CRS
CATHOLIC RELIEF SERVICES

Youth Peace Ambassador

TRAINING GUIDE

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Sessions in this Guide are sourced from a variety of manuals, both internal and external to CRS, and are listed in the Bibliography at the end of the Guide.

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TRAINING GUIDE

ACRYONYMS

3Bs	Binding, Bonding and Bridging
APIMA	Action for the Protection and Integration of Migrants in Africa
BEEM	Build, Eliminate, Exploit (Explore) and Minimize (Mitigate)
CRS	Catholic Relief Services
FOCUS	Feeling, Observation, Connection, Understanding, So What's Next
HRD	Humanitarian Relief Department
IASC	Inter-Agency Steering Committee
IFRC	International Federation of the Red Cross/Crescent
IPA	Institute for Peacebuilding in Africa
KSAs	Knowledge, Skills and Attitudes
MC	Master of Ceremonies
PEACE	Participatory, Effective, Advances, Change, Endures
PFA	Psychological First Aid
PRA	Participatory Rural Appraisal
PYD	Positive Youth Development
Q&As	Questions and Answers
SMART	Specific, Measurable, Actionable, Relevant, and Time-bound
SO	Specific/Strategic Objective
SWOT	Strengths, Weaknesses, Opportunities, Threats
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNSCR	United Nations Security Council Resolution
WHO	World Health Organization
YPA	Youth Peace Ambassador

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Background

More of the world's vulnerable and impoverished people are living in failed and fragile states. In 2005, only 20 percent of the world's poor lived in fragile states. This is projected to increase to 66 percent in 2030 [source: Organisation for Economic Co-operation and Development]. Growing inequality is also threatening social cohesion. Conflict and inequality drive migration as people leave their homes in search of safety and economic security. Sustainable development is impossible in the absence of peace, social justice and right relationships that promote the good of all people. Meanwhile, there are 1.8 billion young people between the ages of 18 and 25 and only 300 million new jobs offered each year. The majority of youth today live in urban slums or impoverished rural areas, have limited education and skills, and work in the informal sector with low or no pay. Youth are inheriting a world fraught with complex challenges, and need skills, safe spaces and a stake in the future to lead going forward.

Both peacebuilding and youth programming are priorities areas under the new Vision 2030 strategy for Catholic Relief Services (CRS). Peacebuilding, strengthening just relationships and promoting social cohesion are at the core of all that we do, and are fundamental to who we are as a Catholic organization inspired by Catholic teaching. CRS is committed to working for more just, compassionate and peaceful societies that are governed for the common good so that all women, men, girls and boys can reach their full human potential. CRS is also committed to successfully preparing young people for work and for the responsibilities of leadership. The scope of the challenge requires a shared commitment across civil society, the public and private sectors, and with youth themselves to demonstrate models and mobilize the resources needed to achieve change at scale. It is crucial to give youth a voice in the decisions that impact their lives and enable them to advocate for themselves. Thus, there is growing interest among CRS country programs and partners in activating the potential of young people to contribute to sustainable peace in their communities and societies. For example, an increasing number of country programs are organizing and training cadres of Youth Peace Ambassadors (YPAs).

While CRS has a long history of mobilizing youth leadership for peacebuilding and civic action through a broad array of programs around the world, this work has taken different forms in different locations. Each program has developed its own models and training guides for supporting youth peacebuilders; this has ensured local relevance but has also required each new program to start from scratch rather than benefitting from tried-and-true approaches and materials used in other contexts. This publication consolidates these diverse curricula into a single core training guide that will reduce duplication of effort, and provide a consistent yet adaptable framework for equipping YPAs with foundational knowledge, skills and attitudes.

Purpose

This Training aims to equip Youth Peace Ambassadors to act as agents of peaceful change in their communities.

Objectives

There are three specific objectives of this Training, namely:

1. To equip young people with key knowledge, skills and attitudes (KSAs) to be Youth Peace Ambassadors (YPAs) in their communities.
2. To create a cohesive and supportive peer network among YPAs (for greater effectiveness and sustainability).
3. To engage YPAs to plan and lead implementation of peace activities based on the identified needs of their communities.
4. And a related, Foundational Objective:
5. To ensure YPAs are supported by chaperones throughout the training (particularly for participants ages 15 to 18 years old, but ideally for all youth), as well as throughout the project as partners.

Methodology

This Guide employs CRS' approach to community-level social cohesion and peacebuilding, known as the 3Bs methodology, or the process of **binding, bonding, and bridging (3Bs)**. Throughout the Training, youth participants will be encouraged to connect with themselves to strengthen personal resilience and agency/power **(binding)**, to relate to other young people and foster strong ties **(bonding),** and to interrelate with other groups to foster dialogue and collaboration across lines of difference (**bridging**).

The progression of the Guide follows CRS' 3Bs framework for strengthening social cohesion. It applies best practices in youth capacity strengthening to equip young people with key knowledge, skills and attitudes (KSAs) through the framework of Positive Youth Development to be Youth Peace Ambassadors (YPAs) in their communities.

Interactivity: Whenever possible, the camp uses less "teaching" and encourages and supports learning through interactive activities, such as games. Experiential learning is employed so that participants can draw their own learning from what they experienced.

Youth leadership during camp: More opportunities for young people to lead exercises are created as the week goes on. See specific suggestions in the lesson plans, but do not be limited by these! The more we can do to prepare young people to be able to lead their peers and communities, the greater the impact they can have.

EXPECTED KNOWLEDGE, SKILLS AND ATTITUDES (KSAS)

Knowledge. By the end of camp, young people will have an increased understanding of conflict, violence and peacebuilding. They will know the 3Ns of conflict (normal, neutral and natural), the progression of the conflict curve, and forms of violence. They will be equipped with key peacebuilding concepts (e.g., dimensions of transformation and CRS' 3B Approach to Social Cohesion).

Skills. Tangible skills that the participants will bring home include self-care and resilience skills (including setting limits and asking for and accepting help), communication and conflict-handling skills, participatory community initiative planning, management and leadership skills.

Attitudes. The training promotes an internal exploration through which young people are encouraged to identify how they understand who they are, and to then clarify the beliefs, prejudices and stereotypes that they have internalized. By supporting the participants to become more self-aware and understand their own attitudes toward others, empathy and a spirit of mutual support and encouragement with one another are cultivated and become a true force for change.

POSITIVE YOUTH DEVELOPMENT

The Guide applies Positive Youth Development (PYD), a relatively new paradigm in youth development that promotes an assets-based approach to working with youth rather than a problem behavior-based approach. USAID developed the following definition:

Positive Youth Development engages youth, along with their families, communities and/or governments, so that youth are empowered to reach their full potential. PYD approaches build skills, assets and competencies; foster healthy relationships; strengthen the environment; and transform systems.[1]

This guide reinforces the four domains of Positive Youth Development[2], namely:

- **Assets:** Youth have the necessary resources, skills and competencies to achieve desired outcomes.
- **Agency (power):** Youth perceive and have the ability to employ their assets and aspirations to make or influence their own decisions about their lives and set their own goals, as well as to act upon those decisions in order to achieve desired outcomes.

1 Promoting Positive Youth Development: What Is Positive Youth Development https://www.youthpower.org/positive-youth-development

2 Ibid

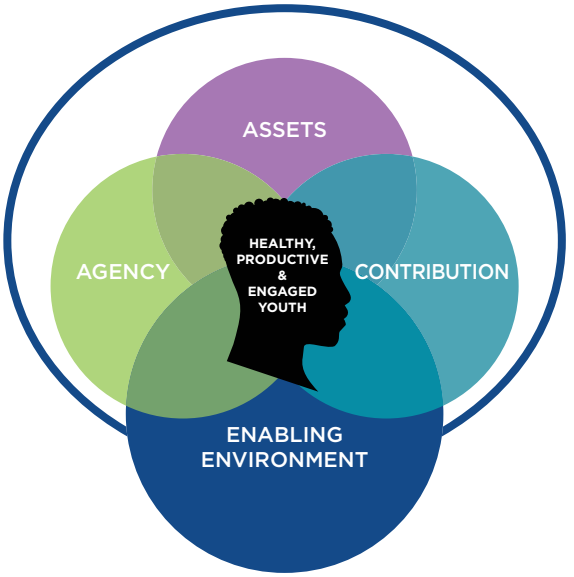


Figure 1. Four Domains of PYD from USAID Positive Youth Development Measurement Toolkit.

- **Contribution:** Youth are engaged as a source of change for their own and for their communities' positive development.
- **Enabling environment:** Youth are surrounded by an environment that develops and supports their assets, agency, access to services and opportunities, and strengthens their ability to avoid risks and to stay safe, secure and be protected and live without fear of violence or retribution. An enabling environment encourages and recognizes youth, while promoting their social and emotional competence to thrive. The term "environment" should be interpreted broadly and includes social (e.g., relationships with peers and adults), normative (e.g., attitudes, norms and beliefs), structural (e.g., laws, policies, programs services, and systems) and physical (e.g., safe, supportive spaces) aspects.

Duration

The Guide is envisioned as a five-day residential "peace camp" guide that helps facilitators and chaperones to promote and strengthen bonds among YPAs, while also equipping them with key knowledge, skills and attitudes (KSAs) to initiate collaborative peace action.

Ideally, participants will arrive at the camp venue the night before the training begins, so that a full six-night, five-day program can be implemented. The evening before the training can be used for registration (lodging arrangements, provision of agenda), welcome, introduction games and the pre-test/reflection. To complete all the activities planned, the participants are expected to leave the venue the morning after Day 5 is completed. In case this is not possible, a shorter agenda needs to be planned.

Target Audience

The Guide is intended for facilitators conducting Youth Peace Ambassador training for young people ages 15-29.

Participants should be selected for this project, and specifically for this Camp, based on prior demonstrated leadership abilities and/or motivation to work actively for peace and the common good.

The ideal number of participants is 20-25 people with 2 facilitators. If it is a bigger group, up to a recommended maximum of 40 people, allow more time for each session, and have an additional facilitator.

The activities in the Guide are intended for a sixth-grade reading level (e.g., middle school). If there are illiterate participants, offer the option of drawing or giving oral inputs, instead of responding in writing.

The Guide can be used for both homogenous and heterogenous groups. See more explanation about this in the Possible Curriculum Adaptations on page 23.

Facilitator Guidance

PRE-CAMP

PREPARATION CHECKLIST

- Identify suitable facilitators and adult chaperones; see Criteria, below.
- Identify youth participants; see Target Audience, above.
- Ensure that youth participants have participated in a Gender 101 Orientation Session; see Appendix 3, page 141.
- Ensure that youth, partner staff and chaperones are familiarized with CRS Safeguarding policies; see below.
- Select the event venue and make arrangements for lodging, meals and transportation as applicable.
- Invite and register participants; see sample Invitation Letter, below.
- Assemble all needed supplies and prepare for a great week!
- Prepare for effective facilitation by reviewing guidance on working with young people, as well as facilitation tips and best practices; see Facilitation Techniques, below.

CAMP VENUE

Determining a location to host the training camp takes thoughtful planning. Spaces for sleeping (separated by gender), dining, outdoor activities/sports/games, campfire abilities, electricity and/or internet/WIFI (if needed during off-hours), distance to emergency services and proximity to a peacebuilding project, transport (hired or on-site) for short travel all need to be considered for quality camp delivery. Oftentimes, our Caritas partners have residential or conference centers that can be

utilized rather than spending a fortune at a hotel or private center. Booking these places may require 3-6 months' notice, so plan accordingly for best availability and to ensure a youth-friendly safe space.

SUPPLY LIST

- Sticky notes
- Pens/pencils
- Crayons
- Variety of colored markers
- Flip chart markers (sharpies)
- Flip chart and paper
- A4 paper
- Notebooks/journals for each participant
- Clipboards (one per participant)
- Red stickers (stars or dots)
- Images of people or groups interacting (see Activity 5.4)
- Picture cards and handouts
- Ribbon/string
- Chairs
- LCD projector and screen/clear wall
- Laptop
- Tarps (two, large enough to divide participants on each one)
- Index cards
- Large buckets of water
- Baskets (one for every 8 participants) and small balls or marbles (3 per group)
- Social cohesion cards
- Fire pit (lighter, leaves, wood materials, water for safety precautions)
- First aid supplies
- Sound system (optional for Day 4: Cultural Immersion Session or Day 5: Closing Ceremony)
- Local written stories (see 18.1)
- Samples of hoaxes, hate speech and disinformation from local media and social media
- 5 candles and matches (1 per 8 participants)
- Certificate of completion for each participant

CHARACTERISTICS OF A STRONG FACILITATOR

Selecting the right kind of facilitator is important to have an engaging and dynamic learning experience for the participants. Here are some characteristics to keep in mind:

- Open-minded and actively listens
- Guides the learning process, rather than dominating or providing information only (rote learning/one-way communication techniques)
- Confident, friendly and approachable
  Has a genuine interest to assist others
- Willingness to learn
- Engaging, participatory and fun
- Adaptable/flexible
- Prepared and knowledgeable on subject matter
- Good time management skills

- Manages group dynamics and behaviors
- Has experience and knowledge working with the participants (in this case, working with young men and women)
- Basic knowledge of Positive Youth Development principles beforehand (preferable, but can be learned)

CRITERIA AND ROLE FOR ADULT CHAPERONES (ACCOMPANYING STAFF/VOLUNTEERS)

CHARACTER VALUES AND TRAITS OF A GOOD CHAPERONE

- **Honesty**: tells the truth and can admit mistakes when they occur.
- **Caring/empathic**: shows genuine interest in the other person, understanding and can put one's self into the other person's shoes, respects point**s** of view even if they differ from one's own views.
- **Integrity**: demonstrates beliefs (moral values) through positive actions, and respects cultural and gender differences.
- **Role model**: models the skills and values to be developed by young people.
- **Strong interpersonal skills**: listens and asks powerful questions, provides personal examples, but also allows mentees to build their own skills through guided and self-practice.
- **Supportive**: empowers and encourages, while still being realistic, and provides a space for learning even when mistakes occur.
- **Accountable**: shows up on time, follows through, consistent, provides direct, constructive and positive feedback.

CORE PRINCIPLES

Voluntary: willingness to serve and build the capacity of youth without monetary return.

Development focused: identifies and encourages growth based on aspirations, needs and positive youth development principles; often assisting young people transitioning from adolescence to adulthood.

Respect and clear communication: mutual agreement to learn and listen to each other is foundational to any mentoring relationship. To learn from one another, both parties must be able to freely share—and receive—thoughts, opinions, concepts, ideas, knowledge, experience and techniques.

Two-way relationship (sharing of resources and time)/mutuality: equal power relations, appropriately sharing knowledge and skills, promoting self-discovery through guidance and support. Both gain knowledge and skills through a learning journey.

Agreement on ground rules/accountability: expectations, evaluation and activities should have a purpose toward achieving agreed-upon goals.

Abides by CRS Safeguarding and Protection Policies.

KEY CHAPERONE CHARACTERISTICS

- Active listener
- Builds trust
- Sets goals
- Encourages and inspires
- Provides caring, honest and diplomatic feedback
- Maintains and respect confidentiality (unless mentee is in harm's way)

ROLE OF CHAPERONES

Chaperones play a key role before, during and after the camp training. They can be partner staff who are responsible for program activities or additional people selected as volunteers to support the participants at various stages of the project. Before the training, they will need an orientation to ensure their commitment and adherence to program policies and/or donor requirements. Particularly if there are young people under 18, they can be helpful to assist and ensure no CRS or partner staff are alone with participants. It is recommended that they have prior interactions with the participants before coming to the camp training (i.e. help the participants prepare their skit/performance for the Day 2 Cultural Immersion session). As this training has been designed for a camp setting, chaperones will help participants follow the schedule, prep activities, or assist the facilitators with specific tasks or activities such as the cultural immersion sessions. They also support the participants during breaks or non-camp training activities (meals, free time, bedtime). They can be a listening ear, assist with any homesickness or other ailments as well as encourage them throughout the week. After the camp is over, chaperones can help participants prepare and support their planned activities once they return to their communities.

CRS SAFEGUARDING POLICIES

Organizers should ensure that all facilitators, chaperones and youth participants are familiar with and accountable to CRS safeguarding policies. These policies address both *prevention* of harassment, exploitation and abuse, as well as mechanisms for reporting and *response*; orientation should be provided on both aspects. Please read Our Moral and Legal Commitment for Working with Children and Vulnerable Adults, below, carefully, and consult this link for additional information: https://www.crs.org/about/safeguarding

Ideally, all staff and volunteers will sign a statement indicating that they understand all safeguarding and agree to abide by them; at minimum, attendance records should be kept for any pre-camp orientation sessions on this topic.

It is advisable to ensure that an anonymous feedback mechanism is established for the camp.

OUR MORAL AND LEGAL COMMITMENT FOR WORKING WITH CHILDREN AND VULNERABLE ADULTS

In all our projects, we are committed to ensuring that each young person enjoys the benefit of a protective environment in which their rights are respected. When working with youth, and especially children under the age of 18, power dynamics can

sometimes be used negatively. It is therefore important to highlight that everyone involved in the training has a legal and moral responsibility to safeguard the welfare of young people.

