term volunteer exchanges primarily with Africa, Asia & Latin American countries, as well as many seminars, trainings and awareness-raising campaigns. Since the beginning of the Cold war, SCI Germany already placed a high priority on work to fight against enemy images, promote mutual understanding and break down barriers between East and West. After the transformations in Central & Eastern Europe, we have been active in promoting human/organisational capacity building in close cooperation with new SCI branches, groups and partner organisations in the region.

## Partner organizations

### The Association of International Volunteering (AVI – MD)

initially was a working group created within the Dutch program of the Milieucontact Oost – Europa organization (2000-2003) in the Republic of Moldova. Its members originated from different fields (ecology, youth, culture) and different regions of the country.

In 2001 they started their activities. For three years it was functioning like a working group. In February 2004 it was officially registered as an NGO, a voluntary service organization aiming at promoting peace and tolerance, international volunteering, intercultural exchange, leadership, personal development, a healthy way of life, and human rights through voluntary activities.

AVI-Moldova gained the official recognition as voluntary service peace organization from the international peace movement Service Civil International (SCI) by becoming its official Moldavian contact organization and receiving the status of an SCI group in 2003. During the upcoming years AVI-MD organized workcamps, seminars, trainings, youth exchanges, and street actions and was participating in SCI trainings and meetings. AVI has its own periodical publications, which include magazines, posters, and leaflets.

The main objectives and aims of the organization are to **support** the programs of the youth associative structures and to **promote** personal programs, to **develop** the creative potential of young people and to **stimulate** their participation in the process of solving the problems in local and international communities.

AVI spreads democratic values, **promotes peace**, protects human rights within different programs and projects by implementing programs that involve national and international volunteers. Within the implemented projects, AVI focuses on the **education of a healthy lifestyle** for young people, on the support of the peace movement, on the contribution to the restoration of the natural equilibrium, and on the development of cooperation and partnerships between similar national and international organizations.



The organization is active on the territory of Dnepropetrovsk, Zaporozhye, Kharkov, Kyiv and goes as far west as Lviv. The volunteer network is constantly expanding, in many respects through numerous workcamps organized by SVIT.

The main activities of the organization are volunteer projects on environmental, social, cultural, and educational (gender and human rights, combating racism and xenophobia) topics by protecting historic and cultural heritage, conducting projects with street and youth art and activities with disadvantaged children. We also organize seminars, workshops and trainings to inform young people about volunteering and volunteer projects, send and host EVS volunteers.

In 2015 SVIT-Ukraine set up a **workcamp** "Making Peace in Ukraine". The project encouraged international volunteers to come to Kharkov and help internally displaced persons who suffered from the conflict in the Donbas region. Thus SVIT-Ukraine is working with the topic of **conflict resolution** both on theoretical and practical levels.

### SVIT-Ukraine

is a non-governmental non-profit organization. It was established in 2000 and was officially registered as an NGO in 2005. "SVIT" is an acronym for **Solidarity, Volunteering, Initiative** and **Tolerance**. These four elements define the philosophy and the aim of our organization which is to support peace building and the development of volunteer movement in Ukraine.

- SVIT's principles are those of self-governance, openness, legality, transparency, democracy, activism, and tolerance through **creative initiatives** of its members, **cooperation** with state bodies, local authorities, and public organizations at home and abroad.

### ArmActive -Youth Center

is an NGO working with young people. It was established in 2011 in Armenia.

The main aims of the organization are to **foster volunteering** and active participation of young people in social, cultural, and political life, to encourage them for **conflict resolution** and peaceful-co-existence, to promote Human Rights, democratic citizenship and the rule of law, as well as to **support the inclusion** of young people with fewer opportunities in community life.

Starting from its establishment, it has implemented more than 50 projects both on local and international levels, including trainings, open space conferences, youth exchanges, seminars etc. One of the main directions of our work is focused on conflict management and peace education. Thus, ArmActive has implemented around 10 projects about conflict management, the role of culture in conflicts, peace education, No Hate Speech movements, and Human Rights education.

We are cooperating with different partner organizations from different countries around Europe and worldwide. Since 2013 ArmActive is a contact organization of SCI-International.

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## **Project activities**

## International Multiplier Training

### «Intercultural Learning, Non Violent Communication, Peace Education and Conflicts»

Pustomyty, Ukraine  
20-26th of July  
2015.

The training of multipliers was the first activity out of 5 activities that were organized in Moldova, Armenia and Ukraine. It took place in Pustomyty, Lviv region in Ukraine on 20-26th of July 2015.

During this 6-days training course in Lviv region, Ukraine, the aim was to train selected youth leaders, future multipliers on topics of Peace Education, Conflicts, Non Violence and Intercultural Learning. The 21 participants of the training were asked to be involved in the next phases of the project – “Universal Youth Village” Exchange – work camp projects as leaders and trainers, for which this training also intended to prepare them.

The two senior trainers were selected by the organization responsible for the management of the project, SCI Germany, through an online application procedure.

Two senior trainers, Eva from Utilapu - SCI Hungary, and Wojtek, volunteer, founder and worker of OWA/SCI Poland, facilitated the sessions. They shared this task among them in a way that they prepared all the sessions together and built a comprehensive programme, but the main facilitator of the sessions were always one of them and they changed this role almost in every two sessions. The junior trainer, Olga from AVI Moldova, also followed all the sessions and contributed with observation, help in preparation and explanation of the whole project, the opportunities (youth villages, etc.) for the participants.

The introduction was followed by team building games (name game, stand in the room depending on how far you are from, sorting according to the position in the organization, stand in line according to the show size, etc.).

## Project activities

As an introduction to the topic participants were offered some activities on getting to know each other and teambuilding, which showed there are more people with the same aim and realised that all the aims could be reached together.



**As a big group, having the same aim, vision and expectation, participant were involved in the following activities:**

### **Intercultural Learning**

Included an activity about the priority of values. The participants had to make an **individual order of the values** on a paper. Then they formed pairs and had to create a **common list of values between participants of different backgrounds**.

### **What is conflict? - What is peace?**

The session included defining individual reactions to certain conflictual situations and matching the answers with the theory of conflicts.

Second half of the topic was dedicated to definitions of peace, what peace means in everyday live. “Game of life” from the No More War Toolkit continued the

topic. Participants in small groups received certain concepts such as discrimination, nationalism, energy, etc. and had to put all of them on a common agreement on a scale “Peace- War”.

### **Role of a Multiplier - Leader of Youth Village**

This part was concentrated on learning the basics of group dynamics and roles in a group, group leadership and non-violent communication. Participants were invited to the presentation of Youth Villages by Olga, Kristine and Lena, project coordinator from Moldova, Armenia and Ukraine. After a small information session, they formed 3 groups according to the youth village they want to attend with and worked on expectations and contributions

for future Youth Villages. Each group was facilitated by above mentioned coordinators.

The Open space, as the final event of this programme was also presented.

### **Facing conflict, Transforming conflict / Prevention**

This part included activities connected to prevention of conflicts, such as the game of chairs, “I message” method, interpretation and checking the understanding. People were asked to sit in pairs: one of them was telling a story. After the story the other person was told again paraphrasing it and the task was to also check that how people pay attention and understand each other. “But vs. And”: The whole group was given the task to talk about a farewell party organisation using “but” as much as they can. Then the task was to do the same with using “and” as much as they can.

### **Conflict management**

After an introduction to the topic a **debate game** was organised to demonstrate the peace resolution management techniques. The participants could volunteer to be in the teams that took part in the negotiations, the others were the audience. The topic that they had to give arguments for and against was that “War is a way to create peace”. The volunteer, who organised this session moderated the debate.

### **Human Rights Education**

The session was focused on studying the principles that lay ground to the **Universal Declaration of Human Rights (UDHR)**. In the “Where do you stand?” game, participants were given controversial statements about issues/situations that relate to different human rights. The game points one corner of the room as the “agree”, the other as “disagree” with the particular statement. In this game, interesting and sometimes heated debates emerged, but people already used techniques that they just learnt to express their thoughts. This game was rated by the participants in the evaluation as the one of the most useful session of the training.

All in all, the training allowed participants to develop theoretical knowledge and practical skills in the fields of conflict management, intercultural learning and cooperation. It also prepared teams for the Universal Youth Villages and the Open Space that seem very effective follow-up activities to this training. The results of this training were obvious also for each partner organisation by implementation of topic related activities at local level by the participants involved in the multiplier training.

## **Project activities**

As follow up of the Multiplier Training described above, the project passed to the practical part, where participants had the opportunity to experience and implement activities in the frame of 3 International Exchanges, called “Universal Youth Villages”. All 3 exchanges were implemented as second phase of the project and were taking place in Armenia, Ukraine and Moldova in August and September 2015. The idea behind Universal Youth Village was launching a project with the aim to empower people to deal with conflicts in a non-violent way. It became a combination of intercultural competences making special stress on intercultural communication.



The participants from the multiplier training were encouraged to take part in the Villages, as they already trained some special skills related to the aim of the project, but also new people were involved. Having 22 participants for each Village, a total of approximate 60 young people were involved in the project at this stage. All participants were coming from a different cultural background and they shared about topics of peace education, conflicts, non violence and ICL.

During the Villages we implemented different methods, but in general each one of the 3 Exchanges was based on a similar program, developed as a result of expectations and contributions of participants, discussed during the multiplier training. We have developed the program for this activities, taking into account the resources and capacity of each hosting organization and the team of the activities. In the program we emphasized intercultural aspects of conflicts and building up a deeper

learning environment. Another core principle of the exchange was to allow the participants undergo the topics via personal development, personal touch of the topic, developing personal skills, share experience and foster debate.

Participants received handouts/ electronic version of resourceful information to be further explored; sources to further on the topics presented and discussed. The methodology and facilitator's approach created space for



understanding of societal conflicts by following a step by step model, starting with personal conflicts, over group conflicts and at last reaching the stage of societies and global ones. The guiding principles during the implementation of the exchange were to provide knowledge and information in a participatory and interactive approach, involving and engaging so that every participant has space and opportunity of learning and contributing to the

open communication, share of experiences, open and friendly space for questions. Participants bonded through the topics of the exchange, embracing diversity of the countries represented, cultures, and participants' background.

In order to have a general view about the exchanges, a short presentation about specific activities from each Village follows.

## Here are the main topics discovered and tackled during the youth exchange:

**Dealing with conflicts in my country - homework on how the conflicts influence** the workshops were based on the homework that participants were supposed to prepare before coming to an event. The work was based on the main topic of the activity which was a conflict based on cultural similarities and differences, as well as the experience and a strategy of each country dealing with conflicts before and after the escalation.

### My conflict management style

The session was based on the Thomas Killman's Conflict Mode instrument (TKI) on conflict management styles. Participants were given theory and had the opportunity to discuss and share their practical experience according to each style.

### Non -Violent Communication

The non-violent communication workshop was designed to help participants to overcome personal conflicts according to the method of Marshal Rosenberg. The group discussed case studies proposed by their peers who wanted to get advice for real life conflicts.

### Media workshop

In order to have a practical outcome of the activity, we decided to have a workshop on media and film making, particularly in order to give a tool to participants to send a message to their peers. In the frame of the media workshop participants learnt techniques of developing the right plot for the video and shooting it.

