FOUNDATION COURSE IN PEACEBUILDING FOR SANGGUNIANG KABATAAN (SK) OFFICIALS

Trainer's Manual

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Acronyms

ABC	Attitude Behavior Contradiction
BMZ	German Federal Ministry for Economic Cooperation and Development
CEDAW	Convention on the Elimination of all Forms of Discrimination Against Women
CHR	Commission on Human Rights
CPP	Communist Party of the Philippines
DILF	Department of the Interior and Local Government
GBV	Gender-Based Violence
GIZ	Deutsche Gesellschaft für Internationale Zusammenarbeit GmbH
GTZ	Deutsche Gesellschaft für Technische Zusammenarbeit (GTZ) GmbH
IDP	Internally Displaced Persons
LGBTQIA	Lesbian Gay Bisexual Transgender Queer Intersex Asexual
LGU	Local Government Unit
LYDO	Local Youth Development Officer
MILF	Moro Islamic Liberation Front
NAP	National Action Plan
NGO	Non-Governmental Organization
NVC	Non-Violent Communication
NYC	National Youth Commission
OECD	Organization for Economic Co-operation and Development
OFNR	Observation-Feeling-Need-Request
OPAPP	Office of the Presidential Adviser on the Peace Process
OPAPRU	Office of the Presidential Adviser on Peace, Reconciliation and Unity
PCVE	Preventing and Countering Violent Extremism
PVE	Prevention of Violent Extremism
PYDP	Philippine Youth Development Plan
RPOC	Regional Peace and Order Council
SK	Sangguniang Kabataan (Youth Council)
UN SCR	United Nations Security Council Resolution
UNDP	United Nations Development Program
UNSC	United Nations Security Council
UNSCR	United Nations Security Council Resolutions
VAW	Violence Against Women
WPS	Women Peace and Security
YOUCAP	Youth for a Culture of Peace and Non-Violence in Mindanao
YPS	Youth Peace and Security
YVCA	Youth Vulnerability and Capacity Assessment

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Foreword

Peacebuilding is not the role of the government alone—we need everyone to be on board, and we need our youth to be with us.

This is why we are sincerely grateful to the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) on being on the same page with us in our quest towards lasting peace and sustainable development especially here in Mindanao, through the crafting of the Training Manual for Sangguniang Kabataan (SK) Foundation Course on Peacebuilding.

This is a manifestation that we believe in the capabilities of our youth as we trust their potentials to proactively take part in building peaceful and just communities.

As such, we appreciate the full support of the Youth for a Culture of Peace and Non-Violence in Mindanao (YOUCAP) project in strengthening the capacities of our SK leaders. At the same time, rest assured that the Department of the Interior and Local Government (DILG)- Region 10 is also placing our utmost support for the success of the created Training Manual.

We are particularly proud of this initiative as it is high time that we double our efforts in peacebuilding. All because this time, we will choose peace; this time we will choose to persevere on attaining peace; and this time we will choose to fight for peace through our peaceful means—and one way is through the utilization of this material.

As the saying goes, "All speech is vain and empty unless it be accompanied by action." This is to say that the Training Manual would not serve its purpose without each of us committing to this. With this, hopefully we will be able to translate these efforts into actions and eventually attain the collective desire of a lasting peace in Mindanao.

Mabuhay kayo!

ARNEL M. AGABE, CESO III
Regional Director
Department of the Interior and Local Government (DILG)- Region 10

Preface

The Philippine Youth Development Plan (PYDP) 2017–2022 highlights youth participation in peacebuilding efforts, notably strengthening their role in human security and conflict prevention as well as conflict management initiatives. Young people's knowledge, enthusiasm, and creativity are needed to influence and shape regional and local peacebuilding processes.

The Youth for a Culture of Peace and Non-Violence in Mindanao (YOUCAP) project, in collaboration with the Office of the Presidential Advisor on Peace, Reconciliation and Unity (OPAPRU), has been closely working with the Department of the Interior and Local Government (DILG) and the National Youth Commission (NYC) in strengthening the capacities of Sangguniang Kabataan (SK) leaders and empowering them to actively participate in building peaceful and just communities in selected areas of Mindanao.

YOUCAP is a project of Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH commissioned by the German Federal Ministry for Economic Cooperation and Development (BMZ) in cooperation with the government of the Republic of the Philippines represented by the Office of the Presidential Advisor on Peace, Reconciliation and Unity (OPAPRU).

The Foundation Course in Peacebuilding is a training module for trainers to increase the Sangguniang Kabataan's (SK) knowledge and capacity to understand the main concepts important to peacebuilding and tools to promote peacebuilding initiatives. Furthermore, it aims to equip young people with approaches to profoundly analyze and comprehend sources of conflict and division and techniques to adapt peacebuilding capacities as needed. The Foundation Course in Peacebuilding is envisioned as a complement to the Mandatory Training Program for elected Sangguniang Kabataan to assist the state in establishing adequate, practical, responsive, and enabling mechanisms for youth empowerment and meaningful participation in local governance and nation-building.

The training manual can be shared with other relevant state institutions and the public to replicate this specific training course with similar groups of youth leaders.

GUNHILD SCHWITALLA-RUF
Youth for a Culture of Peace and Non-Violence in Mindanao (YOUCAP) Project - Principal Advisor
Mindanao Cluster Coordinator
GIZ Philippines

The Training Manual

Goal

This training manual is meant to offer trainers facilitating training for Sangguniang Kabataan (SK) Officials a guide on how to provide the trainees with a sound knowledge on foundations in peacebuilding.

Audience

The trainers are the direct users of this training manual, and the youth participants, mainly SK, will benefit from the course. Guided by this training manual, the trainers will be enabled to facilitate the course. The technical staff of Department of the Interior and Local Government (DILG) and National Youth Commission (NYC) designated for the capacity development of the Sangguniang Kabataan Officials are primarily the trainers for the Foundation Course in Peacebuilding.

The call for participation of SK Officials in this training will be supported by the pre-training assessment survey questionnaire (annexed) to provide helpful information and appreciation of the knowledge and capacity development needs of the participants relevant to the topics of the training. The results of the survey will help the trainers should there be the need to adjust the course to make it suitable to the needs of participants. Although there is no fixed formula for the number of participants, it is encouraged that the group size must be manageable by the trainers.
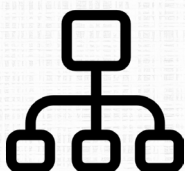
Structure

The foundation course in peacebuilding is segmented into three (3) themes which are spread into five (5) modules:

Module	Description
Theme 1: Understanding Peace, Conflict, and Violence	
Module 1: Understanding Peace: Basic Concepts	The participants understand the basic concepts of peace, conflict, violence, and gender-based violence.
Module 2: Understanding Conflict and Violence: Basic Concepts	
Theme 2: Capacities for Building Peace	
Module 3: Introduction to Peacebuilding	The relation of conflict and development, and the steps and tools for conflict sensitivity in project management will be used for SK participants to recognize and affirm their role in peacebuilding.
Module 4: Introduction to Conflict Sensitivity	
Theme 3: Approach to Prevention of Conflict and Violence	
Module 5: Introduction to Non-Violent Communication	The participants will be introduced to the concept of non-violent communication as an essential skill in public service and as a public servant to connect to our humanness and the humanness of others.

The users of this manual are guided by the instructions exemplified by the following symbols:

Motivation

Participants at the start experience interactive activities or games to stimulate their understanding of the topic.

Learning Insights

Participants share observations, feelings, and reactions about the experience or discuss topics related to the subject of the module.

Conception

The trainer provides background, inputs, and insights to expound the knowledge and build up the learning.

Practice

Participants apply and practice the theories and skills learned.

Facilitator's Note

The note box instructs the trainers with descriptions and examples of the topics and activities per module. The notes will help the trainers to ensure time management and effectively organize the sequence of the modules

Each module is adaptable should the trainer find it necessary and valuable for the participants. This manual guides the trainers to conduct the sessions of the respective modules in both virtual and in-person learning setups.

Objectives of this Training

The manual enables trainers to:

» Facilitate the five (5) modules of the training course outlined in this training manual,

» Effectively manage time in completing each module,

» Transmit essential knowledge and skills to the participants through creative tools without jeopardizing the quality of the training; and

» Stimulate active engagement of participants in discussion and group activities.

Having taken the course, the participants have:

» Developed an understanding of the basic concepts and principles of peace, conflict and violence and the respective interrelations,

» Improved their understanding of the fundamental elements of conflict sensitivity,

» Strengthened understanding of their role in peacebuilding,

» Acquired the knowledge, capacity, and confidence to participate in local peacebuilding initiatives.

Agenda of Training

In-Person Set-Up

The whole training course for an in-person set-up will run for three (3) days.

TIME FRAME		TOPIC
		Arrival and Check-In of Participants
		Preliminaries
	30 mins.	Introduction of participants, Expectation Check, Training Objectives and Training Overview
		Module 1: Understanding Peace: Basic Concepts of Peace
	1.5 hrs.	Cultivating Inner Peace
DAY 1	10 mins.	Health Break
	1 hr.	Introduction to Peace (Basic Concepts)
		Module 2: Understanding Conflict and Violence
	2.5 hrs.	Introduction to Conflict
	10 mins.	Health Break
	1.5 hrs.	Understanding Violence
		Module 3: Introduction to Peacebuilding
	1.5 hrs.	Basics of Peacebuilding
	10 mins.	Health Break
	1.5 hrs.	The Role of Youth in Peacebuilding
DAY 2		Module 4: Introduction to Conflict Sensitivity
	1.5 hrs.	Basics of Conflict Sensitivity
	10 mins.	Health Break
	1.5 hrs.	Basic Tools in Conflict Analysis
		Module 5: Introduction to Non-Violent Communication (NVC)
	1.5 hrs.	Definition, Principles, and Goals of NVC
	10 mins.	Health Break
	1.5 hrs.	NVC simulation exercises
DAY 3		Training Culmination
	30 mins.	Debriefing / Evaluation
	30 mins.	Reflection
	30 mins.	Closing

Online Set-Up

The online training set-up, Foundation Course in Peacebuilding, shall cover six (6) days with an average duration of three (3) hours per module.

TIME FRAME		TOPIC
		Preliminaries
DAY 0	30 mins.	Technical Check-in • Technical requirements for the online or virtual event • Familiarization of online training virtual platform
	30 mins.	Introduction of participants Expectation Check Course Objectives Course Overview
		Module 1: Understanding Peace: Basic Concepts of Peace
DAY 1	1.5 hrs.	Cultivating Inner Peace
	20 mins.	Health Break
	1 hr.	Introduction to Peace (Basic Concepts)
		Module 2: Understanding Conflict and Violence
DAY 2	2.5 hrs.	Introduction to Conflict
	10 mins.	Health Break
	1.5 hrs.	Understanding Violence
	10 mins.	Health Break
		Module 3: Introduction to Peacebuilding
DAY 3	1.5 hrs.	Basics of Peacebuilding
	10 mins.	Health Break
	1.5 hrs.	The Role of Youth in Peacebuilding
		Module 4: Introduction to Conflict Sensitivity
DAY 4	1.5 hrs.	Basics of Conflict Sensitivity
	20 mins.	Health Break
	1.5 hrs.	Basic Tools in Conflict Analysis
		Module 5: Introduction to Non-Violent Communication (NVC)
DAY 5	1.5 hrs.	Definition, Principles, and Goals of NVC
	10 mins.	Health Break
	1.5 hrs.	NVC simulation exercises
	1.5 hrs.	Debriefing / Evaluation, Reflection, Closing

Basics in Facilitation of the Training

Training Methodology

The modules in this training manual should be executed inclusively, participatory, interactively, and in a conducive learning environment, whether in-person or through an online platform. The methods for learning, selection, and prioritization of topics vis-à-vis the duration of each session should entice active engagement of the participants. Although the trainers are assumed to be experienced facilitators and familiar with various approaches and techniques, this manual adapts the technology and tools for In-person and online training events.

Training Process

In preparing and organizing the training course, the trainers and organizers need to accomplish the following steps:

1. The location, venue, platform (for online), and the target number of participants are planned and arranged.

2. Questionnaires are sent out to assess the training needs of the participants. Collecting the completed questionnaires allows the trainers/s to modify the course, if necessary, to make it more suitable for the target training attendees.

3. For in-person events, logistics and administrative activities are undertaken, such as arranging transportation and accommodation in case the organizers assume the costs, and sending out invitation letters and other necessary documents to the participants. For an online set-up, the send-out of invites to participants and the provision of an access link to the desired virtual platform is organized.

Helpful Tips for Trainers[1]

Be prepared. Do the necessary research and plan for discussions and activities. Be clear about the aims of the discussion. Think about how the topic will be introduced (e.g. with role-play or a poster). Are there other questions that could be asked to check if the participants have understood the material and to help them apply it to their situation? How can the participants' ideas be recorded as the topic is discussed, and who will do this? How can participants apply what they have learned during the discussion?

Be flexible. Facilitators need to be prepared to change their plans if necessary. The needs and interests of the participants should guide the discussion.

Be energetic. If facilitators want others to be energetic, they should be enthusiastic and excited themselves.

Encourage humor. Participants may come from many different walks of life. The group may be less effective if the atmosphere is formal. It is important to create a unified group where members enjoy each other's company and value contributions. Humor can help to create a relaxed and productive environment.

Be clear. If the facilitator is confused, the group will also be confused and quickly lose interest. A facilitator needs to clearly communicate a task or a possible way forward and check that each participant has understood.

Think positive. A facilitator's expectations will influence the group's view of themselves and the rate at which they learn and work together. They should aim to bring out the best in everyone, to help them fulfill their potential.

Embrace your own mistakes and limitations. Thinking positively does not mean always being right. Facilitators will make mistakes. If these mistakes are acknowledged, they can be valuable learning opportunities.

Be sensitive. A facilitator needs to keep a constant lookout for the moods and feelings of the participants. They need to watch how the participants behave with each other, and their verbal and non-verbal communication. It may be necessary to talk with an individual participant in private, perhaps to find out

1   GIZ FLICT (2010) Facilitation Guide. 5–6; Larkins, K. (2019). Ten Top Tips for Facilitating Groups, KSL Training

how they are feeling, or perhaps to comment if they have not respected another participant tactfully.

Use a variety of techniques, methods, and activities. Each person has a different learning style. Variety keeps everyone involved and reinforces learning.

Be open. Encourage an atmosphere conducive to learning and sharing ideas and where everyone feels welcome and important. Facilitation is like building a team where everyone has something to share and learn. A facilitator should be open and sincere.

Watch for the point. By encouraging others to share and participate, the range of discussion may expand and deepen. Without a good grasp of the subject, the discussion may get watered-down and lose track. You should see the various points, the pros and cons, the "what ifs," and other considerations. In the end, you should be able to summarize the discussion.

Watch your wrist. Effective time management is a skill and an attitude you should possess. Time is subjective. A too tight or rigid timetable would make a discussion seem like a military drill. On the other hand, being too lax and liberal in handling the session would give the discussion the feel of a drinking party!

Know your left and right (recognize your strong and weak points). After every seminar, meeting, or training, you should assess or evaluate. Feedback should be gathered, whether in a formal or informal setting, quantitative or qualitative, oral or written method. In doing this, a facilitator can tell what parts of the training were successful. There is no perfect score in facilitation. There is always room for improvement.

Learn how to salute (learn how to respect and appreciate). Remember to learn respect and the ability to recognize everybody's contributions. Practice humility.

Learn the traffic signals. As an effective facilitator, you must know when to stop, wait a while and go. You should be able to stop, look, and listen throughout the discussion. Remember, a polite traffic enforcer is well-liked by the public.

There is no best way to facilitate, but blending and using these handy tips could help you emerge as a good facilitator.

Virtual Training Tips for Trainers to Conduct Successful Online Sessions[2]

Educate participants about the platform at the beginning. Set the expectations at the beginning of the virtual session. Great participants use the chat window to ask and respond to questions, write on whiteboards, raise their virtual hands, and vote in polls.

Start your training on time. Online training arrival times are rarely consistent, mainly due to connectivity and log-in issues. But that does not necessarily mean that you should frustrate the people who joined on time. Instead, make their time well spent. For example, hold a poll that your on-time audience can answer and lead into the training topic.

Interact with and engage the participants. Acknowledging your attendees and encouraging them to participate will make them feel involved. Maintain a calm and informative tone throughout the training and encourage learners to ask questions, share their experiences, and collaborate. Switch on your webcam and ask the attendees to do the same. While not everyone wants to show their face on camera, it will keep everyone engaged and ensure that participants remain focused in front of their computers or electronic devices for the duration of the training. Call on participants who have not yet volunteered to answer any questions. Let them know you see them and that their opinions matter.

Utilize the chat window. Using the chat feature within your video tool is a convenient alternative to pausing for questions. You can also get attendees to respond to a question, especially participants who tend to be shy about speaking up. If possible, to stay focused on your slides, dedicate a member from your training team to monitor the chat window and filter the questions.

Collect feedback with nonverbal feedback icons. Nonverbal feedback icons allow the host to quickly collect feedback and responses from the participants without using chat. Nonverbal feedback icons include wave hand, yes, no, like, dislike, need a break, away, etc. The nonverbal feedback feature must be enabled in the host's meeting settings.

Create impactful slides. Great content will win in every medium – so you can keep the slides you would have

used offline, with just a few minor tweaks. Put the main takeaway as the header on each slide in a short sentence. Emphasize key points by highlighting the text, using bullet points instead of paragraphs. Use high-quality images that apply to the topic. You might consider adding memes, as humor can help keep online audiences engaged. Better to select the least number of slides to get the job done.

Use a whiteboard. Teaching your attendees through illustration will bring outstanding results online, as it does in person. A virtual whiteboard is a blank screen, and it can be used to type, write, or draw upon with the available annotation tools on the program. For instance, at the beginning of the session, you could divide the participants into two teams and list their learning objectives from the training. Attendees can then type on the screen to brainstorm their ideas.

Hold breakout groups. Breakout rooms are precious, especially in the formulation of ideas, and allow for true creativity and application of what is taught. Consider including 4-10 participants per "room" to maximize engagement. Make sure that each room has a list of guiding questions, as it gives your participants a sense of purpose for their communication and dialogue with one another. Once done, make sure to have all groups present back to the whole training class.

Apply virtual icebreakers. Icebreakers help build a human connection and can be especially useful when running online training. Get the session moving with an exciting icebreaker. For example, you may create a trivia game on the training topic and see what participants already know. Alternatively, you may encourage everyone to show up with a virtual background from their favorite movie or something else they're passionate about. This also captures their attention and makes the conversation fun and engaging.

Schedule breaks into the plan. Attendees are less likely to be distracted if they know they'll have 10-15 minutes to themselves at the end of the session. Resume your session after a break with an activity – a quiz, poll, or something. This will make sure that attendees are engaged again. During breaks, use a placeholder slide with music and a

[2] Cvent (2020). Virtual Training: 29 Tips to Maximize Your Sessions for download at https://www.cvent.com/en/blog/hospitality/virtual-training

countdown timer. Make sure to mute your microphone as well as pause the recording at the start of each break and turn it back on when you resume.

Agenda of Training

Opening Sessions: Preliminaries

ONLINE SET-UP

Technical Check-in	Needed Resources and Materials: • Computer / Laptop with headphone • Internet connection	Duration: 15 min.

Check every participant's connection through an interactive introduction activity. While waiting for attendees to log in, ask everyone who has entered the "room" to type their names and functions in the chat pane, e.g., Maria Dela Peña, SK Chairperson, Barangay Población, Talisayan Misamis Oriental.

Start the session by assisting the participants in familiarizing themselves with the virtual platform. Review the basics of using the chat window to ask and respond to questions, raise their virtual hands, and how and when to come on and off the microphone and webcam. Encourage the participants to use nonverbal feedback icons without using the chat like wave hand, yes, no, like, dislike, need a break, away.

Formally begin the session with a virtual invocation to be followed by the virtual singing of the National Anthem.

The requested authority from NYC or DILG can provide a welcome message live or pre-recorded to open the training course officially.

When acknowledging the participants, ask everyone to turn off their video camera and mic, excluding the one who will be introducing him or herself. Once done, ask the sharer to tag another participant until everyone has taken a turn to introduce.

Participants acquaint themselves with using the chat pane, microphone, and webcam to introduce themselves. They explore the virtual platform while selecting feedback icons to acknowledge and appreciate the introductions of fellow participants.

| Expectations, Course Objectives, and Overview | **Needed Resources and Materials:**
• Computer/Laptop with headphone
• Internet connection
• link for participants to access the virtual whiteboard
• PowerPoint slide on basic ground rules, objectives, and agenda of the training
• Note: The facilitator shall prepare the basic ground rules while the objectives and schedule of the training are provided in the preceding pages of this manual
• Internet connection | Duration: 15 min. |

• Provide a link to the participants to access the virtual whiteboard
• Ask the participants about their expectations that would make the whole course of the training successful, following the suggested coding and matrix provided on the virtual whiteboard:

CONTENT/TOPIC	FACILITATION	LOGISTICS	PARTICIPANTS

• Allow the participants to write their expectations on the virtual whiteboard (no longer than 3 minutes).

• Share your screen with the participants, then cluster and summarize the expectations on the virtual whiteboard in the plenary.

• Seek the commitment of the participants in making the training meaningful and successful in building their capacities for peace.

• Share your screen of PowerPoint slides on basic ground rules and seek agreement or additional ideas from the participants (e. g., observance of the netiquette in online meetings and webinars; be on time; respect someone addressing the plenary; ++).

• Gather into writing (directly in the shown slide) the additional ideas from the participants to form part of the Ground Rules for the guidance of all participants throughout the whole course of the training.

• Establish an agreement with the participants in adopting the Ground Rules within the training course.

• Proceed walking through with participants on the objectives and agenda of the training.

IN-PERSON SET-UP

Check-in/Opening	**Needed Resources and Materials:** • Computer/Laptop and beamer • Authority from NYC or DILG to give a welcome message • Video recorded invocation and Philippine National Anthem	Duration: 15 min.

Begin the session with an invocation by singing the National Anthem. The requested authority, either NYC or DILG, should give a welcome message.

Invite each participant to introduce themselves by their name, designation, and represented LGU and then share briefly what inspires them to be a peacebuilder. Once done, ask the sharer to request another participant to do a self-introduction until everyone has taken each turn.

Expectations, Course Objectives, and Overview	**Needed Resources and Materials:** • Computer / Laptop and beamer • Four colors meta cards to code for content / topic, facilitation, logistics, and participants • PowerPoint slide on basic ground rules, Objectives, and Agenda of Training	Duration: 15 min.

- Provide the participants with color-coded meta cards and ask them to write down their expectations towards the training, following the suggested coding

CONTENT/TOPIC	FACILITATION	LOGISTICS	PARTICIPANTS

- Ask each participant to post on pinboard their idea cards under the assigned categories.

- Organize clustering and summarize the plenary's ideas (on expectations).

- Seek the participants' commitment to making the training meaningful and successful in building their capacities for peace.

- Show the PowerPoint slide on the basic rules and seek agreement or additional ideas from the participants (e.g. be on time; Phone in silent mode; Respect someone addressing the plenary; ++).

- Gather into writing directly on the shown slide the additional ideas from the participants on Ground Rules for the guidance of all participants throughout the whole course of the training.

- Establish an agreement with the participants in adopting the Ground Rules within the training course.

- Present to the participants the objectives and agenda of the training through a PowerPoint slide presentation and answer their questions or clarifications.