CRS Staff, implementing partners and others involved should all comply with the following key rules:

- Sexual activity with children (persons under the age of 18) is prohibited regardless of the age of maturity or age of local consent. Mistaken belief in the age of a child is not a defense.
- Exchange of money, employment, goods or services for sex, including sexual favors or other forms of humiliating, degrading or exploitative behavior, is prohibited.
- Sexual relationships between personnel and beneficiaries are prohibited since they are based on inherently unequal power dynamics.
- Staff and partners are obliged to create and maintain an environment that prevents sexual exploitation and sexual abuse.
- Staff and partners may not use force, fraud, coercion or threats to subject a young person to forced labor, begging or involuntary servitude.
- Staff and partners have the obligation to report any concerns or suspicions regarding sexual exploitation or sexual abuse by a fellow worker, whether in the same agency or not, via established reporting mechanisms.

PSYCHOLOGICAL FIRST AID

In following Do No Harm principles and recognizing that a training like this can trigger previous trauma or intense feelings, emotions and experiences, we strongly recommend trainers and chaperones take a psychological first aid course to better prepare themselves to assist and refer youth that may need additional support. We also recommend scheduling two 3-hour long sessions with CRS Psychosocial Support and Staff Well-being Technical Advisor, HRD, Melissa Tucker (Melissa.Tucker@crs.org) to discuss questions, worst fears (as these come up) and practice some scenarios and role-play to apply the skills, and understand how/when, to do referrals. Below are some online courses, as well as resources.

IFRC: Guide to Psychological First Aid (French, Arabic and English):
https://pscentre.org/?resource=guide-des-premiers-secours-psychoogiques-a-guide-to-psychological-first-aid

IFRC Virtual Training package (Arabic, English, French, Spanish and Portuguese)
https://pscentre.org/?resource=online-pfa-training-for-covid-19

Six-hour training from National Center for PTSD and National Child Traumatic Stress Network
https://www.ptsd.va.gov/professional/continuing_ed/psych_firstaid_training.asp

Johns Hopkins University PFA training
https://www.coursera.org/learn/psychological-first-aid (free unless you want the certificate)

GENDER 101 WORKSHOP

It is highly recommended that all participants undergo a half-day to full-day Gender 101 workshop prior to the youth peace camp. See **Appendix 3** for sample session plans.

INVITATION LETTER

This sample letter can be adapted to be sent ahead and explained to the selected participants.

Sample Invitation Letter

Dear [participant]:

We are pleased to invite you to participate in an introductory Youth Peace Ambassadors (YPAs) Training Camp being organized by [CRS ##] in collaboration with [Implementing Partner]. This Camp is part of our ongoing efforts in the [Name] Project to equip youth leaders with knowledge, skills and attitudes to act as agents of peaceful change in their communities. The Camp aims to create a cohesive and supportive peer network among YPAs and engage YPAs to plan and lead implementation of peace activities based on the identified needs of their communities, with the support of their chaperones.

During Camp, we will explore a variety of concepts, tools and frameworks for understanding, planning and implementing advocacy. Some of these tools may be familiar to you through other planning and program workshops, and others will be new. The training is designed for an introductory level, although the frameworks and tools can also be useful for more advanced advocates by sharing a holistic way of thinking about advocacy that goes beyond just policy change. Please come prepared to share lessons and challenges from your own experience.

Camp will start on [Date] to [Date], and you are expected to arrive on [Date] by [Time]. This will be a XX days and XX nights training during which you will be staying in XX Training Center. Chaperones will be assigned to accompany all participants. There will be a Cultural Immersion Session every night during which you can showcase your talents; please bring any costumes, musical instruments or other necessary props.

We very much look forward to your participation at YPA Training Camp and encourage you to contact [us] should you have any questions or concerns.

Sincerely,
Name
Position
Contact information

PREPARING FOR A COMMUNITY VISIT

The community visit allows interaction and exchange between youth and community members involved in CRS or partner peacebuilding programs. The visit requires preliminary planning so expectations, interactions and lunch can be prepared in advance. The visit should provide the opportunity for participants to engage with both youth, adults and elders for intergenerational dialogue and engagement in a

prepared activity. *See sessions 11.2, 12.1 and 12.2 for PRA activities and community visit preparations.*

The agenda of the visit should be as follows (3 hours total):

1. Arrival and walk to activity venue (15 minutes)
2. Welcome and introductions (10 minutes)
3. Agenda and objectives (5 minutes)
4. Community presentation on themselves before and after the project; this can be in the form of an interactive panel or another creative method (20 minutes)
5. Break into four small groups/Q&A session (15 minutes)
6. YPA-led activities (45 minutes)
7. Reflections in large group/wrap-up (15 minutes)
8. Lunch (45 minutes)
9. Goodbyes/departure (10 minutes)

ORIENTATION TO THE CURRICULUM FOR CRS STAFF AND PARTNERS WHO PLAN TO USE IT

The curriculum is designed to prepare facilitators to support and facilitate a learning journey with young people in leadership and skills development to enable them to confidently return to their communities and serve as Youth Peace Ambassadors. This section helps to prepare facilitators to work with youth using good facilitation skills, as well as adaptation considerations for special sessions. The annexes provide additional information on engaging youth, as well as guidance for preparatory sessions.

Facilitators will find that session plans in this guide are outlined the same way for consistency and ease of delivery. Each session is titled based on the 3B structure followed by its objective. Activities will also have a title, focus (binding, bonding or bridging), materials needed, method or approach used and source or reference from which the activity originated. The times and objectives will be written in the left column with the activity narrative and steps to implement the activity in the right column. Notes for the facilitator are placed at the bottom of each activity. Participant worksheets or activity aids follow each activity rather than at the end of a session or as an appendix. The six-night, five-day session breakdowns and daily schedule are provided on page 23.

LEARNING PRINCIPLES

- **Youth-led.** The curriculum was designed with the understanding that young people are experts in their own lives and bring vast expertise to the table. Whenever possible, participants should be encouraged to generate examples and facilitate some of the sessions themselves. We encourage facilitators to deliver the training *with* youth not *for* youth. Taking an active leadership role in the training provides a chance for youth to have their voice heard and practice skills relevant to their ability to engage in meaningful leadership, peacebuilding and community development activities.

- **Active learning**. Young people learn through action—and interaction. The training should recognize and build on the considerable knowledge and experience that young people bring with them. To achieve this, facilitators need to build in lots of interaction! There are several aspects to learning through interaction that need to kept in mind always, including…
  - Learning is, by nature, a social activity.
  - Learning is easiest when the body is also involved, i.e., there is physical movement.
  - Learning and fun are directly linked. In fact, play studies in many species
  - (not just humans!) show that fun is one of the top drivers of effective learning.
- **Multimodal.** Each session of the curriculum switches teaching styles frequently (e.g., group discussion, role-play, one-on-one conversation, group activity) in order to address the needs of different styles of learners. Sessions also contain audible, visual, written (few) activities or physical movement to also engage different learning styles. As attention spans wane over time, activities average 20-40 minutes with a few outliers on either end.
- **Awareness of less literate youth.** While most of the sessions are geared to youth at a sixth-grade level, facilitators may need to determine without judgement or discrimination (calling out directly) how many readers they have so that individual, pair or group work can build from the strengths of each individual rather than recognize any weaknesses. Adaptions may need to be made (oral versus written work).
- **Sensitivity to language, nationality or ethnic cultures.** The goal as a facilitator is to create a safe environment regardless of the differences people may have. Instead, focus on similarities and strengths. As with literacy, language can often be a barrier to engagement. If that is the case, consider smaller groups or pairs so that youth can get support from their peers.
- **Sensitivity to needs and constraints of female youth.** The training can be facilitated both in single sex (female only) or mixed sex groups (males and females mixed). Facilitators will need to make the best evaluation of whether to segment based on population, local culture and operational environment. There are several important issues to take into consideration when deciding about the group composition:
  - Young women often have less time available because they may be engaged in housework and childcare activities. Considerations for childcare outside or at the camp may need to be arranged ahead of time for participation.
  - Gatekeepers (i.e., parents or community leaders) may be reluctant to engage young women in certain settings.
  - Young women often feel less confident, especially in settings dominated by men.

Being aware of these issues will allow more active participation from both male and female youth. Based on the local context you can choose one of the following group breakdown options:

1. Mixed male and female youth groups for the entire training.
2. Separate male-only and female-only groups for a few sessions at the beginning, and gradually shift toward mixed groups.
3. Male and female youth together for large group work, but sometimes broken into separate groups for small group work or discussion.
4. Male-only and female-only groups for entire training.

DURING CAMP

Practice good facilitation by reviewing and applying the tips and techniques described below.

SENSITIVITIES AROUND WORKING WITH YOUNG PEOPLE

No two people are alike. Every young person will feel, act and behave in different ways. Some of the activities may even bring up trauma or personal difficulties. It is up to us to try to understand the emotions a young person may be feeling and pay attention to their responses. We should strive to look and listen for the "story" behind the behavior. Once we understand these stories, we can make a bigger difference in the lives of young people.

However, a facilitator also needs to understand his or her own limits. Unless you are a professional crisis worker with a therapeutic background, you should not attempt counseling. This curriculum does not include the logistics of the camp itself (sleeping arrangements, meals, nurse/first aid supplies); nevertheless, all staff need to be aware of and ensure that participants' physical, emotional and health needs are met. There are several principles and practices we need to include to build an environment that is youth-friendly; these include:

1. Establishing a consistently *safe, stable and predictable environment.* Start on time, always do icebreakers and closing circle, and ensure that the training space is in a secure area.
2. Facilitating the formation and strengthening of meaningful and supportive *relationships.* Create opportunities before and after sessions for youth to socialize (teas, social events, cultural games, listening to the radio/music).
3. Creating many opportunities to experience *competence and control of their lives.* Some participants may not have been away from their families for this length of time before and may feel homesick.
4. Creating experiences that *feel "normal."*
5. Offering numerous opportunities to make *real contributions* to the success of the program.
6. Offering opportunities for *physical activity.*
7. Providing opportunities for participants to *express their feelings and thoughts.*
8. Being ready to have a *vital and deeper conversation* with youth at any time.

MANAGING BEHAVIOR

If a disruptive incident occurs, do the following:

- No matter what the young person is doing, make sure they *feel seen and heard*. Don't ignore unusual behavior but address it as soon as possible before or after an activity.
- Use supportive "I" statements as much as possible when talking to the student. "I was really confused by the behavior that I saw in there earlier during ____ activity. Can you tell me what was going on?" instead of "Your behavior was not OK earlier; please don't act like that again."

- Listen, using active listening techniques, while the participant tells you what was happening. Sometimes just talking, and being heard, is enough to help a participant work through a problem and move forward.
- If you think the participant needs more help, have the contact information of a qualified counselor easily available.

Remember you can't solve most youth problems—and in most cases that is not your job. However, you can listen, facilitate and most importantly do your job, which is to provide training in a safe, non-judgmental space.

FACILITATION TIPS

BE engaging	• Bring excitement and energy to every training. • Speak in a loud clear voice and use body language to show participants how much you care. • Let participants laugh and treat them as equals.
BE an elephant	• An elephant's ears are bigger than its mouth: listen to participants. • A good facilitator only speaks about 10% of the time. • Ask a lot of questions, and let youth answer each other's questions.
BE aware	• Know every participant's name and at least one of their strengths. • Be aware that some youth may be vulnerable and need one-on-one support before or after training sessions.
BE a referee	• A referee makes camp sessions fun and fair for everyone. • Always be gender sensitive and try to engage youth with disabilities; don't impose your values on participants. • Allow participants to share their values freely with each other.
BE prepared	• Start preparing for each training session at least one day in advance: coordinate with other facilitators early. • Find the answers to any questions you for which do not know the answer.
BE flexible	• Find creative ways to make your program work. • Use available substitutes for any missing materials. • Think of ways you can still conduct the activities as problems arise (technology deficits, weather issues).
BE positive	• Use clapping, group chants or other tricks to keep participants' attention without yelling. • Praise individual participants in front of the entire group. • Share constructive feedback or advice to individual participants one-on-one.
BE a role model	• Believe what you teach and practice what you preach. • You are always a youth facilitator, whether you are in the training room or out in the community.
BE focused	• Stay focused on the themes of the activity, and be aware of the time constraints for each activity.
BE inclusive	• Young people have different learning styles, so what works well for some participants may not work well for others. • The multi-session aspect of this training allows all students to have a chance to shine—let everyone have a chance to show their strengths.

FACILITATION TECHNIQUES

"People need a powerful why if they are going to endure the difficulty of the how."
– David Brooks

The purpose of the below facilitation techniques is to manage behavior and keep participants engaged and having fun. Participants will need to learn all the clues and expectations you have. So, have patience and use lots of repetition. Remember, feel free to adapt them to fit the local context as well to ensure they are both youth-friendly and culturally appropriate. Good luck!

- **Social interaction loops** are socially mediated interactions that direct interaction, reflection and attention among peers. Curriculum is only as good as the facilitator who presents it. That's important, because any facilitator can get up and read a list of statements. But to enact behavior change, you must give 110%, be engaged, and engage the participants as well. You want participants to return the next day expecting to receive important skills from you delivered in a way they can understand, as well as apply to their lives. Particularly with vulnerable participants, the use of visuals and interactive learning through role-plays, games and scenarios is very important; therefore, the message needs to be clear.

A facilitator must take information and simplify it for the target audience provide the information and confirm that participants understand the information. A facilitator follows up by asking questions or having participants convey that information in their own words to demonstrate that they understand.

- **Chunking** is a cognitive load reduction strategy that breaks information down into bite-sized pieces, so the brain can more easily digest new information. Research shows that a learner's capacity to process information is limited. Giving directions in three steps or less is important to avoid frustration or a lack of interest in the learner. Since learners can only concentrate on one thing at a time, establishing a framework for when they take action is important. Before starting a group activity, a facilitator should use the words, "When I say go…you need to do three things. For example, find a partner, grab a new seat, and wait for further instructions. Any questions? Ready? Go!" What you want to avoid is participants moving around or distracted because they do not understand what they are supposed to do and feel too embarrassed to ask questions.
- **Please pause:** ask participants to stop what they are doing and return their focus to you, the facilitator, for direction. The motion for this is hands up in the air and held together like a mouth that is closed. Thank those with praise (i.e., "thank you, Abdoul, for looking at me so I know that you are ready to move on!") to acknowledge that they are following directions, rather than calling out to those who are not listening i.e., "listen up" or "please stop talking!" To get participants' attention, you can also use techniques such as calling out, "If you can hear me, clap once!" Wait for participants to clap. "If you can hear me, clap twice…three times."
- **Music and establishing a common culture.** Playing music 15 minutes before the session starts, during breaks and at the end of the day contributes to a positive and youth-friendly environment. Music is as important an influencer in the lives of youth as a cell phone. Channeling these devices and using them in structured ways keeps the atmosphere positive, engaging and purposeful. For example, you can ask a participant to use the cell phone as a timekeeping mechanism if you see someone using it too much when they should not be.

Having a “come back” song to transition from break to a new session is a friendly way to use audio rather than your voice to request that participants return and redirect their attention. It also gives them about four minutes to slowly ease into the next activity. Playing the song “Happy” by Pharrell Williams has been used in other CRS youth trainings.

Establish timelines, such as allowing time for one song from your music playlist, is a creative way to work within certain parameters that are relevant to youth. Provide cues as to when time is almost up (i.e., tell participant when there are only two more minutes left) so that they can prepare to complete the task on time and transition properly. Determine ahead of time if you need everyone to fully complete the activity or not.

- **Breaks** not only give participants time to stop the activity or attend to personal matters, but they also are a tool to model the importance of time management. If you have a scheduled tea break or lunch, you should keep to that time unless the group decides otherwise. Have participants keep you accountable just as you keep them accountable. Engage them by asking for a leader to take people to break. They can come up with a creative way by changing the pattern or manner by saying “1, 2, 3…” and clap when saying “Break!” Or they can change the language of the words or do it with hand motions rather than verbally or with other sounds. Have the leader teach the group by demonstrating it once, then have everyone practice it together.
- **Batting it back** is a question-and-answer method that challenges participants to develop their critical thinking skills and engage in analytic discussion. The facilitator engages participants by asking questions that require generative answers. Ideally, the answer to questions are not a stopping point but instead serve as a beginning for further analysis and discussion (Socratic dialogue). For example, rather than telling someone the answer when a question is raised, a facilitator swings his arms as if batting a baseball and returns the question to the entire group to try and arrive at the answer. Therefore, participants learn from each other rather than facilitator. Remember, a facilitator is not an instructor, but someone who guides the learning process.
- **Repetition and motions** allow participants to vocally rehearse information through repeated mimicry. By repeating something many times, participants know what is expected of them in response. Asking the question, “Got it?” or “Ça va?” and hearing the reply, “Got it!” or “Ça va!” helps confirm everyone is together. The accompanying motion can be a “thumbs up” sign or another recognized sign. If someone does not understand directions or the activity, using the motion of rolling your hands in a backwards motion allows the participant to visually let the facilitator (without interrupting) know that directions should be repeated or made clearer. You can also do group or individual “BOOM!” claps to recognize and continue to motivate active participation. Having the group create their own recognition claps at the beginning of Camp will also create a sense of culture and connection.