The Youth Village  
from  
**Armenia, Dilijan**  
16-22 of August  
2015





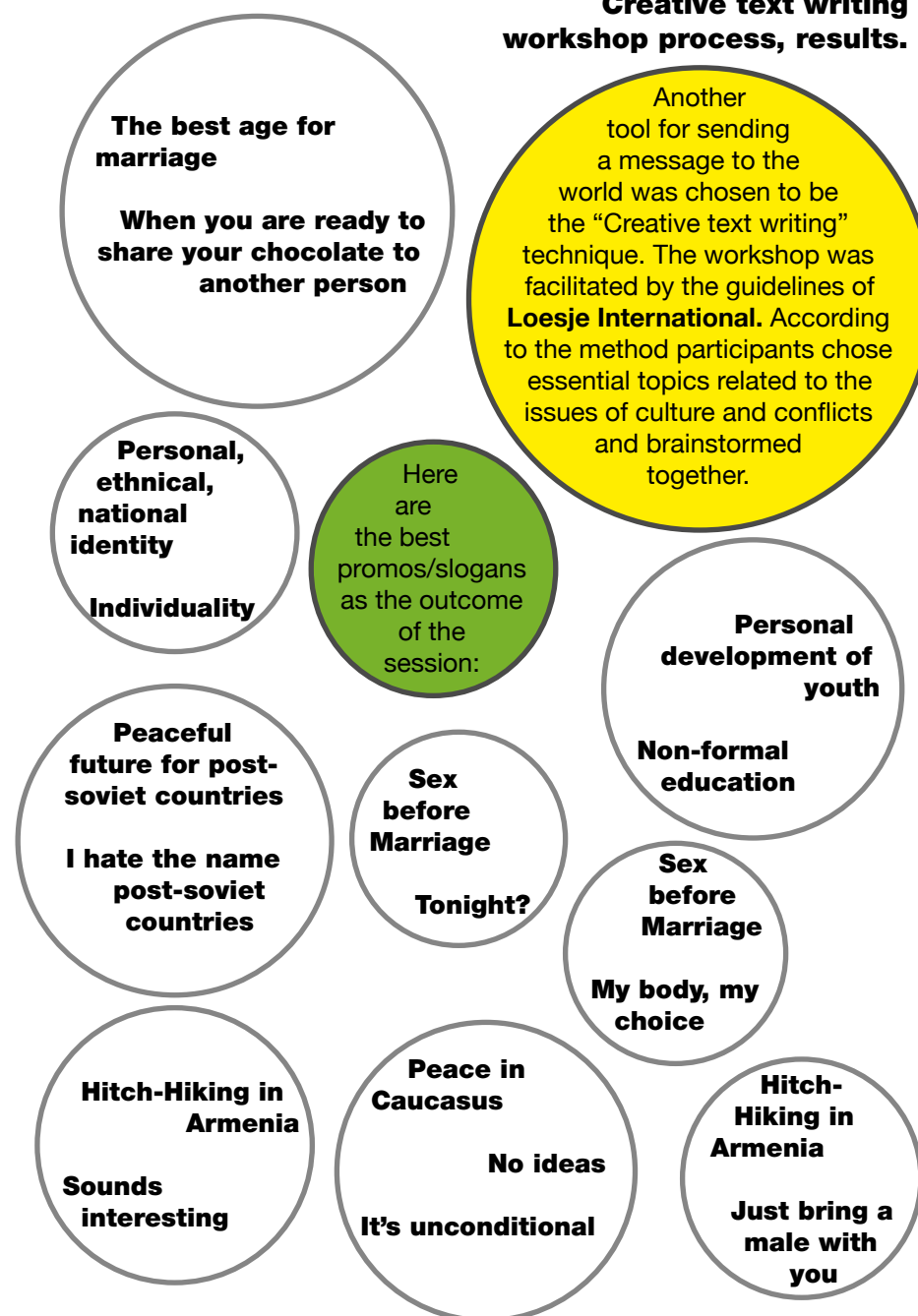
**Three groups came with video pieces on:**

- Hitch-hiking in Armenia
- Conflicts
- The only pub of Dilijan



**Project activities**

**Creative text writing workshop process, results.**





The Youth Village  
from  
**Ukraine**  
Buzova, Kyiv region  
24–30th August,  
2015

## Following modules were places in the focus of the project

### • What is a conflict

Participants shared their ideas of what conflict is by writing down related phrases/ words and stuck them all together generating a “talk-cloud” of the term conflict. After the discussion on each other’s opinions the general definition of conflict adopted by CoE was presented and relying on the parts of the statement the introduction to the types of conflict was held.

### • Interpersonal conflicts

After splitting the group into pairs objects were handed to each pairs and each of the both belonging to them was asked to quarrel over it. Then A bridge was built to the Harvard Concept of Conflict Resolution.

### • Non-violent communication

The basic ideas and concepts of NVC were introduced together with a list of personal needs aiming to give a clear step by step scheme how NVC can be implemented.

### • Group roles

This part was used to analyze various conflict situations that can take place when groups of people have conflicting objectives. It helped to successfully apply NVC for managing the conflict. In addition it was supportive for the group dynamics as the participants started to pay more attention to each other’s needs and to listen to each other. Additionally some input was given on group roles and different leading styles.

### • World Cafe

The session was hold according to

guidelines of classical World cafe having corners of Armenian, Russian, Ukrainian and Moldovan hosts. All the participants joined 3 corners then had chance to join the corner of the conflict represented, which seemed them more touchy and which there were more curious about.

### • Culture, debate

During the debriefing participants came from personal identity to group identity and culture. Later Bennett model of Intercultural sensitivity was represented via “Day and Night” movie. The visualization of Bennett model worked and helped to have clear understanding of its 6 steps. Then debates took place. For the debate, we used the method of Karl Popper. Participants were able to make proposals about the topics of debates they want to have, which also contributed to deeper understanding of cultural identities.

### • Imported and exported conflicts

The aim of the session was to sensitize for the global interconnectedness of societal problems. For the first task the group was split into four sub-groups. Each of them was asked to think about the production line of a consumer good. Afterwards it was summed up what this means and which impact our personal behaviour has on conflicts in other societies. As a second task the method “refuge chair” was done.

## Project activities

### • Creative Text Writing

With the help of a simplified version of Loesje International’s Creative text writing workshop (<http://www.loesje.org/page/3702>) helped to write 7-8 good slogan-ideas which can be considered a good result for beginners in CTW and contributed to understanding of intercultural communication.



### • Intercultural Communication

Through an exercise “secret language” participants gained a first-hand experience of differences in culture and understanding of how to build intercultural communication.

As a result of the Youth Village participants were gaining knowledge and actively sharing their thoughts about nature of conflict, intercultural communication, diversity and culture.

The Youth Village  
from  
**Moldova,  
Chisinau**  
13-19th of  
September,  
2015

The main topics and results are presented, as following:

**Universal Youth Village Olympics:**

The sessions was implemented with the use of basic team building & group dynamics tasks. Here, the whole group divided itself into several groups, each of which was responsible for preparing some tasks as: present the project timetable in a creative manner, present the project objectives in a creative way, make a totem that will bring good luck to the course, draw a logo of the exchange.

**Banalities:**

The session began with a creative teamwork activity. This was brainstorming method including discussion, teamwork and competition. Participants were split into small groups of four. At the receipt of a topic (term) each group had to write five common words; each word that was found in other groups' lists added points. The following words were used as topics for banalities: culture, identity, conflict, young people, leadership, democracy, communication, intercultural, Europe, stereotypes, violence, discrimination, politics, refugees, war, peace, mutual understanding, respect, Erasmus +. The session continued with discussing the characteristics of culture and what influences culture. Participants were split into small groups, each receiving a list of characteristics to be discussed through examples. The groups performed small skits involving three characteristics that other had to guess/identify.

**Teambuilding Building the Youth Village space**

1,2,3 exercise: counting from 1 to 3 in a

**Project activities**

language chosen by participants, later 1 is replaced by a clap of hands, 2 by a clap of foot on the floor. The exercise allowed participants to have eye contact, to do teamwork, and to communicate by using different channels.

Markers race: an interactive communication exercise where participants, standing in three lines, were asked to pass the message from the end to the beginning of the

line using their hands and backs only. Once finished, debriefing on the importance of communication was carried out.

This session allowed for more bonding between participants and valuing the diversity: age, languages spoken, country backgrounds, gender, cultural, and social traditions,

etc., but also to develop their own communication code: interact, compete, develop a sense of respect to opinions, and listen to each other.

**Identity- Flower exercise**

Participants were asked to draw a flower with 9 petals and write in each of them 9 elements about their identity, three leaves representing elements that they would like to develop about themselves, a few clouds above to identify their fears, barriers and down on the grass as many sources of power. The

exercise was done with a creative and safe time for reflection: music and enough time to think and write.

**IDENTITY – WHAT IS IT? – BRAINSTORMING**

Based on the previous exercise participants engaged in brainstorming together with the trainer and the rest of the group. The aim was to define what 'identity' means.



Once the groups shared their ideas, the trainer elaborated further on the different understandings and dimensions of personal and group identity, three levels of culture and different dimensions: understanding of power, risk management, individualism and collectivism, gender and roles of male and female in different societies, attitude towards history and change, ethno-relativism etc.

- a better understanding of what identity is and what role it plays in

our lives.  
-participants had the chance to reflect upon their own identities and what makes them special as members of the society

### String exercise

Participants had their right leg tied to each other's and specific roles on their back attached (specifying different religious groups, ethnicities,



social status, etc.). The task was to reach the gates of the premises and back while discussing what makes them happy, but not discussing the roles they saw on their neighbor's backs.

This task placed the participants to embrace diversity reaching a common goal. Unlike other situations from other trainings, this group embraced diversity at its best, completed the task and discussed that roles and identity in society are

to be respected rather than disperse people.

### Conflict management

Presentation by the trainers about conflict management with open discussions and input by participants. The presentation contained information as definitions and concepts, conflict indicators, techniques for avoiding and/or resolving conflict, levels of conflict, life cycle of conflict and conflict intervention, negotiation, facilitation and mediation, and conflict management.

### Study visit at the Ministry of Foreign Affairs and European Integration of the Republic of Moldova

Since the Republic of Moldova as a hosting country is aspiring to join

the EU structures, a study visit to the relevant ministry promoting and lobbying the European Integration was suggested. There we met Ms. Daniela Morari, Director of the General Directorate for European Integration of the Ministry of Foreign Affairs and European Integration and Ms. Marina Metelscaia, expert on relations between Moldova and Transnistria. Several issues related to the project were raised and discussed.

### Guest speaker

Iulian Groza, European integration policy moderator, Institute for European Policies and Reforms. The discussion points were about Moldova's EU policies: success and challenges, international relations, conflict situation of the breakaway region Transnistria, share of experiences from previous position of Minister of Foreign Affairs and European Integration



### Cricova&Orhei Quest Exploring, interacting, producing.

The task of the participants was to combine the visit to Cricova and Orheiul Vechi by discovering Moldova and the Moldovans – interact with the locals. Five groups were made on the following topics:

- WHAT DO I WANT FOR MY COUNTRY?
- WHAT ARE THE LOCAL/NATIONAL/ INTERNATIONAL CONFLICTS THAT BOTHER/AFFECT ME?
- HOW DO ETHNIC GROUPS INTERACT IN MOLDOVA?
- WHAT ARE YOU PROUD OF? WHAT MOLDOVANS SHOULD BE PROUD OF?
- WHAT MAKES YOU HAPPY?

Participants were split into multicultural groups and received a package of rules/ assignments to be carried out via photo, video, storytelling, theater, presentation or active interaction with the locals.

*The exchange was a total success and deserves to be multiplied, this being proved also by obvious results after the sessions we run during it.*



International  
Open Space  
conference,  
**«The role of  
culture in  
Conflicts»**  
Dilijan, Armenia  
4-8th of October,  
2015

«The role of culture in conflicts» international Open Space conference took place in Dilijan, Armenia on 4-8th of October, which brought together 40 participants from 8 countries (Armenia, Georgia, Russia, Ukraine, Moldova, Poland, Hungary and Germany). The general aims of this conference were to create a platform (time and space) for young people and civil society organizations to share their expertise and experience about cultural aspects of conflicts and foster partnership and networking between young people from different societies and cultures. During this conference we had 4 working days.

Open Space is a large group method and it is especially found supportive and being frequently used in self-organised youth projects, in youth participation projects and in the phase of future actions' planning. The methodology gives opportunity to participants to create their own agenda upon their own patient and experience. Open Space has two main stages "discussion" and "action planning". Sometimes they are used by practitioners Both of the stages took place during the training.

Furthermore, one of the strongest points of this conference was that there were some participants, who had been involved in the previous parts of this long-term project. These participants helped others to understand the topic and problems more deeply, by sharing their experience and knowledge from previous parts of this project. Also the strong network should be emphasized the which was created between the participants.

## Project activities

Open Space Technology is one of the few proven approaches which actually makes participation happen. It provides space for self-organised and self-determined learning in which the creative potential of the participants can unfold.

Open Space Technology is action-orientated and unleashes the full potential of groups and systems, welcoming both conflict and surprise, and relying on the individual's responsibility and participation based on passion.

If there is truth in the saying that **“You can neither teach Open Space, nor learn Open Space – but maybe you can remember it”** (Harrison Owen), then there should be a training design that is congruent with this idea. By experiencing the method, rather than by “learning” it by consuming presentations, speeches, exercises and lectures, participants may “remember” it.



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## **Workshops**

## Bennett model of intercultural sensitivity

### Topic:

Bring understanding how cultures can interact.

**Time:** 60

**Number of participants:** no limit

### Materials:

flip chart, computer, projector, cartoon "Day and night"

### Objectives:

to support intercultural dialogue

### Methodology:

theory, peer pair work, group work

### Preparation:

The six steps of intercultural sensitivity are written on flip chart.

### Instruction:

**1.** Warm up: Before starting the facilitators ask the participants to identify themselves as intercultural sensitive, not sensitive and neutral.