THEME 1:

UNDERSTANDING PEACE, CONFLICT, AND VIOLENCE
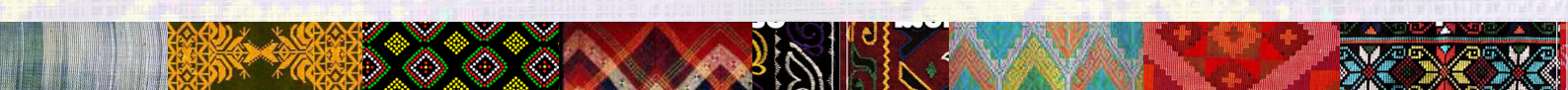
MODULE 1 - UNDERSTANDING PEACE: BASIC CONCEPTS OF PEACE

Overview

As the first step of the journey, the participants in this module will reflect on their understanding of peace as the essence of peacebuilding. This module will also lead the participants in creating and giving value to individuals' inner peace. This will assist them in embracing tranquility, inner harmony and balance, and the ability to remain calm even in difficult and unpleasant situations. This module will encourage the young learners to cultivate inner peace, not by looking inwards in a self-centered way, but by nurturing their aspirations and efforts to contribute to societal peace.

This module will lead the participants to:
1. Discover and appreciate their inner peace, and
2. Understand the central concepts of peace

Session 1: Cultivating Inner Peace	**Needed Resources and Materials:** • **For online:** Computer / Laptop with headphones, internet connection, link to an online tool for polls • **For In-person:** meta cards, markers, board, masking tape, • PowerPoint presentation of the inputs on basic concepts and principles relevant for this session • **Story to tell: "The Mind is Like a Room."**	Duration: 2 hours

Exercise 1: Words Mapping

Duration: 15 min.

Purpose: To visualize a landscape and appreciate the diverse perception of the participants on the subject.

> 📝 Begin by asking the participants: How would you describe today's world's situation in one word?

In-person

Each participant illustrates creatively and colorfully a word in a meta card and posts it on the board.

Online

Each participant participates in the live poll, provides a one-word answer, and sees which word is most prevalent.

> 📝 Invite everyone in a joint learning reflection of the exercise.

With her/his creativity and option, the facilitator may adopt the suggested points to guide the discussion

* the words encapsulate the scenarios going on in the world today

* everyone can observe these conditions in the locality, community, at home

* the situation affects mental health – conflicting priorities, time-poor, overwhelmed, anxious, stressed -- suicide rate is observed to be increasing globally

* being "stressed out" has become the new normal for some people

* In which corner in this panorama of chaos we still could see amity and a spark of hope?

* life has become bumpy mostly for the vulnerable young people whose childhood may have been traumatic

* the need for inner peace and practices supporting peacefulness in all facets of our lives are fundamentally

Exercise 1: Dyad and Small Group Conversation

Duration: 40 min.

Purpose: Provide a space for conversation and sharing of perspectives and the opportunity for deepening acquaintance with other participants.

Ask the participants. How are you, and how do you feel and do amid these challenging times?

Online: Small Group Conversation

Create five (5) breakout rooms and assign six (6) participants to each breakout room to reflect on the following questions:

- What do you worry about or feel afraid of?
- What kind of responsehelped you maintain inner harmony when challenged by suffering or adversity?
- What steps did you take to address and resolve this worry / fear?

In-person: Dyad

Request each participant to find a partner and jointly reflect on the following questions:

- What do you worry about or feel afraid of?
- What kind of response helped you maintain inner harmony when challenged by suffering or adversity?
- What steps did you take to address and resolve this worry / fear?

Duration: 10 min.

Participants in breakout rooms (for online set-up) and a dyad (for in-person set-up) reflect and converse based on the guide questions- What do you worry about or feel afraid of? What kind of response helped you maintain inner harmony when challenged by suffering or adversity? What steps did you take to address and resolve this worry / fear?

Online

Invite all participants to join the plenary and ask one representative from each breakout group to share the summary of their conversation.

In-person

Invite all participants to come back to the plenary and request four (4) volunteer pairs to share the summary of their conversation.

Duration: 30 min.

Respective groups (for online set-up) and pairs (for In-person set-up) share in plenary the summary or highlights of their conversation and sharing based on the guide questions with all participants.

Acknowledge every participant for their contribution to the exercise.

Ask the participants: What did you feel or observe during the conversation with the partner/ group? How did other participants regard and treat you during your sharing?

Duration: 25 min.
Lecture: Cultivating Inner Peace[3]

- Inner peace is peace within oneself.

- We sometimes experience a vacuum inside of us. We might have been a failure, ineffective, or confused. We sometimes try to fill that vacuum with busy activities. However, this does not give us a sense of well-being and safety.

- We have the seeds of both peace and violence within each of us. If we cultivate the seeds of compassion, we nourish peace within us and around us.

- Having inner peace is characterized by self-respect and recognizing one's dignity as a human being. Instead of striving to control or resist ourselves or others, we feel a sense of profound acceptance, forgiveness, love, and compassion.

- Compassion, calm, and deep listening can restore harmony and allow us to see our path much clearer, helping us focus and keep track of our goals. Having clear goals is like having a compass; you know where you want to go, aim for it, and commit to the road, trusting that all obstacles are worthy challenges rather than intimidating threats.

- A calm and wholesome state of mind has beneficial effects on our health and physical well-being. The feelings of fear and anger can be destructive to our health. Hence, we need to learn to reduce the influence of negative emotions so we can have a happier and more satisfying life.

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3   Castro L. and Galace J. (2019). Peace Education: A Pathway to a Culture of Peace. 3rd E d. 151-154

The Mind Is Like a Room Crammed with a Lot of Stuff[4]

Suppose your room is crammed with furniture, books, papers, and a lot of junk. There is no free space, and you can hardly move in the room. After living in this room for some time, you get used to it, no matter how uncomfortable and unpleasant. You might dislike it sometimes, but you do nothing to clean or rearrange your room. This is precisely the state of your mind. It's crammed with thoughts, fears, worries, and endless thinking. There is no room for new, different ideas. It is in tension and stress, constantly jumping from one idea to another, like a butterfly hopping from one flower to another.

Imagine that one day you decide to clean your room. You take everything out of your room, emptying it. Now the room seems very big without all the stuff in it. You tend and wash it and then put back only the essential elements. How do you feel now when you are in your room? Isn't there an exhilarating feeling of joy? There is a lot of space; you can move freely and find everything. Suddenly, you realize that you live in a big room, giving you an incredible feeling of joy and power.

Did you lose anything of importance in this process? No, you lost absolutely nothing. Instead, you gained a lot. It is the same with your mind. When you empty it of unnecessary thoughts, fears, and worries, it becomes accessible, and you enjoy a sense of inner peace. Your mind will not be crammed with radical ideas that limit you and waste your time and energy.

Joint learning reflection with the participants on the exercise.
Expound on the suggested points for reflection.

- The story taught us the importance of prioritizing and closely observing the first seeds of negativity in ourselves.
- Inner peace influences external peace. World peace and other levels of external peace should be grounded on the real inner peace of a person's heart.
- Cultivating inner peace does not mean only looking inwards and being self-centered. It means strengthening our inner resources of faith, love, our vision, and capacities, so that we can use these in building outer peace. Inner peace and external peace feed each other. We cannot say we have inner peace while ignoring violent realities all around us; a violent outer sphere will undoubtedly affect our inner state.
- We also need to nurture our aspirations and efforts to contribute to societal peace as we cultivate inner peace.[5]

4   Sasson, R. (2020). What Is Inner Peace and How to Find it in your Life, available for download at https://www.successconsciousness.com/blog/inner-peace/what-is-inner-peace/
5   Castro L. and Galace J. (2019). Peace Education: A Pathway to a Culture of Peace. 3rd E d. 151-154

Session 2:
Introduction to Peace
(Basic Concepts)

Needed Resources and Materials:
- **For online:** windows word document or a PowerPoint slide of participants' vision of peace; narrative interpretation of peace images in collaborative whiteboard application for MS Teams or Zoom
- **For In-person:** a clean sheet of papers, board, markers, masking tape,
- PowerPoint presentation of the inputs on basic concepts and principles relevant for this session

Duration:
1 hour

Exercise 3: A Portrait of My Vision of Peace

Duration: 30 min.

Purpose:
To explore creative thinking and analysis of the participants in interpreting and visualizing through their ideal image of peace that they wish to witness and experience in the future.

Introduce to the participants the Exercise #3 and its purpose.

Online
- Invite each participant to visualize their vision of peace in a windows word document or a PowerPoint slide (it can be a picture or image, drawing, or icon). The image must depict what they believe a vision of peace should look like in the future.
- Provide the link to the participants. Ask the participants to interpret their portrayed image of peace by writing one or two sentences in the narrative interpretation of peace images in a collaborative whiteboard application.

In-person:
- Enjoin each participant to visualize their vision of peace (it can be a picture or image and drawing for describing stability). The image must depict what they believe a vision of peace should look like in the future.
- Ask the participants to interpret their portrayed image of peace by writing one or two sentences on another sheet of paper.

Duration: 10 min.

Online
Participants visualize in a windows word document or a PowerPoint slide their vision of peace and write an interpretation of peace images in a collaborative document.

In-person
Participants visualize their vision of peace on a piece of paper and write the interpretation of the images of peace on another sheet of paper.

Online
Invite all participants to come back to the meeting room and ask at least five (5) volunteer participants to, one at a time, share screen their vision of peace and their brief interpretation of the images of peace as written on a collaborative whiteboard.

In-person
Invite all participants to join in the plenary and request everyone to pin the vision and definition of peace on the board. Request at least five (5) volunteer participants to share their vision of peace and interpretation of the peace images in the plenary.

Duration: 10 min.

Five (5) Volunteer participants (separately from online and In-person groups) share their vision of peace and interpretation of peace images in the plenary.

Duration: 5 min.
Joint reflection with the participants

Acknowledge every participant for their contribution to the exercise. Expound on the suggested points for reflection.

Discuss together with the participants:
- How do your definitions of peace vary?
- What similarities and differences have you observed in your visions of peace?

- Our understanding and views of peace are shaped by our feelings and actions and how we live and relate to others.
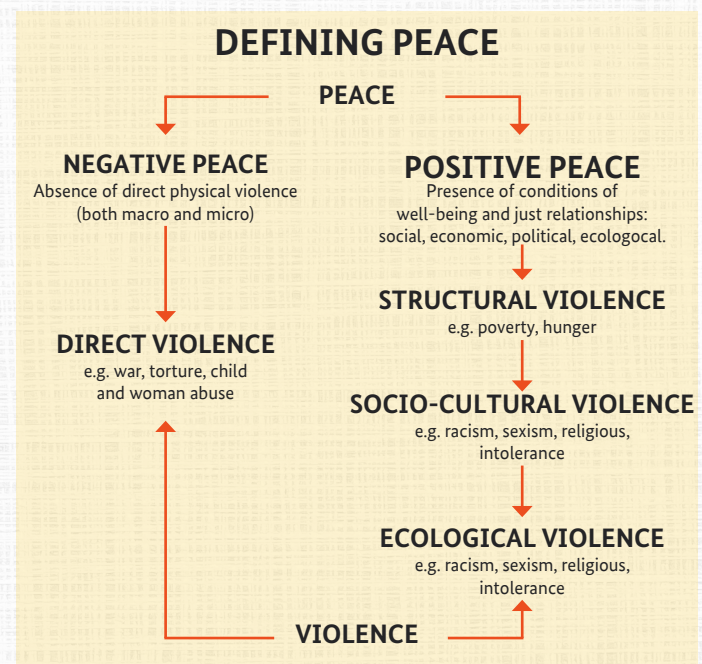
Duration: 30 min.
Lecture:

- Defining Peace from different perspectives:
    a. Peace is the absence of war or other direct forms of violence[6]
        - It is understood why peace is mainly defined as an absence of war; this is because, in the history of human society, conflicts of various kinds were fought. Whenever conflicts occured, people needed and asked for. However, a peace that people need and ask for is not peace but the absence of violent disputes.
        - Peace is the absence of war or direct violence.
        - Peace is the absence of death and destruction because of war and physical/direct violence.
        - Peace is a condition of "lasting suspension of violent modes of the rivalry between political units" (Raymond Aron 1966/ Barash, 1999).

    b. Peace as the absence of indirect or structural violence[7]
        - The manifestation of structural violence is the uneven distribution of wealth and resources as well as the uneven distribution of power to decide over the allocation of said resources.
        - Peace is the absence of suffering of people from violence brought by social, political and economic systems, i.e., extreme poverty, starvation, avoidable diseases, discrimination against minority groups, and denial of human rights[8].
        - Peace means the eradication of all facets of injustice[9].

    c. Peace is the "absence of violence" and "presence of social justice"
        - The former is not a positively defined condition hence a negative peace, whereas the latter is apositively defined condition and called positive peace[10].

Negative peace[11]
- It refers to the absence of war or physical/direct violence[12].

- It requires institutional reforms to prevent direct physical violence committed by individuals or groups.

- The negative perception of a former enemy or conflicting party is neutralized or shifted after settling a violent conflict.

- There may be little or no hostility in this scenario, but the conflicting parties may be skeptical about engaging in positive interactions that build trust.

Figure 1. An Illustration of Negative and Positive Peace as Defined by Galtung in 1995 Cited by Castro and Galace in their Peace Education Publication in 2019

DEFINING PEACE

PEACE

NEGATIVE PEACE
Absence of direct physical violence
(both macro and micro)

POSITIVE PEACE
Presence of conditions of
well-being and just relationships:
social, economic, political, ecologocal.

DIRECT VIOLENCE
e.g. war, torture, child
and woman abuse

STRUCTURAL VIOLENCE
e.g. poverty, hunger

SOCIO-CULTURAL VIOLENCE
e.g. racism, sexism, religious,
intolerance

ECOLOGICAL VIOLENCE
e.g. racism, sexism, religious,
intolerance

VIOLENCE

[7] Castro L. and Galace J. (2019). Peace Education: A Pathway to a Culture of Peace.17-18
[8] Hicks, J. R. (1987). Capital and time: a neo-Austrian theory. Clarendon Press
[9] Cheng, S. J. A., & Kurtz, L. R. (1998). Third world voices redefining peace. Peace Review, 10(1), 5-11.
[10] Grewal, B. S. (2003). Johan Galtung: Positive and negative peace. School of social science, Auckland University of technology, 30, 23-26.
[11] Castro L. and Galace J. (2019). Peace Education: A Pathway to a Culture of Peace.18-19
[12] Galtung, J. (1995). Nonviolence and deep culture: Some hidden obstacles. Peace Research, 21-37.

- During the period of negative peace, there is no emphasis on dealing with the causes of violence or conflict. Instead, it is limited to addressing the manifestation of factors that lead to violence.

Positive peace[13]

- Refers to the absence of indirect and structural violence.
- The absence of unjust structures and unequal relationships.
- Refers to peace on different levels like behavior, attitudes, or structures.

- Positive peace is filled with positive contents such as the restoration of relationships, the constructive resolution of conflict, and the creation of social systems that serve the needs of the whole population.
- Presence of just and non-exploitative relationships and human and ecological well-being, such that the root causes of conflict are diminished[14].

Our understanding of peace should also include the various levels of relationships, beginning with personal peace and expanding to wider circles.

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13   Castro L. and Galace J. (2019). Peace Education: A Pathway to a Culture of Peace.18-19
14   Galtung, J. (1995). Nonviolence and deep culture: Some hidden obstacles. Peace Research, 21-37.
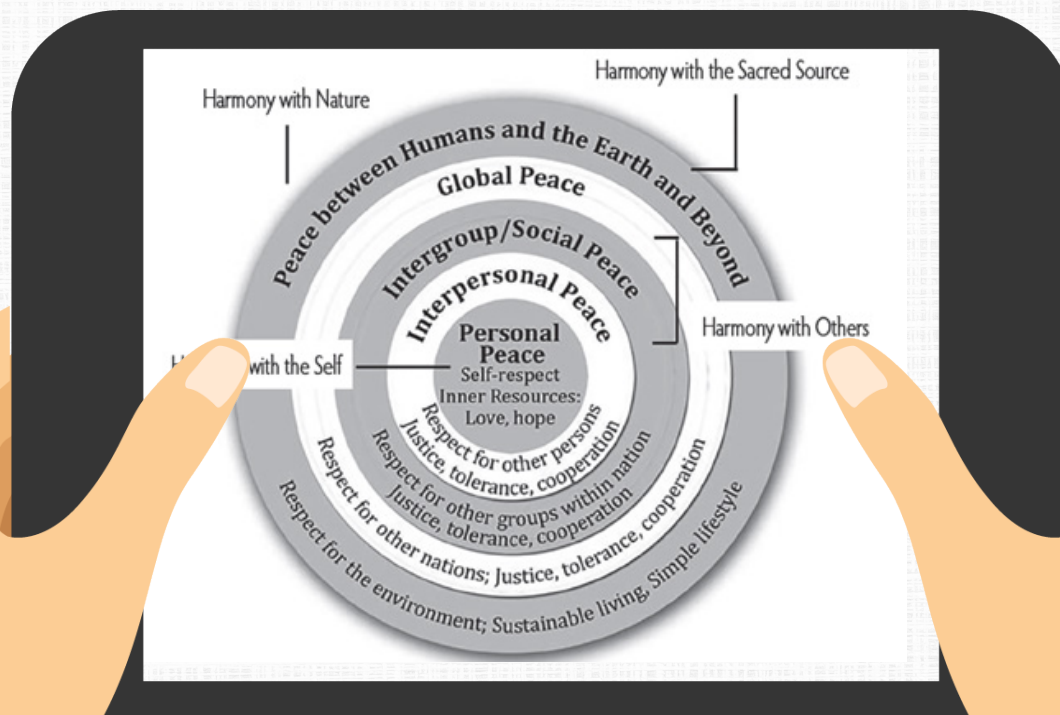
Figure 2. Pathways of Culture and Peace by Castro and Galace (2019)

Overview

The basic concepts related to conflict and violence are introduced in this module. Conflict, violence, and gender-based violence are defined with attention to the effects and consequences they can have. Simple models that identify various levels, dynamics, and sources of conflict and violence are also presented in this module.

This module will lead the participants to:

- Become aware of what conflict and violence are and their effects and consequences.
- Recognize the negative and positive associations and experiences of conflict and violence.
- Learn and recognize the value of the basic tools in conflict analysis.

Session 3:
Introduction to Conflict

Needed Resources and Materials:
- Laptop computer, projector
- A clean sheet of paper (bond paper)
- Meta cards, board, masking tape
- PowerPoint presentation of the inputs on basic concepts and principles relevant for this session
- Glasl's Escalation Model

Duration:
2.5 hours

Introduction

As we need to constructively prevent or address conflict and violence when working towards peace, we must first understand the significance of war and violence and relate it to your context as young people, especially as young public officials. Why does conflict arise? How do you prevent conflict? What triggers conflict?

Exercise 4: Paper Adversary

Duration: 20 min.

Purpose: To allow the participants recognize their perception of conflict based on their personal experience and acknowledge their reaction and how they deal with conflict.

For online and In-person set-ups
Instruct the participants to secure a sheet of paper and take a moment to imagine the paper as the person or someone they have a conflict with, within a real-life context. Convince them to recognize the emotion and allow themselves to express their feeling towards the conflict-what will they do with the paper? Instruct the participants to make their move in doing anything they want with the paper.

Online.
If possible, leaving the video camera switched on, the participants take a 2-minute reflection of their personal experience of conflict with another person and then freely express their emotions and reaction towards the conflict using the paper.

In their seats, the participants take a 2-minute reflection of their personal experience of conflict with a nother person and then freely express their emotions and reaction towards the conflict using the paper.

Call the participants' attention to join the plenary and then request 3-5 volunteers to share what they have done with the paper and its motive. It is not necessary for everyone to share nor is it necessary to reveal whom the person they are in conflict with.

(In-person) Ask the volunteer participants to share in plenary the condition of the paper (after what they have done with it) and what motivation or emotion prompted them to treat the paper the way they did.

(Online) Ask the volunteer participants to spot on their video camera the condition of the paper (after what they have done with it) and what motivation or emotion prompted them to treat the paper the way they did. .

Suggested Synthesis

Discuss in plenary:

How do you feel now having done wat you did to the paper? What did you learn about yourself reacting or confronting your conflict? Did recalling the conflict trigger positive or negative feelings in you? Why?

Exercise 5: Words Mapping

Duration: 10 min.

Purpose: To visualize a landscape and appreciate the diverse understanding of the participants about conflict

Begin exercise #5 by asking the participants:
What keyword comes into your mind when hearing the word conflict?

Online

- Ask the participants to write the word they associate with conflict in a chat pane.
- Collect and gather the ideas on a virtual whiteboard and categorize or cluster them accordingly.

In-person:

- Ask the participants to write the word they associate with conflict on a meta card.
- Collect and gather the idea cards on board and categorize or cluster them accordingly.

Lecture (20 mins)

Defining Conflict in a big group.
Read aloud the definitions of conflict from the participants and highlight the definitions stated negatively and positively in the discussion.

What is Conflict?

- In general, conflict is a dynamic process when two or more parties believe that their interests are incompatible and subsequently express hostile attitudes or take action that damages the other parties' ability to pursue their interests.[15] Both parties are convinced that they are in the right. The parties in conflict are incompatible or perceive the other(s) as interfering with their goals.

- Conflict has three dimensions: the cognitive dimension (perception), the emotional dimension (feeling), and the behavioral dimension (action)[16].

- Cognitive dimension (perception) conflict is a belief or understanding that one's needs, interests, wants, or values are incompatible with someone else's.

- Emotional dimension (feeling) conflict exists because one person feels in conflict with another, even though those feelings are not reciprocated by or even known to the other person. Conflict also involves an emotional reaction to a situation or interaction that signals a disagreement. Some emotions that might be felt include fear, sadness, bitterness, anger, or hopelessness.

- Behavioral dimension (action) conflict may manifest itself in actions taken to express feelings, articulate perceptions, and get needs met in a way that has the potential to interfere with someone else's ability to get their needs met. This conflict behavior may be destructive or violent, maybe conciliatory, constructive, or friendly.

- This definition highlights possible causes of conflict (values, beliefs, power, scarce status, or resources).

- Conflicts can be very complex if they involve many actors in processes that are usually not very straightforward, and sometimes conflict escalates in intensity and violence. Sometimes they de-escalate, and sometimes, we fall back into violence before making more progress toward peace.

Conflict can occur at different levels:

Intra-personal conflict – within a person, inner struggles, and issues.
Example: When you're uncertain about what is expected or wanted or feel inadequate to perform a task, you are experiencing intrapersonal conflict.

Interpersonal conflict – between two or more people.
Example: A group of employees who have been asked to work on a project together cannot agree on the best way to navigate their project. This leads to an argument between a handful of coworkers, where none of them are willing to concede or change their minds.

I**ntra-group conflict** – within a group of people (religious, ethnic, political, or another identity group).
For example: People argue about how to interpret their religious traditions if some are more liberal and others more conservative/ radical.

Inter-groups conflict- conflict occurring between large organized social or identity groups.
For example: Members of a marketing group debating about the best way to launch a new product. If the group was experiencing intergroup conflict, the marketing team might argue about the launch with the technology development team.