- **Transitions** are a creative way to change from one session to the next without having to literally tell participants. You can do this by saying, “Someone ask me what are we going to do next!” Then respond energetically, “I’m so glad you asked! We are going to now….” Additionally, you can have a group clap or saying tied to a motion or repetition. An example is two claps by the facilitator and then saying, “You are…” (pointing to the participants) the participants respond with two claps and saying “We are…” (pointing to themselves) and everyone together saying, “aaaaaaaalllllll together” while making a circle in the air with their hands and finishing with a simultaneous clap. Lastly, changing seats is another type of transition between activities that keeps the participants engaged.
- **Sandwich feedback approach** is a tool used to provide constructive feedback to someone who is leading an activity or needs to receive suggestions for improvement. When providing feedback, it is important to begin with the positive strengths or achievements of the person (the top layer of the bread). The condiments represent any clarifying questions that need to be raised or addressed before moving to the meat, which represents areas of improvement or challenges that may have occurred. The bottom piece of bread, returns to a positive angle by presenting suggestions or solutions to the problems or areas of improvement that were raised. It can also be a time to reinforce praise and confidence in their success, or motivate the person by reminding them that they will be better next time with practice. Regardless of a peer or facilitator using this approach, it is always helpful to facilitate a dialogue: the presenter conducting self-reflections and the facilitator asking open ended questions can coach those receiving feedback through the process of discovery and learning.

EXAMPLES AND TECHNIQUES FOR PAIR AND GROUP EXERCISES (SEE ANNEX 1) AND ENERGIZERS/YOUTH-LED ACTIVITIES (SEE ANNEX 2)

FOCUS DEBRIEFING FLOWER

The FOCUS Debriefing Flower[3] is a debriefing and discussion tool designed to generate discussion. FOCUS helps participants capture important information and learning while experiences are still fresh in their minds. It provides sequence and order for processing information and discussion, and helps participants learn from their own experiences or apply their learning to other areas of their lives. This tool comes at the end of an activity to check for comprehension and increase likelihood of application before concluding the activity or session.

DEBRIEFING PROCESS STEPS

1. If participants are in small groups, bring them back to the large group.
2. Direct a question to the large group. It is recommended to not ask more than three questions. Be mindful of your sequencing beginning with easier questions around feelings, observations or understanding before moving to the connections or "So What's Next" questions.
3. Pause and wait. Participants will need time to process and think of their answers. You may need to re-state or clarify the question being asked.
4. Ask for responses and then ask others to respond as well by saying, "Anyone else have anything else to add?"
5. Listen attentively and provide positive reinforcement for people's responses.
6. Make a clear transition to the next activity.

Example questions for each petal of the FOCUS Debriefing Flower:

F: Feeling

1. Describe the feelings you experienced during the activity.
2. How do you feel about the way the group worked together?
3. What is your first reaction?

O: Observation

1. What are your personal observations/insights that can help others?
2. Who else had this experience? Who did not?
3. What was one positive or negative thing that happened during this activity?
4. What went well and should be repeated in future events? What should be changed or removed in the future?

3 Adapted from Youth Life and Employability Skills Development—APIMA Project WARO.

C: Connection

1. Compare the way you solved this problem to the way you would approach this at home, work or school.
2. How can you apply the lesson learned from this activity elsewhere? Can you give an example or two?
3. What does this activity suggest about our daily actions at work? In the community?

U: Understanding

1. Explain what you learned in this activity.
2. What is the number one takeaway from this activity?
3. What did you discover about yourself during this activity?

S: So What's Next

1. What will you do differently as a result of what you learned?
2. What do you think you will remember or apply in other ways due to this experience?
3. Would you make any changes in your future based on what you've learned?
4. Where does the group go from here?

POST-CAMP

Project staff and volunteers will support the participants in implementing various peacebuilding efforts based on the interest, ability and scope of the project. Projects that bring the participants together periodically for cultural visits and activities are recommended after the camp to continue binding, bonding and bridging activities, teamwork, solidarity and networking.

Possible Curriculum Adaptations

DIFFERENT AGE GROUPS

Youth ages 15-18: For safeguarding reasons, this age group would be required to have adult accompaniment as **chaperones** in order to participate in an overnight training program. The ratio can vary but we are aiming at having one chaperone for every 10 young participants. The facilitators should strive to actively involve these chaperones in the facilitation and training processes, for example by assigning them to be in charge of evening activities. As for icebreakers after each break, recaps at the end of the day and review before the next day starts, the chaperones can help model these roles in the first couple of days and start involving the participants by Day 3.

Youth ages 18-24: This age group can be given more opportunities to participate more actively from the start of the training by dividing them into five groups that will be assigned the following roles:

- **Journalist.** Collects short news items or events that are issues of interest and happening in different regions represented by participants. Can be shared in the evening or used during ideation times to ask questions. The journalist can consider interviewing at least three participants from different regions to get more information about issues. Interviews can be done during breaks or rest time. This person can also be responsible for the daily recap.
- **Photographer.** Takes pictures of daily activities. Asks participants for permission to take or share images. Chooses three images for the shared journal each day and includes a short description of each image. Some of the images can be shared during recap time in the morning or evening.
  - **Editor.** Collects short quotes and articles that can be posted on a shared journal (this will be shared in soft copy) and on social media.
  - **Entertainer.** Helps conduct icebreakers. Several participants can be involved per day.
  - **Timekeeper.** Manages time for both participants and facilitators.
  - **Co-facilitator.** Assists with specific tasks during the sessions. One or two participants can be involved per day.
  - **Cultural Specialist.** Helps organize the Cultural Immersion Session along with the facilitators/chaperones.

Young Adult 25-29. These are young adults and professionals who are most likely selected because they are local youth leaders. They can be divided into groups and take on roles as listed above for the youth. Additionally, they can be asked to be co-facilitator to organize the Cultural Immersion Sessions every evening. Please make sure that facilitators help them in understanding the objective of the activity and the roles the co-facilitator will play, while getting ready to jump in when absolutely needed.

HOMOGENOUS VERSUS HETEROGENEOUS GROUPS

This curriculum is intended for a training with groups of young people—male or female—who are quite **homogeneous**, or low conflict groups, especially if it is conducted at the beginning of the project. If the training is going to be used with relatively homogeneous groups, it is important to emphasize the sessions of binding (connection with oneself) and bonding (connecting with others), giving priority to the group's internal cohesion. Once this cohesion is achieved, the principle of bridging with other groups of people—who have shown prejudiced visions or tensions against each other—can be addressed.

If the curriculum is used with **heterogeneous groups**, youth affected by conflicts, especially if those youth are from conflicting groups, initial works and various processes must take place beforehand to ensure the success of the training. Thus, the training with diverse groups should not be done at the beginning of the project, but rather in the middle or toward the end of the project after various 3Bs processes have been conducted prior to the training. The facilitation of the training with heterogenous groups should ensure enough time to employ the 3Bs or stages of peacebuilding, including **bridging**. To achieve this, it may be useful to start working with subgroups or smaller groups during the session, and to look for the construction of bridges between these subgroups at the end of each day.

FOR SPECIFIC CONTEXTS AND TIME FRAMES

Future annexes may be issued by CRS with guidance on how this Guide can best be adapted for specific contexts, potentially including:

1. Post-violent conflict country
2. Country with history of religious conflicts
3. Non-democratic country with little space for civic participation
4. Low-literacy participants
5. Shorter, 3-day session that includes key, priority topics

TRAINING OF TRAINERS (TOT) /REPLICATION AND IMPLICATIONS FOR METHODOLOGY

How to make this guide more accessible to those who might seek to replicate it:

- Make sure that trainers that will be trained have previously trained others, are well versed on at least some of topics covered, or have prior experience working with young people.
- A general ToT session can be done ahead of time to assign sessions to each facilitator.
- Adaptations could take anywhere from two weeks to three months (even longer for printing) depending on language translations, youth literacy levels, proficiency of staff/facilitators and/or cultural considerations.
- Consider piloting this program first to determine feasibility, length and need for virtual delivery.

Schedule

SUGGESTED DAILY SCHEDULE

MORNING SESSIONS		AFTERNOON AND EVENING SESSIONS	
07.00	Exercise/get ready	13.15	Third session (90 minutes)
07.30	Breakfast	14.45	Afternoon break
08.00	First session (120 minutes)	15.00	Fourth session (90 minutes)
10.00	Morning break	16.30	Recap of the day
10.15	Second session (120 Minutes)	17.00	Free time
12.15	Lunch	18.30	Dinnertime
		19.30	Cultural immersion session

Overview of Arrival Day and 5 Days

An overview schedule that details the topic and learning objectives for each session are divided into the 3Bs approach for Peacebuilding:

ARRIVAL DAY: BINDING – DISCOVERING ME

Ideally, participants should arrive in the later afternoon at the venue for registration and check-in. After dinner, these activities can be conducted:

0.1 Who Am I? (30 min.)

0.2 Reflection/Pre-test (45 min.)

0.3 Seven Values for Success (30 min.)

0.4 The Inner Ear Introduction (15 min.)

0.5 CRS' 3B Approach to Social Cohesion (15 min.)

DAY 1: BINDING – DISCOVERING MY POWER AS A YOUNG PERSON

SESSION 1: INTRODUCTIONS

Welcome and Opening Ceremony (30 min).

1.1 Getting to Know Each Other (30 min.)

1.2 Expectations, Concerns and Ground rules (30 min.)

1.3 Daily Tasks Team (25 min.)

1.4 The Inner Ear – My Power as a Young Person (15 min.)

SESSION 2: DISCOVERING MY INTERNAL VALUES AND STRENGTHS

2.1 Tree of Life (60 min.)

2.2 Musical Chairs Energizer: Finding Commonalities (15 min.)

2.3 Flower Petal Identity (45 min.)

SESSION 3: PEACEFUL COMMUNICATION SKILLS

3.1 Non-verbal Communication (30 min.)

3.2 Types of Communication (60 min.)

SESSION 4: DISCOVERING MY POWER AS A YOUNG PERSON

4.1 Power Walk (40 min.)

4.2 Youth Power to Make a Difference (40 min.)

4.3 Day Evaluation and Recap (10 min.)

CULTURAL IMMERSION SESSION

- Tropical Rainstorm
- Conflict as Fire – Lighting Bonfire

- Sharing Circle
- Conflict as Fire – Extinguishing Bonfire
- Feeling and Appreciation

DAY 2: BONDING – RECOGNIZING MYSELF AS YOUTH IN THE COMMUNITY

SESSION 5: MY CONFLICT RESOLUTION STYLES

5.1 Opening of Day 2 (15 min.)

5.2 The Inner Ear – My Role in My Group/ Community (15 min.)

5.3 What Is Conflict? (50 min.)

5.4 Understanding Peace and Violence (20 min.)

5.5 My Conflict Style (20 min.)

SESSION 6: ANALYZING BELIEFS AND VALUES

6.1 Fresh Start (90 min.)

6.2 Prejudice and Stereotypes (30 min.)

SESSION 7: LEADERSHIP AND CONFLICT RESOLUTION IN THE GROUP

7.1 Pipeline (30 min.)

7.2 Tower Build (30 min.)

7.3 My Leadership Quality (30 min.)

SESSION 8: YOUTH AS AGENTS OF CHANGE

8.1 My SWOT Analysis (30 min.)

8.2 My Youth Group's Strengths (40 min.)

8.3 Recap and Evaluation (20 min.)

CULTURAL IMMERSION SESSION

- Film Night: Building Peace in Egypt
- Participants' Cultural Performance

DAY 3: BONDING – EXAMINING ISSUES IN MY COMMUNITY

SESSION 9: OUR VISION FOR PEACE

9.1 Opening of Day 3 (20 min.)

9.2 The Inner Ear – My Group Contribution to Community (20 min.)

9.3 Youth Visions of Peace (40 min.)

9.4 Personal Goal Setting (40 min.)

SESSION 10: YOUTH BUILDING PEACE

10.1 Peacebuilding and Social Cohesion (30 min.)

10.2 Four Dimensions of Conflict Transformation (30 min.)

10.3 Conflict Analysis and Timing for Intervention (60 min.)

SESSION 11: IDENTIFYING ISSUES IN THE COMMUNITY

11.1 Recognizing My Biases (45 min.)

11.2 PRA Tools: 24-Hour Daily Activities Clock (45 min.)

SESSION 12: PREPARING FOR COMMUNITY VISIT

12.1 PRA Tools: Time Trend Lines (40 min.)

12.2 Community Visit Preparation (30 min)

12.3 Recap and Evaluation (20 min.)

CULTURAL IMMERSION SESSION

- Human Knot
- Leadership Connection – Guest Speaker or Film Screening and Discussion
- Finish Community Preparation
- Talent Show Preparation by Team

DAY 4: BRIDGING – PLANNING PEACEFUL CHANGE

SESSION 13: COMMUNITY VISIT – WITNESSING CHANGE

13.1 Community Visit – Witnessing Change (240 min., plus lunch and travel)

SESSION 14: ISSUE PRIORITIZATION

14.1 Opening of Day 4 (15 min.)

14.2 Reporting Back (45 min.)

14.3 Issue Prioritization Matrix (30 min.)

SESSION 15: PROBLEM ANALYSIS

15.1 Issue Selection Criteria (30 min.)

15.2 Triangle Analysis Framework (40 min.)

15.3 Recap and Evaluation (20 min.)

CULTURAL IMMERSION SESSION

- Talent Show

DAY 5: BRIDGING – PLANNING ACTION FOR SOCIAL COHESION

SESSION 16: CIVIC PARTICIPATION

16.1 Opening of Day 5 (20 min.)

16.2 The Inner Ear – Those Supporting Me (20 min.)

16.3 What Is Civic Participation? (30 min.)

16.4 My Group's Goal for Social Change (50 min.)

SESSION 17: TARGET AUDIENCES AND COALITIONS

17.1 Who Are Our Target Audiences? (45 min.)

17.2 Coalition Game (30 min.)

17.3 Mapping the Actors & Interests (45 min.)

SESSION 18: SOCIAL MEDIA PEACE CAMPAIGN

18.1 Whispering Game (30 min.)

18.2 Social Media Monitoring (30 min.)

18.3 Peace Messaging Strategies (30 min.)

SESSION 19: PLANNING POSITIVE CHANGES IN THE COMMUNITY

19.1 Action Planning (45 min.)

19.2 Action Budget (25 min.)

19.3 Recap and Evaluation (20 min.)

SESSION 20: CLOSING CEREMONY

20.1 Reflection/Post-test (45 min.)

20.2 Closing Ceremony (120 min.)

- Parable of Geese
- Reconciliation Ritual
- Positive Words
- Camp Slideshow
- Testimonies
- Speech and Certificates
- Dance Party

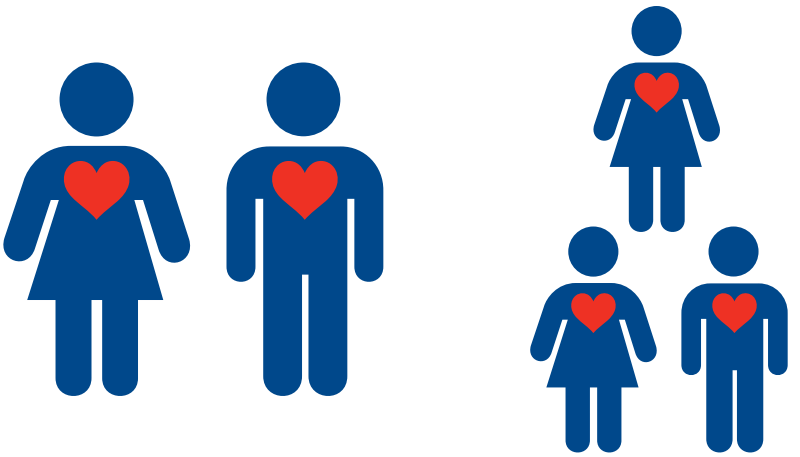
Session Plans

ARRIVAL DAY: BINDING – DISCOVERING ME

The Objective for Arrival Day is to help the participants to settle in, break the ice and identify and reflect on the KSAs they bring.

Activity 0.1:	**Who Am I?**
Focus:	Binding, Bonding
Materials:	Sticky notes and pens, prepared facts/facilitators' "lies"
Method:	Fun game
Source:	CRS past training
Time: 30 minutes	Activity Narrative
Objective: To create a space where participants get to know each other through a fun game.	1. Facilitator welcomes all participants and explains that the evening session will just be a casual one before the actual camp starts in the morning. 2. Ask each participant to sit in a circle and write down on a sticky note: a. Name b. Origin c. One fact (something unique that others might not believe, but they are willing to share with the group) d. One lie 3. Give an example: My name is _____. I am from _____. When I was 10 years old, I met this famous artist named _____ and I have 7 siblings. Which one is a lie? 4. Ask them to guess which one is true, and which one was a lie. If the participants are still unsure of the instructions, ask the co-facilitator to read out his/hers. 5. Each participant reads out his/her paper and asks the group to guess which one is the lie/fact. The participant can then choose who will go next.
Notes to Facilitator	Explain to the participants that we have started to get to know each other, and encourage participants to get to know each other throughout the camp/training. Share the need to observe and honor confidentiality within the group.