**2.** Theoretical input: The six stages of intercultural encounter are presented.

#### 1. Denial:

Individuals experience their own culture as the only "real" one. Other cultures are either not noticed at all or are understood in an undifferentiated, simplistic manner. People at this position are generally uninterested in cultural difference, but when confronted with difference their seemingly benign acceptance may change to aggressive attempts to avoid or eliminate it. Most of the time, this is a result of physical or social isolation, where the person's views are never challenged and are at the center of their reality.

#### 2. Defence:

One's own culture is experienced as the most "evolved" or best way to live. This position is characterized by dualistic us/ them thinking and

frequently accompanied by overt negative stereotyping. People at this position are more openly threatened by cultural difference and more likely to be acting aggressively against it. A variation at this position is seen in reversal where one's own culture is devalued and another culture is romanticized as superior.

#### 3. Minimization:

The experience of similarity outweighs the experience of difference. People recognize superficial cultural differences in food, customs, etc., but they emphasize human similarity in physical structure, psychological needs, and/or assumed adherence to universal values. People at this position are likely to assume that they are no longer ethnocentric, and they tend to overestimate their tolerance while underestimating the effect (e.g. "privilege") of their own culture.

#### 4. Acceptance:

One's own culture is experienced as one of a number of equally complex worldviews. People at this position accept the existence

of culturally different ways of organizing human existence, although they do not necessarily like or agree with every way. They can identify how culture affects a wide range of human experience and they have a framework for organizing observations of cultural difference. We recognize people from this stage through their eager questioning of others. This reflects a real desire to be informed, and not to confirm prejudices. The keywords of this stage are "getting to know" or "learning."

#### 5. Adaptation:

Individuals are able to expand their own worldviews to accurately understand other cultures and behave in a variety of culturally appropriate ways. Effective use of empathy, or frame of reference shifting, to understand and be understood across cultural boundaries. It is the ability to act properly outside of one's own culture. At this stage, one is able to "walk the talk."

**6. Integration:** One's experience of self is expanded to include the movement in and out of different cultural worldviews. People at this position have a definition of self that is "marginal" (not central) to any particular culture, allowing this individual to shift rather smoothly from one cultural worldview to another.

**3.** On each step the facilitator brings his own example and asks participants to discuss their

examples in pairs then bring them to the group.

**4.** Movie: The cartoon "Day and Night" (available in the internet) is shown.

The cartoon is shown two times. After the first time the facilitator raises the question if the group noticed any similarities with Bennett model and then invites for the second round of watching, when participants should stop the video when they notice a stage of the model and prove their answer.

### TIPS FOR FACILITATORS

1. THE SESSION REQUIRES QUITE CONCENTRATION AND ENERGY, THEREFORE IT WOULD BE MORE USEFUL TO DO IT IN THE AFTERNOON, SO THAT THE PARTICIPANTS ARE NOT SLEEPY ANYMORE OR ALREADY TIRED.
2. TO ENSURE THAT THE PAPERS WITH SUBJECTS PASSED ALL THE PARTICIPANTS, ASK THEM NOT TO BREAK THEIR ORDER.
3. PROVIDE QUITE ARTISTIC PLACE, MUSIC CAN BE APPLIED AS WELL, SO THAT PARTICIPANTS ARE INSPIRED TO WORK.
4. AS THE VIDEO HAS SOME MOMENTS TO BE DEBATED WHETHER IT IS ONE OR ANOTHER STAGE IT WORTHS TO HIGHLIGHT FOR GROUP THAT IN CASE OF NON-FORMAL EDUCATION THERE ARE NO RIGHT OR WRONG ANSWERS AND EVERY OPINION HAS RIGHT TO EXIST.



**1. Presentation of the method:** The Facilitator introduces the objectives of CTW and its phases: Collecting subjects, writing, circling, choosing the bests.

**2. Collecting subjects:** On this stage the facilitator invites all participants of the workshop to brainstorm and write down subjects that they are curious about. Note that one participant can suggest more than one subject, but each of them should be written down on a separate sheet of paper.

**3. Writing:** At this stage all the papers, where the subjects are written, should pass all participants in the circle and finally come back to the one, who suggested the subject. Each person is asked to write down a brief comment about the respective topic. Participants can reflect both on the subject and previous comments made by peers. Encourage participants to keep it short and not write definitions. It is not obliged that everyone writes on each subject. "Drawings" also can be accepted.

## Creative Text Writing (after Loesje International)

**Topic:**  
The workshop is a tool to generate promos, slogans and sayings on particular topic.

**Number of participants:**  
Up to 25

**Time:**  
80

**Methodology:**  
Group work

**Objectives:**  
to make participants self-reflect regarding a specific topic, to train creativity among participants

**Materials:**  
Papers, pens

**4. Circling:** After the round of writing participants go to the second round of passing already written blanks. Everyone is invited to "vote" for saying, which they found the best among the list.

Participants can take it into the circle or just make an ordinary tick.

**5. Choosing the bests:** When the "voting" is done the facilitator needs to evaluate results and pick the best ones. It's not necessary to pick only the ones, that had the biggest amount of votes. Also the combination of saying written down by different participants could be selected.

**6. Presentation of the final results** to the group.

### Tips for facilitators:

- The session requires quite concentration and energy, therefore it would be more useful to do it in afternoon, so that the participants are not still sleepy or already tired.
- To ensure that the papers with subjects passed all the participants, ask them not to break their order.
- Provide quite artistic place, music can be applied as well, so that participants are inspired to work.
- Facilitator can ask for some volunteers from group of participants to evaluate the results and represent them later on.

**Every human community has developed its own culture. The first association about culture refers to theater, literature, music or other forms of elitist culture. The concept, however, has a broader meaning.**

### Culture may be defined as the:

- Perception of what is good and what is bad;
- Perception of time;
- Relations between women and men;
- Way of how they relate within the family, how family roles are distributed;
- Distribution of social power;
- Attitude towards traditions;



- Attitude towards other cultures;
- Role of religion for the people;
- Rules in preparing the food;
- Attitude towards alcohol;
- Language, used languages;
- Way of how people communicate and exchange information, etc.

Culture is a fundamental system that encompasses our vision on world, values, and rules under which we act, the language we speak, the way we dress, we prepare food, communicate and relate with other individuals ...- a program that sets our everyday behavior.

### The levels of culture:

There are several levels of cultural diversity's expression. In this context, it is important to make a distinction between specific elements and symbols that characterize the behavior of the members of a particular culture.

According to the classification of N. Hidalgo, culture distinguishes the following levels:

**1. Concrete level** - it is an expression of all the characteristics pertaining to culture through visible items such as clothing, food, music, games, etc.

**2. Behavioral level** - recognized through social roles that exist in a

culture, the way of communication, especially body language, behavior towards representatives of other cultures or towards people of the opposite sex, different social status, etc. Behavioral level reflects: family relationships, gender, political affiliation and everything that places us in a social structure.

**3. Symbolical level** - involves values and beliefs characteristic of a culture. This level is key that helps us understand how individuals define themselves, their worldview, value system (secular, religious) etc. accept these different levels of expression of cultural traits.

*\* Hidalgo's model - from concrete to abstract - underlines how difficult it is to identify, understand and accept these different levels of expression of cultural traits.*

## Workshop: What influences the culture?

### Topic:

Culture, Cultural characteristics

### Number of participants:

12 people minimum

**Duration:** 60 minutes

### Objectives:

- Awareness of how culture influences people's behavior;
- Identifying and understanding the broad spectrum of different behaviors influenced by culture;
- Increasing understanding of the specific differences in various cultures.

### Materials:

Handouts: "What influences culture?" "Cultural characteristics."

### Preparation:

Preparation of the questionnaire in time.

### Instructions:

1. The questionnaire distributed to the participants «What influences culture?». Each individual should fill it in.
2. Ask participants to count the answers «Yes». More answers «Yes» means that they are more aware of issues affecting culture.
3. Divide participants into small groups (4-5 people). Ask them to consider questions with answers «No». What led them to negative answer?
4. Ask participants to return to the large group.

### Debriefing and evaluation:

Initiate a group discussion, beginning with the following questions:

- What surprised you in the questionnaire? What are the topics from the questionnaire that you have not thought that can influence by culture?
- How did you know what questions to answer «Yes», where and how did you learn about it?
- Are there cultural differences that may make it difficult to communicate with others?

### Recommendations for trainers:

Mention that there are cultural differences cited the following:

- When a person in Mexico is told that you like something that he/she has on (clothes, shoes, jewelry, accessories) this person will try to give you the thing. This feature applies to some Roma people.
- According to the anthropologist Edward T. Hall, in the Middle East is common that while talking to each other, people stand face to face so close

as to feel their breath. A bigger distance from each other can mean a lack of interest or respect.

- A rule says in many Asian cultures that is unacceptable to pronounce too often the word «No». Usually they use «Doing what you ask is difficult or hard to do.»

- Showing your leg to someone is very offensive to many countries in Asia.

- In Korea, for example, it is not polite to pour your own water or other drinks in your glass; you have to wait for someone else to pour it for you.

### Handout 1:

#### «What influence culture?»

Questionnaire: Instructions: Read each statement and mark with «+» one answer: «Yes» or «No»

| #  | I KNOW WHAT INFLUENCES THE CULTURE ...   | Yes | No |
|----|--|-----|----|
| 1  | HOW CLOSE ARE PEOPLE TO EACH OTHER   |     |    |
| 2  | HOW STRONG THEY SHAKE HANDS WHEN GREETING  |     |    |
| 3  | WHEN THEY ADDRESS TO EACH OTHERS, FIRSTLY THE SAY THE FIRST NAME OR THE LAST NAME, JOB POSITION... |     |    |
| 4  | HOW PEOPLE BEHAVE IN CONFLICT SITUATIONS   |     |    |
| 5  | HOW THEY PRAISE OR CRITICIZE   |     |    |
| 6  | UNDERSTANDING OF WHAT IS A REWARD OR A PUNISHMENT  |     |    |
| 7  | HOW THEY REFUSE SOMETHING, SAYING "No."  |     |    |
| 8  | HOW LOUD THEY SPEAK  |     |    |
| 9  | WHAT ARE EXPECTED FROM THE LEADER /SENIOR  |     |    |
| 10 | HOW THEY TREAT THE SUBORDINATES  |     |    |
| 11 | HOW THEY TREAT PEOPLE OF OPPOSITE SEX, SEXUAL ORIENTATION, RACE, CULTURE, AGE ...                  |     |    |
| 12 | THE METHOD OF COMMUNICATION: HOW PEOPLE COMMUNICATE DIRECTLY OR INDIRECTLY                         |     |    |
| 13 | HOW PEOPLE ACCEPT FEEDBACK   |     |    |
| 14 | WHAT ARE THE CONSEQUENCES OF LOSING HONOR  |     |    |
| 15 | WHAT ARE THE TOPICS OF COMMUNICATION ALLOWED, WHICH ARE TABOOS                                     |     |    |
| 16 | WHAT OTHER PEOPLE SAY ABOUT THEMSELVES EASILY  |     |    |
| 17 | WHEN AND HOW PEOPLE LOOK INTO OTHER PEOPLE'S EYES  |     |    |
| 18 | WHEN PEOPLE ACT IN A FORMAL WAY OR INFORMAL  |     |    |
| 19 | HOW THEY SOLVE PROBLEMS  |     |    |
| 20 | HOW PEOPLE INTERPRET THE BEHAVIOR OF OTHERS  |     |    |

## Handout 2: Cultural Characteristics

- UNDERSTANDING OF MODESTY;
- FOOD;
- EATING HABITS;
- UNDERSTANDING THE NATURE;
- SELF-PERCEPTION;
- UNDERSTANDING OF BEAUTY;
- MUSIC;
- CLOTHING STYLES;
- THE GENERAL PERCEPTION OF THE WORLD;
- UNDERSTANDING OF PERSONAL SPACE;
- RULES OF BEHAVIOR IN THE SOCIAL CONTEXT;

- LIFESTYLES;
- FACIAL EXPRESSIONS;
- RELIGION;
- RELIGIOUS TRADITIONS;
- IMPORTANCE OF TIME;
- FINE ARTS;
- THE SYSTEM OF VALUES;
- LITERATURE;
- PARENTAL STYLES;
- PERCEPTION OF LEADERSHIP;
- GESTURES;
- TRADITIONS RELATED TO CELEBRATIONS AND CEREMONIES;
- UNDERSTANDING OF IMPARTIAL RELATIONS, JUSTICE;
- UNDERSTANDING OF FRIENDSHIP.

## Discrimination\*

The way we perceive the reality, people, events largely determines how we think, which are our reactions, our attitudes toward others, to ourselves, to what is happening around us.

### Attitudes

are relatively permanent provision towards a person or an event.

Acknowledging the attitudes can be an important factor in determining the opinions towards someone or something and also to explain the person's reactions, behavior towards others. Attitudes are learned through education, through personal experience and can be changed in time.