15   OPAPP (2013). Guidebook on Conflict-Sensitive and Peace- Promoting Local Development Planning, UNDP, CPPB. 24
16   Centre for Humanitarian Dialogue (2017). Trainer's Manual on Conflict Resolution: A Foundation Course. EU. 22-26

Source of Conflict?[17]

At the center of all conflicts are human needs. Needs are heavily affected by other forces: emotions, values, ways people communicate, the structure within which interactions occur, and history.

History. Every conflict must be understood and its historical context, which provides the momentum for conflict development. The history of the parties in a conflict, the systems in which conflict occurs, and the issues have a powerful influence on the course of the conflict. People's histories affect their values, communication style, emotional reactions, and the structure they operate. Help parties understand the complicated systems of interactions that developed over time and how the conflict has become part of the disputants' identity.

Values are our beliefs about what is important, what distinguishes right from wrong, and which principles should govern how we lead our lives. When a conflict is experienced as an issue of values, the conflict can become more charged and intractable. Because people define themselves in part by their beliefs relating to what is wrong or right, when they believe these values are under attack, they feel they are being attacked. It is hard for people to compromise when core beliefs are in play because they think they are compromising themselves or their integrity.

Structure is the external framework in which an interaction occurs, or an issue develops. This may include available resources, decision-making procedures, time constraints, communications procedures, and physical setting. Other structural factors that may affect conflict are the proximity of disputants, access to information, legal parameters, organizational structure, and political pressures.

Emotion is the energy that fuels conflict. Emotions can, at times, control behavior but they can also be a source of power (strength, courage, perseverance) for parties in conflict. Emotions are generated both by circumstances or interactions and by previous experiences. For example: Somebody yelled at me, and I reacted to his unbecoming behavior. The emotion was also reinforced by recalling a past incident when somebody raised his voice to me.

Communication. Humans are imperfect communicators and this imperfection generates conflict. It is even more challenging for individuals to communicate about complex matters, particularly under emotionally difficult circumstances. Conflict often escalates because people assume that they have communicated accurately when they have not.

Figure 3. The sources of conflict. An illustration as reflected in the training manual published by Humanitarian Dialogue in 2017, titled Trainer's Manual on Conflict Resolution.

Exercise 6: Case Analysis on Causes of Conflict

Duration: 15 mins.

Purpose: For the participants to practice their learning in understanding the conflict context and determine the specific causes of the conflict.

Begin exercise #6 with an introduction about how after being aware of the dimensions in which conflict manifests itself, it is important to consider and understand the possible reasons behind the manifestations of conflict.

Organize breakout groups to discuss a given case study.

(For In-Person) Divide the participants to form five groups (6 pax / group).

(For online) Create five (5) breakout rooms (in the most suited and possible application) and assign six (6) participants in each breakout room.

Provide each group with the case study (annex 3) on Emergency Response and Peacebuilding adapted from Resource Pack for Training of Trainers on DNH Framework, MinDA 2017.

Instruct each group to analyze the case in the study and reflect and converse for10 minutes on the following question: What gave rise to the conflict or What caused it?

Participants in their respective groups analyze the provided case and reflect for 10 minutes on the question: What gave rise to the conflict or What caused the conflict?

Online
Participants in their respective breakout rooms analyze the provided case and reflect for 10 minutes on the following question: What gave rise to the conflict or What caused it?

Call the participants to join the main virtual meeting room or the plenary (for) and invite a representative from each breakout group to share what they perceived are the causes of conflict in the case study.

The representative of each breakout group shares in plenary the specific causes of conflict from the case study.

BEHAVIOR

Figure 4. Three (3) Main Components of Conflict, Attitudes, Behavior, and Contradiction by Mischnick (2007)

Interpretation:

Contradictions are the incompatible goals underlying the conflicts that are often forgotten, especially in violent conflicts, in which violence creates a self-perpetuating conflict dynamic. The violence hides the contradiction that is driving the conflict.

Behavior is the visible element of conflict. The behavior is what people can see when they say, "look, those two are fighting." This includes cooperation or coercion, gestures signifying conciliation or hostility, threats, and destructive attacks that characterize violent conflict behavior.

Attitude refers to the parties' perceptions and misconceptions of each other and themselves, e.g., demeaning stereotypes influenced by fear, anger, bitterness, and hatred.

In transforming the conflict into a peaceful condition, all three points of the Attitude-Behavior-Contradiction triangle must be addressed. Violent attitudes, behaviors, and contradictions must be transformed. For instance, although a change in behavior such as a ceasefire can open a window for reversing the cycle of violence, it is insufficient for transforming the conflict itself without also transforming the attitudes and contradictions to reverse the cycle of violence.

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[18]   *Galtung, J, (2000). Conflict Transformation by Peaceful Means, United Nations, 13,80; Ionuț STALENOI (2014). "The People's War" and Johan Galtung's Conflict Models, 33-35 at https://revad.uvvg.ro/files/nr12/3.Ionut_Stalenoi.pdf*

Checking Understanding of Participants (10 min.)
To gauge the understanding of participants about conflict, ask them to identify a pressing problem or conflict issue currently confronting their respective LGU or community. It also must include a brief (one sentence only) overview of the conflict.

Example: **Competing access and irresponsible use of the limited resources** – illegal logging and extractive cultivation of land have disastrous effects on livelihood and security.

At least 3 participants volunteer to share their identified problem or conflict issue faced by their respective LGU or community in plenary.

Online
At least 3 participants volunteer to share in plenary (switching on the video camera and mic) their identified problem or conflict issue faced by their community and LGU. Other participants may write their identified conflict issues in the chat box.

Collect / gather and summarize the ideas (problem or conflict issue).

Collect / gather and summarize the ideas on a virtual whiteboard, then show and read aloud the ideas in the chat box to participants.

Suggested synthesis:
Discussion and Reflection with Participants

How did you find yourself in identifying actual conflict issues in your locality? Was it easy or difficult? What are the helping or hindering factors for you in determining conflict issues?

Exercise 7: Role Play

Duration: 10 min.

Purpose: The participants experience the simulation of conflict scenarios and the attitude and behavior of the parties involved in the conflict. The play is intended to give them an idea of how the conflict developed and escalated and recognize the factors potential to lead to the development and escalation of the conflict.

Procedure:

Online
- Divide participants into (5) groups with (6) persons in each group.
- The two groups (G1 and G2) will serve as observers or audiences.
- Assign the three groups (G3, G4, G5) to virtual breakout rooms, giving them 5 minutes to create an intra-group conflict scenario that seems to be interesting and possible to play in a 3-minute skit. The scenario should demonstrate the factors (e.g., hardening of positions, talking no longer help, fighting for dominance.) that led to the development and escalation of the conflict. Each group member must act and play the role of leading the conflict situation to become tenser.
- With a video camera and microphone on for only the performing group, the skits are shown in the plenary by each group in 3 minutes.
- Ask the audience to observe the play, determine what the conflict is all about, and list down the factors that led to an escalation of the conflict.

In-person
- The participants are divided into (5) groups of 6 persons .
- The two groups (G1 and G2) will serve as observers or audiences.
- Three groups (G3, G4, G5) are given 5 minutes to create an int intra-group conflict scenario that seems interesting and possible to play in a 3-minute skit. The scenario should demonstrate the factors (e.g., hardening of positions, talking no longer help, fighting for dominance) that led to the development and escalation of the conflict. Each group member must act and play a role in leading the conflict situation to become tenser.
- The skits are shown in the plenary by each group in 3 minutes.
- Ask the audience to observe the play, determine what the conflict is all about, and list down the factors that led to an escalation of the conflict.

Process the Learning (5 mins.)

- Acknowledge the performance of every group and request the audiences from G1 and G2 to guess what conflict context each group portrayed. The audience is also encouraged to provide feedback in plenary on the factors they have observed in the play which led to the escalation of the conflict.
- Ask each performing group to reveal what conflict scenario they tried to interpret in the skit and what factors led to an escalation of the conflict.

Lecture: (40 min.)

Conflict Escalation and De-escalation[19]
- Conflicts are not static; they change over time, sometimes increasing in intensity and sometimes decreasing. Understanding the messy conflict dynamics patterns can help us identify when and how to focus our peacebuilding efforts.
- The Austrian organizational consultant and conflict researcher Friedrich Glasl has developed a conflict escalation and resolution model. Accordingly, conflicts that have reached a certain point on the nine-step scale of conflict escalation can no longer be resolved without outside help.
- If the parties are aware of their stage, they can analyze their conflict and react better during the conflict. The conflict escalation model, according to Glasl, is suitable for disputes between students, youth, spouses (i.e. divorces); disagreements in business live up to full-blown conflicts between states.

Levels and Stages of Conflict Escalation
- Glasl divides the nine stages of conflict escalation into three levels. On the first three levels, it is still possible for both parties to drop out without damage or even with profit (win-win). On the second level, one of the two must be the loser (win-lose), and on the third level, there are only losses on both sides until mutual annihilation (lose-lose).
- The deeper you go towards the last level, the more primitive and inhuman the methods become by which the opponents try to win. Therefore, Glasl does not present his model as an ascent to the higher escalation levels but as a descending staircase that leads further and further into the depths of human morality.

Escalation Model by Glasl
The history of human societies and everyday experience of interpersonal conflicts show that the driving forces of conflict are very strong and may pull us strongly towards destruction. Therefore, the conflict's growing intensity in the following table is shown as a path downwards.

[19] Mischnick, R. (2007) Non-Violent Conflict Transformation: Training Manual. KURVE Wustrow, PDCS, CSDC, IFOR, PATRIR. 32-38

The Nine Levels of Escalation[20]

1 Hardening

Positions sometimes harden and clash

Conviction those tensions can be resolved through talking

Parties and factions not yet entrenched

Cooperation still stronger than competitive-ness

2 Debate and polemics

Polarization of thinking, feeling, will

Either/or Thinking

Tactics: pretend to argue rationally; verbal violence

Speeches to an "audience": attempts to score points via third parties

Temporary groupings form around certain stances

3 Actions, not words

Strategy of: talking no longer helps – so, actions are called for!

Discrepancy btw. verbal and non-verbal behavior which dominates

Danger of misinterpret-ing actions

Pessimistic expectations rooted in suspicion

4 Images and coalitions

Stereotypical images, rumours

Maneuvering each other into negative roles and fighting these roles

Wooing of Supporters

Self-fulfilling prophecy through fixation on images

Covert provocation that is difficult to prove

"Double bind" through paradoxical orders

5 Loss of face

Public and direct personal attacks – moral integrity is lost

Staging of unmasking activities as a ritual

Image: angel-devil

Loss of external perceptive-ness

Ideology, values, principles!

6 Strategies of threat

Spiral of threats and counter-threats

Locking in oneself and each other

Maneuvering oneself into compulsion to act; loss of initiative

Stress increased through ultimatum and counter ultimatum

Acceleration

7 Limited destructive blows

Thinking revolves only around "Inanimate objects"

Human qualities no longer valid

Limited destruction as "Appropriate response";

8 Fragmen-tation of the enemy

Bringing about total breakdown of the enemy system

Destroying vital system factors in order to make system unmanage-able

9 Together into the abyss

No way back, total confrontation

Destruction of the enemy even at the price of self-destruc-tion (Including enjoyment of self-destruc-tion)
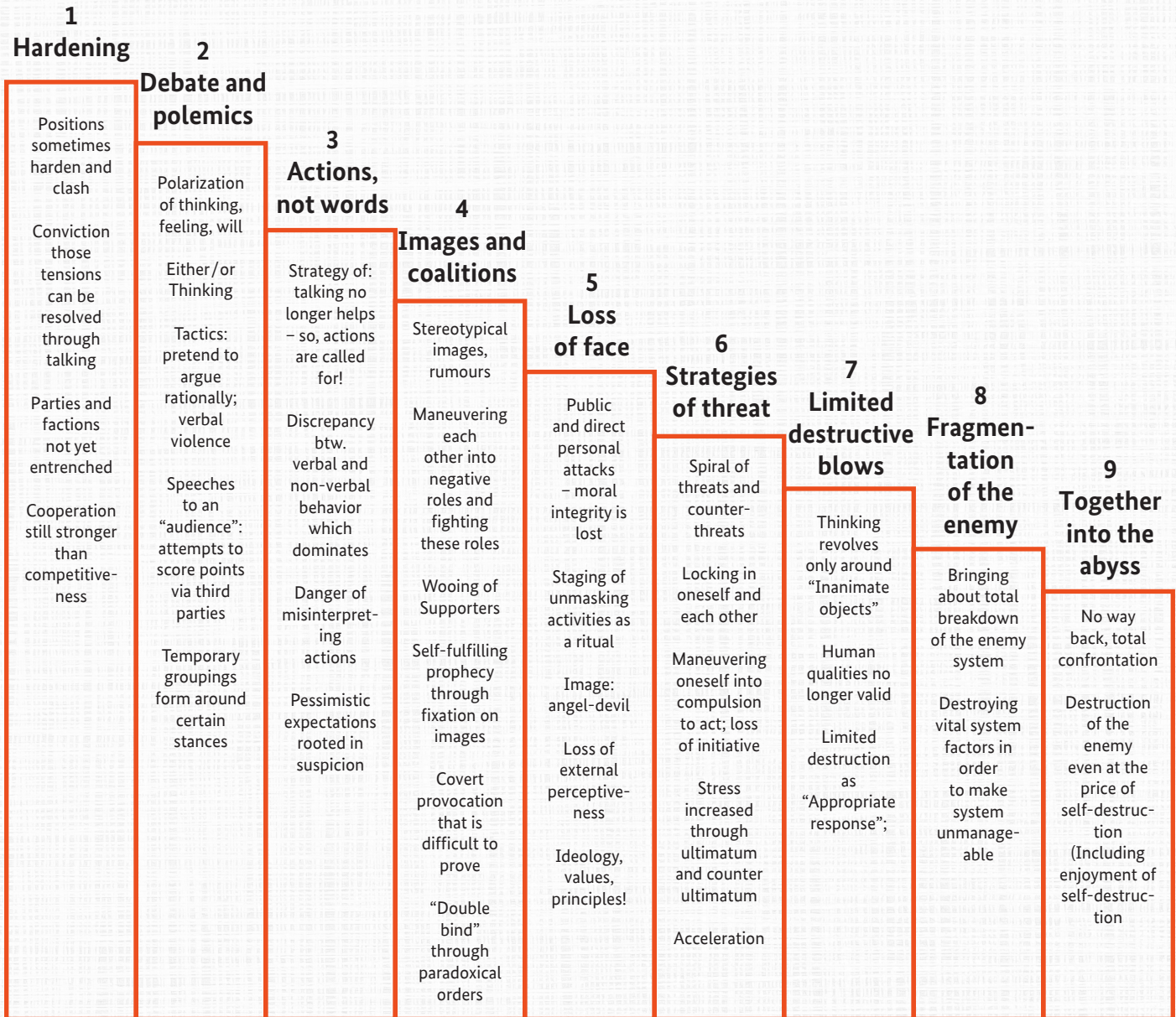
Figure 5. Glasl's Escalation Model (1999)

Based on many years of scientific, educational, and practical experience, Friedrich Glasl has arrived at nine "ypical stages of conflict escalation". These are helpful for a better understanding and analysis of conflicts and finding ways out of conflict dynamics.

Conflict dynamics can be either retaliatory or defensive. In a retaliatory dynamic, each party punishes the other for hurtful actions. Retaliation may be in response to events of the distant past or the opponent 's most recent atrocious acts. These events lead one party to blame the other for harm suffered and desire punishment. Central to this desire for retaliation are feelings of anger and the

perceived need to "teach "the other a lesson. In addition, it is common for one party to miscalculate the likely reaction of the other and inadvertently commit acts that result in further escalation. For example, one side may try to intimidate its opponent and instead provoke a severe counteraction.

Level 1 (win-win) (Both parties to the conflict can still win at the first level)

Stage 1: Tension
First tensions, e.g., occasional differences of opinion, are noticeable and become conscious, different opinions

20   Glasl, F. (1999). Confronting conflict: A first-aid kit for handling conflict. 83-105

collide, and the fronts can harden and cramp. The situation is still harmless; differences of opinion are commonplace and can be resolved through discussion. No camp or party formation yet.

Stage 2: Debate
From this point, the conflicting parties consider strategies to convince the other through rational arguments and pressure. Everybody insists on this point of view, uncompromising black-and-white thinking, and verbal violence. Differences of opinion lead to a dispute.

Stage 3: Actions instead of words!
The pressure on the conflict partner is increased; talking no longer helps; actions are necessary! The verbal communication steps into the background; possible conversations are frustrated and broken off without result. The opponent is confronted with accomplished facts. The empathy for each other gives way to distrust and negative expectations, intensifying the conflict.

Level 2 (win-lose) (On the second level, one party loses while the other wins)

Stage 4: Coalitions
The first stage, where there can only be one winner left. The opponents search for supporters and allies, and parties are formed and maneuvered against each other. Image campaigns are released, and bad rumors about the other party are spread. It is no longer about the original thing but about winning the conflict.

Stage 5: Loss of Face
The mutual attacks will begin directly and personally, such as immoral "blows below the belt." Wherever you can, you want to expose your opponent. The loss of morality and mutual trust goes hand in hand with the loss of face. The sight of the opponent alone creates negative feelings, even disgust.

Stage 6: Threat Strategies
The conflict parties try to win the upper water through threats and counter-threats. A demand is intensified with punishment and supported with the proof of the punishment possibility (Example: A kidnapper demands money and threatens the murder of the daughter, as proof, he sends a video message that he has her in his power). The more credible the possibility of punishment, the more effective the threat and the sooner the demand will be met. This is about who has more power and can enforce the worst punishments. The disgusting threats on

both sides gape like scissors. The conflict continues to get worse and worse.

Level 3: (lose-lose) (Both parties lose at the third level)

Stage 7: Limited destruction
The first stage is where one's damage is accepted if only the other's damage is greater. Humanity is over now; all tricks are used to harm the opponent. The opponent is no longer perceived as a human being but without feelings. Values and virtues take a back seat.

Stage 8: Disintegration
The goal is the collapse of the enemy system. The front fighters are cut off from their allies and supplies, and vital functions are attacked to physical-material, mental-social or spiritual destruction.

Stage 9: Together into the abyss
There is no going back; there is a total confrontation between the two parties. If you can drag your opponent into the abyss with you, then you jump. Self-destruction is accepted. Damage to the environment or descendants prevents the opponents from destroying each other.

Model of De-escalation
The conflicts of levels 1-3 are still to be solved peacefully; possibly someone intervenes in mediating (e.g., the parents ask their children to reconcile again).
At level 4, the affected parties need outside help to solve their conflict. Glasl envisages the following model to de-escalate the conflict:

Stage 1-3: Self-help is still possible.

Stage 2-3: Help through friends, family, or professional moderation.

Stage 3-5: Help through external professional process support.

Stage 4-6: Help through external socio-therapeutic process support.

Stage 5-7: Help through external professional mediation.

Stage 6-8: Assistance through voluntary or mandatory arbitration.

Stage 7-9: Help is only possible through a powerful intervention from above.

Leaders should be aware of the (9) stages of conflict escalation. Conflicts can thus be viewed from a neutral point of view, and, if necessary, external help can be requested in good time. Also, with conflicts in which one is not involved, the value-free recognition of the conflict stages can lead to a faster resolution.

The positive functions of conflict[21]
Despite the possible risk of destructive consequences, conflicts bear the opportunity for various positive functions if handled adequately.

Conflict can enhance identity and independence. Conflicts show that something in an individual's life or relationship with others cannot continue as it was. To find out what we want and what our priorities are for shaping our lives requires an awareness and understanding of these issues. Conflict may act as an incentive to start the self-awareness process. This way may help assert an individual's identity as separate from the others' aspirations, beliefs, and behaviors.

Conflict establishes and maintains group identities. Groups in conflict tend to create clearer boundaries, which help to determine who is part of the in-group and who is part of the out-group. By discussing issues, beliefs, and interests, the members create a more sharply defined ideology on which they agree. In this way, conflicts can help individuals understand how they are part of a certain group. It may also invite them to defend the groups' interests.

The intensity of conflict demonstrates the closeness and importance of relations. Intimate relationships require the expression of opposing feelings, such as love and anger. While the intensity of emotions can threaten a relationship, it also helps to measure the depth and importance of the relationship if the emotions are dealt with constructively.

Conflict can build new relationships. Conflict sometimes brings together people who did not have a previous relationship. During the process of conflict and its transformation, opposing parties or individuals may realize they have common interests and begin to work to develop a relationship.

Conflict can create a coalition. Facing a common opponent can create new bonds between previously unrelated people. Sometimes opponents can even overcome previous antagonisms and come together to build coalitions, achieve common goals, or fend off a common threat.

Session 4: Understanding Violence	**Needed Resources and Materials:** • **For online:** Computer / Laptop with headphones, internet connection • **For in-person:** meta cards, markers, board, masking tape, 30 chairs (in function room), rolled paper strips with instructions • PowerPoint presentation of the inputs on basic concepts and principles relevant for this session	**Duration:** 1.5 hours

Lecture (20 mins.)

What is Violence?

Violence[22] is often an expression of conflict, a way of carrying out conflicts. It is the intentional use of physical force or power, threatened or actual, against oneself, another person, or a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation.

21 Schilling, K. (2012), ZfD Peacebuilding and conflict transformation: A resource book. BMZ, BfdW, ZFD. 118-119
22 Schilling, K. (2012), ZfD Peacebuilding and conflict transformation: A resource book. BMZ, BfdW, ZFD. 142 147; Galtung, J, (2000). Conflict Transformation by Peaceful Means, United Nations. 80, 103; COSERAM (2018). Trainers' Guide on Conflict Sensitivity and Do No Harm Approach. 10
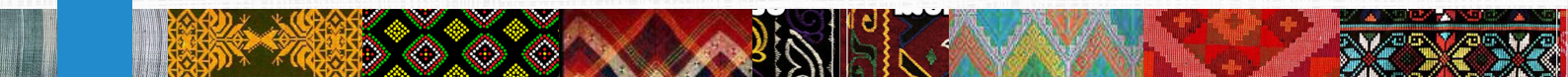
Lecture (20 mins.)

Violence in conflicts exists:
- As an instrument of repression by a more powerful conflict party wishing to enforce their interests on others.
- As an instrument for the articulation of interests by the weaker conflict parties, especially if they do not know other ways.
- When conflict parties fail to find other means of carrying out conflicts.
- In connection with an escalation of the conflict dynamics.
- As reproach towards the other party to legitimize one's position.
- Violence consists of actions, words, attitudes, structures, or systems that cause physical, psychological, social, or environmental damage that prevents people from reaching their full human potential.

Conflicts often tend to become violent when the incompatibility of goals and the contradiction can no longer be overcome. This situation leads to a polarization of feelings resulting in frustration, anger, and hatred. Sooner or later, this can lead to an act of violence in one's behavior. This act of violence does not resolve the contradiction; on the contrary, it worsens it.