Activity 0.2:	**Reflection/Pre-test**
Focus:	Binding
Materials:	A4 Paper, small colorful markers/pencils
Methods:	Reflection, drawing
Source:	Past CRS training

Time: 45 minutes	Activity Narrative
Objective: To set the baseline of the participants' knowledge, skills and attitudes that contribute to Peacebuilding.	1. The facilitator explains that we would like to understand where we are all at as individuals before camp starts. 2. Ask participants to draw a simple figure with a head, arms and hands—and a heart—on a sheet of A4 paper, horizontally. 3. Explain that… a. a head represents; knowledge b. hands represent skills; c. a heart represents attitudes. 4. Ask participants to reflect and then write or draw on the paper next to each body part: a. Head: what do I *know* that can contribute to peace? (What do I want to know?) b. Hands: what skills or talents do I have to contribute to peacebuilding? (What do I feel like I need to learn?) c. Heart: what values and attitudes do I have that help peacebuilding? (What values and attitudes do I have that hinder peacebuilding?) 5. Ask participants to write (or draw) these answers on the same page, using a different color marker, for example: black for head, blue for arms and hands and red for heart. 6. When everyone is ready, ask them to hang their papers on the back wall of the room to form a pyramid shape. 7. Ask a couple of participants to help shape the pyramid. 8. Ask a few volunteers to briefly share their Drawing (1-2 minutes per person). 9. Conclude that participants around the room have a lot of Knowledge, Skills and Attitudes that contribute to Peacebuilding, and this camp will be building upon the KSAs we have.
	
Note to Facilitator	At the end of the week, participants will reflect upon their drawings and respond to these questions again. Ideally, they will have even more to add at the end of the week, which will reflect the KSAs they have gained. This provides a nice, simple comparison from pre- to post-camp sessions.

Activity 0.3:	**Seven Values for Success**
Focus:	Binding, bonding
Materials:	Large-size card (twice size of A4) with each of the Seven Values for Success written in big letters, handouts of Seven Values for Success
Methods:	Self-reflection, individual work
Source:	Youth Life and Employability Skills Development – APIMA Project WARO

Time: 30 minutes	Activity Narrative
Objectives: To guide participants to use a set of core values to apply to the training and their everyday lives. *The game parts can be facilitated by a participant after a short preparation session.*	1. Explain that we will learn about the Seven Values for Success—a set of core values — that they will apply to be successful in this training and later on in their everyday lives. This set of fundamental values reflects the basic elements of life skills, skills for work and entrepreneurship that will help them to be stronger and more resilient. 2. Stand in a big circle, and present the Seven Values for Success one by one: a. Say the first term "RESPONSIBILITY" while holding up the card, and ask the participants to give the meaning. b. Ask the participants to give one example. Put down the card anywhere within the circle for quick reference. c. Introduce the action and ask the participant to follow. d. Explain the second term "EMPATHY," ask for an example and show the action. e. Ask the participant to do Action for Value number 2 while saying the value out loud. Then, ask them to say and do the action for Value number 1. f. Do similar steps for rest of the terms. Make sure that the participants can name and repeat the actions for the other values. 3. Review: a. Remain in the big circle with the facilitator in the middle to call out one of the Seven Values for Success; ask the participants to do the movement. b. Call the participant who made a mistake or didn't do it fast enough to replace the facilitator in the middle and call out the word.
Note to facilitator	If the letters for the last value don't match in a different language, draw the correct letters or simply refer to each with a hand gesture of one on the left and the other on the right before uniting them together. Opening each day with a review of these values or using them at the end of the day with examples solidifies their importance and application.

HANDOUT: ACTIVITY 0.3: SEVEN VALUES FOR SUCCESS

RESPONSIBILITY

- I am responsible for what happens in my life, that of my family, the program and job/school/business
- Action: Foot stomp left and then right.

EMPATHY

- I am able to put myself in someone else's shoes and understand his/her point of view, even if I disagree.
- Action: Settling into shoes and pulling them up.

LEARN FROM MY MISTAKES

- I look over what went wrong and why in order to change the strategy and achieve success.
- Action: Wiggle foot as if removing the dust from their shoes.

SOLIDARITY

- I cooperate and I am in solidarity with others. I carry out actions to help others.
- Action: Clasp hands together.

RESPECT

- I respect and value myself and others, even when the way they think is different.
- Action: Cross hands over chest to hug oneself, and place hands downward be open to hug another.

IMPECCABLE WORDS

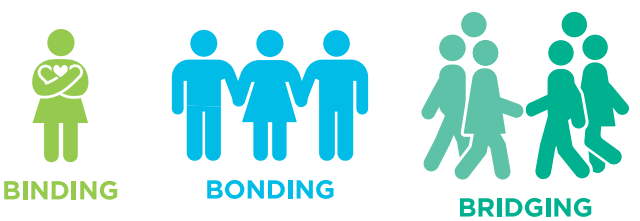
- My words have strength, I must think about what I say and how I say it. I watch for my words to have a good purpose, not to damage others.
- Action: Use hands to mime someone talking.

INTEGRITY

- My words and my actions (A) reflect my values (V).
- Action: Draw a "V" in one palm and an "A" and then clap hands over head.

Activity 0.4:	**The Inner Ear Introduction**
Focus:	Binding
Materials:	One notebook per participant, flip chart, sticky notes
Methods:	Self-reflection, individual work
Source:	Modified from CRS Egypt Program
Time: 15 minutes (each day)	Activity Narrative
Objectives: To encourage participants to get in touch with and nurture their spiritual (inner) health by listening, reflecting, and writing/drawing what their inner voices are saying.	1. Give each participant a notebook. 2. Explain that each day (at the beginning of each day of camp), the participant will get to sit alone with music playing in the background and write or draw in their notebooks. Let participants know that they are not required to share their notes. 3. Ask participants to sit in silence with music on in the background and write or draw in their books. Ask them to reflect on the reflection question given through drawings, doodles, poetry, writing songs, etc. 4. Share the reflection for Arrival Day: **"What do you hope to experience in the next five days? Why?"** 5. Allow seven minutes of silence for music and reflection. 6. Ask participants if any of them want to share something from their own reflections, for example, something they wrote or drew, with the rest of the group when they are ready.
Note to Facilitator	This activity is appropriate for the all five days of training. The silence allows people to turn inward and take a quite different direction than group discussions. It allows them to get in touch with their inner, or spiritual, side. The daily self-reflection—and sharing if desired—ritual provides space for participants to recognize and appreciate different inner reflections among participants. The final sharing ritual provides a powerful send-off for participants. If possible, give participants notebooks that are specially made by a local cooperative with some significance to the region – this amplifies the inclination to reflect. Alternatively, recycled or environmentally friendly notebook works, too, or have participants decorate the cover to personalize it.

Activity 0.5:	**CRS 3Bs in Social Cohesion**
Focus:	Binding, Bonding
Materials:	Flip chart displaying CRS 3Bs
Methods:	Fun game
Source:	CRS Peacebuilding

Time: 15 minutes	Activity Narrative
Objectives: To introduce the CRS 3Bs (Binding, Bonding, Bridging) Approach for Social Cohesion. *The game parts can be facilitated by a participant after a short preparation session.*	1. Introduce these via the 3Bs action: a. Binding: Cross your arms over your heart and squeeze the opposite shoulder, as if you are giving yourself a hug. b. Bonding: Link arms with those on your left and right, whether by holding hands or placing arms on one another's shoulders. c. Bridging: Reach out to others across the room or across the circle, lifting arms high and touching hands to form a bridge shape. 2. Explain the CRS approach to community-level social cohesion and peacebuilding known as the 3Bs, or the process of binding, bonding, and bridging (3Bs). Throughout the camp, participants will be encouraged: a. to connect within oneself to strengthen personal resilience **(binding)**; b. to relate with other young people and foster strong ties **(bonding);** c. to interrelate with other groups, and foster dialogue and collaboration across lines of difference (**bridging**). 3. Tell participants that we will play a game (or a couple of games) together: a. Game 1: In one big circle, the facilitator stands in the middle and calls out: "Binding!" All participants should do the movement. Check that everyone does the movement correctly. Call out the other words, and a participant who makes a mistake is asked to replace the facilitator in the middle and now calls out the word. b. Game 2: In one big circle, the facilitator stands in the middle and calls out: "Binding!" while pointing at one participant; this person needs to quickly do the movement. If mistake is made, this person can replace the facilitator in the middle. c. Game 3: In one big circle, the facilitator stands in the middle and shares the description of one of the 3Bs above, e.g., "To connect within oneself to strengthen personal resilience" while pointing at one participant; this person needs to quickly do the movement. If a mistake is made, point to the person on his/her right side to do the action until someone gets it correctly. 4. Explain that in this training participants will reflect on these three main questions: a. What can *I* do to achieve peace? b. What can *my group* do to achieve peace? c. What can *different groups working together* do to achieve peace? 5. Conclude that in the coming five days, we will explore the answers of the aforementioned three questions and find ways to maximize their contributions.
	
Note to Facilitator	The movements for Bonding and Bridging can be decided and agreed upon together with the facilitation team based on what is acceptable in the local context.

DAY 1: BINDING – DISCOVERING MY POWER AS A YOUNG PERSON

The Objective for Day One is to help center the individual toward internal cohesion in a shared community space.

SESSION 1. INTRODUCTIONS

WELCOME AND OPENING CEREMONY (30 MINUTES)

A formal opening can be organized with the head of organizing organizations. Key messages to convey are:

1. Welcome the participants (if possible, arrange for a traditionally accepted ceremony—a dance or a song that is usually used to open an event).
2. Engage in an opening reflection or prayer.
3. Discuss the goals of the camp and how the camp fits in the overall project.

Activity 1.1:	**Getting to Know Each Other**
Focus:	Binding, bonding
Materials:	Flip charts, markers, tape, stick notes
Method:	Group work - five persons in a group, plenary
Source:	Past CRS trainings
Time: 30 minutes	Activity Narrative
Objective: To create a space for young people to get to know each other through group and individual introductions.	1. Facilitator explains the objective of the activity and ask participants to form groups of five with those whom they know the least. 2. Ask each group to draw in two minutes a large map of the participants' regions or countries on a flip chart—no need to be very accurate. Add the names of their group members and their home locations on that map. 3. Allow each participant one to two minutes to introduce themselves in the group by sharing their name, a hobby they enjoy, and something they are good at. 4. Have someone in the group write down several of the most shared hobbies or skills, each one on a sticky note, and place the notes in the area where the participant is from within the map. Each group can take three to five minutes to consolidate these commonalities. 5. Ask each group to choose one reporter to share the introductions from their group, while another team member posts the notes. 6. Reflect on the different hobbies and hopes represented and shared in the group as per the sticky notes. In a both homogenous and heterogeneous groups, recognize and affirm the diversity and shared hobbies and hopes. 7. Encourage participants to get to know each other throughout the camp/training. 8. Share the need to observe and honor confidentiality within the group.
Note to Facilitator	Facilitators are encouraged to refer and/or adopt contextual ways of introductions, or they can use something else to help individuals introduce themselves in a group. Writing on the flip chart is a visible reminder of the diverse and shared hobbies and hopes. In a smaller group, you can have participants include the region from which they come, something they enjoy doing, and what they hope to learn or how they hope to participate in peacebuilding in future. By writing all of this on their maps, teams have a visual collective word map to reflect on throughout the sessions as they interact with one another. Consider matching participants up as "secret friends" by drawing names from a hat. This helps to promote a culture of caring and solidarity: participants find ways throughout the week to anonymously encourage and care for their "secret friend." This secret can be revealed at the Candle Ritual during Closing Ceremony.

Activity 1.2:	**Expectations, Concerns and Ground Rules**
Focus:	Binding, Bonding
Materials:	Flip chart, index cards, markers, tape, goal and objectives of the camp, Seven Values for Success handout for facilitator
Method:	Individual writing, clustering
Source:	CARITAS Manual, Iraq Manual, APIMA, samples of Key Rules from CRS Philippines and Youth Building Resilience and Social Cohesion: Handbook for Youth Facilitators

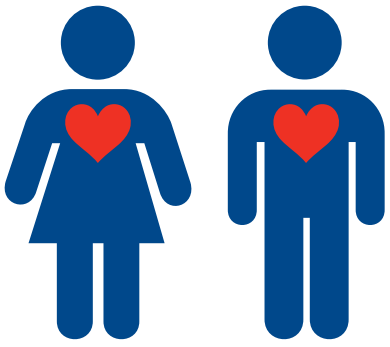
Time: 30 minutes	Activity Narrative
Objective: To help participants identify their expectations for and concerns at camp, and to establish guiding principles for interactions and safe spaces. *This can be facilitated by a couple of participants if they did the preparation with the facilitator the night before.*	1. Prepare 3 different flip chart papers that say "Expectations," "Concerns" and "Ground rules." 2. Ask the participants for emojis or visuals to represent all three. For example: 3. Explain that "expectations" refers to what we hope to get out of the (peacebuilding and/or the issues in focus) training. Provide index cards and ask participants to write or draw ONE idea on each card. If they have 2-3 ideas, they MUST write each idea on separate cards. 4. Explain that "concerns" refers to what we are most concerned or worried about in doing peacebuilding programming. Hand out different color index cards to the participants to write their ideas/concerns. Again, ONE card per one idea only! 5. Explain that "ground rules" refers to what kind of rules we will follow to create an open and respectful atmosphere within the camp. Use positive statements instead of "don't." Repeat that one idea per card only! **Clustering the answers!** 1. When all participants have written their answers or drawing, ask them to put on the corresponding flip charts, and try to cluster similar answers together. 2. Review the clusters and discuss: a. Respond to expectations that will not be met in the training. **Share the purpose and objectives of the camp, and how each day focuses on aspects of CRS 3Bs Approach to Social Cohesion.** b. Make sure that technical concerns that participants suggest can be addressed through the ground rules. c. Ground rules: Make sure that the key ground rules are written as positive statements that promote right behaviors. Facilitator can choose to use the 7 Values written on a Flip chart for the skeleton for the ground rules and put the sticky notes of the participants next to relevant ones. Get a **consensus of the Ground Rules** adopted for the camp. d. Brainstorm about how participants can help facilitators in enforcing the ground rules. Share also the facilitator's expectations. 3. Review the **Daily Schedule**. 4. Introduce the **Sign-Up Sheet for Cultural Immersion** Session for Days 1-4.

Note to Facilitator	Writing on flip chart paper provides a visible reminder of what participants hope to gain from the training. This can help focus the sessions and gives participants a baseline from which to evaluate the training once it is complete. Samples of Key Ground Rules for a Youth Camp: 1. Responsibility—be on time! 2. Confidentiality—what I see here, what I hear here, when I leave here, let it stay here. 3. Participate to the maximum—share your wisdom and experiences, but also share talking time. 4. Be aware of your body. 5. Be aware of your emotions. 6. Be sensitive to the needs of others. 7. Respect differences. 8. Maximize interaction with others—when someone speaks, please listen. 9. Cellphones on silent mode or left in another room. 10. Others: _____
On Flip Chart/ PowerPoint	**The Camp Purpose** This Camp aims to equip Youth Peace Ambassadors through training and interactive sessions to act as agents of peaceful change within their communities. **The Camp Objectives** There are three specific objectives, namely: 1. To equip young people with key knowledge, skills and attitudes (KSAs) to serve as Youth Peace Ambassadors (YPAs) in their communities. 2. To create a cohesive and supportive peer network among YPAs (for greater effectiveness and sustainability). 3. To engage YPAs to plan and lead implementation of peace activities based on the identified needs of their communities. And a related, Foundational Objective: 4. To ensure YPAs are supported by chaperones throughout the training (particularly for participants ages 15-18, but ideally for all youth), as well as throughout the project as partners. **CRS 3Bs Approach to Social Cohesion** CRS' approach to community-level social cohesion and peacebuilding, known as the 3Bs methodology, or the process of **binding, bonding and bridging (3Bs)**. Throughout Camp, participants will be encouraged to: a. connect to oneself to strengthen personal resilience **(binding),** mainly on Arrival Day and Day 1. b. relate to other young people and foster strong ties **(bonding),** mainly on Days 2 and 3. c. interrelate with other groups, foster dialogue and collaborate across lines of difference (**bridging**), mainly on Days 4 and 5.