### Stereotype

expresses beliefs about mental characteristics and/or behavior of individuals, social groups (by gender, age, ethnicity, religion) or social processes, fastened in generalizations, schematic and rigid perceptions in simplified enough pictures, sustainable preconceptions.

Stereotypes are very common and well-rooted in our mentality. They are divided into two categories: personal cultural stereotypes and stereotypes.

**Cultural stereotypes** are formed as a result of education, cultural influence, by the school, church, art, literature, media, music, cinema, etc.

### Attitudes include three components:

- Affective side - made up of emotions and preferences;
- Cognitive side - based on opinions and beliefs;
- Behavioral side - consisting of open actions and / or verbal statements

### Most Common stereotypes transmitted are those related to:

- Age: all teenagers love rock and don't respect older people;
- Sex: men are strong, women are weak;
- Race: black people are less able;
- Religion: all individuals that preach Islam are terrorists;
- Trade: all judges take bribes;
- Nationality: all Roma people steal;
- Places: residents of village X are lazy;
- hings all Swiss watches are perfect;
- Class: elite is distant, arrogant, and false; the poor are deprived of pride, unmotivated for work, uneducated, lazy;
- Gender: Male is obedient, emotional, prone to hysterical manifestations, mouthy, without skills.

## Personal stereotypes

are our own beliefs, which depend on the amount and quality of the information we hold about someone or about a group. Our knowledge often rely on the heard/read somewhere: Speaking about the British calm and German punctuality etc. without ever checking the truth of those clichés.

**Stereotypes and prejudices appear in family. Parental behavior that generates and reinforces ethnic prejudice:**

- Parents avoid talking on ethnic themes;
- Parents expresses its disagreement with the prejudices of others;
- Parents of the children mentioned positive qualities and valences of other cultures;
- associating with certain friends / family communicates the same ethnic group and hold prejudices;
- Children attend segregated schools and ethnic groups.

## Prejudices

are specific types of attitudes, characterized by positioning relatively permanent, subjective (positive or negative) to certain entities (groups, nationalities, individuals, institutions).

**Prejudices are judgments that:**

They are characterized by a strong emotional component.

Not based on logical arguments and factual

Resistant to change

**Mass media reinforces prejudices through:**

- Introduction of minorities in stereotypical roles;
- Absence of visible minorities in professional positions and Cast or positive in movies, novels etc;
- Focusing mainly on offenses committed by minority and rarely on their positive achievements.

**The effects of stereotyping and prejudice:**

- Labeling the person or group;
- Individual / group begins to behave according to the label;
- Exclusion, isolation person or group.

## Discrimination

is the prejudice in action, it includes any direct expression of prejudice affecting others. Examples of discrimination as nicknames, phrases that include references to race and ethnicity related jokes that hurt a lot. The main forms of discrimination are avoiding, segregation and violence.

### Types of discrimination

The theory on discrimination in general, and gender discrimination, in particular, explains the social relations' failure from the perspective of equality. Discrimination is defined in law as a restriction of access to equal rights.

**We distinguish:**

**Direct discrimination**

- a situation in which the person is treated in a manner disfavored as a result of belonging to a certain ethnic group, one sex etc. As discrimination is fueled not only by stereotypes and prejudices, but also reinforced by the customs, traditions, ethics, morality, family values, behavioral norms, this phenomenon is difficult to eradicate.

**Indirect discrimination**

- a situation where a law, regulation, policy or practice, apparently neutral, it has a negative impact on people of certain ethnic, some sex without differences in treatment can be objectively justified.

**Positive discrimination -**

involves time-limited measures that are specific group by providing additional benefits and pursuing elimination and prevention of discrimination or compensate for disadvantages arising from attitudes, behaviors and existing structures.

**There are two types of equality (including gender perspective):**

- Inequality in rights provided by law;
- Inequality in access to certain opportunities. Rights and opportunities is thus an equal measure of respect.

**O**ppression  
is deprivation of rights  
by abusing of power.

**Oppression  
is prejudice in action  
+ power and occurs when:**

- Certain views are rooted in the public consciousness (the villagers are less educated and they can't be trusted);
- There is a power discrepancy (political and material resources are concentrated in hands of a dominant);
- Relations to a particular group are fixed in the system (during the Soviet period, the number of Jews admitted to college was limited).

**Expression  
levels of  
discrimination/  
oppression are:**

- Individual - expressed a specific person (a teacher who treated differently those of native children of migrants);
- Institutional - actions by public institutions (schools for Roma children).

**We distinguish:**

- Intentional discrimination / oppression - behaviors that result from prejudice to certain groups formed deliberately (all students are invited to celebration except for Roma).
- Unintentional discrimination / oppression - discriminatory behaviors we are not always aware, because we are acting with the best intentions. But our actions favoring one group over another (mother takes the toy from the elder child's hand and gives it to the smallest).

**Types of  
discrimination/  
oppression:**

Discrimination /oppression of disabled people  
- treating people differently depending on their physical abilities, cognitive, mental or emotional

Discrimination / oppression of people because of their age - treating people differently by age (too young for the job are, they are too old).

Discrimination /oppression of religion - treating people differently based on religion/ denomination

Racism - treating people differently based on race

Classism - treating people differently depending on the social class they belong or background

Sexism - treating people differently based on gender

**All types of discrimination  
have something in common:  
the unequal treatment of  
certain groups.**

**In this way is attacked  
the fundamental right  
to equal attitude that  
says:**

- All people are important and should be treated equally;
- Members of different groups should be treated equally;
- Public institutions must provide opportunities and equal opportunities for all.



## Workshop: "The GIFTS"

**Topics:** Gender equality, gender discrimination

**Participants:** 12-20

**Duration:** 40 minutes

**Objectives:**

- Boosting the capacity to work.
- Strengthening the solidarity and respect for diversity.
- Consideration of gender needs.

**Materials:** Flipchart/A1 flipchart paper, Markers.

### Instructions:

**1)** Divide participants into three groups: 1 - «Men»; 2 - «Women»; 3 - «Authorities».

**2)** Describe the situation and explain the tasks.

Task:

- The three groups are celebrated for accomplishments. Each group prepares gifts the other two groups.
- There is no limit in terms of choosing gifts.
- They can give: abstract qualities, unique wonders, material objects.
- Under the terms of the exercise, the celebrated ones have the opportunity to accept or reject the gift, if so decided. However, they should give what they consider to be the most important and useful gift for that group.
- So during 5 minutes, they must decide what gifts you give the other two groups.

**3)** Once the gifts were «chosen», participants go to the procedure for awarding them.

The results are written on a poster in the table below:

|             | WOMEN | MEN | AUTHORITIES |
|-------------|-------|-----|-------------|
| WOMEN       | *     |     |             |
| MEN         |       | *   |             |
| AUTHORITIES |       |     | *           |

NOTE: HORIZONTAL DENOTE WHO AND WHAT GAVE AND VERTICALLY – WHO HAS BEEN GIVEN.  
«+» – THE GIFT WAS ACCEPTED,  
«-» – THE GIFT WAS REJECTED

### Debriefing and evaluation:

Organize a discussion in plenary session about the process and outcomes of the game.

- Each group is asked why present was offered. Was the gift accepted or rejected? Why? How did they took the decision? Who decided?

- The group that made the gift, how you decided what to give? Why did they choose this gift?

- When they had to choose, did they think only about their preferences and possibilities or they also tried somehow to find out what they consider the most appropriate for the group?

- Were the gifts for the men different then for women?

- What is the difference and similarity between gifts? Do they need it? How could it be used?

- How can they explain these differences?

- How typical are the given gifts? Are there gifts that are suitable only for men or women?

### Possible conclusions:

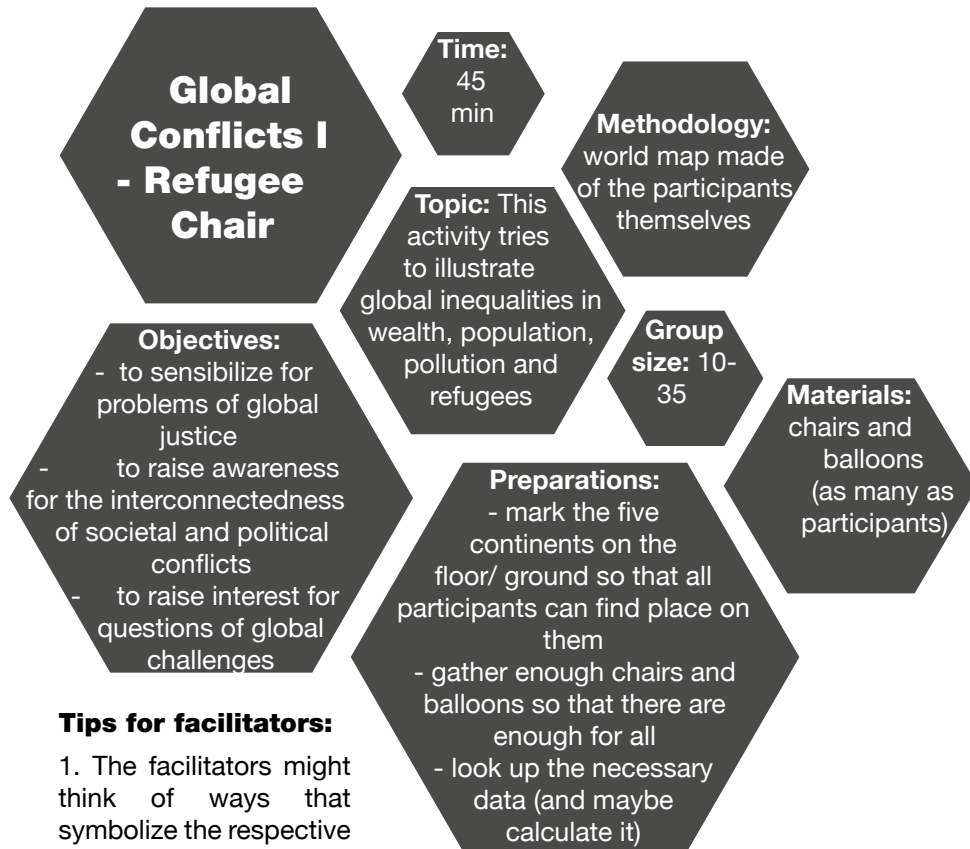
- Selecting gifts demonstrated the persistence of stereotypes in solving problems and gender needs and allowed us the outcome of the debate, to realizeon how they are rooted in our mentality.

- All the gifts are symbolic because they signify, first, gestures:

### Be careful!

- GIFTS FOR MEN AND AUTHORITIES ARE SIMILAR, WHICH DEMONSTRATES ONCE MORE THE PERSISTENT PERCEPTION / IDEA THAT «POWER IS FOR MEN.»
- GIFTS FOR WOMEN RELATE TO HER ROLE IN THE FAMILY.
- GIFTS FOR MEN, BY CONTRAST, HAVE A STRATEGIC UTILITY AND GIVES IT A PRIORITY STATUS.





#### Tips for facilitators:

1. The facilitators might think of ways that symbolize the respective item. It could be a good idea to use for example wood for CO2-emission instead of balloons as latter are something joyful. Some dirty wood from outside might illustrate the dirty emission better. One might also think of a way how to illustrate either the world population or the refugees. Cutting out the appropriate number of figures (some used paper serves this purpose more than enough) can be an idea for the world population. Backpacks could stand for the refugees.

2. This exercise is also described under the following link, unfortunately only in German. There you can also find all the data needed.  
<http://baustein.dgb-bwt.de/PDF/C8-RefugeeChair-CD.pdf>

3. In the version described in the link it is suggested to write down the real numbers and how people arranged themselves before and after correction. This could be of certain use depending on the objectives the facilitator chooses to have priority.

#### Instructions:

1. Introduction to the game (2 min)  
 It is explained to the participants that the prepared field stands for a world map. The continents are shown and it is clarified what world areas belong to which continent. It should be emphasized that the coming tasks are not about knowledge but only about discussing the respective issue. And it should be made clear when the data used was recorded.

2. Arranging according to specific topics (5 min per topic = 20 min)  
 Now the whole group is asked to arrange themselves on the continents according to what they think the world population is spread. They are given five minutes to complete this task. Afterwards the real numbers (and their calculated equivalents for the group) are given. The arrangement of the participants is corrected if necessary. The people are asked to remember their position.

For the second stage each participant is asked to grasp a chair. The chairs should now be spread according to the share of wealth (GDP) each continent holds. After again maximally five minutes of discussion the results are presented, compared and, if necessary corrected. Now people are asked to take their position from the first task again. This illustrates the wealth/ income per person. For the third stage each person

is given balloon. If not blown yet, they should blow it. The balloons represent the CO2-emission. Again the balloons should be arranged according to what the participants think the emission is spread globally. After five minutes results are compared and, if necessary, corrected.