Forms of Violence: Direct, Structural, and Cultural[23]

A Comprehensive Concept of Violence

DIRECT VIOLENCE
(Physical & psychological)

visible

invisible

CULTURAL VIOLENCE   STRUCTURAL VIOLENCE

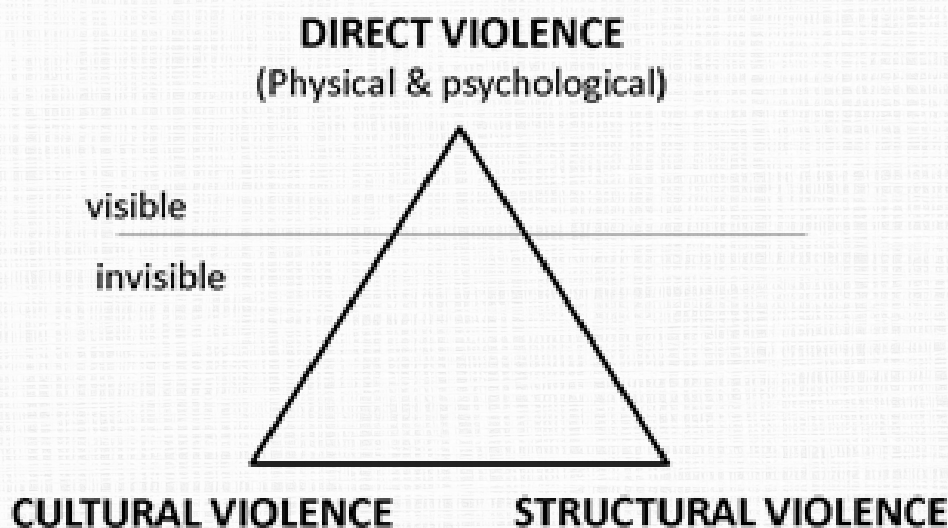*Figure 6. The Comprehensive Concept of Violence by Galtung (2000)*

23   Galtung, J, (2000). Conflict Transformation by Peaceful Means, United Nations. 102

Direct Violence

- An intentional physical violence by actors. It is only the visible tip of a much larger iceberg of violence. It is an event, e.g., Physical attacks, beating, killing, torture, riot, revolt, a revolution.
- To understand an event, one needs to understand the process which led to it.

Structural Violence

- Refers to social, economic, and political structures built on unequal power relations that repress, harm, and kill people.
- Form of violence where perpetrators are not easily identifiable because a whole network of structures and responsibilities is involved. There are perhaps sometimes even no persons who intend to exert this violence. This happens in the cases of industrial pollution and laws that marginalize sections of the population.

Cultural Violence[24]

Culture is a "derivative of individual experience, something learned or created by individuals, or passed on socially by contemporaries or ancestors." It is like the soil in which everything else grows. Culture is passed down from generation to generation, and it is learned. In other words, it affects everything we do and how we see the world around us. Therefore, not only does conflict happen within a particular cultural context, but every culture also has its ways of resolving conflict.

- Cultural violence can be found in all areas of social life (religion, law, ideology, science) and can be intentional or unintentional. It is used to describe ideologies, convictions, traditions, and systems of legitimation, with whose help direct or structural violence is made possible, justified and, indeed, legitimated. The Stars and Stripes, Hammer and Sickle, flags, hymns, military parades, portraits of the leader, inflammatory speeches and posters are all included in this category.

- Example: Human rights abuses such as culturally accepted discrimination against women: deprived of the right to vote or the right to inherit, subjected to domestic abuse, excluded from employment opportunities, given lower wages than men.

- It is important to stress that there are no "violent cultures," and Galtung cited those aspects of culture that may be used to influence humans to accept, tolerate, and even execute violence; those aspects of culture are used to build a breeding ground for other forms of violence. In other words, cultural violence does not kill or cripple, but it is used to justify the acts carried out by people to harm, maim, and kill.

Cultural Sensitivity[25]

- Cultural Sensitivity is the awareness that cultural differences and similarities between people exist without assigning them a value, whether positive or negative, better, or worse, right, or wrong. A culturally competent person views all people as unique individuals and realizes that their experiences, beliefs, values, and language affect their perceptions.

A wider understanding of violence is helpful because it shows that violent behavior and war are only a small part of what makes up conflict and indicates the interconnectedness of these three dimensions. Intervention in one area affects the others. Violence prompts us to identify those who organize and profit from it, and it points to crucial entry points of conflict transformation.

[24] Schilling, K. (2012), ZfD Peacebuilding and conflict transformation: A resource book. BMZ, BfdW, ZFD. 153–154
[25] DILG (2021). National Action Plan on Preventing and Countering Violent Extremism (NAP PCVE) Module, 8

Exercise 8: The Quest for Chairs (for In-person trainings)
and Lost at Sea (for online trainings)

Duration: 10 min.

Purpose: to demonstrate how to manage conflict in non-aggressive manner and turning it into cooperation. It helps also to simulate the possible differences in interpretation of instructions and the cultural differences in handling conflict. The instructions cannot be carried out unless people with identical instructions cooperate. The sub-groups cannot carry out all their instructions unless they cooperate.

The Quest for Chairs
Adapted from: Caritas Internationalis, Peacebuilding: A Caritas Training Manual 2002

Put all tables against the room walls; chairs equal to the number of participants scattered at the center of the room; 5 sets of instructions written in rolled paper strips; put and mix the rolled paper instructions in a small box.

Make six (6) copies (in rolled paper strips) for each instruction:
1. Gather 6 chairs and form a circle at the center of the room. You have 5 minutes to do this.
2. Gather 6 chairs and form a line at the center of the room. You have 5 minutes to do this.
3. Gather 6 chairs and form a circle near the door. You have 5 minutes to do this.
4. Gather 6 chairs and form them in a line at the corner of the room. You have 5 minutes to do this.
5. Gather 6 chairs and form a circle at the corner of the room. You have 5 minutes to do this.

Procedure:
•   Instruct the participants to pick only one (1) rolled paper in the box.
•   Tell them not to open the rolled paper until told to do so. They should not show their instructions to other participants as this will defeat the purpose of the exercise.

Instruct them to open and read (eyes only) what is written on paper and then execute the instructions given.

Call everyone's attention in the plenary and process their experiences and learnings.

Suggested process for reflection on the exercise:

What did you experience when playing this game? What was the immediate reaction after reading the instruction? Did you feel any discomfort in doing the task? How did you relate to people who wanted something else? Did you cooperate, persuade, argue, fight, or give in? If you confronted others, how did you do this? Did you follow the instructions? Why did you interpret them as you did? Did you see them as an instruction to be carried out whatever the cost and to the exclusion of others? In what way are your feelings about instructions influenced by your cultural background? Has culture influenced the way you behaved in this situation? How would you handle this if you did it a second time? Can you relate what happened here to real-life situations?

Explain to the participants that the exercise was intended to demonstrate how to manage conflict in a non-aggressive manner and turn it into cooperation. It also simulated the possible differences in interpretation of instructions and the cultural differences in handling conflict. The instructions cannot be carried out unless people with identical instructions cooperate. The sub-groups cannot carry out all their instructions unless they cooperate.

Lost at Sea[26] (15 min)
- Adapted from IGWG (2009). Facilitator Guide: Gender-Based Violence, USAID

Preparation:
- Form 5 teams of 6 people each through the virtual breakout rooms application.
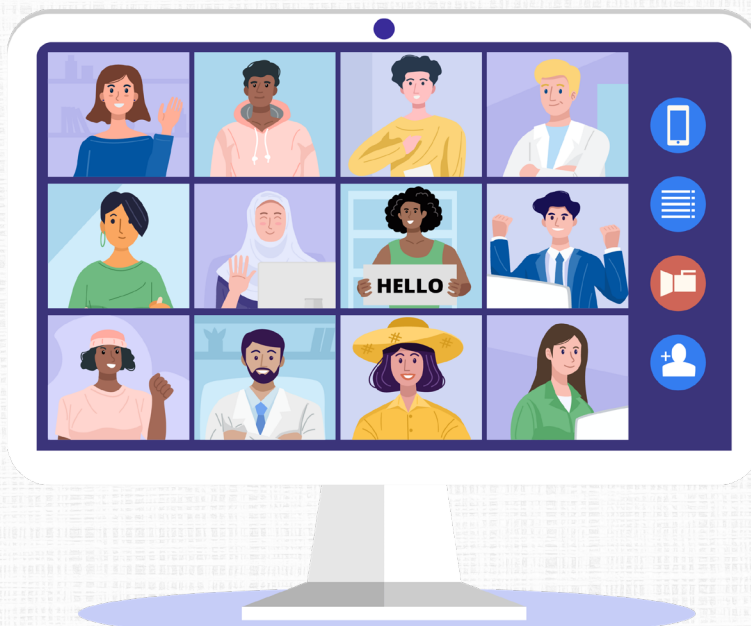- Worksheet (annexed) for the exercise to be given to each participant.

Procedure:
- Inviting each participant in the group chat (chatbox) to indicate which group – G1, G2, G3, G4, G5 – they want to join. Each group should only have 6 people.
- Give the scenario where they are stranded at sea with just a handful of objects (listed in a worksheet). They rank the objects based on how useful they would be in helping the group survive. They should work individually first and then as a team.

- Everyone receives a worksheet (posted in the chat box) and executes the task with their respective assigned team members.
- Take 3 minutes of individual ranking of the items in order of importance. They do the ranking in the second column of their worksheet.
- For an additional 5 minutes, the team members compare and deliberate on their rankings and arrive at a consensus decision for their collective ranking. Once agreed, they list them in the third column of the worksheet.

Call back everyone to the plenary (main virtual meeting room)

Exercise 9: Vote with Your Feet (for In-person set-up)
Vote with Your Thumb (for online set-up)

Duration: 5 min.

Online and In-Person

Procedure:
- Explain that the participants will explore their views and beliefs about gender-based violence through this exercise.
- Ask all participants to stand in the center of the room.
- (Online) Invite the participants to prepare the thumb-up icon.
- Explain that you are going to call out a statement.
- After reading aloud every statement, tell the participants to step to the right if they agree with the statement or step to the left if they disagree.
- (Online) After reading aloud every statement, tell the participants to post a thumb up icon if they agree with the statement or post a frowning face emoji if they disagree.
- Read each statement twice to ensure everyone heard it. After the participants have chosen whether they agree or not, ask 2 or 3 participants from each side to explain why they voted the way they did. Generate responses and probe further with additional questions. Then ask the same question to the other response group.

Statements

1. Women are just as likely to perpetuate norms around violence as men are.

2. In certain circumstances, women provoke violent behavior.

3. Gender-based violence is too culturally sensitive an issue to be addressed in reproductive health projects.

4. Men sometimes have a good reason to use violence against their partners. (This statement typically generates more discussion in overseas settings.)

5. Violence is an inevitable part of intimate partner relations

6. Violence against women is an inherent part of maleness or a natural expression of male sexual urges

Suggested Process for Reflection on the Exercise:

- The richness of this exercise comes from discussion and debate. Try to ask questions pertaining to the participants' cultural norms around GBV, whether it's acceptable or not, whether the circumstances matter. Also, look for cultural differences in perceptions of GBV.
- Explain to participants that even though we may be familiar with GBV and the importance of addressing it, some of the issues may still be difficult to work with. Also, we need to look at ourselves as a product of our own cultures. We need to ask ourselves: how do our own cultures shape our opinions about violence toward women and girls? Can cultural norms and experiences influence how we address GBV in our projects/programs, or even whether we address it at all?
- Ask participants whether they have any further questions or comments. Close with a statement about violence never being an acceptable means of interaction with a person.

Lecture (40 mins.)

Violence and Gender

Gender Identity[27]
- Refers to each person's deeply felt individual experience of gender, which may or may not correspond with the sex assigned at birth. Gender identity includes the personal sense of the body (which may involve, if freely chosen, modification of bodily appearance or function) and other expressions of gender, including dress, speech, and mannerisms.
- It is how we experience and define our gender based on how much we align (or don't align) with what we understand the option for gender to be.
- Being a woman and being a man (i.e., personality traits, jobs, hobbies, likes, dislikes, roles, expectations).

Gender Expression[28]
- The speech, clothing, body modification choices, gestures, behavior, and social role through which a person demonstrates their gender.
- How do we present gender (through our action, clothing, and demeanor, to name a few), and how are those presentations viewed based on social expectations?
- Femininity and masculinity (i.e., style, grooming, clothing, mannerisms, effect, appearance, hair, make-up).

Anatomical Sex[29]
- Are the physical traits we are born with or develop that we think of as "sex characteristics" and the sex we are assigned at birth?
- Femaleness and maleness (i.e., genitalia, body shape, voice pitch, body hair, hormones, chromosomes).

[27] Blome C., Pratsch H., Ruiz C., Erler J. (2015). Diversity and Gender in the GIZ/AIZ-leadership approach. BMZ & GIZ. 13; Killerman, Genderbread Person Model: Edugraphic
[28] Killerman, Genderbread Person Model
[29] Killerman, Genderbread Person Model
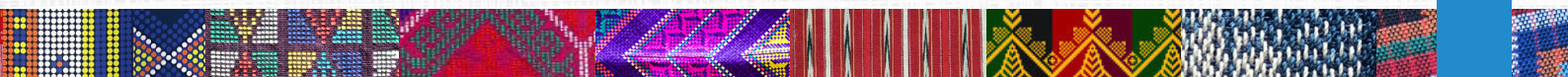
Definition of Gender[30]

- The concept of gender needs to be understood clearly as a cross-cutting socio-cultural variable. It is an overarching variable because gender can also be applied to all other cross-cutting variables such as class, age, and ethnic group. Gender systems are established in different socio-cultural contexts, which determine what is expected, allowed, and valued in an individual in these specific contexts.
- Refers to the male and female roles shaped by society, learned individually, and re-negotiated by each generation. Male and female roles are determined primarily by society's social, cultural, and economic organization and by the prevailing religious, moral, and legal perceptions.
- Refers to the socially constructed roles, rights, responsibilities, power relations, activities, and attributes that society deems appropriate for men and women.
- Gender is "socially learned behavior and expectations that distinguish between masculinity and femininity." (E.g., Women and men can be engineers, nurses, caregivers, and presidents; Men and women can take care of children).
- Female and male roles and the scope of actions performed by men and women are not static but are subject to constant change. They can vary enormously from one society to another, and even within one society, there can be significant differences depending on social class, family status, and ethnic or religious background.
- Gender shapes, regulates, rationalizes, and justifies other social relations.
- It encompasses social, cultural, and psychological components that pertain to traits, norms, stereotypes, and roles of women and men.

On numerous occasions, violence against women and girls is a product of society's image of manhood (patriarchal ideology), which often encourages male power and control over women. From a global point of view, men are overwhelmingly the aggressors in certain categories of crime, such as domestic violence, sexual harassment, sexual assault, and rape. Logically, women are mostly the victims in these categories.

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[30] *Blome, Pratsch, Ruiz, Erler, Diversity and Gender in the GIZ/AIZ,11; Schilling, Peacebuilding and conflict transformation, 178-179.*
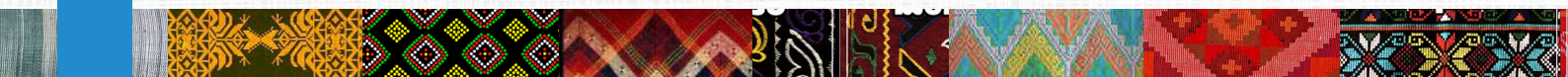
Gender-Based Violence[31] is described as an act of violence against a person based on the person's gender, mostly towards girls and women, but increasingly also against the LGBTQI+. This includes threats of violent acts, coercion, or arbitrary deprivation of liberty, whether in public or private life. Gender-based violence comes in different forms, including physical, sexual, and psychological or emotional violence.

Gender-Based Violence (GBV) is the most extreme expression of unequal gender relations in society and a violation of human rights, and the main hindrance to achieving gender equality. It is deeply rooted in gender inequality, the abuse of power, and harmful norms.

Examples of these different forms of gender-based violence include:
- Physical violence: hitting, punching, slapping, murder
- Sexual violence: rape, sexual harassment, inappropriate touching
- Psychological or emotional violence: stalking, threats, bullying, cyber-bullying

- Gender-Based Violence (GBV) can occur in several spheres, including in the family, on the street, in school, and more widely within communities. Violence and GBV is a common occurrence worldwide. It is a socially and culturally learned behavior.

- Disagreements and disputes may be inevitable parts of intimate partner relations. However, violence to resolve those disputes is not. Violence is a learned behavior and can be unlearned.

- Poverty and war may exacerbate levels of violence. Some studies have found these phenomena to be risk factors for gender-based violence. However, they are not the cause of violent behavior. Gender-Based violence cuts across socio-economic levels. Many individuals living in poverty or war are not violent toward women, and there are many individuals in higher economic quintiles or non-conflict settings that are violent toward women.

- Gender-Based Violence (GBV) is perpetrated based on unequal power relations that are based on gender roles and responsibilities or what a particular society believes it means to be a proper 'girl,' 'boy,' 'woman,' or 'man.' Gender-Based violence, therefore, includes all forms of violence against women and girls perpetrated based on their identity and social position as a 'woman' or a 'girl' in each family, group, community, or nation.

- Male violence is not genetically based; it is perpetrated by a model of masculinity that permits and even encourages men to be aggressive. It is up to us as individuals, communities, and society to change these gender norms so that violence against women is not accepted or tolerated.

Risk of Gender-Based Violence
In war, disaster, and emergencies, risks of gender-based violence increase within the vulnerable groups, often women and children, especially girls. This is due to factors such as the breakdown of law and order, drug abuse, displaced population, loss of income, and family support. A woman's economic insecurity may increase the likelihood of engaging in high-risk behaviors.

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[31]   Schilling, K. (2012), ZfD Peacebuilding and conflict transformation: A resource book. BMZ, BfdW, ZFD, 180-181

Cases of GBV in COVID 19 Pandemic

In the August 25, 2020 edition of Union of Catholic Asian News, OPAPP described the rate of suicides in the Philippines as "alarming". According to the World Health Organization (WHO), the 15 to 29 age group is the most vulnerable to mental health issues due to increase in cases of anxiety and depression brought about by unprecedented periods of quarantine, isolation, and uncertainty as well as the increased exposure to domestic violence.

Children as young as five years old were reportedly forced by their own parents or relatives to perform lewd sexual acts in front of a web cam in exchange for cash from foreign sexual predators as a quick – and deemed "harmless" – way out of poverty (CHR, 2020).

As of June 4, a total of nearly 3,700 cases of VAWC were reported, with 1,495 cases against women and more on children with 1,754 (PNP, 2020). Especially women and children in urban cities were affected: Cagayan de Oro registered the highest number of cases, accounting 26% (306) of the total number of cases. This was followed by Misamis Oriental which registered 271 cases. Iligan city and Cagayan de Oro registered the highest incidence of online sexual exploitation of children where phone and internet access are high.

Role of Women in Prevention of Violence[32]

The reality of women's vulnerability in various conflict situations (vertical and horizontal) remains. When forcibly displaced and relocated, they suffer from a lack of facilities to address their specific needs and find difficulty accessing social services, including health services. Women and girls, particularly those from IDP camps, become victims of gender-based violence (i.e., trafficking, rape, domestic violence). In this sense, violence against women (VAW) can be both a direct and an indirect result of the conflict situation .

Women are often seen as "non-polarizing" at the community level and are uniquely positioned to engage in early warning and response mechanisms. Women are potential torchbearers of peaceful themes and messages in local communities. Hence, they should be empowered to speak as credible voices, be involved in policy making in their respective areas, and be politically active at the local and national levels.

Recognizing women's agency in the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and its adoption in October 2000, the UN Security Council Resolution (UNSCR) 1325 and the Women, Peace, and Security (WPS) Council Resolutions commit to a) the increased consulta tion, inclusion, participation, and leadership of women in mechanisms for the prevention, management, and resolution of conflicts and peacebuilding; b) the adoption of special measures to protect women and girls from sexual and gender-based violence and other forms of violence in armed conflict situations; and c) the inclusion of gender perspectives in conflict and post-conflict analysis, among other aspects of the peace process. The adoption of the NAP in 1325 was led by civil society in collaboration with the Office of the Presidential Adviser on the Peace Process (OPAPP) and the National Commission on the Role of Filipino Women (NCRFW, later renamed Philippine Commission on Women, PCW). A second National Action Plan, bearing similar priorities as the first, was drafted in 2016.

The National Action Plan on Women, Peace and Security (NAP WPS) 2017-2022 aims to strengthen the coordination and harmonization of protection and rehabilitation initiatives for women and girls in various situations of emergencies, including conflict-affected/ vulnerable communities in disaster situations. NAP WPS is the explicit articulation of the incorporation of the gender perspective in the Six-Point Peace and Development Agenda of the Duterte Administration. To wit, it specifically mentions under Agenda 6 on "building a culture of peace and conflict sensitivity" the necessity to continue "the work of integrating gender in the peace process, including the implementation of the National Action Plan on Women, Peace and Security.

The NAP WPS 2017-2022 anchors its vision to achieve the expansion of women's role in the various spaces for peace. In this regard, it highlights women's agency-- both as leaders and participants-- in the country's peace process. It seeks to continue the best practice of women's presence in formal peace tables and other informal spaces (i.e., civil society and grassroots participation). It also aims to support initiatives where women empower other women, recognize the intersectionality of gender, ethnicity, and religion, and build a stronger constituency for peace and conflict transformation where women are involved in the front, back, and center of the process. Additionally, it also pays attention to women's empowerment in the light of their economic rights.

[32] OPAPP (2016). Philippine National Action Plan on Women Peace and Security 2017-2022. 6- 10; Castro, L. and Galace, J. (2019). Peace Education: A Pathway to a Culture of Peace. Center for Peace Education, Miriam College. 69

Effects of Violence[33]

Violent conflicts generally have greater impacts on innocent citizens, particularly on the poor and marginalized. The "Cost of Conflict" is a tool that attempts to calculate the price of conflict for humanity. The idea is to examine this cost in terms of deaths, casualties, and the economic losses borne by the people involved and to calculate social effects, developmental costs, environmental destruction, and strategic costs of violent conflicts. The approach therefore considers, i.e.:

- **Direct costs** of conflict: human deaths, expenditure, destruction of land and infrastructure
- **Indirect costs** of conflict: impact on society, for instance, migration, humiliation, growth of extremism, and lack of civil society

The table below shows some visible and invisible effects of violence:

Space	Material, Visible effects	Non-Material, Invisible Effect
Environment	Depletion, pollution, and other damage to diversity and symbiosis	Loss of respect for non-human nature, reinforcing the idea "an-over-nature"
Humans	Somatic effects: numbers of People killed, wounded, crippled, raped, infected with diseases, displaced, addicted to drugs.	Spiritual effects: bereavement (of loved ones), trauma (due to violence on oneself or witnessed), hatred and revenge, addiction to drugs, violence, victory, and glorification.
Society	Damage and destruction of material, infrastructure, buildings	Damage to social structures on various levels, damage to cultures, low violence thresholds
World	Damage to material & infrastructure	Damage to the global social structure
Time	Delayed violence like landmines; transmitted violence – hatred and revenge over generations	Delayed transfer of knowledge on structure; culture; time points of trauma and glory
Culture	Irreversible damage to cultural heritage, constructions, monuments, materials	Irreversible damage to cultural heritage regarding the variety of knowledge about tradition, Culture of violence (intolerance, injustice) reigns, either trauma or glory, deterioration or loss of culturally adapted conflict-transformation capacities

Keeping these effects of violence in mind makes it very logical that preventing or ending violent conflicts is a precondition for sustainable development. Attempts to resolve or transform violent conflicts have led to preventive diplomacy, conflict prevention, conflict analysis, mediation, and peacebuilding.