Activity 1.3:	**Daily Tasks Teams**
Focus:	Bonding
Materials:	Flip chart paper, colored markers
Methods:	Brainstorming, group work
Source:	Past CRS trainings

Time: 25 minutes	Activity Narrative
Objective: Participants form five groups (for 5 days of training) and decide on the roles of each team member on assigned days.	1. Divide the participants into 5 groups—it can be decided based on the participants' profiles so each team will have gender balance, more experienced YPAs, as well as new YPAs, those coming from different part of the country, and other criteria to make the group as mixed as possible. 2. Ask the team to sit together and assign each team to a day of the training; the team for that day has to organize themselves to cover all of the below listed jobs. Each team will also help to prepare a performance for the last night in addition to their skit they prepared for the camp prior to attending the training. Give each group flip chart paper and/or A4 for the exercise and ensure it is either posted or a copy is given to the facilitator for follow-up. 3. Here is the full list to be adjusted based on the ages and who the participants are—how much responsibilities they can manage. a. Journalist/social media guru: collects short news items or events that are issues of interest and happening in different regions represented by participants. Can be shared in the evening or used during ideation times to ask questions. Interview at least three participants from different regions to get more information on the issues. This can be done during breaks or rest time. This person can also be responsible for the daily recap. b. Photographer/influencer: takes pictures of daily activities. (Remember to ask participants for permission to take or share images.) Choose three images that can go into the shared journal each day and include a short description of the images. Some of the images can be shared during recap time in the morning or evening. They can also be used for the closing ceremony on Day 5. c. Editor: collects short quotes and articles that can be posted in a shared journal (this will be shared in soft copy) and on social media. d. Timekeeper: manages time for both participants and facilitators and makes short summary/recap of the day. e. Entertainer: helps conduct icebreakers. Several participants can be involved per day. f. Cultural specialist: helps organize the Cultural Immersion Session along with the facilitators/chaperones. 4. Remind the Day 2 Team they will need to prepare for tomorrow's morning review of Day 1, the third team prepares for the review of Day 2, and so on.
Note to Facilitator	Go around the room and make sure that the team can quickly make a decision. Sit with Day 1 Team at the break to help them understand their roles throughout Day 1 and into the evening session. Build in time at the end of the day or remind them to work during free times to prepare for the next day. Check in with them at the end of each day to make sure they are ready. Make sure to have a copy of the assigned roles and days to follow-up. Alternatively, the facilitator can organize the teams thematically, rather than by day, e.g., the Journalist, Entertainer and Photographer for the week, and so on. Make sure there are enough members per group to cover the week. Remind the team to make sure that all team members are involved and given the opportunity to present on different occasions.

Activity 1.4:	**The Inner Ear: My Power as a Young Person**
Focus:	Binding
Materials:	Notebooks (for participants), pens and Seven Values for Success handout for the facilitator
Methods:	Self-reflection, individual work
Source:	Modified from CRS Egypt Program

Time: 15 minutes	Activity Narrative
Objectives: To encourage participants to reflect upon and nurture their spiritual (inner) health through writing, drawing, sharing and listening.	1. Ask participants to sit alone with music playing in the background and to write or draw in their books. Ask them to reflect on the questions below, and express their reactions through drawings, doodles, poetry, written songs, etc. 2. Share: Today's focus is Binding, we would like you to look within and focus on what knowledge, skills and attitudes you are bringing into this training and to your community to help build peace. a. What knowledge do I have to help me achieve peace? b. What skills do I have to contribute toward greater social cohesion? c. What values and attitudes do I have that contribute to peacebuilding? (Remind the participants about the Seven Values for Success.) 3. Ask them to spend a few minutes of silence and reflection, background music can be played. 4. Let them spend a few more minutes sharing with each other what their inner [peacebuilder/human] voices are saying to them. 5. Tell the participants they will have another opportunity to share during the evening session.
Key Message	Review with participants the KSA figure that we learned about last night: • Head represents Knowledge. • Hands represent Skills. • Heart represents Attitudes. Participants within this group bring a lot of knowledge, skills and attitudes that contribute to Peacebuilding, and we are going to note what we bring in as we start our journey this week. At the end of Camp, we will review this again to see what new peacebuilding knowledge, skills and attitudes we have acquired. 

SESSION 2: DISCOVERING MY INTERNAL VALUES AND STRENGTHS

Activity 2.1:	**Tree of Life**
Focus:	Binding
Materials:	Flip chart paper, colored markers and pens, crayons
Methods:	Individual reflection, arts
Source:	Iraq Manual, Rising from Resilient Roots

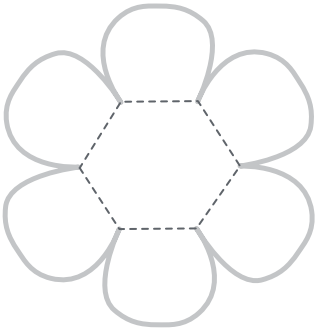
Time: 60 minutes	Activity Narrative
Objectives: To help participants reflect upon their identities, life journeys, and internal values, and how these interact within social cohesion.	**Reflection** 1. Ask everyone to take a minute or two to find a place to stand away from other participants. 2. When everyone has found a spot share the following instructions (allow one to two minutes of reflection time as your read each step): a. Stand quietly, close your eyes and connect with your breathing, inhaling and exhaling deeply and slowly. Focus your attention on the soles of your feet and visualize a root growing out of your feet, making its way into the ground, opening up cracks to penetrate the soil. b. Now focus on your body and how it is becoming a little sprout breaking through the earth. This sprout is very small and fragile, but it keeps on growing, its trunk is thickening and branches are starting to grow out. c. Leaves are growing on the branches, lots of leaves, and among these leaves, flowers —lots of colorful, beautiful flowers are opening up. Now these beautiful flowers begin to change into fruit. d. Look around you at all the other beautiful, leafy green trees and see that they are all part of a large forest. e. Feel a light breeze, how it caresses you and makes your branches sway rhythmically. Look at how this same breeze makes the other trees in the forest sway rhythmically. f. Take a deep breath in and let it out, open your eyes and come back to this safe space.
	Making Art 1. Give the participants each a sheet of flip chart paper and colored pencils. Tell them to draw a tree, with its roots, trunk, branches, leaves, flowers and fruit. 2. When they finish drawing, ask them to take a moment to contemplate their trees and connect with each part. Ask them to think about their history, their life, their past, their family, their ancestors, their roots. 3. Have them focus on the present and think about who they are now; use the following questions to prompt them: Who are you? Where are you? What do you have? Who can you count on/who supports you? Tell the participants to focus on their futures, their dreams, what they think they deserve from life. Ask them to reconnect to the here and now bearing all this in mind. 4. Tell participants to get a pen or pencil to write with, and give them the following instructions: a. On the roots, write where you come from, your culture/origin, your family and ancestors, and the values you believe in. b. On the right part of the trunk write who you are, what you have and where you are now. c. On the left part of the trunk, write down events that have been unpleasant in your life. d. On the branches/leaves /fruit write your dreams, ambitions and expectations. 5. Let everyone work at their own pace, and when they have all finished, ask them to look at their drawings and reflect on the feelings and emotions their artwork inspires within them.

	Visualization 1. Ask participants to put their drawings in front of them and start a dialogue with each part of their tree. a. Roots: have everyone sit bowing toward the roots on their drawing. Do a guided visualization inviting everyone to remember the positive and negative aspects of their family and every member of their family, meaningful events, and everything that is written on the roots—what they want to stay and what they want to get prune. Tell them to absorb the good energy that they get from their roots, and from connecting with their ancestors. Encourage the participants to feel love for their people, to pardon those that need to be pardoned, honor their parents and other significant people in their life—be they present or absent. b. Trunk: looking at what is written on the trunk, tell the participants to have a talk with their inner selves, recognizing everything that they have, everything they have achieved, and where they are now in spite of everything they have been through. c. Branches/leaves/fruit: have the participants talk to themselves and commit to achieving their dreams and goals. 2. Explain how important it is to ground themselves in the present, but be aware of the past, so that they can see and understand where they come from and where they are going. 3. Invite everyone to move around and look at/read other participants' trees and their experiences. See where the similarities and differences are with our own trees. 4. Explain that this exercise enables us to understand that we do not build our stories alone. Other people are involved, and so we need to see who supported us, what we can do better, and look for solutions. This encourages us to recognize and appreciate what we have, explore our past and feel responsible for different situations, and have hope that we can build a new story.
Note to Facilitator *See Facilitator Guidance section for further information.*	This is not an easy exercise to lead; make sure that you have read, understand and internalize the reflection guidance. Encourage everyone to connect with their experiences. Observe everyone to ensure that they are getting closure. Help the participants to stay in the present. Encourage everyone to get in contact with their journeys, with their origins, ancestors, cultures and identities, and by identifying with this, understand everything that has happened in their life, who they are, where they are now, and what they hope to achieve.

Activity 2.2:	**Energizer Musical Chairs: Finding Commonalities**
Focus:	Binding, Bonding
Materials:	Chairs for all participants, set up in a big circle or two circles if the group is big; cards with statement of commonalities based on local context.
Method:	Fun game to be (co-)facilitated by the chaperone/Daily Task Team
Source:	Past CRS trainings

Time: 15 minutes	Activity Narrative
Objective: To help participants understand they have multiple identities. *This can be facilitated by a participant after a short preparation session.* 	1. Explain to the participants that each of us has more in common with each other than not—commonalities can be origin, hobbies, daily routines, clothes, siblings or other things. 2. Ask for those who belong to a certain group to stand up and change chairs. There is no punishment so no need to be afraid to move. 3. Facilitator who stands in the middle gives a few examples: a. Move if you are a girl who likes to listen to music (all girls who like music have to move and find a new chair). b. Move if you are a boy who likes soccer. c. Move if you spend more than one hour a day on social media. d. Move if you wear pants more often than skirts. e. Move if you wake up every day before 7 a.m. 4. With the last example, the facilitator takes an empty seat during the move. 5. Ask the person with no chair to call out the next commonalities (provide some cards in the middle so participants will not have difficulty coming up with a statement). **FOCUS Debriefing** 6. Ask the following questions, keep it very brief as this is just an energizer to introduce the activity. a. Feeling: What is your first reaction about the exercise? b. Observation: How much variety was there in the moving groups? Did the same people get up and move each time? c. Connection: In your daily life, how are you grouped based on different identities/ categories? d. Understanding: What did you learn about yourself during this activity? e. So What's Next: Now that you know how identities can unite and separate us, what's next?
Note to Facilitator	Some participants might feel uncomfortable when a certain identity was called out. Perhaps there is an identity/fact that they want to hide. Do not pressure the participants to disclose anything they don't want to acknowledge it.

Activity 2.3:	**Flower Petal Identity**
Focus:	Binding, Bonding
Materials:	Writing papers, pen, paper flowers with 6 petals, big buckets of water if this cannot be done outside in a pond, glue
Method:	Individual work, reflection and sharing
Source:	Past CRS trainings, Circle of Control from APIMA

Time: 45 minutes	Activity Narrative
Objective: Participants can reflect on different parts of their identities, and recognize how perceptions about their identity interacts with their emotions.	1. Reflect back on the two activities we have just completed; we all have layers of identity. Now we are going to write them down and honor them 2. Distribute the paper flowers. Ask participants to write down a component of their identity on each of the 6 petals of the paper flower; they can use examples from the tree exercise or something that they thought of during the previous discussion. 3. Share examples with participants: belonging to a family, tribe or ethnicity, religion, place, country or region, sex, race, language, age group, profession, club, sport, etc.  4. Tell participants to put their names in the middle of the flower and put a star on the three identities that they find most important to them. 5. Ask the participants to fold the paper flower petal-by-petal, following the drawn line until all six are folded. 6. Ask the participants to put the folded flower in a pond, or in big buckets of water together with other participants. 7. Ask participants to watch together how the flower petals open slowly and reveal their multiple identities. 8. Ask them to observe the other flowers around them and read what some other participants chose as their most important identities. 9. Ask them to pick their flowers and display them on a flip chart paper; depending on the type of paper used, they will be stuck on the paper when dry, otherwise you can glue them when they dry.

FOCUS Debriefing

1. Ask the following questions:
   a. Feeling:
      - How do you feel to see the flower petals open up?
      - How do you feel when you notice other participants share the same identities as you?
   b. Observation:
      - Do you notice that other participants have also written different identities on their petals?
      - Do you notice that you share some of those identities, but opted not to write them on your six petals?
   c. Connection:
      - Who determines the importance of identity components in real life?
   d. Understanding:
      - What makes a component important, and does it have to be the same for every person?
      - Thinking about your own life, when you feel like a part of your identity is threatened, how do you react?
   e. So What's Next:
      - What will you do differently as a result of what you have learned here?
2. Thank participants for sharing. Validate that there are no wrong answers and explain that this exercise is meant to get participants thinking about how we feel when our identity is threatened and how others may feel the same. Sometimes we opt to hide a certain identity and highlight others.
3. Share "The Circle of Control Diagram" on a flip chart paper. Explain:
   a. There are things in our lives that are out of our control, such as the weather, who your teacher is, or how others judge our identity.
   b. However, we can control how we react to something. For example, the teacher may cause you to experience anxiety by scheduling an important exam and an essay deadline on the same day, and this would be very difficult to change. Worrying about things that our outside our control, however, is not a good use of our time. Instead, it is important to focus our attention and energies on things that we can control, like starting to write the essay as soon as you receive the assignment and studying with friends for the exam.
4. Conclude by saying that we need to always maintain a positive attitude: **"**If you don't like something, change it. If you can't change it, change your attitude."

Key Messages	Participants may have different reactions, and that is okay. We tend to evaluate other people's identities according to our own, while priorities and relative importance can be completely different. Sometimes during conflicts and life interactions, we try to change others' priorities, but this is not within our control. Just as feeling rejected in our own identity can be a painful experience, others also can experience pain when they feel rejected in their identity. A person creates a sense of who they are—their identity—through relationships with others. Identities can be based on similarities or difference. When based on difference, they often become a source of conflict. Different identities can also result from conflict, e.g., refugees. Conflicts distort identities by making one element more important than another in some cases. As we will discuss later, the process of peacebuilding often requires transformation of perceptions of identity (Schirch, 2013).
Note to Facilitator	Not all of the answers to the above debriefing questions need to be shared aloud. Some participants may not feel comfortable sharing and that is okay. For participants who are not comfortable writing, consider having the co-facilitator or chaperone help write down their identity components. If time permits, or if extra time can be allowed, the facilitator could also delve into these more sensitive issues about discomfort, hiding identities, etc. (That would require more than the 15 min currently allotted.)

SESSION 3: PEACEFUL COMMUNICATION SKILLS

Activity 3.1:	**Non-verbal Communication**
Focus:	Binding, Bonding
Materials:	Writing material (pen and paper), flip charts, matching picture cards of local things (student and school, egg and chicken, rice and farmer, bus and driver, etc.)
Methods:	Brainstorming, fun game and reflection
Source:	APIMA

Time: 30 minutes	Activity Narrative
Objective: To help participants understand the central role of communication, both non-verbal and verbal communication styles. 	1. Explain that we are going to learn about communication 2. Link this to the previous session by referencing the importance of communicating the values and beliefs each person has, and how communication is a tool to clearly define who we are and what we want for our future. Communication only works when we listen and speak effectively so all parties can understand. 3. Show a few pictures of situations; ask participants to share what they think is happening in those situations. 4. Ask them how they know what is happening in those situations when they are looking at pictures and there is no dialogue? **Non-Verbal Communication—Match Up** 1. Give each individual a label with a name to tape to their back or forehead. Ensure that they do not see what is written on the label. 2. Say, "Each one of us has a word or item that another person needs. Without speaking or asking questions, find your matching word. You can act out other labels to the person wearing that label." 3. Allow participants 5 minutes to find their matching label in verbal silence. 4. Ask: "What was easy or difficult about this activity?" Let several participants share their experiences. **Reflection** 1. Ask participants to reflect on and answer the questions below. It can be done orally in pairs for 2-3 minutes a. How do we communicate with each other without using words? b. What are some common nonverbal communication gestures you can make using your eyes, body movement, arms and mouth? c. What are the functions of body language and facial expressions in communication? 2. Ask participants to return to the large group and share some of their thoughts. Guide them to not repeat same points, but to add to them.

Activity 3.2:	**Types of Communication**
Focus:	Binding and Bonding
Materials:	Skit scenarios
Methods:	Group work, performance and reflection
Source:	APIMA

Time: 60 minutes	Activity Narrative
Objective: To understand there are different types of communication, and that we can choose to communicate nonviolently.	1. Divide the participants into six groups. 2. Every two groups will have the same scenarios—one group will react negatively to the situation, while another one will react peacefully. a. A daughter came home upset and wants to tell her mother what happened. The mother was still busy with the other siblings. b. A boy was not happy that his teammates did not come to soccer practice. c. A student complained to the teacher in class that the exam was too hard. 3. Ask each group to act out one these scenarios in a one-minute skit—you have 5 minutes to plan and practice your short dialogue. 4. Ask the groups to perform the skits—be strict with the timing (1 or 2 minutes). 5. Have participants think about the 6 skits and reflect on the different communication styles of the parents, kids, friends and teachers.
	FOCUS Debriefing Ask these following questions and ask one volunteer take notes on the key points on a flip chart a. Feeling: • How do you feel when you see a skit with a negative response? What makes you feel this way? • How do you feel when you see a skit with a positive response? What makes you feel this way? b. Observation: • When you observe the person who received the negative response, what can you see? • Did a positive/peaceful reaction result in a different outcome? How did it happen? c. Connection: • At home, work and school, do you often receive negative or peaceful responses? Compare the responses. • How about your own response at home, work or school; is it often negative or peaceful? • Do you respond differently to someone older or younger? How about to someone of the opposite or same sex, or to someone who has power over you? d. Understanding: • Why is peaceful communication important within family, schools and communities? • How do think an experience of bad communication affects someone? e. So What's Next: • What will you do differently as a result of what you've learned here when communicating with someone younger, or with a man, a woman or someone over whom you have power?