The last stage illustrates the continental shares of hosted refugee. At this point it should be made clear what definition of refugees are used here (internally displaced persons are usually left out of consideration for this exercise). The participants are again asked to arrange themselves. The results are compared and, if needed, corrected.

3. Reflection (20 min)  
 People take the chairs and form a circle in which they sit down. The facilitator asks if there were any surprises for the participants. If old data was used it should be asked if people think that the numbers and continental shares were different now. If yes, why? What happened? Is the spread of the respective item just/ fair? What are the reasons? How can we tackle injustice? How do conflicts in one region of the world reach other places?



## Global Conflicts II - Product supply chain

**Methodology:**  
group work

**Group size:**  
min. 3-5

**Time:**  
45-60 min

**Topic:**  
This exercise shows the interconnectedness of global markets analyzing the supply chain for one product.

**Preparations:**  
- find products (one per group)  
- provide papers and pens

**Materials:**  
flip chart  
paper OR many A5 papers, pens  
(if possible colored)

### Objectives:

- to build awareness for the interconnectedness of global markets
- to raise awareness for the dependency of consumerism on cheap labor and bad working conditions
- to illustrate the variety of materials and people who are involved in production
- to show consumers decisions effect life conditions somewhere else

### Tips for facilitators:

- Choose the items well! Take interesting products, maybe from daily life about which we do not think a lot. If you have many groups you can select different products to illustrate the difference in their production (e.g. locally produced ones vs. one with a global supply chain; fair trade or organic vs. conventionally produced).
- Pay most attention to the group work and the reflection as the presentations might not be too interesting for the participants.

• If possible get some background information about some important products, in case participants have questions.

• The workshop can be continued with a documentary about the ecological or labor condition problems of a certain product (e.g. coffee, bananas). In this case the reflection should be done after the movie. Thus, a 90 min session can be elaborated.

### Instructions:

#### Version A

1. Group splitting (5 min)  
Use any group splitting method so that at the end you have groups of about four to six people.

2. Introduction (5 min)  
The participants are explained that each group gets one item. They are asked to brainstorm within the groups what is needed for its production. They should illustrate it either on a flipchart paper, drawing supply chains, or by writing each production stage on a separate A5 paper. For each stage that comes up they should write down what materials are needed, what skills/machines and what resources. It should not be forgotten to think about the packing and the marketing that makes consumer buy the product.

3. Group work (15 min)  
Each group works on one item. The facilitator goes around and helps with explanation if needed. He/ she gathers people before time is up if noticed that they have finished.

4. Presentation (10-15 min)  
Each group is asked to present rather briefly the results of their brainstorming. All participants are

asked to add if necessary

5. Reflection (10-20 min)

For the reflection the facilitator can start asking what the participants think this exercise was good for. Where they aware of the whole chain behind their products? Do considerations about working conditions have an influence on their shopping decisions? If yes, why? If not, why not? Can they see a connection between local problems (bad working conditions, shortage of water etc.) somewhere and lifestyle in their own region? In a second step the whole group can collect ideas of what they can do to shorten the supply chain, to use less resources, to create better working conditions for people involved. The ideas should be written down on a flip chart paper.

#### Version A

Instead of splitting the group they are all kept in the plenum. One item is presented and the supply chain is developed together. This version is recommended when the group is small. It has the advantage that there is no time needed to the presentation. It saves also paper. In addition one can use colored paper to highlight the resources needed at the different stages of production.

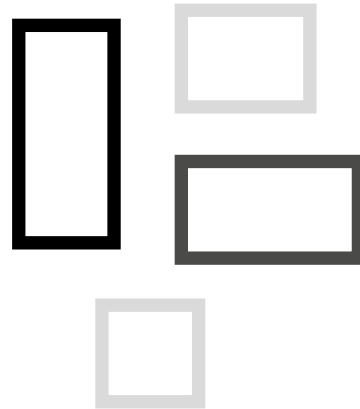
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the last task. Can they use one of the terms introduced at phase 2 of this session? What did they do, how did they behave, and why? This should be done in silence.

### 5. Reflection in pairs (10 min)

The participants should now form pairs. In each pair first one then the other tells their partner how they saw him/ her during the exercise. After this they tell each other how they saw themselves. If there are differences in the two perceptions it should be discussed why they appeared. What made the other person think that one had a certain role and why has oneself identified a specific role. After some time people are asked to come together again.

resolution. Main conclusions should be written down.



### 6 .Reflection in the plenum (20 min)

The facilitator briefly goes through the pairs just asking if one's self-perception was identical with the perception by the other. Yes indicates that certain roles are easily perceivable while a no might hint at the obscuredness of others. It should also be made clear that it is difficult to observe a group while being involved in it. Further points are: roles are changeable depending on the task, the personal mood, the group etc. As some exercises also simulated a conflict or might have led to one the importance of group roles for conflicts should be highlighted. They might produce or foster a conflict or support its

## Personal identity\*

The narrow dimensions of personal identity specifies that it is a set of characteristics which ensure the continuity of the personality, self-perception throughout life, and broadly – self-identification, delimitation from others through their own system of feelings, the system that makes you unique.

Beyond the need for self-control in relationships with those around us, people constantly relate to some personal identity values. The “**Me, Myself and I**” indicates the importance we assign to ourselves. The answer to the fundamental question «Who am I?» depends, on both: individual features and on the social and historical contexts in which we live and develop.

#### Thus, analyzing aspects of a person's identity, we mean:

- Life roles (son / daughter, mother / father, student / a lawyer / a teacher / time friend, member of a political party, amateur rock etc.);
- Birthplace and residence (country, region, city, sector, etc.);
- Belonging to a certain race, nationality and religion;
- Physical features (hair and eye color, height, weight, etc.);
- Gender and sexual orientation;
- Involvement in a majority or minority group.

#### The personal identity includes such aspects that:

- Cannot be influenced by personal choice (race, national affiliation, place of birth, family role daughter / son, physical characteristics);
- Can be influenced by personal choice (partner, profession, ideology, music, etc.).

Outlining the personal identity is a complex process (explained only through a holistic approach), that gives uniqueness, individuality, despite the similarities/ differences that we show in relation with others.

## The group ID

«There aren't people that live completely isolated from their peers. Robinson Crusoe, who survived in solitude, is only a main character of the novel.» written by Daniel Defoe (1660-1731).

Anthropologists consider that there is no a society where there are no groups of one type or another. A group or a community expresses its identity through by sharing the same attitudes and social behaviors.

People differ among themselves both physically (race), and cultural (language spoken, ethnicity) points of view. These ensure the delimitation of races and ethnicities, in an objective way.

**Ethnicity** is a relatively large group of people that have the same origin, language and traditions that differ from other groups by individual features.

### An ethnic community has the following fundamental characteristics:

- Name - the identification of an ethnic group's symbol found in historical documents;
- Common origin myth - explains the beginnings of that community;
- Sharing a common history - represents the experiences of several generations in terms of accumulated values;

- Sharing of cultures, traditions - helps community cohesion and the constitution of a distinct entity;
- Reporting to a specific territory, usually either the imposition of the dominant group, either because of their choice in certain areas or outlying districts etc.

### Among the special features that characterize different ethnicities, are the following:

- Spoken language;
- Religion.

In every society live together people from many ethnic groups, which may be the majority or minority.

The **majority group** represents the majority of the population in a community.

The **minority group** constitutes a small number of population number with its own identity conscience (cultural or other).

### Types of minorities:

- Social minorities;
- National minorities;
- Racial minorities;
- Political minorities;
- Religious minorities;
- Sexual minorities etc.

## The six basic characteristics of minority groups are as follows:

1. Physical and cultural traits
2. Unequal treatment
3. Ascribed status
4. Solidarity
5. In-group marriage
6. Subordination.

### 1. Physical and cultural traits:

Members of a minority group share some physical and cultural characteristics that distinguish them from the dominant (majority) group. Each society has its arbitrary standards for determining which characteristics are most important in defining dominant and minority group. Physical characteristics such as skin colour are commonly called racial. Cultural (ethnic) distinctions are rarely neutral and commonly associated with antagonism between groups.

### 2. Unequal treatment:

Members of a minority group experience unequal treatment. They are usually physically and socially isolated from the dominant (majority) community. For example, the management of a community hostel or an apartment complex (or building) may refuse to rent members of a minority community. For example, in India, it is often accused that the members of minority groups (Muslims or Christians) are refused accommodation—renting or selling flats in the buildings

managed or owned by the members of dominant group. Not only this, in villages and small towns, it is seen that the members of minority groups are forced to live in separate geographical localities. Physical segregation ultimately leads to social segregation.

### 3. Ascribed status:

Membership in a dominant (or minority) group is not voluntary. People are born into the group. Thus, race, gender, ethnicity and religion are considered ascribed statuses.

### 4. Solidarity:

Minority group members have a strong sense of group solidarity. This sense of solidarity is the outcome of prejudice and discrimination experienced by the minority group members. It is based on 'in-group consciousness' which in turn gives rise to the feeling of 'us' versus 'them' or 'i' versus 'they'.

It heightens feelings of common loyalty and interests. W.G. Sumner, in his book Folkways (1906), noted that individuals make distinctions between members of their own group called 'in-group' and everyone else 'out-group'.

### 5. In-group marriage:

Members of a minority group generally marry within their own group in order to keep alive their cultural distinctiveness and to maintain group solidarity. Parsis, in India, and members of other minority



groups (Muslims or Christians)  
seldom marry in other groups.

#### 6. Subordination:

The minority is subordinate to the dominant (majority) in the distribution of power and privileges in a society. This is the key characteristic of a minority group. The members of minority groups have relatively low power, prestige and economic position in a society's system of social stratification. Not only this, they have to observe the norms, values, cultural patterns and laws of the majority (dominant) group.

#### We only mention some ways discriminatory behavior:

- Avoidance, limiting the communication with the members of minority groups, neglecting;
- Prohibiting or limiting the access to resources in certain public places, in various services, to be a member of an organization etc., in other words, containment contact between groups with different customs and traditions;
- Violence is brought to an extreme form of discrimination, manifested by aggression physics.

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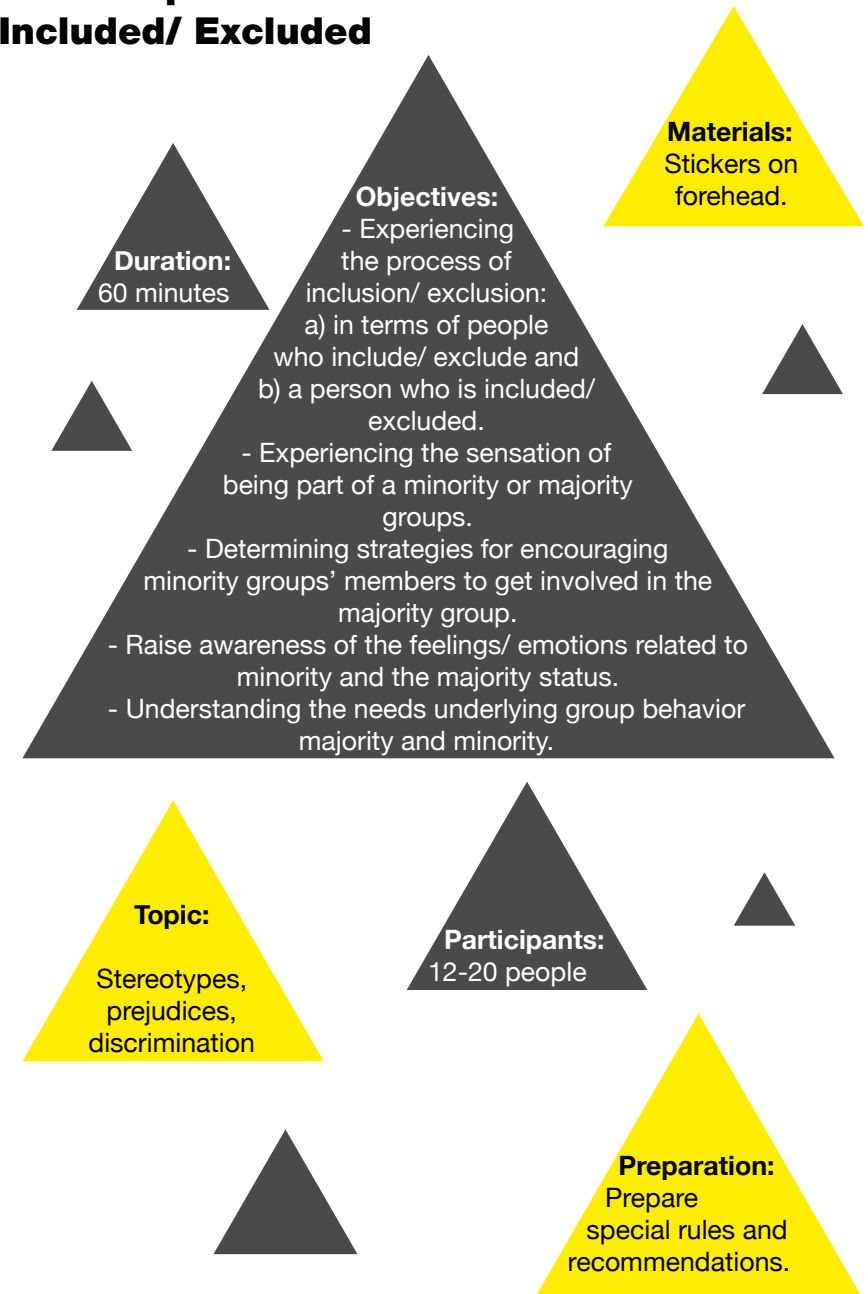
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**Equal rights mean equal chances and opportunities for both minorities and majorities. We all have the task to contribute to building a freer society, more tolerant, which is based on common values such as cultural diversity and equality for all.**