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33   Schilling, K. (2012), ZfD Peacebuilding and conflict transformation: A resource book. BMZ, BfdW, ZFD, 188-189
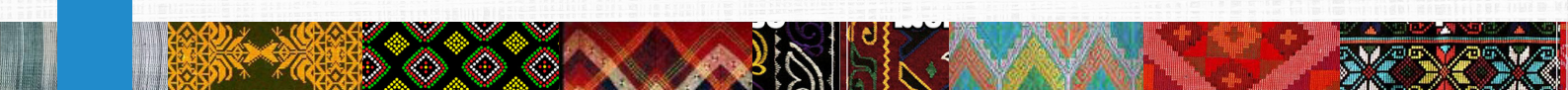
THEME 2:

CAPACITIES
FOR BUILDING PEACE

Overview

The Sangguniang Kabataan serves as a platform for young people to reach out and engage their fellow youth in promoting positive societal change. This module offers orientation to the SK officials and highlights their roles in peacebuilding and development. In affirmation of the state's recognition of the youth leaders as agents of peace and conduit for development in communities, the sessions will lead as well to the appreciation of the youth participants of their responsibility in providing services that address the needs of their constituents, which can impact on the peace and conflict situation positively or negatively.

The Objectives of this Module:

- Acknowledge national laws that empower them on their role in peacebuilding.
- Explain the basic concepts of peacebuilding and conflict transformation.

Needed Resources and Materials:
- **For online trainings:** Computer / Laptop with headphones, internet connection,
- **For trainings:** meta cards, markers, board, masking tape,
- PowerPoint presentation of the inputs on basic concepts and principles relevant for this session

Duration:
2.5 hours

Motivational Story (10 mins.)

Deliver the "Parable of the Quarry" to the participants

The Parable of the Quarry

One day, a woman walked through a quarry and asked three different workers what they were doing. The first worker responded, "I am here breaking stones." The woman walked through the quarry and asked a second worker the same question. The second responded, "I am earning a living." She walked further yet and asked the third worker the same question. The third responded, "I am building a cathedral!"

Online and In-Person

Reflection

All three of these answers from the quarry workers help us understand our work in peacebuilding. Sometimes we are just breaking stones, focusing on the immediate task, which is very hard work. Sometimes we are focused on earning a living, which is important for our survival and our family's survival and health. Sometimes we also understand that our work is part of a much larger vision that involves many other workers; hewing stone is part of building a beautiful cathedral and working on local relationships and programs is part of building long-term peace for many to enjoy. How do we achieve that? This is the challenge for peace workers: to see the larger vision and focus on immediate tasks.

Lecture (1 hr. and 20 mins.)

Basics in Peacebuilding

Peace is not a static concept but a complex and long-term process. On the journey towards sustainable peace, different steps can be identified by measuring the decrease of violence and the increase of social justice. Peacebuilding is a process of ongoing work that includes all of society.

What is Peacebuilding?

Peacebuilding is most often used to describe work that has peace-enhancing outcomes, and it attaches great importance to how things happen. It involves a full range of approaches, processes and stages needed to transform towards more sustainable and peaceful relationships, just governance modes and fair structures. The concepts below might give a glimpse of the current state of understanding and discussion on peacebuilding:

- Peacebuilding is a process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing the root causes and effects of conflict through reconciliation, institution building, and political as well as economic transformation. This consists of a set of physical, social, and structural initiatives that are often an integral part of post-conflict reconstruction and rehabilitation.[34]

- The process needs to strengthen and restore relationships and transform unjust institutions and systems. The focus on relationships and the process of how we achieve justice and build peace is unique to peacebuilding[35].

- Peacebuilding involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening local to national capacities for conflict management and to lay the foundation for sustainable peace and development. Peacebuilding is a complex, long-term process of creating the necessary conditions for sustainable peace. It works by addressing the deep-rooted, structural causes of violent conflict comprehensively. Peacebuilding measures address core issues that affect the functioning of society and the state and seek to enhance the capacity of the state to carry out its core functions effectively and legitimately.[36]

- Peacebuilding includes all activities which promote peace and aim to overcome physical and structural violence in society. It takes place on structural, relational, and individual levels. Peacebuilding targets social injustice and human rights violations as the root causes of destructive conflict. It strives to transform the relationship between conflicted parties through reconciliation processes that jointly deal with issues emanating from the past and build trust. Peacebuilding aims to change individual attitudes and behavior by breaking stereotypes and halting discrimination. It strengthens the capacity of individuals to create peace in their communities.[37]

[34] Schilling, K. (2012), ZfD Peacebuilding and conflict transformation: A resource book. BMZ, BfdW, ZFD. 29
[35] Lederach, J. P. (1997). Sustainable reconciliation in divided societies. Washington, DC: USIP.
[36] Conflict Sensitivity Consortium (2012). Training module: Introduction to Conflict Sensitivity, 48; United Nations Peacebuilding Support Office (2010). UN Peacebuilding: An Orientation, 5
[37] The Lutheran World Federation (2018). Training Manual: Peace Messengers Training. 14

The Tasks of Peacebuilding?

- The central task of peacebuilding is to create positive peace, a social environment in which new disputes do not escalate into violence and war. Sustainable peace is characterized by self-sustainability, the absence of physical and structural violence and the elimination of discrimination. Moving towards this sort of environment goes beyond problem solving or conflict management. Peacebuilding initiatives try to fix the core problems that underlie the conflict and change the patterns of interaction of the involved parties. They aim to move a given population from a condition of extreme vulnerability and dependency to one of self-sufficiency and well-being.[38]

- Peacebuilding helps to address the causes of conflict, the grievances of the past, and promote long-term stability and justice in communities and societies. [39]Peacebuilding is often understood as the phase of the peace process that takes place after peacemaking and peacekeeping. On the other hand, peacebuilding is an umbrella concept that encompasses not only long-term transformative efforts, but also peacemaking and peacekeeping. In this view, peacebuilding includes early warning and response efforts, violence prevention, advocacy work, civilian and military peacekeeping, military intervention, humanitarian assistance, ceasefire agreements, and the establishment of peace zones.

- Peacemaking are interventions designed to end hostilities and bring about an agreement using diplomatic, political, and military means as necessary. The focus lies in the diplomatic effort to end the violence between the conflicting parties, to move them towards nonviolent dialogue and eventually reach a peace agreement.

- Peacekeeping is described as the initiatives in monitoring and enforcing of an agreement — even by using force as necessary. Peacekeeping operations not only provide security, but also facilitate other non-military initiatives. It may include assisting parties to transform from violent conflict to peace by separating the fighting parties and keeping them apart; verifying whether agreements are being kept; supervising agreed confidence-building activities; and managing through third-party intervention (often, but not always done by military forces).

Specific Peacebuilding Initiatives:
- Re-integration of former combatants into civilian society
- Security sector reform
- Strengthening the rule of law
- Re-building of social institutions, strengthening the participation of people in finding solutions for economic and social needs
- Improving the enforcement of the human right
- Promoting conflict resolution and reconciliation techniques

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[38]   *Schilling, K. (2012), ZfD Peacebuilding and conflict transformation: A resource book. BMZ, BfdW, ZFD, 31*
[39]   *Schilling, K. (2012), ZfD Peacebuilding and conflict transformation: A resource book. BMZ, BfdW, ZFD, 28*

Principles of Peacebuilding[40]

The central task of peacebuilding is to create positive peace, a social environment in which new disputes do not escalate into violence and war. Sustainable peace is characterized by self-sustainability, the absence of physical and structural violence, and discrimination elimination. Moving towards this sort of environment goes beyond problem-solving or conflict management. Peacebuilding initiatives try to fix the core problems that underlie the conflict and change the patterns of interaction of the involved parties. They aim to move a given population from a condition of extreme vulnerability and dependency to one of self-sufficiency and well-being. To achieve this, the main principles listed below should be considered.

These principles are suggested by the sources as basic principles and other organizations, or groups. The participants may find the need to add or change the principles to fit their work better.

Be Comprehensive
To be comprehensive, we need to see the overall picture to incentivize change. Lasting peace comes from addressing the multiple sources of conflict at multiple levels of society. This suggests we need to develop lenses to identify the needs of those we are working with, a vision of what we are working towards, actions that can get us there, and a design or plan that we can use as a guide. To do this, we must be able to step back from the swirl of day-to-day crises around us and situate our actions and daily events within a broader vision and purpose.

Strengthen Interdependent Relationship
Peacebuilding involves a system of interconnected people, roles, and activities. Not a single person, activity, or level of society can design and deliver peace independently. All things are linked and mutually affect one another. With people at the core, peacebuilding is intimately connected to the nature and quality of relationships. Peacebuilding builds and supports the interdependent relationships necessary for pursuing and sustaining desired changes. More specifically, this means we must develop processes that forge relationships between people who are not like-minded.

Be Sustainable
Building peace is a long-term prospect. Violent conflicts occur over generations, and we can expect that peacebuilding is a constant effort and process. For peacebuilding to be sustainable, we need to pay attention to where our activities and energies lead us. Rather than thinking only about the immediate and coming up with effective responses to issues and crises, sustainability requires thinking about what creates an ongoing capacity to respond to and transform recurring cycles of conflict and crises. Like sustainable development, sustainable peacebuilding seeks to discover and strengthen the resources rooted in the context of the protracted conflict.

Be Strategic
While peacebuilding needs to have a comprehensive overview, specific programmatic actions also need to be strategic. That means learning to respond proactively to emerging, dynamic social situations and meeting immediate concerns and needs while at the same time reinforcing a larger, longer-term change process. Designing and assessing peacebuilding actions must link to immediate needs and the desired vision of change. To be crisis-responsive but not crisis-driven requires that we strategically assess the activities we are working on, including what, where, and how of our activities.

Construct an Infrastructure for Peace
An infrastructure is needed to provide the social spaces, logistical mechanisms, and institutions necessary to support change and long-term peace vision. A peacebuilding infrastructure is like the foundation and pillars of a house. Here, the foundations are people, their relationships, and the social spaces they need to support the process of transforming division and violence to increased respect and interdependence and increased involvement in and responsibility for building peace. The infrastructure provides the basic support that enables people and peacebuilding processes to weather the immediate crises while patiently pursuing the slow, long-term desired change within a context of relationships.

[40] Organization of Human Welfare, Afghanistan. Peacebuilding Manual: Key Principles for Building Peace, downloaded at https://en.m.wikibooks.org/wiki/Peacebuilding_Manual/Key_Principles_for_Building_Peace#; Schilling, K. (2012), ZfD Peacebuilding and conflict transformation: A resource book. BMZ, BfdW, ZFD, 31-33

Peacebuilding Agents[41]

The roles and possibilities of intervention are different for those in elite leadership positions, religious leaders or the masses, and their local leaders at a grassroots level. Therefore, peacebuilding measures should integrate civil society in all efforts and include all levels of society to play their specific roles in building lasting peace. While top-down approaches are important, peace must also be built up from the bottom. The greatest resource for sustaining peace long-term is the local people and their culture. Peace cannot come from outside but rather must grow from within. It is an intervention instrument for foreign policy or compensation for military operations.

Various internal actors play an integral role in peacebuilding and reconstruction efforts. The government of the respective country is at the same time the object and the subject of peacebuilding. While peacebuilding aims to transform various government structures, the government typically oversees and engages itself in this reconstruction process. Various local specialists, including lawyers, economists, scholars, educators, and teachers, contribute their expertise to help carry out peacebuilding projects. A society's religious networks can play an important role in establishing social and moral norms.

External agents can facilitate and support peacebuilding. International actors assist through economic development aid and financial support to humanitarian relief, but also in the restoration of institutions and structures. There are different actors with specific roles, in general:

- International institutions are the largest donors.
- Private foundations contribute mainly through project-based financing.
- NGOs vary greatly in their range of activity. Often, they carry out small-scale projects to support and strengthen initiatives at the grassroots level. At times they are engaged in political advocacy as well.
- The business and academic community and various grassroots organizations further these peacebuilding efforts.
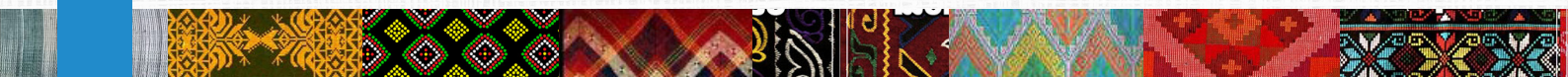
Session 6: The Role of Youth in Peacebuilding	**Needed Resources and Materials:** • **For online trainings:** Computer / Laptop with headphones, internet connection, • **For trainings:** meta cards, markers, board, masking tape, • Emergency Response and Peacebuilding Case Study • PowerPoint presentation of the inputs on basic concepts and principles relevant for this session	Duration: 1.5 hours

Begin exercise #10 by challenging the participants to practice putting the principles of peacebuilding into action, particularly through identifying and linking short-term action and programs with a longer-term peacebuilding vision.

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41   Schilling, K. (2012), ZfD Peacebuilding and conflict transformation: A resource book. BMZ, BfdW, ZFD, 35-36

Exercise 10: Case Analysis: Emergency Response and Peacebuilding

Duration: 30 min.

Purpose: Using the case study, the participants practice developing a peacebuilding response based on the principles in peacebuilding.

Procedure:
- Organize the breakout groups
- **(In-Person)** Divide the participants to form 5 groups (6 pax/group).
- **(Online)** Create five (5) breakout rooms and assign six (6) participants to each breakout room.
- Provide each group with the case study: Emergency Response and Peacebuilding (annexed)
- Let the groups read and analyze the given case study in 2 min.
- Task each group to act as volunteers in the joint Humanitarian Task Force for dealing with the situation of the internally displaced persons, to develop actions and strategies to address both the short-term IDP situation (emergency response) and the longer-term conflict (peacebuilding).

Participants in their respective groups analyze the provided case and reflect and converse in 10 minutes about their identified actions and strategies to address the short-term needs of the IDPs and long-term peacebuilding.

Online
Participants in their respective breakout rooms analyze the provided case and reflect and converse in 10 minutes about their identified actions and strategies to address the short-term needs of the IDPs and long-term peacebuilding.

Gather back all participants in the plenary and invite a representative from each breakout group to share their identified actions and strategies (for long-term peacebuilding) to address the urgent needs of the internally displaced persons(IDPs).

Representative from each breakout group shares its short-term and long-term plan for IDPs in the plenary.

Lecture (1 hr.)

Although being a diverse group, the young people have an essential role as equal partners and stakeholders to build and sustain peace in their communities. The energies of the youth should be channeled towards positive change. Hence, youth should continue to engage in non-violent and inclusive community-based activities and be included in the decision-making processes of the barangays.

In the nine (9) centers for youth participation highlighted in the Philippine Youth Development Plan 2017 – 2022, peacebuilding and security is included and involves the youth's active engagement in promoting human security through participation in conflict prevention and management initiatives, in public order and safety efforts, as well as in safeguarding national integrity and sovereignty.

A fundamental principle fostered by concerned actors in Prevention of Violent Extremism (PVE) and war prevention is that adolescents ought to be seen not as potential troublemakers but as key contributors to preserving peace. As radicalization is usually fueled by youth disenfranchisement, the young people, with the support of development actors, must search possible points of entry for initiating peace and development projects and activities free from the influence of extremists, and lead them to meaningful participation in local governance and peacebuilding[42].

Section 13 of the Philippine Constitution says that the State recognizes the vital role of the youth in nation-building and shall promote and protect their physical, moral, spiritual, intellectual, and social well-being. It shall inculcate in the youth patriotism and nationalism and encourage their involvement in public and civic affairs.

The Government of the Philippines works towards amplifying participation of the youth, particularly by reforming the Sangguniang Kabataan (youth councils) as provided in RA 10742, establishing the Philippine Youth Development Plan 2017–2022, and crafting the National Action Plan for Youth, Peace, and Security (NAP YPS). The National Security Council Resolutions 2250 and 2419 aim to actively engage young people to participate meaningfully in peace processes and dispute resolution.

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42   DILG (2021). The National Action Plan on Preventing and Countering Violent Extremism (NAP P/CVE) Module, p. 17

Encourage the participants to volunteer and share in the big group their current, completed, or still planned projects and initiatives for peacebuilding in their community.

Participants to share in plenary their current or completed or planned peacebuilding projects and programs.

Affirmation that today's young people are seen not as part of the problem or potential troublemakers but rather as key contributors to the preservation of peace.

Young people have unique skills and perspectives to inform and benefit peace negotiations. The Philippine Government supports Security Council Resolutions 2250 and 2419 and actively engages young people to participate meaningfully in peace processes and dispute resolution.

Overview

In this module, participants will familiarize themselves with the importance of clearly understanding the issues and concerns of the youth, especially of the vulnerable young people and their respective communities. Definitions, the relation of conflict and development, and the steps and tools for conflict-sensitive project management are explained in this module. The inputs shall motivate and encourage the elected SK officials to find solutions to the issues and concerns of their fellow youth and the community.

The Objectives of this Module:

• Articulate the need for conflict sensitivity in development.
• Explain the basic pillars of conflict sensitivity.
• Lay down the basic steps in integrating conflict sensitivity in programming.

Session 7:
Basics of
Conflict Sensitivity

Needed Resources and Materials:
• **For online trainings:** Computer / Laptop with headphones, internet connection,
• **For trainings:** meta cards, markers, board, masking tape,

Tools in Conflict Analysis
• PowerPoint presentation of the inputs on basic concepts and principles relevant for this session

Duration:
1.5 hours

Exercise 11: Delivery of assistance in a community affected by conflict

Duration: 10 min.

Purpose: To practice the capability of participants in decision making amid the challenging conflict situation.

Procedure:
- Organize the breakout groups.
- **(In-person)** Divide the participants to form into 5 groups (6 pax / group).
- **(Online)** Create five (5) breakout rooms (GoToMeeting, Adobe Connect, and Zoom may apply) and assign six (6) participants in each breakout room.

- Introduce a situation: Community C and Community B are in violent conflict. Due to the situation, some communities bordering B in community C have to flee to another area within C as IDPs. How can your LGU provide food / medical assistance for the IDP camps in C?

Duration: 5 mins.

- Let each group discuss and identify strategies as many as they can think of in responding the needs of community C.
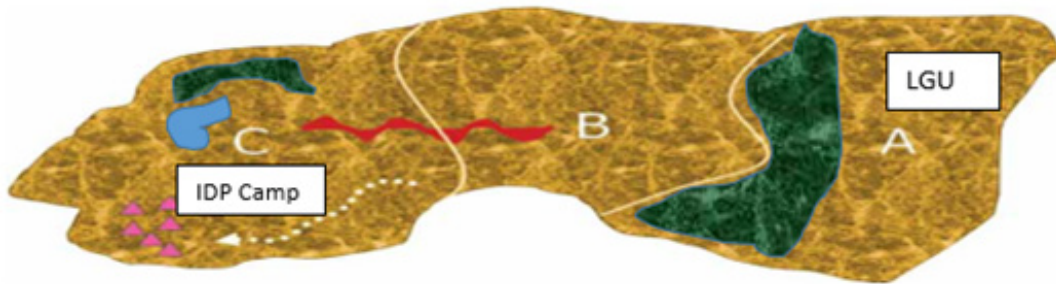
Gather back all participants in the plenary and invite a representative from 3 groups to share their identified actions and strategies to support community C.

Each breakout group representative shares in the plenary the identified actions and strategies to support community C.

Sharing insights from the exercise:
- How did you feel doing the exercise? How did you manage to come up with the strategies? Was it easy or difficult for you, and why?

Lecture (1 hr. and 20 mins.)

Basics in Conflict Sensitivity

- Any project set in a conflict-prone region impacts the peace and conflict environment—positively or negatively, directly indirectly, intentionally, or unintentionally. Even carefully prepared schemes can have unexpected negative consequences in complex conflict situations and thus intensify the conflict. Therefore, projects must understand and observe the cultural, socio-economic, and political impacts and side-effects of their work.

- Many organizations and actors such as governments (including donors), civil society (including local and international NGOs), and multilateral organizations are active in conflict-affected areas, bringing with them a diverse range of mandates and methods such as poverty reduction, saving lives, protecting human rights, and improving education. Engagement of youth groups and organizations, particularly the Sangguniang Kabataan federations in delivering the basic social services to conflict-affected and vulnerable communities, has increased.

- Consequently, the assisting groups and organizations including the SK increasingly realize that their interventions have unintended impacts on the context they are working. Hence, they have grown aware of the need for conflict sensitivity.

What do we mean by conflict sensitivity?

Conflict Sensitivity
- Conflict sensitivity involves understanding the dynamics of the specific conflict environment where one is working and ensuring their intervention does no harm. When designing and implementing a project or program, it must ensure that diverse perspectives within a conflict are explored and incorporated.[43]

- For a program or project operating in a complex context, conflict sensitivity is recognizing that any interventions inevitably become part of the context and eventually, in a conflict setting become part of a conflict. The intervention might contribute to it in sensible ways or on the negative side may unintendedly harm or disrupt the chances to foster and strengthen peace through actions specifically in the way how the interventions are delivered.

- Conflict-sensitivity means ensuring that projects or initiatives do not negatively impact nor escalate tensions between parties in conflict.[44]

- The ability of an organization to understand the context in which it operates; understand the interaction between an intervention and the context; and act upon the understanding of this interaction to avoid negative impacts and maximize positive impacts.[45]

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[43] PeaceTraining.eu (2018). The Peace Training Handbook, European Union's Horizon 2020 Research, and Innovation Program, P. 23
[44] OPAPP (2013). Guidebook on Conflict-Sensitive and Peace- Promoting Local Development Planning, UNDP, CPPB. P. 23
[45] Conflict Sensitivity Consortium (2012). How to guide to Conflict Sensitivity, London: The Conflict Sensitivity Consortium. P.2

The "What" and "How" of Conflict Sensitivity	
What to do	**How to do it**
Understand the context in which you operate	Carry out a conflict analysis, and update it regularly
Understand the interaction between your intervention and the context	Link the conflict analysis with the programming cycle of your intervention
Use this understanding to avoid negative impacts and maximize positive impacts	Plan, implement, monitor, and evaluate your intervention in a conflict-sensitive fashion (including redesign when necessary)

- Conflict analysis is the central component of conflict-sensitive practice. It provides the foundation to inform conflict-sensitive programming, particularly in understanding the interaction between the intervention and the context.

- Violent conflicts remain a challenge in the international system because of how complex they are as a political phenomenon. A comprehensive study of a particular conflict requires the analysis of multiple variables. The resolution of such conflicts also requires a comprehensive approach that would include many actors and many strategies. The strategy for one conflict may be different from that for another conflict. There is no one universal peacebuilding strategy, but lessons and insights can be derived from applying different peacebuilding strategies.

Assumptions for Those Wanting to Apply Conflict Sensitivity
These relate to institutional prerequisites for conflict sensitivity.
- Willingness and ability to implement conflict sensitivity.
- Openness to continuous learning and institutional adaptability to reflect conflict sensitivity.
- Ability to deal with uncertainty, as there is no one-fits-all recipe for conflict sensitivity.
- Honesty and humility in recognizing the extent or limitation of the impact of interventions.
- Recognition of the complexity and interdependence of the wider system in which institutions operate.

Time and Resource Implications

Integrating conflict sensitivity into project management means thinking differently about programming and adopting a new institutional mindset. This may require more resources (both human and financial) at the outset. Over time, as the conflict-sensitive practice becomes embedded within organizations' frameworks, structures, and processes, these resource requirements decrease.

Further, an intervention that is not conflict-sensitive – even if it meets its objectives in other respects (e.g., constructing X kilometers of the road) – can lead to renewed or exacerbated conflict, which costs human lives and suffering and causes material, institutional and economic damage.

Specific Benefits in Practicing Conflict Sensitivity

» It helps ensure that programming does not exacerbate existing conflicts.