Conclusion

1. **Explain**

   COMMUNICATION: *Sending, giving, or exchanging information and ideas either with words or without.* Communication is a two-person-or-more activity. Communication can be difficult. Meaning can easily be distorted, and things are often not easily understood. Therefore, we need to try very hard to communicate clearly both verbally and nonverbally.

2. **Explain** the elements of the picture that shows how people communicate:

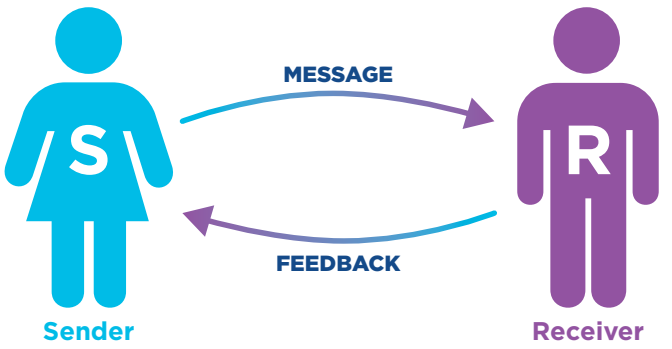
   a. The sender (can be a person or a group) creates and sends a message.

   b. The message includes information from the sender that is decoded or interpreted by the receiver.

   c. The receiver (can be a person or group) assigns thoughts and feelings to the message. The receiver responds to the message by giving feedback.

   d. Feedback is the way the receiver acknowledges the message and sends information about the message received. Feedback also includes how the sender in turn interprets that acknowledgment.

      Communication breakdowns occur when there are problems with sending information, receiving information, or both. The person giving information needs to speak clearly and accurately while the receiver needs to listen and accurately interpret.



3. **Make the point** that the message is not only the actual words that a person is saying, but also the meaning of those words. Sometimes, the sender may have more than one meaning, and/or the receiver may interpret what is heard in more than one way. Make the point that feedback is the way the receiver lets the sender know he or she got a message, and the way the sender finds out if the receiver correctly understood the message.

SESSION 4: DISCOVERING MY POWER AS A YOUNG PERSON

Activity 4.1:	**Power Walk**
Focus:	Binding
Materials:	Sources of Power handout, role cards—20 are provided here (will be used on Day 2 also); red cards need to be checked to confirm they can be used in local context. You may add as many as the number of participants.
Method:	Experiential learning
Source:	CRS Philippines Code of Conduct Training, Peacebuilding: A Caritas Training Manual

Time: 40 minutes	Activity Narrative
Objective: To put participants in the shoes of the characters and to experience their power.	1. Provide each participant with a character. 2. Ask participants to announce their character to the group. 3. Ask them to take a moment to think about the situation of that character in their country. 4. Rules are: a. Take one step if you think the answer to the following statement is "Yes." b. Stand still if the answer is "No." 5. Read out one statement at a time and ask people to take a step forward if the answer from their character to that statement would be "Yes." 6. Check the answers to the first question to make sure people understood the instructions. 7. Ask one of the participants to read out these statements one by one *(or you can phrase them as questions if easier):* a. I have my own bank account. b. I sleep in a permanent shelter. c. I have a valid ID documents. d. I eat at least three full meals a day. e. I have spare cash in my pocket. f. I have access to a vehicle. g. I have a mobile phone. h. I have a reliable Wi-Fi/data connection. i. I have social media accounts. j. I have someone to protect me. 8. While still standing where they stop, ask the participants to look around the room. Ask a couple in the very front to say again out loud what their roles are, and a couple in the middle and at the far back, too.

FOCUS Debriefing

Ask these following questions and take notes on the flip chart on the various sources of power identified from the Observation and Connection debriefings.

a. Feeling:
   - How did you feel during the activity? What makes you feel this way?
   - Anyone else feel the same?
   - Anybody feel the opposite? Why?

b. Observation:
   - When you look around the room, what do you see?
   - Which people ended up at the front? What gives the person in the very front his/her power?
   - Why did some people go so far ahead, and others stay behind? What don't they have?

c. Connection:
   - What are some powers that you have?
   - What are some powers that you know other people in your community have?
   - Do they use their power to get ahead or to help others?

d. Understanding:
   - What is the number-one takeaway from this activity?
   - What did you discover about yourself during this activity?

e. So What's Next:
   - What will you do differently as a result of what you learned here?

Types and Sources of Power

1. Refer back to the notes from the debriefing above and ask the participants to draw images to represent each type/source of power. Encourage the participants to add onto the list of the sources of power and to formulate definitions in their own words.
2. Explain: When most people think of "power," they think of military strength or the use of force or coercion. However, there are different types of power, sources, and what or who is targeted by these different types of power.
3. Share the handout on **Types and Sources of Power** and ask participants to check if they missed anything in their lists.

Note to Facilitator

This discussion about power can elicit a sad reaction particularly from those who are perceived as powerless. Or, it can elicit anger from those who feel oppressed. It is important for the facilitators and chaperons to be vigilant and look for signs of participant stress.

It would be helpful for participants to come up with images of sources of power, and either put these definitions in their own words or sum it up on a paper with the image and put it on the wall as a visual. If time does not allow, have prewritten wall visuals to refer to, and perhaps just ask for a summary or example in their own lives regarding where they have seen this for application.

TYPES AND SOURCES OF POWER HANDOUT

1. **Positional power** is based upon the role, or position, an individual occupies in society. It is passed from one individual to another as he or she moves in and out of the role. For example, presidents or prime ministers of countries have power because of their positions, not because of their personal characteristics or social class.

2. **Relational power** does not reside within a particular individual but is a property of social relationships. For example, when you listen to a friend speak and respect her opinion, you give her power. When she listens to you and respects your opinion, you are given the power. In relationships, power is fluid and hard to measure. It can be expanded or limited as you interact.

3. **Power of resources and status** comes from wealth or social and family ties to maintain a situation that is to their financial advantage or to get what they want. For example, kings and queens are given royal power because of their family ties.

4. **Personal power** resides within an individual and is defined as the ability to change the direction of your life. It is based on competence, vision, positive personal qualities and service, and is more an attitude or state of mind than an attempt to manipulate others.

5. **Coercive power** refers to physical strength and use of force. Individuals may use their own strength, as well as weapons, armaments, armies, police and prisons to impose their will upon others.

6. **Expert power** refers to the additional credit and influence given to those in a society with special knowledge and expertise, such as teachers, doctors, lawyers, engineering, analysts or mechanics. Power comes from what they know. It is considered an effective type of power because these people tend to create trust and respect as they share their expertise.

7. **Reward power** occurs when a reward is promised in exchange for an action. Such power is useful only when the reward is perceived as valuable. It can be used to create motivation but can also be misused.

8. **Power of a group** comes from people acting together for a cause. The phrase “people power” is often quoted. It refers to the power of individuals when part of a group. Labor unions and mass protest movements, for example, have power because of their numbers.

9. **Affiliation power** refers to the power to influence as a result of who you know.

ROLE CARDS FOR POWER WALK

Expatriate manager	**Former beauty queen**
Shop assistant, age 19	**Pregnant schoolteacher**
Doctor	**Undocumented teenager**
Old woman walking with a stick	**Anticapitalist activist**
Maize farmer	**Carpenter**
Trade union representative	**HIV+ nurse**
Foreign shopkeeper	**Methodist minister**
Army sergeant, age 50	**Disabled bank clerk**
Outgoing Parliamentarian	**Farm laborer**
Bar attendant	**Hip hop artist**
	Police officer
Head of village	**Wife of rich businessman**
Youth leader	**Imam**
Online gamer or sports gambler	**Vegetable seller**

Activity 4.2:	**Youth Power to Make a Difference**
Focus:	Binding, Bonding, Bridging
Materials:	Flip charts, markers, pens and pencils, notebooks, Types of Power handout
Methods:	Discussion
Source:	Peacebuilding: A Caritas Training Manual

Time: 40 minutes	Activity Narrative
Objective: To help participants understand the different types of power and identify personal power as essential in individual and social change.	**Understanding Power** 1. Explain that we will reflect on our understanding and response to power based on previous activity and our lives. This will help us identify the different ways in which power influences change, and how to negotiate around power and change. 2. Write in big letter in the middle of a flip chart the word "POWER". 3. Pair work for a couple of minutes, and then ask the group: a. What does power mean to you? b. Is power something negative or positive? 4. Explain that the concept of power has different meanings to different people. For some, it has negative associations, while for others it is considered positively. In thinking about power, we should consider the different ways in which power affects us. 5. Ask participants to imagine a situation in which they have no power to make a decision or in which they see those who are powerless (like in the Power Walk earlier). Discuss this with your partner. In this situation: a. Who has power over you? Around whom do you feel powerless? How do you give away your power? b. Do you have power within you? What responsibility comes along with having power? c. Over whom do you have power? Around whom do you feel powerful? 6. Brief report back: call out the first questions and ask the pair to share. Then ask other pairs if they agree/disagree or have anything new to add. Repeat for the second and third question. 7. Conclude by explaining that as youth leaders, participants may have Power Over, Power With or Power Within when working in communities. a. **Power Over** is the ability to force others to submit to your will regardless of their wishes and is often associated with violence or the threat of violence. It is the most common in our society. b. **Power With** comes from our ability to listen to, empathize, and understand others, and to identify shared beliefs and interests. It comes when we cooperate with others to achieve shared goals. This can help promote social cohesion. c. **Power Within** comes from inner strength associated with courage, conviction and self-discipline. For some people, power within has its source in spirituality.

	My Power as a Young Person 1. Divide the participants into groups of 5. 2. Ask them to think of an example of one youth that has made a different in the world, in their country or in their village. (Give an example of a young person that you know will be recognized by the participants—like Malala Yousafzai.) 3. Ask them to think about… a. What kind of power these youth have? b. Where or from whom would the power to make the change come from? c. Who has power over them? d. How can power contribute peace and social cohesion? How can it be used to benefit others? 4. Ask participants to reflect back and share in small groups what power they think they have—as an individual youth and as a group. 5. Ask the small groups to share their results with the entire group.
Key Messages	It is important to know and acknowledge the different types of power in the contexts in which we are working. Power can be used for destructive or constructive purposes. Remind participants that power is also affected by culture. If times allows, discuss the different types and sources of power affected by culture further. When power is understood broadly as ways to influence other people's behavior, we can see new places where individuals and groups have power, which can help us to use these sources of power to correct imbalances and injustice. Power is an important component of analyzing and responding to conflict. We can use nonviolent forms of power to correct imbalances and injustices and promote conditions of peace for all.
Note to Facilitator	It is important to create a safe space for this discussion and to consciously draw participants toward understanding how power affects conflicts and relationships. Lead the participants to a place of recognizing personal power and beginning to stimulate change at that level too. Globally well-known youth include: **Malala Yousafzai** (1997–). Pakistani schoolgirl who defied threats of the Taliban to campaign for the right to education for girls. She survived being shot in the head by the Taliban and has become a global advocate for human rights, women's rights and the right to education. She has sought to emphasize the peaceful nature of Islam and the respect Islam has for education. (https://www.biographyonline.net/women/malala.html) **Om Prakash Gurjar** (1992–)**.** Prakash was born in NW India to a family of bonded laborers. For many years he worked as a forced child laborer. Since being free from his servitude, he has worked with the *Bachpan Bachao Andolan* movement to free other child laborer and campaign for the rights of children to be honored. He was awarded International Children's Peace Prize in 2006. (https://kidsrights.org/advocacy/international-childrens-peace-prize/winners/om-prakash-gurjar/) **Sophie Mvurya** (1994–). Sophie was almost killed by two men who mistakenly identified her as a member of an opposing tribe, and this experience led her to initiate campaigns for unity in Kenya and other parts of the world. She uses the power of social media and interactive tools such as art, music and photography to spread cultural diversity and acceptance in Kenya and other parts of the world. As a result, Sophie collected 10,000 Facebook photos from users who participated in her campaign, 8 million visitors viewed the I AM KENYAN! website per day starting in March 2013, and a peaceful protest against ethnic divisions took place on the streets of Nairobi. (https://ironline.american.edu/10-youths-changing-world/)

<table>
<tr><td colspan="4">Activity 4.3: Recap and Evaluation
Focus: Binding
Materials: Flip chart and marker
Methods: Oral presentation and sharing</td></tr>
<tr><td>Time: 10 minutes</td><td colspan="3">Activity Narrative</td></tr>
<tr><td rowspan="2">Objective:
To provide a recap of all topics covered during the day and to evaluate how the day went.</td><td colspan="3">Recap
1. Ask the Day 1 Daily Task Team to walk us through what we have achieved today (maximum 5 minutes), and encourage them to bring the participants to walk around the room to view all the results of the activities when possible.
2. Provide positive feedback on their effort, add to this feedback only if anything major was forgotten.
Evaluation
1. Ask the participants to stand in a circle and share one word about how they feel.
2. Distribute sticky notes, and ask them to write down and put on the flip chart the answers of these three questions:</td></tr>
<tr><td>
a. What went well today?</td><td>
b. What could be improved today?</td><td>
c. What is still unclear?</td></tr>
</table>

Activity:	**Cultural Immersion Session**
Focus:	Bonding
Materials:	Sound System* (Optional if group is small), materials to build a bonfire
Methods:	Storytelling, sharing circle, game and animation
Source:	Peacebuilding: A Caritas Training Manual

Time: 120 minutes	Activity Narrative
Objective: To help participants spend meaningful time together, share talents and get to listen to one another. *Have the Cultural Specialist conduct the Tropical Rainstorm activity.*	1. Cultural Specialist (or other member of Daily Task Team) welcomes all the participants to the **Cultural Immersion Session** and explains that the purpose of the evening session is so that we can spend meaningful time together, share talents, and get to listen to one another. 2. Say: now we are going to create a **Tropical Rainstorm.** a. Ask participants to stand in a circle. b. Ask them to copy the actions of only the person on their right, regardless of what the MC is doing. c. Begin by rubbing your hands together. Ensure that the person to your right follows your action, followed by the next person, until everyone in the circle is rubbing his or her hands together. d. Move to clicking your fingers until everyone in the circle is clicking their fingers. e. Start clapping your hands, followed by slapping your thighs, and finally stamping your feet following the same technique of waiting until the previous action is almost all the way around the circle. f. To end the storm, follow the same pattern in reverse. Move from stamping your feet to slapping your thighs, clapping your hands, clicking your fingers, and finally rubbing your hands together. 3. Discuss: The sounds and dynamics of a rainstorm are very similar to conflict—like thunderstorms, conflicts begin quietly and gather momentum and energy as they build (escalation). You can hear and see them coming. Storms and conflict then sweep in, through and over you, focusing all of your attention on them and the destruction they may bring. Finally, thunderstorms, like conflict, slowly recede into the distance (de-escalation) and you are left in quiet.

Stage 1:
Gathering Materials for the Fire
Potential Conflict

Stage 2:
Igniting the Fire
Confrontation

Stage 3:
Bonfire
Crisis

Stages of Violent Conflict with Fire Analogy

1. Tell the participants that they will hear a story about "Conflict and the process of lighting a fire in a traditional set-up." The Daily Task Team will animate the story while it is told.
   a. There are stages in lighting a fire until it becomes a big bonfire: we start with **Stage 1: Gathering Materials for the Fire**, firewood, dry grass, paper, kerosene and other materials necessary.

At this stage there is no fire yet. In real life, it is equivalent to potential for conflict. In this stage the situation is somewhere between appearing to be peaceful on the surface and experiencing significant social tensions.

   b. Once we have gathered all our materials, we can enter **Stage 2: Igniting the Fire.** At this stage the fire has been lit using a match. In real life, it is equivalent to a trigger event that sets off confrontation between opposing groups, like a large public demonstration. Confrontation usually means that the covert or structural forms of violence are being rejected publicly.
   c. **Stage 3: Bonfire.** At this stage the fire is burning with a lot of energy, consuming the wood that is fueling it. This stage is equivalent to a conflict crisis. When conflicts get "hot," those involved in them often resort to overt violence in order to keep on fueling the conflict and win—although usually, both sides end up losing something.
   d. We will talk later about what happens after the fire!
2. Pair work: Ask the participants to think about a conflict currently being experienced in their community or country and share this with the person on their right. They may also consider any other ongoing conflicts that that they know about.
   a. What stage is the conflict in your community/country based on the "conflict as a fire" analogy? Give reasons/justifications for your choice.
   b. How many young people are affected?
   c. How did young people experience the conflict differently at the various stages?
   d. What happened to boys? What happened to girls?
3. Allow an opportunity for a couple of people to share what they have discussed during pair discussion.

Bonding Time and Sharing Circle

1. Sit around the campfire together and sing songs.
2. Then, tell the participants that now we are going to sit in a small group of 3-5 people. Make sure that everyone is part of a group.
3. Let them know that we will have a Sharing Circle and ask if we can agree that what is shared in the circle is kept in the circle.
4. Tell the group that they can discuss the following as the topic of their Sharing Circle:
   a. What is your motivation for getting involved in peacebuilding activities?
   b. What is one experience of a conflict that you have witnessed, and what did you do? If you were to rewrite the history, what changes would you make?