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### Workshop: Included/ Excluded





## Instructions:

- 1) Start your game by setting rules:
  - In the activity only the non-verbal communication is allowed, verbal being prohibited.
  - The game lasts until the moment when the trainer announces the end.
- 2) Ask participants to close their eyes. Stick one sticker on the forehead of the participants.
- 3) Make sure you have 4 types of stickers (their number is not equal). One sticker must be different from others "Solitary".
- 4) The participants will open their eyes.
- 5) Make the following statement: «Form the groups!»
- 6) Let the game begin. Stand aside and watch the process. Do not interfere.
- 7) When you feel that nothing constructive happens, stop the game (see the instructions for the trainers). Ask the participants to take their foreheads labels and examine them.

## Debriefing and evaluation:

### Organize large group discussion on the following questions:

- How did you feel when the game was over? (Start from the person

who has the sticker different from others. Subsequently ask who else thought that the game was difficult).

- What happened during the game?
  - Which were the difficult/ easy moments?
- Remind them the instructions and ask them if they understood what they had to do and what have they done.
- Have you remembered certain situations in life while you were playing; did the exercise cause certain memories/ emotions?

- How do you think, why did we organize this game/ exercise?

If you feel relevant, you can ask them other, depending on how the discussion evolves.

- How does it feel to be part of a minority/ majority group?
- What strategies are used to become part of the majority group?
- What strategies are applied to exclude minority group members?
- How we feel and how we behave when we are part of minority/ majority group?
- Why we try to get included in a particular circle and do not accept somebody else in our group?

Encourage participants to think

about the real situation when they were part of a minority/ majority group. Insist on the reasons that fuel the temptation to get included in a group, the desire to exclude those who are different. It is important to realize that the origin of these behaviors have the origins in the need protection, security and that are common to all of us.

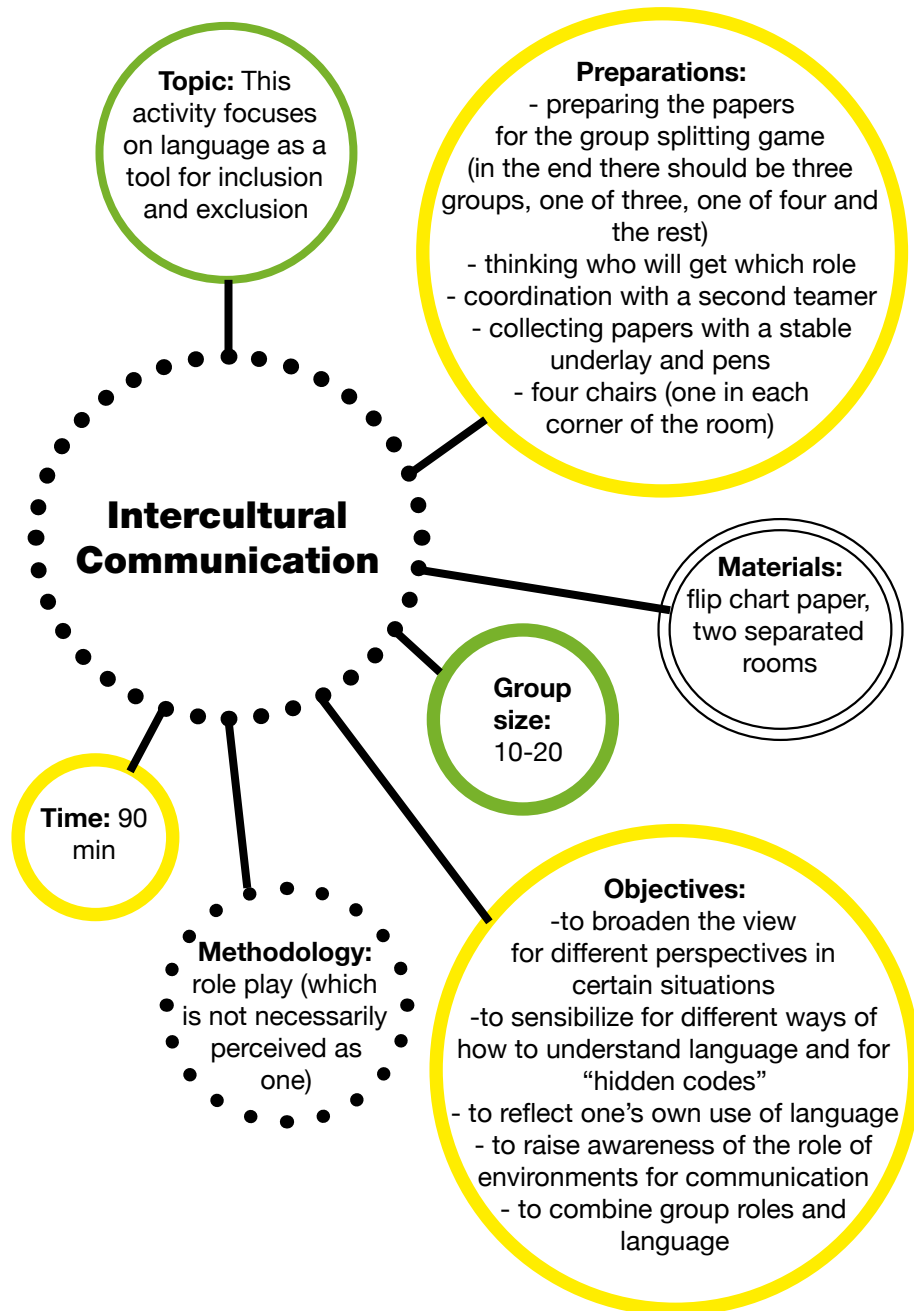
The exercise ends with activity «group hug». Ask two volunteers to go in the middle of the room and hug. Then, ask them to have a group hug.

## Recommendations for the trainer:

- The game is recommended for a group in which the participants know each other well.
- It is not allowed to utter the names of participants, not to influence the game.
- Be careful in choosing the person who will have the different sticker. It should be someone who, in your opinion, can bear to be different from others, and at the same time has the ability to deal with the situation constructively.
- Use short and clear statement «Form the groups» is very important. Don't use statements like «And now form groups with those people you would like to work with.» The instruction that consists of two words, sounds like an order, puts the participants in the situation to react prompt, which means that the group will take a spontaneous and

unexpected attitude.

- Once the groups are formed, the participants will be deemed to have performed the task. Manifest indifference. Such a behavior will lead to "increased blood pressure" in the group. The participants will try to organize in a different way. Let the game continue until you feel they used almost all possibilities to form the groups, or if nothing constructive doesn't happen.
- You can stop the game as soon as the person with the sticker «Solitary» is suffering too much pressure, but only when you can't handle the situation.
- Allow sufficient time for discussion, it is important that each participant to be able to express their feelings after the game.

**Instructions:****1. Group splitting game (5 min)**

The participants are asked to form a tight circle (not necessarily shoulder at shoulder but close to each other) while looking into the center of it. When the shape is okay and everyone feels comfortable standing they are asked to look at each other, simply observing their fellows without making any sound. They are told that the facilitator will be going around and stick a paper on their bags which will be for the next task. Until this is done there should be absolute silence.

After the facilitator finished the participants are asked to find their fellow group members without being allowed to get to know what is written on their backs. Thus, they should ask others to who they belong. In the end there is group 1 (three people), group 2 (four people) and group 3 (all the others).

**2. Developing the "secret language" (20 min)**

Group 1 and 2 leave the room together. They will be given a task by a second facilitator while the first one stays with group 3. He asks them to find a topic they would like to discuss. After they found it they should name the 10-15 most important words for this topic which are written in a column on a flip chart paper. In the next step they give random words which will replace the original array, thus they are written in the left column on the

paper. The group is asked to learn this code now. After some time the teamer covers one column and asks for the "translation" and then the other way round. When it seems like the group practiced enough the teamer takes the paper and hides it. They should start their conversation now. The only instruction that is explicitly given to them is that they should have a conversation about the chosen topic. They are informed that there will be four observers who will not play any role during this exercise. The others will join later.

**3. Entering of group 2 (2 min)**

The teamer leaves group 3 and takes group 2 to the room where group 3 has its discussion. Before entering they are told that they are observers. As such they should note down any observation that they make. For this purpose they are given a set of papers with an appropriate underlay and pens. Each of this group is told where exactly his/her position is. The Chairs (one in each corner) are already prepared. Group 2 enters together silently and each of them goes to the appointed chair. They start observing.

**4. Entering of group 1 (15 min)**

The teamer goes to the remaining group 1 and asks for the first person. This one goes with the teamer and is explained before entering the room that there is group 3 just discussing something. The four people in the corners do not play any role and thus the person is asked not to

interact with them. This is all. Then the person is let into the room. After some minutes (depending on the situation, but not more than five) the same procedure is repeated with the second person from group 1 and again after some minutes with the last person. The discussion continues until several different situations have appeared.

### 5. End of the exercise (15 min)

The teamer stops the discussion and asks for silence. All participants are asked to form a circle in such a way that each of them stands together with their respective group. Now they are asked to think of a word that describes their feeling best. Starting at a random point everyone should say this one word now one by one. Comments are not allowed. After this finished the teamer asks everyone to shake off their roles. Everyone shakes their bodies and runs through the room to change their places. Now the teamer takes out the paper with the language code and shows it to all.

### 6. Reflection (30 min)

People are asked to sit in a circle. During the reflection it is good to follow a chronological order. Building on the impressions of the “one-word-round” the teamer asks what happened when... The former observers should state as objectively as possible what they saw. Here a first point should be made to underline that observations are for most of us interpretations.

Then someone of the other groups is asked how they saw this respective situation and how they felt. A person from the remaining group completes the picture. Different situations should be analyzed by that. Thus, different perceptions of what happened and how peoples’ feelings were interpreted should become visible.

Provoking questions might support the conclusion finding:

- Why did you not tell them the code?
  - Why did you feel excluded?
  - Was it fun not to share the code with the others? Why?
- General conclusions should be collected and written down on a flip chart paper. Among them should be:
- external settings have an influence on the communication (where does somebody sit?)
  - groups use implicit rules while communicating (language codes, group roles)
  - language is a powerful tool to exclude and include people

### Tips for facilitators:

1. Think well about who should be in which group. Chosen wisely this exercise might be a good tool to give “quite” people the chance to be more active and to show more dominating ones the perspective of an outsider (observer). On the other hand shy people might easily be put into uncomfortable situations.

2. In order to be able to choose the roles well this exercise should be done after the facilitators have a good idea of how the group works.

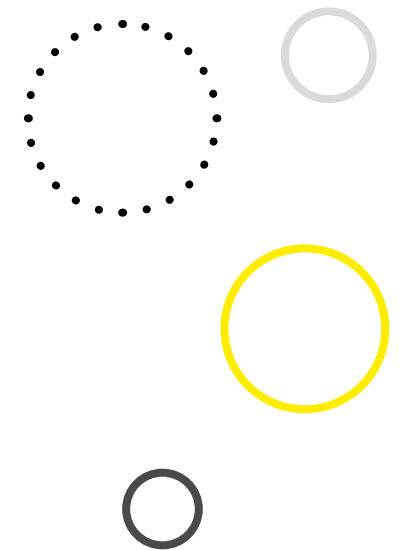
3. This exercise combines a lot of different topics. This is another reason why it should be conducted towards the end of a training as it might help to combine and wrap up the learned.