» It provides a better understanding of the conflict context in which we work.

» It identifies key decision-makers, local leaders, potential spoilers (people who might try to make the conflict worse for their interests), and beneficiaries.

» Reflecting on the atmosphere of anger, hatred, mistrust, and fear between and within communities that pervades conflict situations help us understand the effect of our work.

» It helps to build good working relationships in the short and long term. This includes management and dispute-resolution mechanisms between agencies and beneficiaries and relationships between civil and military actors.

» By identifying flashpoints and helping to build bridges between antagonists, it reduces the risk of our projects sparking or supporting violence.

» By thinking more carefully about conflict, we can better ensure the protection and safety of the beneficiary population and our staff.

» It encourages and promotes transparency, accountability, and inclusive processes.

Session 8: Conflict Analysis	**Needed Resources and Materials:** • **For online trainings:** Computer/Laptop with headphones, internet connection, • **For trainings:** meta cards, markers, board, masking tape, Tools in Conflict Analysis • PowerPoint presentation including basic concepts and principles relevant for this session	Duration: 1.5 hours

- Start by asking the participants to briefly describe their Barangay Youth Development Plan process. How did they start the planning? What was their basis for strategies, programs, projects, and activities?
- Emphasize that this session shall provide participants with the knowledge to undertake a conflict analysis and provide the basis for designing interventions or for project and program planning
- Proceed in giving the input as follows.

Input (30 mins)

- Conducting a structured conflict analysis[46] and regularly updating it throughout all stages of the project cycle to inform the way interventions are designed, implemented, and evaluated, is the cornerstone of conflict sensitivity.

- Conflict analysis provides the foundation to inform conflict-sensitive programming, particularly in understanding the interaction between the intervention and the context.

The outer circle represents a conflict analysis of the pre-existing context, organized as profiles, actors, causes, and dynamic interactions.

The inner project circle represents the project cycle of the proposed intervention, organized as planning, implementation and monitoring, and evaluation components.
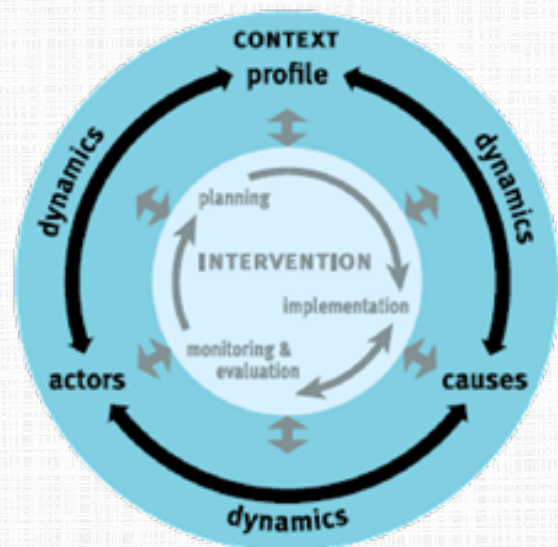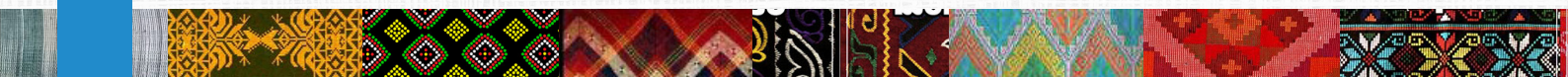

Figure 7. Conflict Sensitive Approaches to Development and Humanitarian Programming

46   Conflict Sensitivity Consortium (2012). How to Guide Conflict Sensitivity. London: The Conflict Sensitivity Consortium. p. 4

The large arrows represent the interaction between the context and the project.

- Conflict analysis is the process of examining and understanding the reality of a conflict from various perspectives. It describes the systematic study of the profile, causes, actors, and dynamics of conflict to gain a thorough understanding of what is going on. In other words, it elicits the views of different groups and places them into a broad analytical framework[47].

- As the key conflict sensitivity approach, conflict analysis is the practical process of examining and understanding the reality or context of the conflict from a variety of perspectives, which becomes the basis for strategies, actions, and plans[48].

- Conflict analysis is to devise strategies, programs, and projects that respond sensitively to a conflict in a particular context and hence make a certain contribution to reducing or resolving the conflict.

Conflict Analysis Takes a Systematic Approach to:
- Understanding the background and history of the conflict.
- Identifying all the relevant groups involved.
- Understanding the perspectives of these groups and how they relate to each other.
- Identifying the causes of conflict.

Guiding Principles

The principles below relate to the process of implementing a conflict-sensitive approach. They may require further qualification, depending on the context.

- Participatory process.
- Inclusiveness of actors, issues, and perceptions.
- Impartiality concerning actors and issues.
- Transparency.
- Respect for people's ownership of the conflict and their suffering.
- Accountability for one's actions.
- Partnership and coordination.
- Complementarity and coherence.
- Timeliness.

Information on how to conduct a conflict analysis is detailed at length in various resources, which are referred to. This session does not aim to provide detailed guidance on conflict analysis and its methods and tools since it intends only to highlight some of the key elements and practical aspects involved.

Coordination between local and national institutions and state agencies and those at the national and international level on conflict analyses and joint program and project implementation can help ensure that peacebuilding operations do not inflame existing tensions. Likewise, a comprehensive understanding and appreciation of the strengths and limitations of local or traditional peacebuilding capacities can also serve conflict-sensitive operations. Based on a comprehensive analysis of the conflict context and actors, careful planning helps to ensure that peacebuilding operations are conflict-sensitive and more likely to build peace. Coordination between international, national, and local organizations minimizes overlap, missed opportunities, and competition. In addition to minimizing unintentional negative impacts on conflict, addressing the considerations outlined above also augment the positive impacts of peacebuilding.

47 Schilling, K. (2012), ZfD Peacebuilding and conflict transformation: A resource book. BMZ, BfdW, ZFD. pp. 124
48 OPAPP (2013). Guidebook on Conflict-Sensitive and Peace- Promoting Local Development Planning, UNDP, CPPB. pp. 26-29
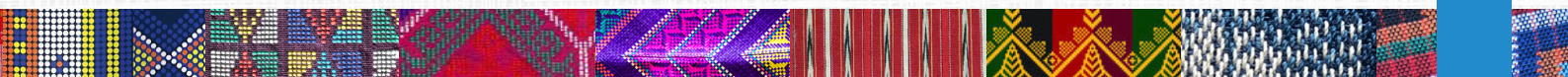
Conflict Analysis Tools[49]

There is a wide range of tools that can be used to analyze the various aspects of a conflict. If possible, various tools should be used to carry out in-depth conflict analysis. In the interest of time, this training focuses only on two (2) useful tools for the participants to practice conflict analysis. A selection of conflict analysis tools and their description is provided in Annex 4 of this manual.

Key Questions for Conflict Analysis

Profile
What is the political, economic, social, and cultural context?
What are emergent political, economic, social, or cultural issues?
Is there a history of conflict?

Causes
What are the systemic factors that contribute to the conflict? What are the root causes of the conflict? What factors could contribute to the conflict's outbreak or subsequent escalation? What fresh variables contribute to the conflict's prolongation? What variables might contribute to the conflict's de-escalation or resolution?

Actors
Who are the main actors? What are their interests, goals, positions, capacities, and relationships? What capacities for compromise and cooperation can be identified? What can actors be identified as spoilers? Why? Are they intentional spoilers?

Dynamics
How did/might the conflict develop? What are windows of opportunity? What scenarios can you imagine for changing the conflict dynamics?

49   Schilling, K. (2012), ZfD Peacebuilding and conflict transformation: A resource book. BMZ, BfdW, ZFD. pp. 127-139

Tool 1: The Conflict Tree Model

Description

The conflict tree is a variant of the problem tree that is often used in participatory planning. It involves identifying a core problem which causes the conflict, as well as the resulting consequences. The core problem should be one of the central causes of the conflict. The conflict tree can help the planning team to focus on one central issue. It is perfectly acceptable to choose this subjectively from the specific standpoint of one's own organization. It can instigate a lively debate about the causes and effects of the conflict. It is quite possible that one issue (such as poverty) will be identified as both a cause and an effect of the conflict. The next stage can then include discussion of possible approaches to solutions, which should also be placed in a specific chronological order.
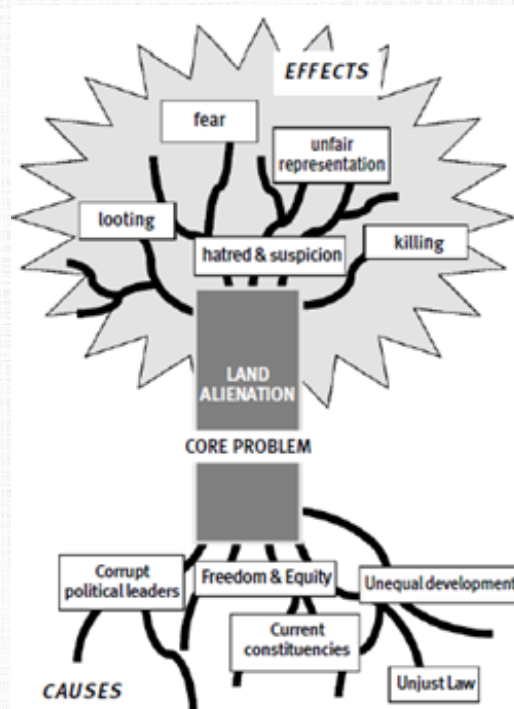

Figure 8. The Conflict Tree Model, Peacebuilding and Conflict Transformation Resource Book by BMZ (2012)

Application (in plenary) (30 min.)

- Discussion and documentation of the causes and impacts of the conflict.
- Identification of a core problem as an entry point for project work.

Procedure

- Draw a tree, with its trunk, roots, and branches, on a large sheet of paper or a wall.
- Provide the participants with cards to note down important conflict factors.
- Ask the participants to attach their cards to the tree. The trunk stands for the core problem, the roots, the causes, while the branches are its effects.
- Discuss the causes and effects and ensure that the core problem is correctly identified; if necessary, make changes to the conflict tree.
- The participants can include their organization in the conflict tree by showing it like a bird to indicate which topics they are working on primarily.
- Discuss possible approaches to solving.

Online

- Share with the participants a link to a virtual whiteboard wherein a tree is already drawn, with its trunk, roots, and branches.
- Invite the participants to write their conflict factors in the virtual idea cards on the whiteboard.
- Ask the participants to attach their virtual cards to the tree. The trunk stands for the core problem, the roots, the causes, while the branches are its effects.
- Discuss the causes and effects and ensure that the core problem is correctly identified; if necessary, make changes to the conflict tree.
- The participants can include their organization in the conflict tree by showing it like a bird to indicate which topics they are working on primarily.
- Discuss possible approaches to solving the core problem, the steps that need to be taken, and the potential risks.

Suggested Synthesis:

- This method is particularly useful when the conflict appears to be highly complex, and the team finds it difficult to agree on a central issue.
- Be aware that various issues can be causes and effects simultaneously.
- The identified issues or problems in the tree provide a fruitful starting point for discussion of the project team that lead to planning.

Tool 2: Conflict Layer Model (or "Conflict Onion")

Description

The conflict layer model (or "conflict onion") consists of concentric circles showing the needs, interests, and objectives or positions of the individual parties to the conflict, from the inside to the outside (hence the reference to an "onion," indicative of the various layers). This approach is based on the experience that people tend to act based on their needs in peaceful situations with a high degree of mutual trust. In an unstable situation with diminishing trust, people tend to place abstract, collective interests at the forefront of their minds. If the conflict escalates even more, people then withdraw yet further to certain positions or demands that have their roots in the conflict dynamics and have little to do with their actual needs.

The conflict layer model was first successfully used in negotiations and mediation situations because it enabled the parties involved in the conflict to examine their positions and understand the interests and needs of the other side. It usually becomes apparent in this that the original needs are, in fact, perfectly compatible with each other. This can then be the first step towards a negotiated solution. Within the framework of development cooperation, the conflict layer model is a useful instrument for working out the conflict issues (at the level of the various positions and interests) and the conflict causes (at the level of the interests and needs) from the standpoints of the individual stakeholders
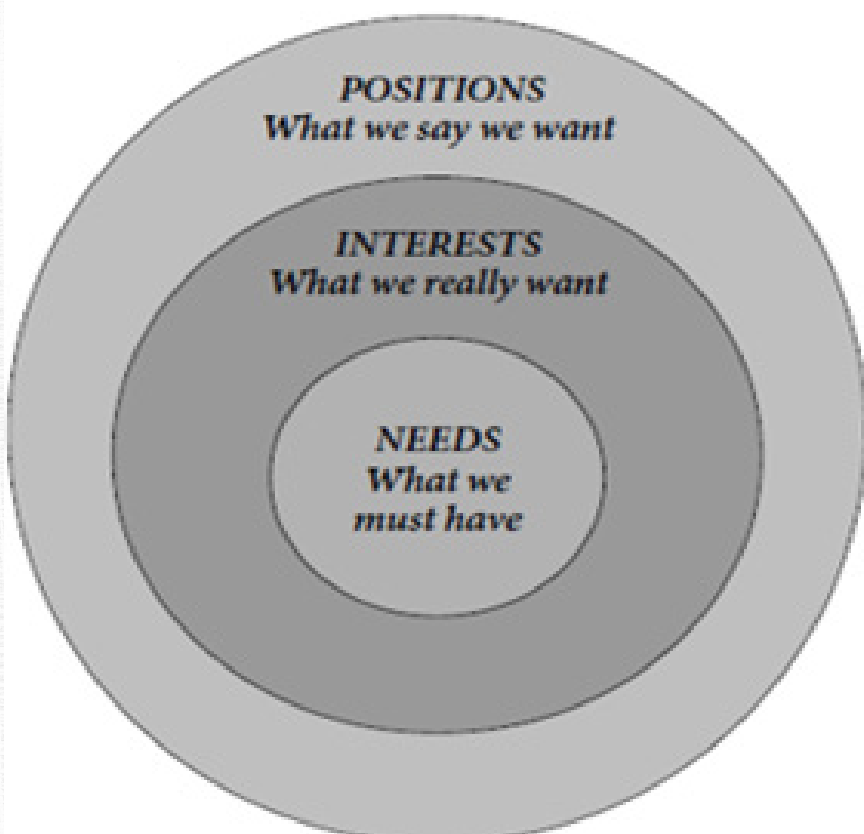

Figure 9. The Conflict Layer Model as described in a Peacebuilding and
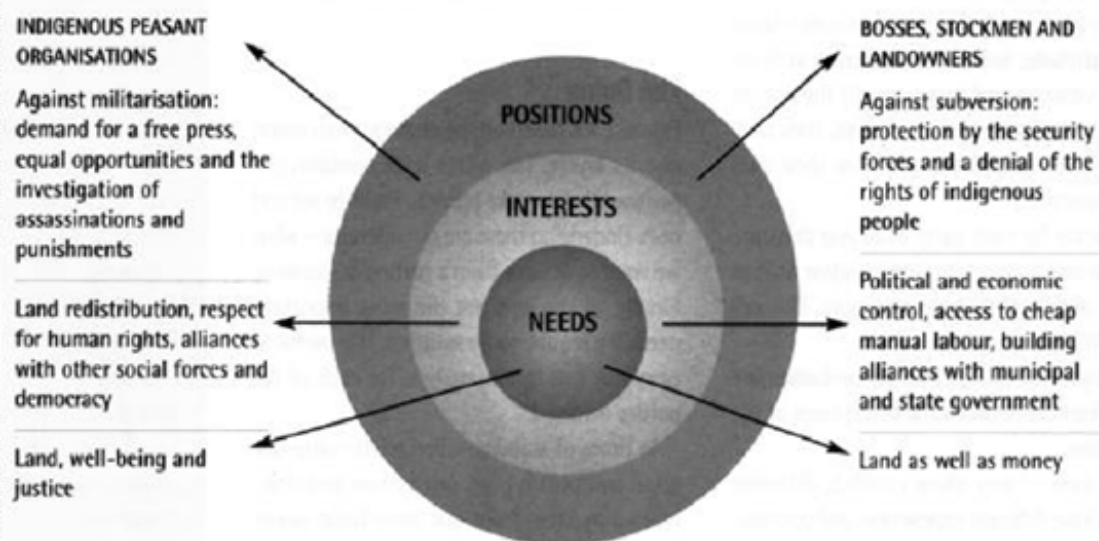Conflict Transformation publication of BMZ published in 2012.

Figure 10. An example of Conflict Analysis for Project Planning and Management:
A Practical Guideline published by GTZ

Representation of positions, interest and needs in matrix form

	Positions	**Interests**	**Needs**
Actor 1			
Actor 2			
Actor 3			

Application (in plenary) (30 min.)

- Analysis of the conflict causes and conflict issues.
- Identification of common needs of the parties (participants) involved in the conflict as an entry point for project work.
- Lead-in to dialogue among the involved participants.

Procedure

1. Draw an "onion" with three layers: the central core should contain the needs (what we need to have), the first ring the interests (what we want), and the outer ring the positions (what we say that we want).
2. Identify the needs, interests, and positions of the most important parties involved in the conflict. If there are two parties, these can be represented on the left and right halves of the model; otherwise, use more than one model as necessary.
3. Discuss the extent to which the positions and actions of the parties are truly suited to promoting their needs and interests. Identify conflict solutions based on shared needs and well-understood interests.

Online

1. Share with participants the link for a virtual whiteboard with the drawn "onion" in three layers: the central core should contain the needs (what we need to have), the first ring the interests (what we want), and the outer ring the positions (what we say that we want).
2. Encourage the participants to identify the needs, interests, and positions of the most important parties involved in the conflict and write them on the whiteboard in the virtual idea cards. If there are two parties, these can be represented on the left and right halves of the model; otherwise, use more than one model as necessary.

3. Discuss the extent to which the positions and actions of the parties are truly suited to promoting their needs and interests. Identify conflict solutions based on shared needs and well-understood interests.

Suggested Synthesis:

Instead of a layer model, a matrix can also represent the parties' positions, interests, and needs from the conflict (and your organization). This is particularly suitable for situations where many parties are involved. However, the analysis should not grow to an unmanageable size, so always concentrate on the most important actors, and look for common ground and possible solutions. Any found should be recorded immediately during the discussion.

THEME 3:

APPROACH TO CONFLICT AND VIOLENCE PREVENTION
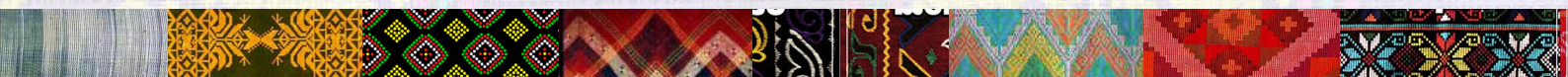
Overview

In this module, the participants are introduced to the basics of Non-Violent Communication. The participants learn the language and communication skills that strengthen their ability to remain human even under trying conditions. The participants will be oriented on expressing feelings and need to relate to them more easily. The sessions in this module let the participants experience the differentiation between observing and judging, requesting, and demanding, wants and strategies, and compassion from others.

The Objectives of this Module:

- Introduce the importance of non-violent communication.
- Learn how to use and practice non-violent communication.

Methodology:

The facilitator gives an overview and the importance of the session through a lecture. Practical examples are also given to help the participants. Then, a plenary is a space for the trainer and the participants to interact in the discussion.

**Session 9:
Definition, principles,
and Goals of Non-Violent
Communication**

Needed Resources and Materials:
- **For online trainings:** Computer / Laptop with headphones, internet connection,
- **For trainings:** meta cards, markers, board, masking tape,

Tools in Conflict Analysis
- PowerPoint presentation of the inputs on basic concepts and principles relevant for this session

**Duration:
3 hours**

Lecture (30 mins)

Non-Violent Communication (NVC)

Non-Violent Communication (NVC) is an approach in communicating—speaking and listening—that leads us to give from the heart, connecting us with ourselves and with each other in a way that allows our natural compassion to flourish (Rosenberg, 2005).

NVC is a process of connecting with people to allow everyone's needs to be met through empathizing with the universal needs we all share. It is a way of relating to us and others out of an awareness of feelings and needs rather than judgments, labels, punishment, guilt, or shame.

NVC is a language of consideration rather than domination[50]. At the heart of NVC is the ability to connect to our own "humanness" and the "humanness" of others. It is to see us and each other not as objects or as "good" or "bad," but as dynamic persons with varying feelings and needs. When we can express in a nonjudgmental, non-blaming way, we have a much greater chance of inspiring an empathic connection with others because, as humans, we all share these same qualities, e.g., the needs for trust, safety, appreciation, caring, freedom and so on. When empathy is experienced in connection to another person (or to us), we, as humans, have a natural desire to act upon the person's needs. Within this connection, an exchange can greatly enhance the chances of getting everyone's needs met.

50   Doro Kiley. Introduction to Nonviolent Communication, The Center for Nonviolent Communication available for download at https://www.scribd.com/document/311577885/NVCHandout-pdf

Purpose of NVC

- To evoke an empathic, natural connection so that different personal needs may be met.
- • To consider and to connect to the feelings and needs of ourselves and others.

Non-Violent Communication (NVC) as a Model for Communication[51]

It is a process that combines four components with two parts. While the four components are specific ideas and actions that fit into the form and the model of NVC, the two parts provide a solid foundation for NVC and living nonviolently. They are the basis for Marshall's ideas of giving and receiving from the heart.

Four Components

1. **Observation:** Observation without evaluation means noticing concrete things and actions around us. We learn to distinguish between judgment and what we sense in the present moment and simply observe what is there.

2. **Feeling:** When we notice things around us, we inevitably experience varying emotions and physical sensations in each moment. Here, distinguishing feelings from thoughts is essential to the NVC process.

3. **Needs:** All individuals have needs and values that sustain and enrich their lives. When those needs are met, we experience comfortable feelings, like happiness or peacefulness, and when they are not, we experience uncomfortable feelings, like frustration. Understanding that we and those around us have these needs is perhaps the most important step in learning to practice NVC and live empathically.

4. **Request:** To make clear and present requests is crucial to NVC's transformative mission. When we learn to request concrete actions that can be carried out in the present moment, we begin to find ways to cooperatively and creatively ensure that everyone's needs are met.

Two Parts

1. **Empathy:** Empathy goes beyond compassion, allowing us to put ourselves into another's shoes to sense the same feelings and understand the same needs; in essence, being open and available to what is alive in others. It also gives us the means to remain present and aware of our own needs and the needs of others, even in extreme situations that are often difficult to handle.

2. **Honesty:** Giving from the heart has its root in honesty. Honesty begins with truly understanding ourselves and our own needs and being in tune with what is alive in us in the present moment. When we learn to give ourselves empathy, we can break down the barriers to communication that keep us from connecting with others.

Clearly expressing how I am without blaming or criticizing ←→ **Emphatically receiving how you are without hearing blame or criticism**

Figure 11. An example of two-part ideas and actions that would fit into the NVC Model of Marshall Rosenberg

[51] Adapted from Rosenberg M. (2005). Nonviolent Communication: A Language of Life, Puddle Dancer Press. pp. 6–12

Steps of Non-Violent Communication[52]

1. **State the observations** that lead you to feel the need to say something. These should be purely factual observations, with **no component of judgment or evaluation**.

   For example, "It's 2:00 a.m., and I hear your stereo playing" states an observed fact, while "It's way too late to be making such an awful racket" makes an evaluation. "I just looked in the refrigerator and saw that there's no food, and I'm thinking that you didn't go grocery shopping" states an observed fact (with an inference explicitly stated), while "You wasted the whole day" makes an evaluation.