Stage 4:
Coals
Potential for
Further Conflict

Stage 5:
Fire Out
Regeneration

Continuation of the Fire Story

1. Say that you will finish the Conflict as Fire Story; wait until everyone is ready to listen before you start. The Daily Task Team will continue to animate the story while it is told.
   a. Now, if we look at our bonfire…it starts to dim as there is no one adding more firewood to fuel it. You can see that now we enter **Stage 4: Coals—**when the fire is decreasing, having burned most of the wood, leaving just some hot coals. This is equivalent to the stage where conflict either continues to de-escalate or, if there is another trigger and more fuel is added, then there is potential for further conflict.
   b. Now, we will put out our fire and enter **Stage 5: Fire Out.** At this stage, the fire is completely out, and there are no flickers of fire in the coals. This is equivalent to a stage where focus is no longer placed on the fire, but on reconstruction and regeneration**.**

Feeling and Appreciation

1. Ask participants:
   a. to recognize how they are feeling and share this in 1 or 2 words.
   b. to give a shout-out to others for something positive they have done that day, for example, listening attentively, saying something inspiring, helping another participant, etc.
   c. to recognize someone who displayed characteristics of the Seven Values for Success today.
2. Before closing the night, thank everyone for their contributions and participation.

Note to Facilitator	The chaperones will plan, prepare and lead this session. Members of the Daily Task Team as well as the Cultural Specialist can serve as MCs. The chaperones and facilitator should circle around during Sharing Circle to make sure that everyone is engaged and if anyone needs any moral support.

DAY 2: BONDING—RECOGNIZING MYSELF IN COMMUNITY

The Objective for Day Two is to equip participants to locate their position in communities and understand their participatory role toward social cohesion.

SESSION 5: MY CONFLICT RESOLUTION STYLES

Activity 5.1:	**Opening of Day 2**
Focus:	Binding and Bonding
Materials:	All the flip charts of Day 1 and Day 2 Plan/Outline.
Methods:	Game, presentation
Time: 15 minutes	Activity Narrative
Objective: To set the mood for the day, and review what has been covered and what is planned for today.	1. **Opening Energizer.** Ask the Day 2 Daily Task Team to start the day with a local energizer. 2. **Review** what has been covered the day before, the reviewer can include the participants by having them go around the room. 3. **Results of Evaluation.** Discuss the result of the evaluation of the day before, and the pending questions (if this can be done with a short explanation, otherwise make a time to discuss it further). 4. **Day 2 Plan.** Go through today's plan and how it is tied to the whole week. Explain that while yesterday they were looking within themselves (Binding), today we start looking at how young people can locate their position within their communities (Bonding). 5. Reiterate that what is discussed during this workshop is meant to stay in the workshop and should be kept confidential.

Activity 5.2:	**The Inner Ear—My Role in My Group/Community**
Focus:	Binding and Bonding
Materials:	Participants' notebooks and pens
Methods:	Reflection, writing/drawing
Source:	Modified from CRS Egypt Program

Time: 15 minutes	Activity Narrative
Objective: To encourage participants to reflect on and nurture their spiritual (inner) health and understand their reactions to conflict.	1. Remind participants to use their notebook to write or draw their reflections. 2. Start the session by sharing this reflective story: There was once an old man who told a group of youths in his village, "I have two tigers struggling with each other inside of me. The first is the tiger of peace, love and kindness. The other tiger is fear, greed and hatred." "Which tiger will win, grandfather?" asked the young boys and girls. The old man calmly answered: "Whichever one I feed." Facilitator asks: We face conflicts daily, perhaps every hour or even more often for some. However, the way we deal with this conflict is our own choice. Who do we feed? The first tiger of peace, love and kindness, or the second tiger of fear, greed and hatred inside us? 3. Say: Today will focus on Bonding! So, we will reflect on the following: a. What positive qualities (knowledge, skills and values) do I contribute to my group? b. What can I do to improve internal group cohesion? c. What are some opportunities and threats from outside my group? 4. Ask the participants to sit alone with music playing in the background to reflect on the story they heard, the feelings they sensed or felt, and the experiences related to that, through drawings, doodles, poetry, written songs, etc. 5. Let the participants know that they are not required to share their notebooks or hand them in. They may share with someone only if they choose to.
Note to Facilitator	To focus on bonding, participants (in groups or individually) can get sticky notes to write down something they have reflected on during the day as the sessions occurred, and then paste it on the daily flip chart. This can be done at the end of each day or start of the next day.

Activity 5.3:	**What Is Conflict?**
Focus:	Binding
Materials:	Flip chart, black, green and red markers, 2 tarps, picture of "Two Donkeys and Conflict Resolution," LCD projector
Methods:	Brainstorming and discussion

Time: 50 minutes	Activity Narrative
Objective: To get a common understanding that conflict is normal, natural and neutral.	**Tarp-Flip Activity 1** 1. Divide the participants into two teams—each team is given a tarp that is big enough for all team members to stand on. 2. Explain that the object of the game is to see which team can successfully flip over their tarp without stepping off their tarp. 3. Tell them that they have a time limit of 5 minutes and let them try to find a solution. 4. If they are really stuck after 5 minutes, show the picture of the Two Donkeys and Conflict Resolution on the projector. Guide them discreetly to find the solutions: a. Oftentimes the tarp teams will try to work as separate teams, they will get their members to move to one side and flip it over and are not successful. b. But if the two teams assist each other they will be successful by moving almost everyone to one tarp and having 1 or 2 people flip their tarp. Members of the first team then go back to their own tarps and allow the other team to do the same thing. c. The trick is to only repeat the directions as stated. Notice it was not about which team can do it the fastest, which people automatically think because there are two teams and they believe it is a competition/race. **Tarp Flip Activity 2** 1. Explain that the objective of the next activity is to break through your barriers. Each person writes a goal they have on thick yellow tape and 1-2 barriers to that goal on another piece of tape. a. Goals (what success looks like to them) are on one side of the tarp. b. Barriers preventing them from achieving this goal on the other. 2. Everyone stands on the tarp with the barriers facing up. The object of the game is to flip the tarp with everyone still on it and no feet going off to the other side or the "success" side. To make it a bit harder: after problem-solving and flipping the tarp, participants then have to place their success or goal on the right side. 3. Tell participants that they have a time limit of 5 minutes and let them try to find a solution. 4. If they are really stuck after 5 minutes, show the picture of the Two Donkeys and Conflict Resolution again on the projector. Guide them discreetly to find the solutions: c. Rather than doing the barriers and success/goal, you can simply also use one tarp for the entire group and have them flip it. d. They will see they have to apply a different methodology than the first activity, but it is doable to work together and flip without someone stepping off and having to start again.

FOCUS Debriefing

Show the picture of the Two Donkeys and Conflict Resolution on screen. Ask the participants to reflect and discuss what they see in this picture. Connect insights participants have about the picture of Two Donkeys with lessons learned during the Tarp Flip Exercise.

a. Feeling:
   - What were your first reactions when the activity started, during and toward the end of the activity?
   - Do you see the exercise as a competition or a conflict between the two teams? What makes you feel this way?

b. Observation:
   - When you observed your teammates or the other team, what did you see?
   - How did the two teams started to work together to produce a good outcome to the conflict?

c. Connection:
   - Can you relate what happened in this exercise or in the picture with a conflict that you've experienced or that you know of?
   - Is there a possibility of a win-win solution in your conflict? Why **has** it not been done?

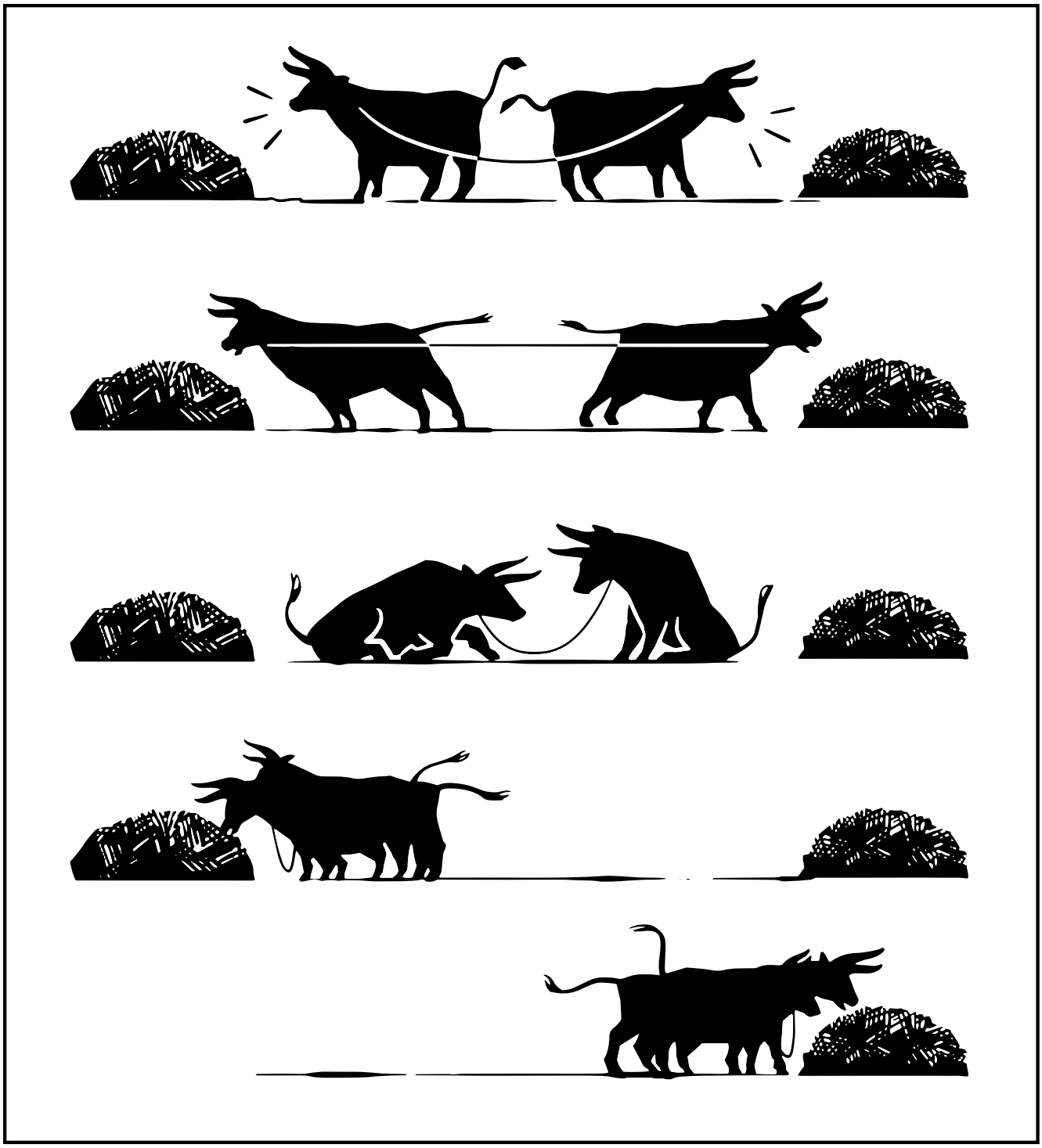
d. Understanding:
   - What is the number one takeaway from this activity?
   - What did you discover about yourself during this activity?

e. So What's Next:
   - What will you do differently as a result of your learning here?

f. Ask one participant to help write down the key points from the participants' answers on a flip chart.

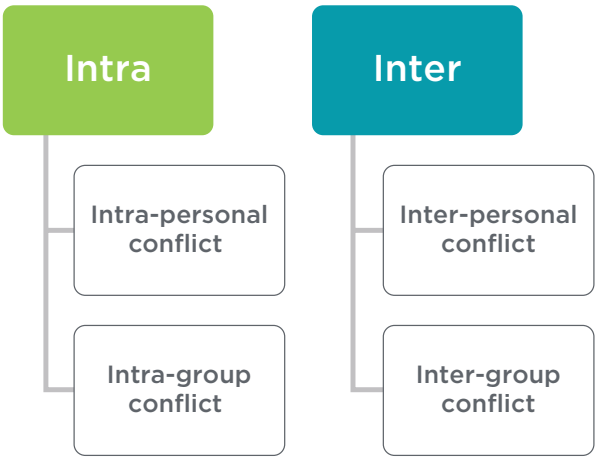
g. Conclude using the key messages below. These are the main ideas we would like to draw from the participants. It can be written on a flip chart beforehand or distributed as a handout.

HANDOUT: ACTIVITY 5.3: WHAT IS CONFLICT?



Key Messages	**Conflict Is Normal** Conflict is part of life when we feel there is an incompatibility between our goals, when our needs are unmet, or when expectations are unfulfilled. Conflict is normal (experienced by people everywhere), neutral (it is not the conflict itself that is negative, it is how we sometimes handle it) and natural (conflict is bound to come up because we all have different perspectives, priorities and goals). Conflict may be defined as a disagreement or struggle between/among people with opposing needs, ideas, beliefs, values or goals. It occurs when two or more parties have incompatible goals or interests (normal/natural). Conflict is inherent in human interactions and can have either constructive or destructive outcomes (neutral). Conflict may be invisible; we cannot see it as it is not always expressed. Latent conflict can be destructive and is one of the key concerns of peacebuilders. **Conflict versus Violence** There is a distinction between "conflict" and "violence." Conflict is something natural that everyone experiences every single day. We may face many different conflicts of varying levels of intensity, regardless of our societal status, gender, nationality, age, culture, ideology or religion. Violence, however, is one way of dealing with conflicts. We can choose not to use violence in dealing with conflict. Violence often happens when a conflict has been systematically mismanaged or neglected, and when violence is accepted and seen as a legitimate way of responding to conflicts within society. While violence may result in some possible outcomes to the conflict—winning or beating the other—it cannot transform the conflict constructively, and often leads to an ever-worsening cycle of violence. Violence is always destructive. Violence can be a response to conflict, a cause and effect of conflict. It is a cyclical link. Thus, preventing conflict from escalating into violence and reducing violence when it has occurred are some of the other key concerns of peacebuilders.
Note to Facilitator	This tarp flip activity may not be culturally appropriate and may need to be adapted. For example, mixed groups may be separated into two same-sex groups so that participants are not touching or holding arms of people of the opposite sex.

Activity 5.4:	**Understanding Peace and Violence**
Focus:	Binding, Bonding, Bridging
Materials:	Flip charts, markers, red stickers, images of people or groups interacting and handout on forms of violence and peace
Methods:	Reflection, brainstorm, discussion
Source:	IPA Manual, Iraq Manual, Peacebuilding: A Caritas Training Manual

Time: 20 minutes	Activity Narrative
Objective: To have a basic understanding of peace and violence.	**Peace and Violence** 1. Ask the participants to walk around and look at the displayed the photos, images or local articles on tables or walls that are displayed in a way that participants can freely walk around to view them. 2. Introduce the session by having participants reflect on the words "peace" and "violence" for two minutes. 3. Invite the participants to put red stickers on images or local articles that represents "violence" and white stickers on the ones that represents "peace." 4. Invite the group back together. On one flip chart, write the word "Violence." Invite some participants to show the photos they chose to represent violence and explain why they chose them and how they are violent. Register keywords on the flip chart with the word Violence. 5. Discuss with participants how to classify these photos and words; do they represent… a. direct violence (physical and psychological), or b. indirect violence (cultural and structural)? 6. Ask participants to brainstorm: "What other examples of violence can we add to the different categories?" a. An example of direct violence is a physical attack on a person or property. b. An example of structural violence is a law preventing people from practicing their religion or dressing how they wish. c. An example of cultural violence is when it is not culturally acceptable to tell someone with authority when an individual or group has been hurt or wronged, thus the culture allows for the oppression of an individual or group. 7. Explain that there are four types of conflict: • Intra-personal • Intra-group • Inter-personal • Inter-group 

	8. Ask the participants to review the photos and words again, and this time, note if the conflict takes place *within* a person or a group or *between* two persons or groups. **Positive and Negative Peace** 1. Now write the word "Peace" on a second flip chart paper. Ask participants to explain the dimensions of peace they see in the images they have chosen. Register keywords on the flip chart. Go around until all participants have shared their understanding of peace. 2. Discuss the classification of peace: a. Negative peace (absence of direct violence), or b. Positive peace (absence of direct, cultural and structural violence). 3. Ask participants what other examples of positive or negative peace can be added. a. An example of negative peace is a situation in which there is no war, but there are tensions between groups, or certain groups feel that they are unable to speak openly. b. An example of positive peace is a situation in which there is no war, but additionally there are structures in place to support the flourishing of all members of society. 4. Thank participants for sharing. Explain that this activity is meant to give us a shared vocabulary to talk about conflicts in our communities that go beyond basic understandings of peace and violence. Pass out the handout Various Types of Peace and Violence, and Types of Conflicts.
Note to Facilitator	**Preparation:** display photos and images of violence and peace from the internet, magazines and newspapers showing different aspects of human relations, environment, etc. Choose photos carefully; the purpose is to help participants understand conflict and violence, not to deal directly in this session with conflicts they are experiencing/living through. Participants should not refer to contentious conflicts within this context, nor should conflicts be referenced that are "too close to home." If (and when) the conversation steers to contentious conflicts, be prepared to engage with wisdom, grace and tact. Make sure that there are photos/words of conflicts that show: • someone who has a conflict within, • conflict between two persons, • conflict among people within the same group (like sport team or political party), and • between two different groups. Consider updating definitions of peace and violence based on participant responses. Alternatively, consider agreeing on definitions in groups.