4. The person who facilitates the main exercises should try to get an idea of what is happening when a new person enters the room. Thus, it will be easier to ask the right questions during the reflection, especially if there occur any tough situation.

5. It is good to concentrate on a few but very specific moments of the exercise during the reflection. Everyone was there and can contribute a piece to whole picture. Even if the person did the same like another, it should always be asked why.

6. The main facilitator should coordinate well with the second one about what group 2 and 3 do while group 1 learns the “secret language”. It should not be anything that will give group 1 the feeling that they have missed something.

7. Of course the division of the sub-groups can be changed according to the total number of participants. However, the teamer should be aware that a change in the ratio especially between group 1 and 3 might have an impact on the outcome. Group 1 should consist of different characters so that there is a dynamic observable as well. Therefore, it might be better to change the number of group 2 instead of 1 or 3.



## \*Intercultural Conflict

Intercultural Conflict is a psychosocial phenomenon that occurs when two or more actors that interact (individuals, groups, organizations, countries) have opposite attitudes, feelings, needs, goals, intentions, etc

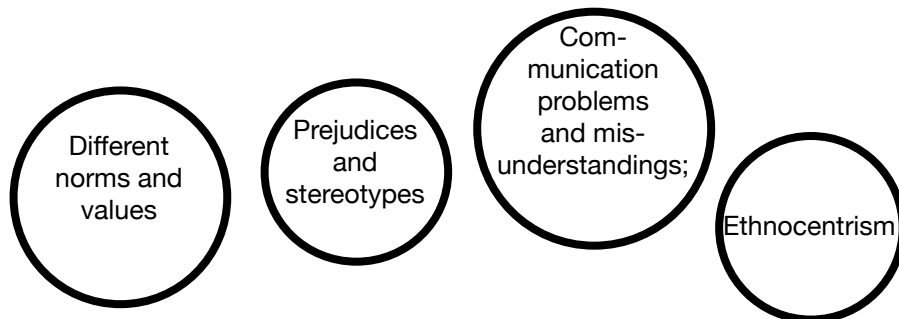
### What causes the conflict?

**The causes of conflict can be the most varied. Their identification is very important for an effective conflict resolution and management.**

### Here are just a few of the causes that can generate a conflict:

- Incompatibility and differences. People are not the same, they have different traits of personality; have different opinions, attitudes, beliefs, values; perceive the reality differently.
- Human needs. To survive, people need more essential things. Conflicts arise when one's needs are ignored.
- Communication. This may cause a conflict in two situations: when the communication is or is ineffective and when it is improper (incorrect perception leads to the situation, causing misunderstandings).
- Feelings and emotions. Dissension can occur because of mutual ignorance of the feelings and emotions, which can lead to violation of personal dignity.
- Stereotypes, prejudices. Leave their mark on the world by perception people who, in order to form a view, either from ignorance or convenience, prefer stereotypes; if they do not coincide or appear certain disagreements are conflict arises.

### At the base of intercultural conflicts are several dimensions:



### Conflict resolution:

Conflict resolution aims, firstly, to annihilate the accumulated negative energies. Secondly, this process allows the conflict parties to understand their different perspectives of thinking and to seek mutually beneficial solutions addressing the real causes of the conflict. In recent years, experts in the field have begun to use the term "conflict transformation" which is the deepest level of changing the conflict.



**Communication can be the path to understanding, harmony, efficiency or, or the source for conflicts - when the effective communication is altered.**

**The way to solve the conflict differs from one culture to another, therefore, to offer the right solutions, we must consider the causes and the intercultural aspects of it**

## \*Intercultural communication

Both scientific discourse and daily language operate with the notion interculturalism and multiculturalism, that are obviously different.

In a multicultural society different cultures, national minorities live together but without a constructive and realistic contact.

In an intercultural society diversity is seen as a positive thing for the social, political and economic systems. It is a community where the social interaction, mutual respect for tradition, values and norms are appreciated at a high level.

### Workshop: «ME- Multicultural»

#### Theme:

Intercultural Communication, intercultural, verbal communication

#### Participants:

Maximum 30 (even number of people)

#### Duration:

60 minutes

#### Objectives:

- Establishment of concrete knowledge about other cultures.
- The exchange of experiences among participants.
- Developing strategies in order to gain concrete knowledge about other cultures.

#### Materials:

- Handout: «Questionnaire»
- Flipchart / A1 flipchart paper.

#### Instructions:

- 1) Divide participants into pairs. Give each pair one questionnaire.
- 2) Explain that couples will read all the questions, then decide together the responses. Each pair will write the answers on a flipchart.
- 3) After 25 minutes the participants should get back in the large group. The trainer reads the questions and the pair read the answers.

#### Debriefing and evaluation:

1) Once all the pairshave answered the questions, ask participants to describe examples from their personal experience for each question.

2) Moderate the discussion in the large group, beginning with the following questions:

- How did you feel when you answered the questions?
- Have you had a different of opinion from your colleague? How did you come to consensus?
- What have you learned during the group discussion?
- What surprised you, what was interesting in colleague's answers?
- What has changed in the attitudes you had previously?

#### Recommendations for the trainer:

- Follow conduct discussion in pairs. If interlocutors deviate from the topic discussed other subjects, remember that they have limited time available.
- If deemed necessary, you can reduce the time reserved for discussion.
- It is appropriate to have ready some examples, in especially for questions 1, 2 and 8. Read literature, prepare seriously. You can use music, photos etc.

#### Handout: «Questionnaire»

1) Do you know songs from another country? What kind of music from another country do you like?

2) Do you know any specific traditions from other cultures? Describe them.

3) Have you tasted dishes from other countries? What you have been able to taste? What did you enjoy the most?

4) Did you wear clothes or jewelry specific to other cultures? Describe them - materials, colors etc.

5) Do you have friends in other countries? Where do they live, what you have learned from them? Describe the relations between you.

6) What languages do you speak or learn? Is it difficult to learn, speak, and write in a foreign language? Do your family members speak any foreign languages?

7) Have you ever been abroad? If so, for what purpose? Would you like to study abroad? Do someone from your family members or friends study abroad?

8) What international holidays do you know? Describe one of them.



## Workshop: No-Hate- Speech

**Methodology:**  
group work

**Topic:** This workshop analyses the reasons for hate speech and how to transform it.

### Preparations:

- finding a first definition of hate speech
- finding hate speech quotations and write them on A3 papers

### Objectives:

- to sensitize for our use of language
- to raise awareness for the use of hate speech
- to elaborate reasons for hate speech
- to develop ways to deal with and to avoid hate speech

**Group size:**  
5-15

### Tips for facilitators:

- You can use this method for more participants if you have more skilled facilitators.

- Choose good quotations that give an impression of the variety of hate speech ranging from political agitation to daily phrases. If there is enough time for the sub-groups to deal with more than one quotation choose different ones.

- The quotations given to the different sub-groups could be the same or different ones. If different ones the view is even more widened for the range of hate speech use. If the same the reformulations can

**Materials:**  
flip chart  
paper, A3  
papers, pens

show how NVC can be used. If the latter way is applied, it might give a starting impulse to refresh the use and knowledge of NVC.

- You can elaborate a 90 min session out of this idea but pay attention that the participants should not reformulate too many quotations. Better to concentrate on one and doing it properly.

**Time:** at  
least 45  
min

### Instructions:

#### 1. Presentation of definition (10-15 min)

To set a common foundation for the group work a working definition of hate speech is given. The people are asked if they understand it and, if yes, if they agree. Would they change something? Is it incomplete? Proposals for amendments are discussed in the plenum and, if agreed on, incorporated into the definition. The aim should be a definition that gives an idea for everyone what hate speech is. It does not need to be complete.

#### 2. Group splitting (5 min)

Use a group splitting method to get sub-groups of a size between 5 and 8 people.

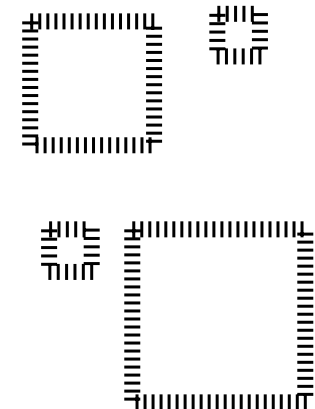
#### 3. Group work (20-30 min)

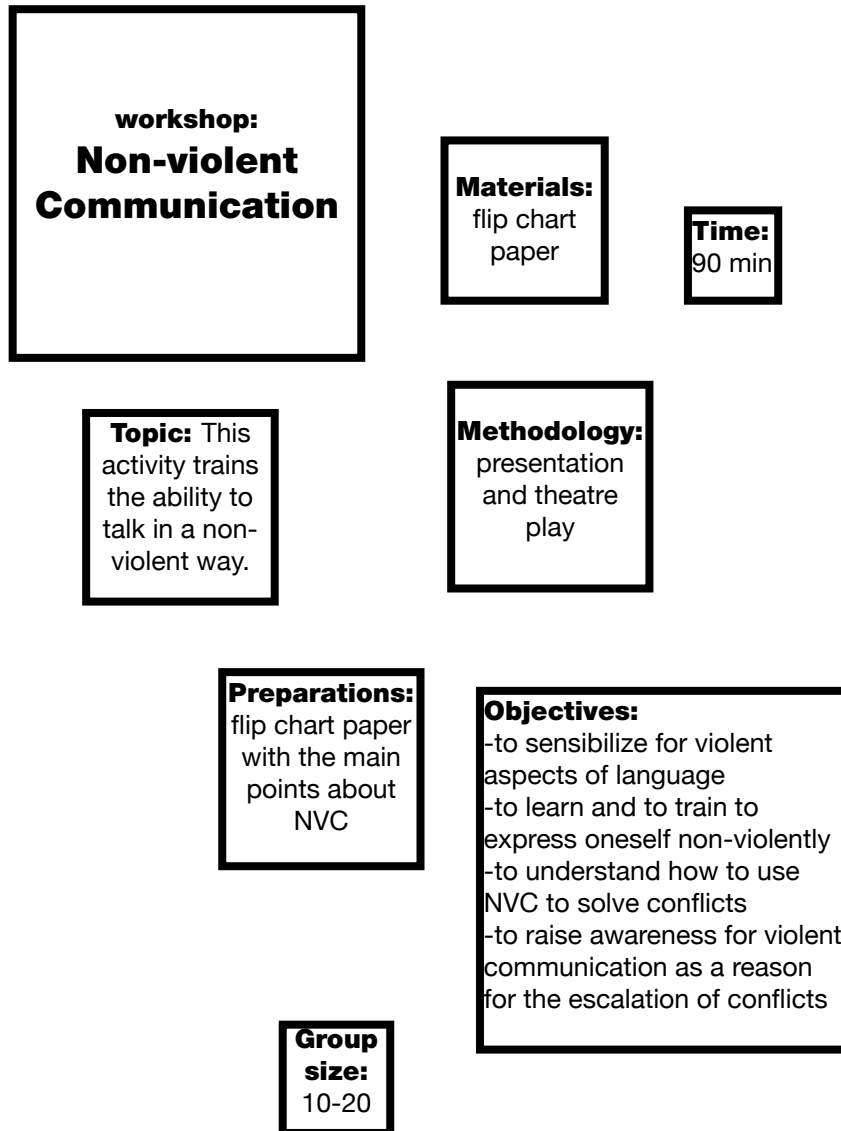
Each group must be accompanied by a facilitator who gives the first hate speech quotation. It is asked why it is hate speech. Who is the target group? Who might be the speaker? Why? It is good to mark the indicating words in the quotation. In a second step participants are asked about their guesses concerning the intention of the speaker. Why does this person/group uses hate speech? What is the underlying aim? At this point it might be referred to the different levels of communication (Wikipedia: "four-sides model") to understand the aims of the quotation better. After having built up an understanding

for the "real" message behind the hate speech quotation participants are now asked to reformulate it in a non-violent way (reference to the NVC-Workshops), if possible. If it is not possible, why? The new phrase is written underneath the original one in a different color. This process can be repeated with another quotation depending on how much time is left.

#### 4. Presentation of results (5 min)

Depending on the number of sub-groups and number of quotations they have worked on the presentation might take longer or shorter. It should be a brief reading out of the original quotation and the reformulated one. If a reformulation was not possible it should be explained why.



**Instructions:****1. Presentation of NVC (20 min)**

The facilitator presents the main points about NVC. It is recommended to give the participants step by step instructions of how to formulate a non-violent message. As it is difficult to express one's needs (especially, if they do not communicate in their native language) it might be useful to give a list of needs that people can have. At the end questions can be asked to make sure that everyone understands what NVC is and how it theoretically works.