   People often disagree about evaluations because they value things differently, but directly observable facts provide a common ground for communication.

2. **State the feeling that the observation is triggering in you.** Or guess what the other person is feeling and ask. Naming the emotion without moral judgment enables you to connect in a spirit of mutual respect and cooperation. Perform this step to accurately identify the feeling that you or the other person are experiencing at that moment, not to shame them for their feeling or otherwise try to prevent them from feeling as they do.

   For example, "There's half an hour to go before the show starts, and I see that you're pacing (observation). Are you nervous?" Or "I see your dog running around without a leash and barking (observation). I'm scared." Feelings are sometimes hard to put into words.

FEELING (Free of Thoughts)		
Examples of feelings when needs ARE met:		
Affectionate	Confident	Engaged
Excited	Exhilirated	Grateful
Inspired	Hopeful	Exuberant
Joyful	Calm	Refreshed
Examples of feelings when needs are NOT met:		
Annoyed	Angry	Disgusted
Uneasy	Detached	Tense
Embarrassed	Tired	Sad
Vulnerable	Scared	Pain

Figure 12. Expressing Emotions without Judgement: A Language of Compassion rather than Domination by the Center for Non-Violent Communication (2007)

[52] *Adapted from Rosenberg M. (2005). Nonviolent Communication: A Language of Life, PuddleDancer Press.*

3. **State the need that is the cause of that feeling.** Or guess the need that caused the feeling in the other person and ask. When our needs are met, we have happy, positive feelings; when they are not met, we have negative feelings. By tuning into the feeling, you can often find the underlying need. Stating the need without morally judging it gives you both clarity about what is alive in you or the other person at that moment.

For example, "I see you looking away while I'm talking, and you've been speaking so quietly, I can't hear you (observation). I'm anxious because I need a connection right now." Or "I saw that your name wasn't mentioned in the acknowledgments. Are you feeling resentful because you're not getting the appreciation you need?" Needs have a special meaning in NVC. They are common to all people and not tied to any circumstance or strategy for fulfilling them. Thus, wanting to go to a movie with someone is not a need, and a desire to spend time with a specific person is not a need. The need, in that case, might be companionship. You can meet your need for companionship in many ways, not just with that specific person and not just by going to a movie.

NEED (Universal Human Needs Free of Strategies)		
Examples:		
Beauty	Autonomy	Empathy
Mourning	Honesty	Love
Meaning	Safety	Respect
Community	Contribution	Mutuality
Authenticity	Transparency	Acceptance
To be valued	Play	Support

Figure 13. Example of Human Needs adapted from the Center for Non-Violent Communication (2007)

4. Make a concrete request for action to meet the need just identified. Ask clearly and specifically for what you want right now, rather than hinting or stating only what you don't want.

For example, "I notice that you haven't spoken in the last ten minutes (observation). Are you feeling bored? (feeling)" if the answer is yes, you might bring up how you're feeling then propose an action: "Well, I'm bored, too. Hey, how would you like to go to the Exploratorium?" Or perhaps, "I'm finding these people interesting to talk with. How about we meet up in an hour when I'm done?"

For the request to be a request—and not a demand—allow the other person to say no or propose an alternative. You take responsibility for getting your needs met, and you let them take responsibility for theirs.

When you do something together, you want it to be because you both voluntarily consent to it to fulfill your own genuine needs and desires, not out of guilt or pressure. Sometimes you can find an action that meets both your needs, and sometimes you must go your separate ways amicably. If you're not ready to ask in this spirit, that's OK.

EXAMPLE INTERACTIONS

Without the Application of NVC:

> You never listen to me when talking to you. You're ignoring me constantly. You just don't care!

> Yeah, right! I listen to you all the time!

> You can't listen to me and read the paper simultaneously! You're so unreal!

> I'm unreal? You don't even.
> (Discussion goes nowhere and ends in frustration)

Without the Application of NVC:

Steps	Person 1	Person 2
Observation	I know it has been a busy day for you, but I want to hear how important this is.	When you ask me to close the paper when I'm reading an article that is very important to me, I feel anxious because of my need to understand what's going on in the world. I also feel concerned because of my need for your well-being. Would you be willing to wait 5 minutes while I finish this article to give you my full attention?
Stating the Feeling	"When I see you read the newspaper while I'm talking, I feel frustrated because I want to be heard. Would you be willing to close the newspaper for 5 minutes and listen to my idea?"	
Stating the Need		
Make Concrete Request		

Exercise 12: Practice Non-Violent Communication

Duration: 1.5 hrs.

Purpose: Provide the chance for the participants to simulate the steps in NVC and eventually apply the basics of NVC.

Advise the participants to find a partner and decide who is Person #1 (giver of feedback) and Person#2 (receiver of feedback).

Online

Organize pairing of participants (person #1- giver of feedback; person #2 – the receiver of the feedback) and assign each pair in a chatroom for the breakout session.

- For both set-ups, task the pairs to practice the NVC following the Observation-Feeling-Need-Request (OFNR) Steps.

Provide them the scenario:

- Person 2 borrowed the laptop computer of Person 1 for her school assignment.
- Person 1 went out to buy some essentials, and when arrived back in the room,
- she noticed the computer just laid on the floor unattended. Person 1 values the computer very much because her father bought it for her research work.
- Now Person 2 is back from getting a book from her classmate, and Person 1 insists on talking to her about the issue.
- Send the pairs to the breakout session to do the assigned task in 20 minutes.

In-Person (15 min.)

- Each pair in the breakout session analyzes the scenario, and they prepare, organize, or structure their conversation according to each assigned role, either Person 1 or Person 2 following the Observation-Feeling –Need –Request (OFNR) steps.
- Each participant (Person #1 and Person #2) in their breakout session takes turns to simulate the steps of NVC.

Call back all participants in the meeting room (for online) or in plenary (for) and invite at least 4 pairs to demonstrate the OFNR steps of NVC.

Sharing in Plenary (1 hr.)
The 4 volunteer pairs demonstrate the conversation following the OFNR steps of NVC.

Suggested synthesis (15 min.)

- Acknowledge everyone's unique contribution to the exercise.

- Ask the participants – How did you follow the OFNR steps? Were the messages of Person 1 and Person 2 clear for you and structured according to OFNR? Did the messages trigger any emotions like being irritated, offended, peaceful, understanding, accepted, respected, or recognized? In what sense?

- Elaborate that empathy is not a mechanical process. Just saying certain words is not enough. You want to genuinely tune into the other person's emotions and need to see the situation as they do. "Empathy is a process to connect our attention, our consciousness. It's not what you say out loud." Sometimes it can help to imagine how you might feel in their situation. Listen past their words: what's alive in them, what matters leading to their action or words? In a highly emotional situation, showing empathy for one feeling will often draw out more negative feelings. When this happens, just keep empathizing.

- As simple as NVC is, it can be much harder to put it into regular practice. Make mistakes, see what went wrong, and try out what you've learned next time. In time, it flows naturally.

Probable Messages in the Exercise:

Steps	Person 1	Person 2
Observation	When I saw my computer left unattended on the floor, I felt annoyed and disappointed because you are not even acknowledging my need to provide you with the equipment for your school assignment and because I don't want my computer to get broken. It is very important for my work. Would you be willing to return my computer after using it next time properly?	When you insisted on talking to me about your computer amid my very hectic schedule, I felt pressurized because of my need to prioritize things and focus on finishing my school assignments. However, recognizing my lapses, I also feel obliged to express my gratitude for supporting me in my class requirements by lending me your computer and explaining to you that it was never my intention to harm your property. I incidentally left the computer lying on the floormat out of my need to attend to the emergency concern of my classmate who had been calling me since this morning. I want to request your consideration of the fault I did. I hope you will still trust me and give me another chance next time with my commitment to keeping your computer safe.
Stating the Feeling		
Stating the Need		
Make Concrete Request		

Training Culmination

Session 10: Debriefing	Duration: 30 mins.

Procedure[53]:

- Participants both in-person and online are invited to participate in a last joint sharing and discussion.

- The facilitator recaps the expectations shared by the participants at the start of the training (put on PowerPoint slide the expectations).

- The facilitator presents the following guide questions:
    1. Which of your expectations has been met (and not met)?
    2. What went well?
    3. What didn't work out well?
    4. What can be improved?
    5. On a scale of 1 to 5, 5 being the highest, how satisfied are you with the result?

- The facilitator initiates a round-robin exchange of views.
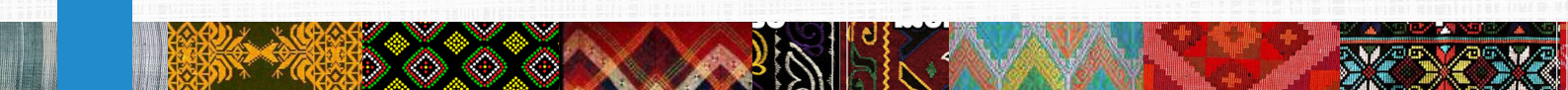
Session 11: Reflection and closing	Duration: 30 mins.

Procedure[54]:

Reflection is the process of stepping back, looking inside us, and reflecting on the process and results of the workshop.

- Participants remain in the circle or with their cameras switched on.

- The facilitator presents the following guide questions:
    1. How did I do in terms of process and participation?
    2. What is my important takeaway from the result?
    3. What will I communicate to my peers (other youth), family, and community?
    4. What capacity for peace do you want to develop and promote further?

- The facilitator initiates a round-robin exchange of views.

- As representatives opened the activity either from DILG or NYC, the same partner shall close the activity with a closing message.

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53   Adapted from Quitoriano E. (2021). YVCA Technical Guide for Facilitators, GIZ
54   Adapted from Quitoriano E. (2021). YVCA Technical Guide for Facilitators, GIZ

Glossary

Anatomical Sex[55] is the physical traits we are born with or develop that we think of as "sex characteristics" and the sex we are assigned at birth.

Attitudes[56] are psychological conditions and the parties' perceptions, enemy construction, negative stereotypes, hate, distrust and apathy toward each other.

Behavior[57] is the visible element of conflict. The behavior is what people can see and hear- verbal or physical violence.

Conflict[58] is a dynamic process that occurs when two or more parties believe that their interests are incompatible and subsequently express hostile attitudes or take action that damages the other parties' ability to pursue their interests.

Conflict analysis[59] is the process of examining and understanding the reality of a conflict from various perspectives. It describes the systematic study of the profile, causes, actors, and dynamics of conflict to gain a thorough understanding of what is going on. In other words, it elicits the views of different groups and places them into a broad analytical framework.

Conflict sensitivity[60] refers to the ability of an organization to understand the context it operates in, understand the interaction between its intervention and that context, and act upon this understanding to minimize negative impacts and maximize positive impacts on conflict.

Contradiction[61] is the incompatibility of goals, needs, and interests underlying the conflict between parties. Conflicts often tend to become violent conflicts when the incompatibility of goals or the contradiction(s) cannot be overcome.

Cultural sensitivity[62] is the awareness that cultural differences and similarities between people exist without assigning them a value, whether positive or negative, better, or worse, right, or wrong. A culturally competent person views all people are unique individuals and realizes that their experiences, beliefs, values, and language affect their perceptions.

Cultural Violence[63] refers to those aspects of a culture that legitimize and normalize direct and structural violence. There are aspects of culture that define violence/war as good, some types of killing as right, even sacred (holy war) and beautiful (esthetics of violence/war). Cultural violence is invisible, but with clear intent to harm, even kill, indirectly, through words and images; in short, symbolically.

Direct Violence[64] is intentional physical violence by actors. It is visible and destructive with a will to harm. It is the form most feared.

Gender[65] refers to the male and female roles shaped by society, learned individually, and re-negotiated by each generation. Male and female roles are determined primarily by the social, cultural, and economic organization of society and by the prevailing religious, moral, and legal perceptions.

Gender Blindness[66] is the failure to recognize that the roles and responsibilities of women/girls and men/boys are ascribed to or imposed upon them in specific social, cultural, economic, and political contexts. It is when a person chooses not to see differences between genders.

Gender Empowerment[67] signifies the transformation of gender relations from hierarchal to egalitarian plans rather than tinkering with women's power position. It aims at reworking of gender relations in a complementary framework rather than a conflictual framework. Gender empowerment is a broad category that includes women's empowerment without creating

55 Killerman, Genderbread Person Model
56 Galtung, J Conflict Transformation, 13
57 Galtung, , Conflict Transformation , 13,80
58 OPAPP (2013). Chapter 2: Guidebook on Conflict-Sensitive and Peace- Promoting Local Development Planning, UNDP, CPPB. 24
59 Schilling, Peacebuilding and conflict transformation,,124
60 Conflict Sensitivity Consortium (2012). How to Guide to Conflict Sensitivity, London: The Conflict Sensitivity Consortium. p. 2
61 Galtung, J. (2000). Conflict Transformation by Peaceful Means. United Nations. 13,80
62 DILG (2021). National Action Plan on Preventing and Countering Violent Extremism (NAP P/CVE) Module, 8
63 Galtung, , Conflict Transformation ,102, 108
64 Galtung, Conflict Transformation, 102
65 Blome C., Pratsch H., Ruiz C., Erler J. (2015). Diversity and Gender in the GIZ/AIZ
66 United Nations Economic and Social Commission for West Asia, 2020
67 Rahman, A. (2013). Women's Empowerment: Concept and Beyond, Global Journals Inc. (USA). 12

a misgiving of the emasculation of men. It fosters a balance in gender relations against the one-sided women empowerment approach.

Gender Equality[66] refers to equal rights, responsibilities, and opportunities for women and men and girls and boys. The interests, needs, and priorities of both women and men are considered, recognizing the diversity of different groups of women and men. Gender equality is not a 'women's issue but should concern and fully engage men and women.

Gender Equity[67] considers the differences among women, among men, and among women and men and accommodates them to prevent the continuation of the inequitable status quo. This often requires women-specific (or men-specific) programs. Equity emphasizes fairness in the process and the distribution of benefits and responsibilities.

Gender Expression[68] is how we present gender (through our actions, clothing, and demeanor, to name a few) and how those presentations are viewed based on social expectations.

Gender Identity[69] refers to each person's deeply-felt individual experience of gender, which may or may not correspond with the sex assigned at birth. Gender identity includes the personal sense of the body (which may involve, if freely chosen, modification of bodily appearance or function) and other expressions of gender, including dress, speech, and mannerisms.

Gender Sensitivity[70] refers to understanding and taking account of the societal and cultural factors involved in gender relations in the most diverse spheres of public and private life. It also refers to modifying behavior by raising awareness of gender equality concerns. It encompasses the ability to acknowledge and highlight existing gender differences, issues and inequalities and incorporate these into strategies and actions.

Gender-based violence[71] is described as violence against a person based on the person's gender—mostly towards girls and women, but increasingly also against men. This includes threats of violent acts, coercion, or arbitrary deprivation of liberty, whether in public or private life. Gender-based violence results in or are likely to result in physical, sexual, or psychological harm or suffering

66   Blome, Pratsch,,Ruiz, Erler, Diversity and Gender in the GIZ/AIZ,12
67   Reimann C. (2013). Trainer Manual: Mainstreaming Gender into Peacebuilding Trainings. ZIF & GIZ, 57
68   Killerman, S. (2017). Genderbread Person Model: Edugraphic About Gender
69   Blome, Pratsch, Ruiz,,Erler, Diversity and Gender in the GIZ/AIZ,13
70   Thiel, S. (2018). Gender Assessment COSERAM. 15-16
71   Schilling, Peacebuilding and conflict transformation180

Inner Peace[72] is characterized by self-respect and of recognizing one's dignity as a human being. This enables a person to face life's challenges with an inner equilibrium because, despite adversities, s/he is convinced of their intrinsic worth and purpose. Inner peace suggests that we respond to negative actions directed to us in positive ways.

Negative peace[73] refers to the absence of war, fear, direct violence, and conflict at the individual, national, regional, and international levels. It requires institutional reforms to prevent explicit physical violence committed by individuals or groups.

Non-Violent Communication (NVC)[74] is a process of connecting with people to allow everyone's needs to be met through empathizing with the universal needs we all share. It is a way of relating to us and others out of an awareness of feelings and needs rather than judgments, labels, punishment, guilt, or shame.

Peace[75] is not simply a lack of war or nonviolence; peace means the eradication of all facets of injustice. Peace is the absence of violence, not only personal or direct but also structural or indirect .

Peacebuilding[76] is a process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing the root causes and effects of conflict through reconciliation, institution building and political as well as economic transformation.

Positive peace[77] refers to the absence of indirect and structural violence. It is a presence of just and non-exploitative relationships and human and ecological well-being, focusing on the root causes of conflict to be diminished.

Sexual orientation[78] refers to each person's capacity for profound emotional and sexual attraction to individuals of a different gender, the same gender or more than one gender, and the capacity to have sexual relations with them

Structural Violence[79] refers to social, economic, and political structures built on unequal power relations that repress and harm people. Structural violence is invisible, with no will to harm. Killing slowly but may be as much or more destructive.

Violence[80] is often an expression of conflict or carrying out of conflicts. It is the intentional use of physical force or power, threatened or actual, against one self, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation.

Women's Empowerment[81] is how women gain power and control over their own lives and acquire the ability to make strategic choices. It refers to women's capacity to participate in, contribute to and benefit from growth processes in ways that recognize the value of their contributions, respect their dignity, and make it possible to negotiate a fairer distribution of the benefits of growth.

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[76] Galtung, Johan (1995) "Peace and Conflict Research in the Age of the Cholera: Ten Pointers to the Future of Peace Studies," Peace and Conflict Studies: Vol. 2: No. 1, Article 1.
[77] Schilling, Peacebuilding and conflict transformation,29
[78] Blome, Pratsch, Ruiz, Erler, Diversity and Gender in the GIZ/AIZ13
[79] Galtung, ,Conflict Transformation , 102
[80] COSERAM (2018). Trainers' Guide on Conflict Sensitivity and Do No Harm Approach. 10[29] Galtung, Conflict Transformation, 102
[81] FAO (2017).Policy Guidance Note: Strengthening Sector Policies for Better Food Security and Nutrition Results. 3

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ANNEXES
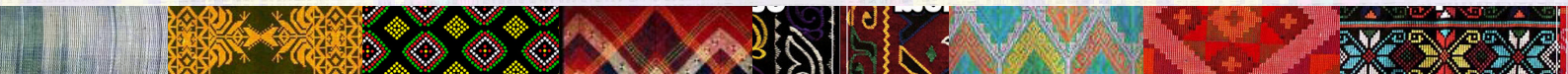
Annex 1. Pre-Training Survey Form

Pre-Training Assessment

Personal Information

Name: _____

Organization: _____

Position: _____

The survey results shall give the facilitators more information and insight into the participants' previous knowledge and the respective capacity development needs of the group. Also, comparing the resuls of this survey with a follow-up post-training survey helps us assess the learning progress made throughout the activity.

We thank you in advance for yout honest self-assessment.

1. **Key Concepts**

   Peace   When there is peace, what does that mean? How would you describe peace?
   _____
   _____

   Conflict   When does conflict occur in a relationship between two or more parties?
   How do you usually resolve the conflict when you are personally involved?
   _____
   _____

   Violence   When does violence occur? Do you know any other forms of violence than physical harm?
   _____
   _____

   Gender   How fo you define gender? Give at least 3 example forms of gender-based violence?
   _____
   _____

2. **Capacity Development**

   What training related to peace education have you attended or taken, and which organization or agency provided the training? _____
   _____

3. **How did you apply your learned knowledge and skills from that training in your organizations/programs/projects? What are the reasons why the new skills have not been applied?** _____
   _____

4. In your opinion, is it important to adopt peacebuilding in your role as a Sangguniang Kabataan official? Why? _____
_____

5. What do you think are the requisites or ideal existing conditions necessary to provide a learning environment conducive for the participants and generally for successful training? _____
_____

Thank you very much!

Annex 2. Post Training Evaluation Form

Training Evaluation					
Date: **Title and Location of Training:**					
Instructions: Please indicate a check your level of agreement with the statements listed below.					
	Strongly Agree	**Agree**	**Neutral**	**Disagree**	**Strongly Disagree**
1. The Objectives of the Training were clearly defined.					
2. Participation and interaction were encouraged.					
3. Topics covered were relevant to me.					
4. The topic was organized and easy to follow.					
5. The training experience will be useful in my work.					
6. The facilitators are knowledgeable about the topics.					
7. The facilitators are well prepared.					
8. The training objectives were met.					
9. The time allotted for the training was sufficient.					
10. The meeting room and facilities were adequate and comfortable.					
11. What do you like most about training?					
12. What aspect of the training could be improved?					
13. How do you hope to change your practice due to this training?					
14. What additional training would you like to have in the future?					

Annex 3. Case Studies

1. Causes of Conflict

THE BATTLE IN PETMALU
Adapted from Resource Pack for Training of Trainers on DNH Framework, MinDA 2017

In a time not so long ago, a well-known violent extremist group was able to recruit new and young members from Petmalu County. These new members also had a large network of youth leaders within and outside the region, most of whom were not satisfied with the way their elders negotiate with government on their clamor for regional autonomy, land resources management and ownership, royalty fees in the use of natural resources, and free education among others. They believed that their elders were already weak to champion their cause. Though it may be true that in the past six (6) decades, their leaders were successful in the crafting and ultimate signing of a peace agreement with government, but they remained ineffective in seeing through the implementation of the agreements and the commitments of the national government.

The two groups of elders—one traditional and the other contemporary—fought several wars in the past calling for freedom and self-determination. They fought outside aggressors as well as the government military forces. Nevertheless, they had trouble uniting the groups especially the youth sector as the latter was too aggressive and forceful. While it's true that they were leading many battles lost and won, yet again they believed in the amicable settlement of disputes and forming alliances and productive partnerships. The elders did not want forever war.
The hostile youth group however, supported by both local and international terrorist organizations, believed that the only way to achieve their goals is to stage a war against any entity even the national government. They were well-funded, well-trained, and equipped with high-powered guns including ammunitions. They had been talking with the contemporary group of elders to support their wage on war. They used huge monetary resources to rally everyone to side with them. They talked to other rebel groups as well.

Months later, a government hospital was bombed. The government's special military squadrons were deployed to capture the perpetrators and address the unrest. After two weeks of fierce bullet-exchanges from the rebel and government troops, the latter was successful in arresting two leaders while killing most of their followers and sympathizers. Another government facility— a coal-powered plant was bombed five (5) months after the hospital bombing incident. Government special forces were then again dispatched to solve the crisis which they did in a week's time. This time, with no captives but killed 10 rebels while five (5) were wounded from the government side. In less than a month, a Municipal Office was attacked by masked men armed with high-powered guns. A dozen public servants were killed. After two days, five (5) schools, three (3) government offices and one (1) Church were burnt down. Twenty-five government workers and 11 civilians died. In a not so far place, three (3) houses of well-known government officials were bombed. No one was killed while more than a hundred people were injured in a stampede brought about by a fake bomb left at the entrance of a nearby gymnasium. And then, a new electric-power company was burned killing 10 men while injuring more than twenty employees. These series of serious attacks angered the President and placed Petmalu in a State of Emergency. More government special troops were sent to arrest or kill the culprits and thousands of residents were evacuated.

Nevertheless, no one was aware that the rebel group was fully armed with the most advanced weaponries. Dozens of government men got killed. This prompted the Commander in Chief to order for aerial bombing that destroyed so many structures including residences. The battle lasted for three (3) months putting Petmalu County in complete rubbles.