**2. Group splitting (5 min)**

The participants are split into groups of 4 to 6 people

**3. Preparation of plays (15-20 min)**

Now each group should agree on one conflict which they want to present as a play. They should firstly show how it evolved in reality and as a second version how it could have developed by using NVC.

**4. Acting (30 min)**

Each group presents its play with both versions. After each play there should be the time for others to comment on the suggested alternative plot of the play in comparison to the original.

**5. Reflection (10 min)**

During the reflection questions or problems that might have come up can be raised again and discussed in the group. The limits of NVC can be outlined.

**Tips for facilitators:**

- If it is noticed that the participants are not able to use NVC while acting, it should be made clear again how it works and how it can be applied. It might also be possible to change the method slightly into a play of improvisational theatre so that one person (maybe at first the facilitator) can jump into a role and use NVC. By seeing how it is applied it might become easier for others to understand the way it practically works.

- Take into consideration that the more groups you have the more time is needed for the performances. The fewer groups, the bigger they are and the more less active people will be in each group. Try to find a balance.

## workshop: Personal identity

**Title:** Personal identity

**Topic:** Discover the values shaping personal identity

**Time:** 60

**Number of participants:** no limit

**Materials:** flip chart, papers, markers

### Objectives:

- to define values of personal identity
- to create common understanding to discuss group identity and culture

**Methodology:** theory, pair work, Group work

**Preparation:** draw a shape of an onion on a flip chart paper

### Tips for facilitators:

1. Before starting the individual work small session of meditation can be applied in order to help participants remember all the stages of their lives and people and things that they consider important.
2. Keep reminding to be personal making individual onions and try to avoid general statements.

### Instructions:

**1.Theoretical introduction:** Facilitator presents the idea of personal identity and "Onion model".

### 2.Individual work:

Facilitator asks participants to write things, which are important for them and shape their identity, putting more important ones closer to the center.

### 3. Sharing:

When the participants are done with their "onions" the facilitator asks to get in pairs and share their models.

### 4. Group work:

Coming to the plenary the facilitator asks for volunteers who would like to share their work on more time and then asks several questions to debrief:

- 1.How did they feel self-reflecting on their identity?
- 2.Was it useful to share with peers?
- 3.Did they find similarities with their peers?
- 4.Did they discover that they had missed some things during the peer sharing?
- 5.Do they think that things written down are constant for shaping their identity or they can be changed in various stages of life?

## Social media tools in promoting intercultural adaptation

New social media have become increasingly popular components of our everyday lives in today's globalizing society. They provide a context where people across the world can communicate, exchange messages, share knowledge, and interact with each other regardless of the distance that separates them.

Intercultural adaptation involves the process of promoting understanding through interaction to increase the level of fitness so that the demands of a new cultural environment can be met. Research shows that people tend to use new social media to become more integrated into the

host culture during their adaptation and to maintain connections to their home countries.

People use social media sites to communicate with their friends and family and to stay in touch with people whom they cannot talk to face-to-face. Staying connected to people that they do not talk to or see often is important for the relationships in order to maintain contact and connection. Additionally, social media sites are used to share information, news articles, photos, resources, and links.

### Workshop: "Intercultural Adaptation"

### Topics:

Culture, gender stereotypes, prejudices, intercultural adaptation

**Participants:** 12-20 people

**Duration:** 180 minutes

### Objectives:

- Acknowledging the degree of how involved people are with social media sites varied;
- Understanding is social media

sites foster connections and create awareness of different aspects of the culture;

- Establishing if social media helps to be prepared in adjusting to a foreign culture.

**Materials:** List of the questions for every group.

**Training:** Participants' familiarization with the proposed lists of questions proposed.

### Debriefing and instructions:

- 1) Divide participants into four small groups.
- 2) Share the list of questions among the participants, in such way one person puts asks the questions and registering the answers, including his/her.
- 3) The conclusions of each group will be done in front of the big group. Be creative!

The interview is designed to see how the exchange students/ participants in mobility projects: EVS, ERASMUS + training courses, youth exchanges use social media to adapt to life in a foreign country and to maintain connections to their home countries.

Observing the role and purpose that social media plays in peoples' lives, questions were asked regarding how social media influences their adjustment to the hosting culture, relationships, sense of community, and their overall fulfillment and satisfaction.

### Handout: "Questions"

*The following 11 questions were asked to the participants of the study in which the conclusions are drawn from.*

1. Do you use social media? (i.e., Facebook, Twitter, YouTube, iPhone) How often? How much time?
2. What purpose do social media have in your life? How involved are you with social media sites?
3. Before you arrived in the X country, did you use social media to connect and become more familiar with the culture? What kind of interactions? With whom? What did you learn?
4. Do you feel that your social media use helped you to be more prepared in adjusting to X culture?
5. Do you feel that your social media use helped you to overcome stereotypes or biases towards the X culture?
6. Do you feel that your social media use helped you to make X friends? How about with non-X friends?
7. What adjustment challenges (i.e., culture shock) did you face when you came to the X country and how did social media help you overcome them?
8. Do you feel satisfied or fulfilled after using social media? Please explain.
9. In your opinion, generally what are the advantages and disadvantages of using social media?
10. How do social media contribute to your sense of community in both your host and home culture?
11. Is there anything else you would like to say about social media and intercultural adaptation?

## Impressions from Participants

**Julia Prus:**

"IT WAS THE FIRST TIME, WHEN I'D MET PEOPLE FROM ARMENIA, AZEBARBAIJAN, GEORGIA AND UKRAINE. AS FAR AS WE'VE EXPERIENCED THE SAME «PAIN» IT WAS INTERSTING TO FIND OUT HOW EACH OF US COPE WITH IT. MOREOVER, I FOUND OUT".

**Mary Tsulukidze:**

"I THINK I STARTED TO SEE CONFLICT RESOLUTION ON A MORE LOCAL/ PERSONAL LEVEL AFTER THE TRAINING. BEFORE I ATTENDED THE WORKSHOP, EVERY TIME I HEARD ABOUT CONFLICT RESOLUTION I STARTED THINKING ABOUT INTERNATIONAL LAW AND DIPLOMACY AND RELATIONS WITHIN FOREIGN COUNTRIES BUT THE TRAINING MADE ME REALIZE THESE TECHNIQUES CAN ALSO BE USED IN EVERYDAY LIFE WHILE DEALING WITH EVERYDAY ISSUES".

**Satenik Karapetyan:**

«For me the most memorable part was group work, intercultural learning and communication, «I and You messages», cultural diversity, conflict types. The training helped me to start writing my own program about conflicts and communication. I took with me great memories from Lviv.»

**Michal Adamski:**

"I think it was a great way of exchanging thoughts. The workshops that first come to my mind are the ones where we had to work as group. I learnt that it is not the easiest task: like the game of holding and passing chairs, and the one with getting out from the room just by stepping on colour papers".

**George Corbul:**

*"The project wasn't exactly what I expected, and I couldn't agree with the opinion of certain participants on the conflicts discussed, but that's just the learning process. Maybe it's not exactly what I should have remembered, but the exercise where we had to decide who we'd save in the event of our ship sinking stands out. Can't say I was exactly satisfied with the end result, but I did like the exercise."*

**+ Impressions of the trainers of International Multiplier Training "Intercultural Learning, Non Violent Communication, Peace Education and Conflicts" in Pustomyty, Lviv region, Ukraine (20-26.07)**

**Eva and Wojtek:**

"WE DID OUR BEST TO PLAN, PREPARE, CONSTANTLY MONITOR, RECONSIDER AND MODIFY IF NECESSARY THE TRAINING PROGRAMME. WE AGREED THAT EVEN IF WE ARE WORKING WITH PEOPLE THAT DO NOT WANT A CHANGE IN THEIR VIEWS, OR ATTITUDE, OR MIND SET, WE HAVE TO ACCEPT IT. MOST OF THE PARTICIPANTS WERE INTERESTED IN LEARNING METHODS, TOOLS AND GETTING IDEAS FOR SESSIONS, WORKSHOPS AND TRAINING. SOME OF THE PARTICIPANTS REMAINED WITH THEIR OWN CONVICTIONS, EVEN IF IT WAS AGAINST PEACE, OR HUMAN RIGHTS. HOWEVER, WE ALSO GOT TO A CONCLUSION THAT WORKING WITH SUCH PEOPLE IS A CHALLENGE AND A LEARNING PROCESS FOR ALL OF US. FURTHERMORE, WE ARE AWARE OF THE FACT THAT IT CAN ABSOLUTELY BE AN ADVANTAGE TO HAVE PEOPLE WITH DIFFERENT LEVELS OF EXPERIENCE IN A CERTAIN FIELD. WE DECIDED NOT TO ANALYSE ACTUAL, REAL TIME CONFLICTS BETWEEN PEOPLES AND STATES, EVEN IF IT WAS A WISH FROM MANY OF THE PARTICIPANTS, WE FELT THAT DUE TO THIS DIFFERENT LEVEL OF EXPERIENCE, DIFFERENT LEVEL OF SELF-REFLECTION AND UNDERSTANDING OF PEACE, IT WOULD NOT HAVE BEEN A CONSTRUCTIVE ACTIVITY. THE TRAINERS ENJOYED WORKING TOGETHER AND WITH THE ORGANISING TEAM, LEARNING FROM EACH OTHER, AS WELL AS FROM THE PARTICIPANTS.

UNIVERSAL YOUTH VILLAGES AND THE OPEN SPACE SEEM VERY EFFECTIVE FOLLOW-UP ACTIVITIES TO THIS TRAINING. IN THE OPEN SPACE, OR AFTER, IT WOULD BE GREAT TO GATHER THOSE PEOPLE, WHO WERE ACTIVE, UNDERSTANDING THE MEANING AND THE AIMS OF THE EVENTS, THE PROGRAMME AND VOLUNTEERING IN GENERAL AND PLAN WITH THEM A SECOND PHASE OF THIS PROJECT..



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"I think we achieved all the objectives. It wasn't difficult because we learned to be a team." **(Olga Cocarla)**

"I DON'T KNOW IF I COULD SPEND MY TIME BETTER. I KNOW I DIDN'T WASTE A SINGLE MINUTE BY COMING TO THE PROJECT. I TOTALLY FULFILLD MY EXPECTATIONS. I AM SURE THAT SUCH A GREAT TEAM WILL DO IN FUTURE MORE AND MORE SUCH NICE THINGS." **(ANONYMOUS)**

*"We created a really warm relationship here in our group, so I am sure that it's impossible to provide a good training without a great team and nice participants. Here it was! (It was one of the most wonderful project I've took part according to group dynamics.)"* **(Savchkova Inna)**

«I think that the objective of deepening our knowledge about conflict management and the cultural aspects of conflicts as well as the goal of having an intercultural dialogue has been achieved.» **(Mariam)**

"IT WAS GOOD THAT YOU LET US TO DECIDE, AND TO MAKE OUR OWN DECISIONS – THINGS WE ARE INTERESTED IN." **(Anonymous)**

"It was great because people are the main resource of happiness. If there is a good company and people who are willing to explore, share and exchange things, nothing else matters. " **(Chiorescu Valeria)**

"IT WAS VERY IMPORTANT FOR ME TO MEET NICE YOUNG PEOPLE FROM MANY COUNTRIES, FROM DIFFERENT CULTURES AND TRADITIONS. I WILL USE THE SKILLS, KNOWLEDGE AND EXPERIENCE, THAT I GAINED DURING THIS PROJECT, IN FUTURE. " **(Sargis)**

«I AM GLAD ABOUT SHARING MY OPINION ABOUT MY COUNTRY TO OTHERS. HAVING THE OPPORTUNITY TO TELL ABOUT MY CULTURE AND THE SITUATION IN THE COUNTRY, IT WAS GREAT»

## Contacts of organizers:

**SCI Deutscher Zweig e.V.,**  
Bluecherstrasse 14, D 53115  
Tel.: +49.228.212086/7  
Email: info@sci-d.de  
**www.sci-d.de**

**AVI-Moldova,**  
str. V. Alecsandri 129, 3A, Chisinau, MD 2012  
Tel.: +373 22 92 77 24  
Email: avi@avimd.org  
**avimd.org**

**IVO «SVIT-Ukraine»,**  
18/1 Maksymilianivska str., 61024 Kharkiv  
Tel.: +38 097 292 39 42  
Email: projects@svit-ukraine.org  
**www.svit-ukraine.org**

**ArmActive – Youth Centre NGO,**  
16 Paronyan 3rd lane, 0015 Yerevan  
Tel.: +37 493 59 70 73  
Email: info@armactive.org

## Toolkit Editing Team:

**Frank Rochow,** Germany  
**Viorica Budu,** Moldova  
**Viktoria Grivina,** Ukraine  
**Vahan Kostanyan,** Armenia

Design & Layout:  
**Yana Volkova,** Ukraine  
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