Immediately, a day after the end of the bomb and fire exchanges, the President cleared Petmalu County from danger and terrorist groups.

2. Emergency Response and Peacebuilding

Emergency Response and Peacebuilding
Adapted from Caritas Internationalis, Peacebuilding: A Caritas Training Manual, 2006

You represent the youth in Barangay Disaster Risk Reduction Management Council and Barangay Peace and Order Council of Barangay Tiktokan. Your community has long been mired in internal conflict. The conflict is rooted in competing claims from various parties, among others, regarding culture and identity, land ownership, resource access and management, socioeconomic, access to quality services from the government, access to quality education, insurgency, and political issues. Years of corruption, mismanagement, and political policies designed to exclude certain groups have left most of the people feeling they have few options for peaceful change.

Armed fighting has occurred between the government and insurgent groups. Armed rivalries
among the insurgents have also increased. The ongoing skirmishes burdened the government's ability to meet the needs of the vulnerable communities. Last week the residents in the hinterlands were attacked by one of the rebel groups. These attacks left 50 villagers dead and more than two hundred wounded. The villagers primarily belonged to a minority ethnic group supporting the government. Fearing further violence, the villagers massively fled to neighboring safer barangays to seek refuge. The host barangays are unprepared to accommodate the displaced families, hence the inconvenience and worries of their resources being scarce. There are fears that rebels will make further advances towards the bordering barangays and have already infiltrated one of the evacuation camps.

There are severe food shortages and sanitation issues within the camps. There is now considerable media attention focused on the affected barangays. Most media groups concentrate on the massive evacuation and the evacuation camps. This attention has generated considerable interest by governments and donor agencies willing to provide money to LGUs and NGOs for their intervention efforts. The easy availability of funds has led to mobilizing national government line agencies, NGOs, and even international aid agencies. NGOs operating in the area have set up a joint Humanitarian Task Force to try and coordinate efforts, especially with the local authorities and officials in the affected municipality of Meisinger.

Despite evidence that the rebels are not initiating any more offensives, rumors began circulating that they were about to advance in the lowlands or the town proper of Meisinger. There is also loose talk that a military all-out-war operation might be launched to separate the various combatants and to deliver much-needed assistance. The general civilian population continues to lack basic goods and services. Unrest is growing.

Group Task:

All those in your group are volunteers in the joint Humanitarian Task Force. You have been brought together to deal with the situation of the internally displaced persons and develop actions and strategies to address both the short-term IDP situation and the longer-term conflict.

Be prepared to present your conclusions.

Annex 4. A Selection of Conflict Analysis Tools

Tool	Brief Description
Conflict mapping	This is a visual method to show the relationships between conflict parties. It provides the opportunity to identify real and potential allies and opponents.
ABC Triangle	Provides for the identification of three basic components in conflicts: attitudes, behavior, and contradiction.
Onion of positions, interests, and needs	This is a visual method using the metaphor of the onion for identifying the positions of conflict parties (for more details.
Conflict Tree	This is a visual method that likens a conflict to a tree. The trunk of a tree represents the main problem, the roots – its main or deeply laid causes, and the leaves – its consequences.
Pyramid of Conflict	Using a pyramid, this method is used to identify people or groups who have an interest in the conflict and its eventual perpetuation.

Tool 1. Conflict Mapping

What is it?

A visual technique for showing specific aspects and their relationships

What can be mapped?
- Actors (placing the parties in relation to the problem and each other)
- Situation (and changes due to intervention, time)
- Issues (or needs, interests, fears, and positions)
- Power (and alignment of parties)

Be aware that you need to develop an individual map for each issue, for instance:
- One map for the actors
- One for the situation in which the conflict is taking place (choose a
- a moment in a specific situation)
- One for the needs of the parties, etc.

What is the purpose/goal?
- Understand the situation better.
- See the relationship between parties more clearly.
- Clarify where power lies.
- Check the balance of one's activity and contact.
- Identify openings for intervention or action.
- Evaluate what has been done already.
- Provide insight into the nature of a conflict. Often the issues underlyingthe observed relationships can be identified through visualizing the relations.

How to conduct it?
- Decide what you want to map, when and from what viewpoint.
- Developing several maps of the same situation from different viewpoints can be helpful.
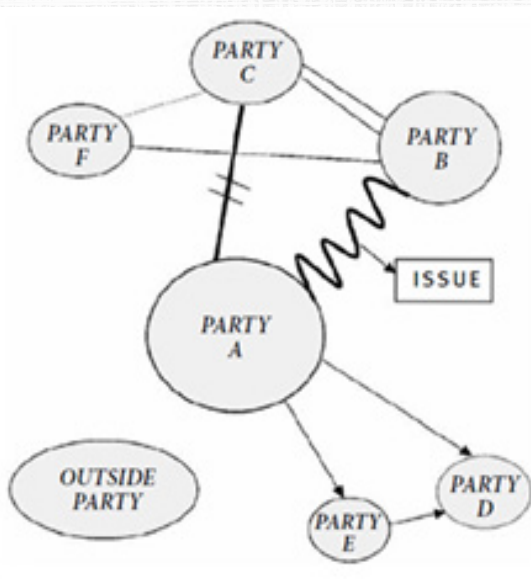
When to use it?
- Early in a conflict process.
- Later in a conflict process to identify possible entry points for action.
- Intervention or to help shape the process of strategy building.

Procedure
- Identify major actors in the conflict. Present the individual actors in the form of circles of different sizes. The size reflects the influence of the actor in question. Allied groups should be placed next to one another.

- Present relations between actors (conflict, cooperation, power) using lines and arrows (See the suggestions below on symbolizing the actors and their relations to one another.).

- Draw in the conflict issues.

Decide and agree on the meaning of the symbols, for example:

Figure 14. Conflict Mapping Model, Peacebuilding and conflict transformation: A resource book by BMZ (2012)

Please Note

Conflict mapping tends to tempt participants to make as comprehensive and detailed an analysis of the conflict as possible. This is time-consuming and generates confusing results. It is thus important to limit the analysis from the outset to certain issues.

The conflict mapping technique can also demonstrate the relations between various factors in the conflict. Conflict mapping can reveal the different ways the parties see the conflict. Each party should be asked to produce its conflict map, which can be compared. The different perceptions to emerge can trigger a discussion about the needs and fears of the individual parties to the conflict.

Tool 2. ABC Triangle

What is it?

- The ABC triangle is a tool to analyze the three major components:
- The context or situation, the behavior of those involved and their attitudes.
- The three corners of a diagram represent these three factors.
- The arrows leading from one to the other signs that the individual factors influence each other.

What is the purpose/goal?
- Identify the three factors for each party.
- Analyze how the factors influence each other.
- Relate the factors to needs and fears of each party.
- Identify a starting point for intervention (e.g., identifying the energy that is used to attack each other while maybe there are similarities of needs and fears).
- Help everyone involved to see that all the different issues are part of the same problem.

When to use it?
- Early in a process to gain insight.
- Later in a process to identify intervention possibilities to reveal how a change of one aspect might affect another one.

How do you create a triangle?
- Produce one separate triangle for each major party involved in the conflict!
- Identify and list the key issues relating to attitude, behavior and context from the viewpoint of each party.
- Indicate the most important needs (or fears) inside the middle of each triangle.
- Compare the triangles of the different parties, note similarities and differences between the perceptions of the parties.
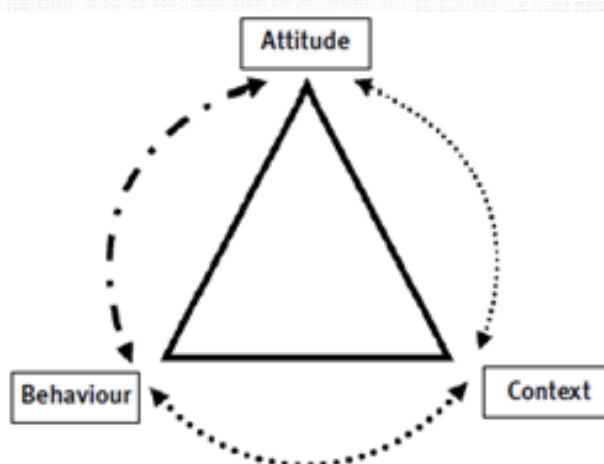
ZfD Peacebuilding and conflict transformation: A resource book. BMZ, BfdW, ZFD (20012)

Tool 3. Onion

What is it?

The conflict onion is a way of analyzing the different conflict parties' positions, interests and needs. It is used for an analysis on the premise that conflicts have different layers like an onion:

POSITIONS –
What we take publicly for all to see and hear
• What we say we want

INTERESTS –
What we want to achieve from a particular situation
• What we really want

NEEDS –
What we require to be satisfied, needs are at the core and the most important issue
• What we must have

Be aware that you need to produce one separate onion for each party involved!
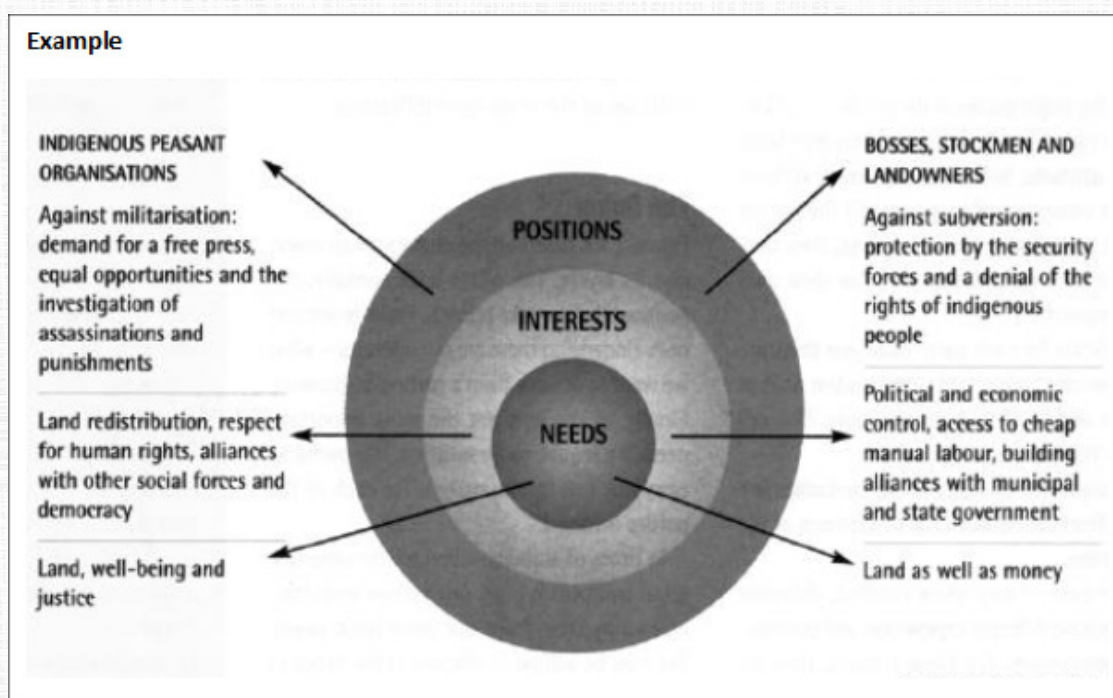
What is the purpose / goal?
• Move beyond the positions and understand each party's interests and needs.
• Find common ground (improve communication and trust) between groups, this can become the basis for further discussions.
• Clarify needs, interests, and positions in situations where parties arealready in negotiation.

When to use it?
• As part of an analysis to understand the dynamics of a conflict situation.
• In preparation to facilitate dialogue between the opposing groups.
• As part of a mediation or negotiation process.

PROCEDURE

1. Draw an "onion" with three layers: the central core should contain the needs (what we need to have), the first ring the interests (what we want), and the outer ring the positions (what we say that we want).

2. Identify the needs, interests, and positions of the most important parties involved in the conflict. If there are two parties, these can be represented on the left and right halves of the model; otherwise, use more than one model as necessary.

3. Discuss the extent to which the positions and actions of the parties are truly suited to promoting their needs and interests. Identify conflict solutions based on shared needs and well-understood interests.

Example

INDIGENOUS PEASANT ORGANISATIONS

Against militarisation: demand for a free press, equal opportunities and the investigation of assassinations and punishments

Land redistribution, respect for human rights, alliances with other social forces and democracy

Land, well-being and justice

POSITIONS
INTERESTS
NEEDS

BOSSES, STOCKMEN AND LANDOWNERS

Against subversion: protection by the security forces and a denial of the rights of indigenous people

Political and economic control, access to cheap manual labour, building alliances with municipal and state government

Land as well as money

Conflict Analysis for Project Planning and Management: A Practical Guideline, GTZ

Tool 4. Conflict Tree Model

What is it?
- A graphic tool using the image of a tree to identify and sort key issues in a conflict.
- The conflict tree offers a method for a team, organization, or group to identify the issues that each of them sees as important in a specific situation: causes (roots), core problem (trunk), effects (branches).

What is the purpose / goal?
- Stimulate discussions about causes and effects of conflicts.
- Help groups to achieve consensus on the core problem.
- Assist groups in making decisions about priorities for addressing issues.
- Relate causes and effects of a conflict to each other.

When to use it?
- With a group having difficulties in agreeing about the core problem in their situation.
- With a group who needs to decide about which issues of the conflict to address (priority).

Be aware that various issues can be causes and effects simultaneously. This might be a fruitful starting point for discussion.

How to conduct it?

- Outline a tree (roots, trunk, branches, leaves...)
- Write the questions you want to raise on a flipchart, e.g.:
  What is the core problem?
  What are the root causes?
  What are the effects that have resulted from this problem?
  What is the most important issue for our group to address?
- Brainstorm on the questions and note what is mentioned. You can use different methods, for example:
  » brainstorm and have one person write directly on the drawing,

  » let every person write down their ideas,

  » distribute index cards and ask the members to write down their issues (one issue / word per card) and place the cards on the respective area,

  » let the group members discuss and add, correct, or agree as appropriate.

- Optional next step: discuss the issues / problems to be addressed first (prioritize)
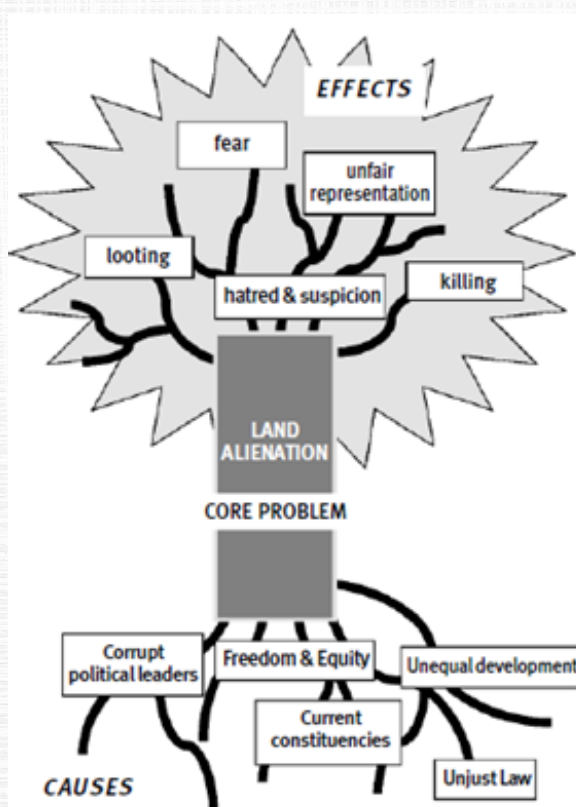
Tool 5. Pyramid of Conflict

What is it?
A pyramid is a graphic tool showing different levels of stakeholders in a conflict.

What is the purpose / goal?
- Identify key actors at each level.
- Decide which level one belongs to (working, dealing with, operating) and how one might include other levels (e.g., resource people) for intervention or specific activities.
- Assess what kind of approaches are appropriate for each level.
- Consider ways to build bridges and links between the different levels.
- Identify potential allies at each level.

When to use it?

This tool can be used when the conflict involves more than one level to identify the key parties or actors at each level: top (military, police, religious leaders, government), middle (leaders respected in sectors, ethnic and religious leaders, academics and professionals, NGO-leaders), grassroots (local leaders and elders, NGOs and community workers, group leaders, activists).
- When analyzing a situation that seems to include actors at different levels.
- When planning actions addressing a multi-level conflict.
- When deciding where to focus one's energy.

Level 1
- Military / political / religious leaders with high visibility
- International organizations
- Government officials

Level 2
- Leaders respected sectors
- Ethnic / religious leaders
- Academics
- NGO leaders
- Professionals

Level 3
- Local leaders / elders
- NGO and community workers
- Women and Youth groups
- Local health officials
- Activists
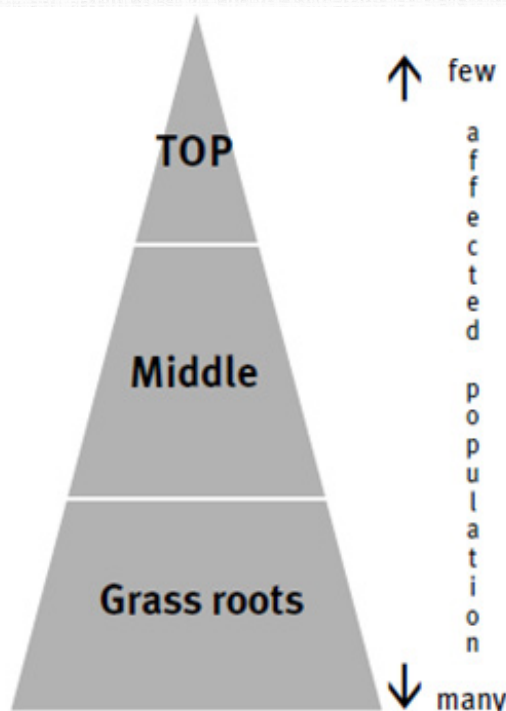
ZfD Peacebuilding and conflict transformation: A resource book. BMZ, BfdW, ZFD (20012)

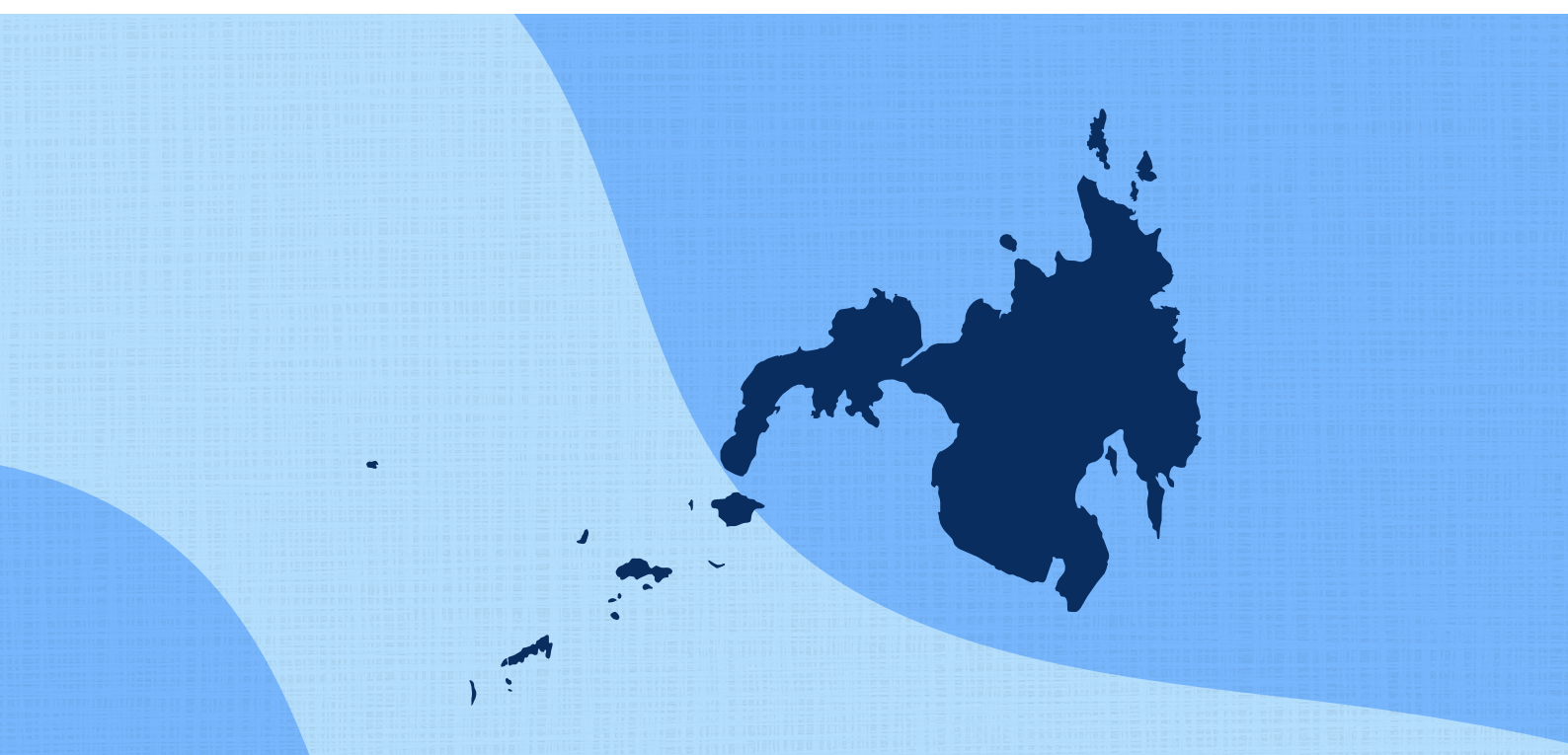# Annex 5. Virtual Activity Exercise: Lost at Sea

Managing conflict in a non-aggressive manner

WORKSHEET

Item	Column 1 Your Individual Ranking	Column 2 Your Group Ranking	Difference Between Column 1 & 2
A mosquito net			
A can of petrol			
A water container			
A shaving mirror			
A sextant			
Emergency rations			
A sea chart			
A floating seat or cushion			
A rope			
Some chocolate bars			
A waterproof sheet			
A fishing rod			
Shark repellent			
A bottle of rum			
A VHF radio			
Total (Team Score)			

Youth for a Culture of Peace and Non-Violence in Mindanao, Philippines (YOUCAP) Project

About the Design:

Mindanao, the Philippines' second largest island, has rich and diverse cultures. These distinctions have long been a source of contention. It is time to rebuild a culture of peace regardless of faith, tribe, or gender.

A rich, bright, and unique clothing pattern emerged from several Mindanao tribes textiles. The textile designs were woven together to form a pattern (banig). This, like weaving (banig), represents collaborating on ideas, approaches, dialogue, and participation of youth and other stakeholders to promote a culture of peace. Combining fabrics created pixels that resembled the vibrant, contemporary, and youthful traditional banig.

The three hands represent Mindanao's three peoples: Muslims, Christians, and Indigenous People. This is a symbol of cultural and social unity in Mindanao. These hands represent the project's education, civil society, and government partners, both state and non-state.

These elements form a modern peace sign and the letter "Y," representing Youth, the sector at the center of the YOUCAP Project's activities. Also, the letter "Y" stands for YOUCAP, a project that works with partners to strengthen state and non-state actors in Mindanao to contribute to culture-sensitive, gender-sensitive, and youth-oriented peacebuilding and non-violent conflict transformation.