HANDOUT ACTIVITY 5.4: UNDERSTANDING PEACE AND VIOLENCE

VARIOUS TYPES OF PEACE AND VIOLENCE HANDOUT

The Peace and Violence activity is meant to provide participants with a shared vocabulary to talk about various types of peace and violence.

1. Direct violence: the victim and offender can be clearly identified and classified. Direct violence can be physical (beating, torture, destruction of goods, etc.) or psychological (instilling fear, threaten, etc.).
2. Indirect violence: the perpetrator is not an individual, but instead specific organizational or social structures and cultures. Indirect violence can be structural or cultural.
3. Structural violence: the violence or the harm is caused by the social structure and systems rather than people, by preventing them from meeting their basic needs.
4. Cultural violence: refers to aspects of culture that can be used to justify or legitimize direct or structural violence.
5. Negative peace: refers to situations where there is no direct physical and psychological violence, no fighting, yet there may be discrimination, inequality or injustice (structural and cultural violence).
6. Positive peace: a state of harmony in which there is no violence or war, and social relationships and structures support the inclusion and human development of all groups.

TYPES OF CONFLICTS

Explain that we will discuss—and maybe even witness—different types of disagreement or tensions during the activities that happen within a person or a group, or between persons or groups.

- **Intra-personal** conflict occurs within an individual and includes internal disagreements in thoughts, ideas, emotions, values and predispositions; internal arguments and inner struggles are sometimes disruptive and stressful. If intense, they may cause psychosocial issues and mental instabilities. Example, a young Muslim man may have inner struggles related to his decision to take alcohol (as a result of peer pressure) against his religious values.
- **Intra-group** conflict happens within groups. Examples include conflict within a youth association over leadership, or within a social media group over what content is considered sensitive and should not be shared.
- **Inter-personal** conflict occurs between two or more people. Examples include conflict between a boyfriend and girlfriend, a teacher and student, or conflict between employees and their boss.
- **Inter-group** conflict occurs between two or more groups. Examples include conflict between youth groups from neighboring villages over the use of a field to play soccer, or conflict between two young leaders in the same university over power sharing.

Activity 5.5:	**My Conflict Style**
Focus:	Binding
Materials:	Flip chart and marker
Methods:	Skit, reflection and sharing
Source:	Peacebuilding Toolkit for Educators USIP

Time: 20 minutes	Activity Narrative
Objective: To understand one's own style of dealing with conflict.	1. Ask the participant to think of a conflict between two persons that they have witnessed. (Or, set a pretend conflict before this session started—read the facilitator note below.) 2. Reiterate that what is discussed during this workshop is meant to stay in the workshop and should be kept confidential. 3. Ask the participants to talk to the person next to them about the conflict they heard about or observed and answer these questions: a. What was the spark/trigger of the conflict? b. Who was involved in the conflict? Do they have equal power? c. What do you think are the conflict styles of the two actors? 4. Pair work: please think for a minute, and reflect back about how you felt when you heard and saw the conflict? a. How did you feel? b. What was your reaction? (Did you watch, but not do anything? Did you support one of the parties? Did you try to help resolve or did you remove yourself from the situation?) 5. Ask a couple of participants to share. Thank them for being brave enough to share a difficult or sensitive issue. 6. Explain that our responses to a conflict can be: a. Walk away from the situation, ignore it, or deny that there is a problem. b. Do what others want, even if you disagree or it is not what you want. c. Find a solution that makes everyone happy by looking closely at the sources of conflict. d. Make a quick compromise. Each person wins some and loses some. e. Try to convince someone of your point or stand up for what you believe; getting what you want, no matter what. 7. Explain that everyone has their own responses to conflict and there are a number of different conflict styles. 8. Your conflict resolution style can be determined from how you respond to a situation and is influenced by your concerns over the relationships and the issue about which you have a disagreement. These are the five main styles of conflict resolution: a. Competing/forcing b. Collaborating/cooperating c. Compromising d. Avoiding e. Accommodating

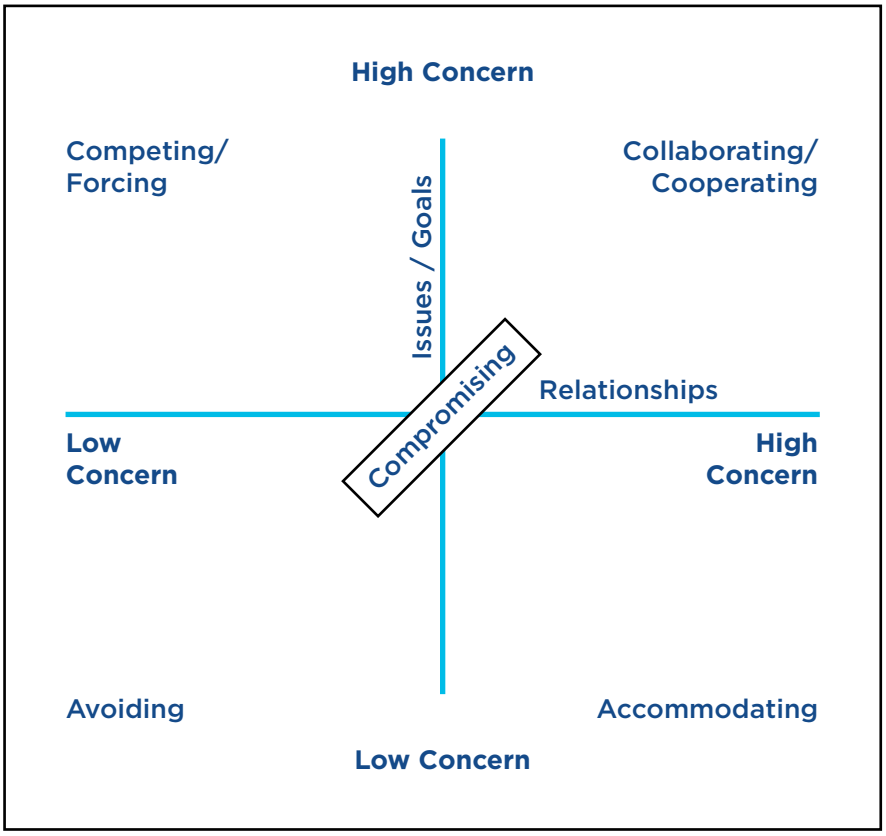


Figure 2. Conflict Styles and Degree of Concerns over Relationship and Issues – Peacebuilding: A Caritas Training Manual

Note to Facilitator	**Simulated Conflict Skit** If possible, before the start of this session, set up a "pretend" conflict between two participants over something simple. For example, A put her hand up to ask a question, but B, who did not put up his hand, started asking a question first. A was not happy and started to protest. B was offended and started to raise his voice back. Keep this short (two minutes) and make sure that the participants know that the conflict was set up.

SESSION 6: ANALYZING BELIEFS AND VALUES

Activity 6.1:	**Fresh Start**
Focus:	Binding, Bonding, Bridging
Materials:	Copies of Fresh Start activity, pens and pencils
Methods:	Group work
Source:	Volunteer Service Organization Kenya Social Inclusion Work

Time: 90 minutes	Activity Narrative
Objective: To help individuals deconstruct prejudice and unconscious bias and reflect on inclusion in order to engage in elements of leadership and planning.	**Individual Activity** 1. Setting the scene With a rise in migration caused by climate change, you have been given the task of identifying and leading a group of refugees who need to settle in on an isolated resettlement island, where they will live for the next 50 years. In order to establish a new society, you are expected to choose 12 of the following people to go to the island based on who you think will be most useful in establishing that society. 2. Give each participant a copy of the Fresh Start activity and let them work individually to identify their team of 12 people and then list their names in the first column (8-10 minutes).
	Group Work and Tallying Results 1. Ask the participants to sit in a group of 4-5 people and go through this process again, you need to negotiate with your group which 12 people will make the team, and indicate who they are in the second column (15 minutes). 2. Say that we are now going to discuss the different people that you chose for your team and the reasons that informed this decision. By show of hands, identify the tally for each person chosen to join the team—first by individuals, then in groups. 3. Note this on a flip chart or separate paper for reference and discussion. Highlight: a. The three most picked options, b. The three least picked options.
	FOCUS Debriefing a. Feeling: • How did you feel when deciding who can be saved? How do you feel that you have to leave some people behind? • What makes you feel this way? Did anyone feel differently? • Did you feel your opinions were heard and respected? b. Observation: • Most and least picked: • Point at the tally and ask which groups of people in their team from the three picked the most. • Ask: "Why did you choose this person for your team? Was this person accepted by your group for their team?" • Point at the tally and ask which groups of people in their team from the three picked the least. • Ask: "Why did you leave out this person for your team? Did your team have a different opinion about them?" c. Gender analysis: • Review your individual list again and indicate whether you think the person is male or female. Note the gender next to the person. • Ask: "Was there an equal balance between the men and women in your team? Why is this an important consideration in making teams? What informed your choice of gender? Are some roles designated for certain gender?"

- Inclusion, prejudice and unconscious bias
  - When you look at your team, what sort of community do you hope to have on the island? (Skilled vs. unskilled, old vs. young vs., arts-oriented vs. scientific, individualistic vs. communal?)
  - Ask: "What values will this community have? Do you think there are people on your team who may not share those values, and, if so, how will you bridge these differences to mitigate conflict? How will the new community deal with the multiple identities among individuals to promote social cohesion? Will this community also include multiple generations? Explain."
- "No one left behind"
  - Ask groups to reflect on their team selection discussions and ask if they might have thought about or even discussed including everyone.
  - Ask: "Was there an option for 'Leaving no one behind' on your team? What would that mean in terms of resources available, sharing of roles and responsibility in the new community? Who do we exclude by making inclusion criteria?"

d. Connection: Tell participants that we want to see how this exercise connects to our realities:
   - When you look at the three people picked by most, do you think that in real life they would also be chosen, even if they are not necessarily crucial for the team? Why?
   - Does anyone have an opinion on why the people picked least need to be on the team? Will they be chosen in real life? Why?
   - How do gender and identity affect decision-making?

e. Understanding:
   - Ask participants to share what they learned about themselves through this exercise?
   - Ask if anyone can share other questions that may be important to ask before identifying the team?
   - Listen to the different ideas informing participants' choices.

f. So What's Next: What would participants do differently when working in a group as a result of what they learned here?

Summary

Explain that there are several **beliefs, values and ideas** that inform the choices we make in interactions, inclusion or exclusion, and in developing teams or working in communities. It is important to be aware of these, and how they affect our capacity to participate fully in communities and build meaningful and inclusive relationships. Some of these are due to our socialization in community and life experiences. Left unaddressed, they may escalate conflict in relationships.

Note to Facilitator

See "Fresh Start" below.

Note that the words in brackets can be adjusted to meet contextual understanding. Most of the roles were used in the Power Walk activities on Day 1.

FRESH START

There is an increase in the number of people who must migrate due to climate change and its impact on the environment. You have been given the task of identifying and leading a group of people who will settle on an isolated resettlement island, where they will live for the next 50 years.

In order to establish the new society, you are expected to choose 12 of the following people to go to the island based on who you think will be most useful in establishing a new society. Please indicate in the first column your individual choices. Once you have you have your individual list, work with your group to identify 12 people for this task.

ROLE	INDIVIDUAL CHOICE	GROUP CHOICE
1. Expatriate manager		
2. Shop assistant, age 19		
3. Doctor		
4. Old woman walking with a stick		
5. Maize farmer		
6. Trade union representative		
7. Chinese shopkeeper		
8. Army sergeant, age 50		
9. Outgoing Parliamentarian/ Congress person		
10. Bar attendant		
11. Former beauty queen		
12. Pregnant schoolteacher		
13. Undocumented teenager		
14. Anticapitalist activist		
15. Somali carpenter		
16. HIV+ nurse		
17. Methodist minister/Imam		
18. Disabled bank clerk		
19. Online gamer/sports gambler		
20. Hip hop artist		

Activity 6.2:	**Prejudice and Stereotypes**
Focus:	Binding, Bonding, Bridging
Materials:	Flip chart, markers, 12 term cards and 12 corresponding definition cards
Methods:	Corresponding cards of terms and definitions, group discussion and sharing
Source:	Past CRS trainings

Time: 30 minutes	Activity Narrative
Objective: Participants will gain a basic understanding of how their beliefs, biases and perceptions contribute to conflicts dynamics in their own contexts.	1. Reflecting back to how we decide on who gets to be on our teams in the earlier discussion, there are many factors that influence our decision-making process, including our beliefs, prejudices, stereotypes, biases (perhaps unconscious) and perceptions. We also try to make conscious efforts to consider the intersecting identities of each individual to ensure social gender and youth inclusions. 2. Divide the participants into four groups: a. Give each group three random term cards and three random definition cards. Ask the group if they can match the terms with the definitions. b. Ask each team who has matching cards to read out the term and its definition. c. Make sure that the other teams are listening and confirm that the two cards indeed match correctly. d. If another team thinks that the term card does not match a definition, they need to speak out and offer the matching definition or ask if other groups have the matching definition. e. A group that does not have matching a term and definition should read out the term card they have and share what they think its definition should be. They should then ask if any other group has that definition card. f. Do this until all cards are matched. 3. Encourage the participants to think and share: a. Where do some these prejudices, stereotypes and biases come from? b. What groups are often specifically targeted in the communities or countries where they are from? c. How high is the potential for these prejudices, stereotypes and biases to escalate into violence? d. What can be done to stop situations like these from escalating? Who should stop it? 4. Distribute the handout of list of definitions.

HANDOUT: LIST OF DEFINITIONS/TERM AND DEFINITION CARDS

TERM CARDS	DEFINITION CARDS
Belief	A subjective evaluation of oneself, of others and the world around us. Beliefs are taken to be the truth.
Prejudice	How we generalize events, people or groups based on the sole fact that they belong to a set social group or class, which, once this generalization is repeated often enough, becomes an attitude and a habit.
Stereotype	A widely held, but fixed and oversimplified image or idea of a particular type of group or community, it can be positive or negative. For example, youth are good with gadgets, or young people these days cannot farm.
Bias	The phenomenon of interpreting and judging in favor of or against one thing, person or group compared with another, usually in a way that is considered to be unfair.
Unconscious bias	Social stereotypes about certain groups of people that individuals form outside their own conscious awareness. Everyone holds unconscious beliefs about various social and identity groups, and these biases stem from one's tendency to organize social worlds by categorizing.
Perception	The means by which you make sense of your physical and social world.
Intersecting identities	Each person has multiple, intersecting factors, including gender, religion, race, ethnicity, class and sexuality.
Social inclusion	The process of improving the ability, opportunity and dignity of people disadvantaged on the basis of their identity to take part in society
Gender exclusion	Any pattern of preferential treatment of males and discrimination of females in political, educational, economic, religious, cultural and social systems.
Gender inclusion	An approach to ensure that men and women are valued equally for the roles they play, and benefit equally from policies and projects, such as education and compensation for work according to their different needs.
Youth exclusion	Any pattern of preferential treatment of older men/women and discrimination of young people in employment, decision-making and leadership.
Youth inclusion	An approach to ensure that youth are valued equally as the older generations for the roles they play, and benefit equally from policies and projects, such as education and compensation for work according to their different needs.

SESSION 7: LEADERSHIP AND CONFLICT RESOLUTION IN THE GROUP

Activity 7.1:	**Pipeline**
Focus:	Binding, Bonding
Materials:	Paper or U-shaped Tube halves (one per participant), basket (1 per group), small balls/marbles (up to 3 per group) (small enough to roll down the tube/paper sheet shaped as a tube)
Methods:	Game
Source:	https://guideinc.org/2015/03/05/team-building-activity-pipeline/

Time: 30 minutes	Activity Narrative
Objective: To help participants work cooperatively in teams using principles of communication, planning and implementation, and leadership.	1. Explain: Previously, we focused on identity, social cohesion and communication. In this session, we will focus on teamwork and leadership. Working with others and leadership skills are important skills to have, whether in communities, work or youth clubs. Building relationships is central to our social interactions and determines the connections we have across many social structures. 2. Explain: "We will play a game that requires planning, cooperation and creativity. There will be groups of eight to ten people. Each group receives ten pieces of paper, one basket and one marble to begin with. The groups will be required to transport the marble/balls from one point to another." 3. The Rules a. The team must mark the start point to finish point. b. The team must start activity with all members standing behind the starting line. c. Each team member should use their paper/ halfpipe at least once when transporting the marble. d. Only one marble can be transported at a time. e. If a marble falls out of the pipeline, the team has to return to the starting line to begin again. f. The marble/ball must be safely deposited in the container before starting another transfer. 4. Adaptations a. You can provide two or more marbles to transport. b. Create an "obstacle course" to make the activity physically challenging. c. Limit the number of papers shared to a team or reduce a paper every time the marble falls

	FOCUS Debriefing Ask these following questions and have one volunteer note key points on a flip chart a. Feeling: • How do you feel in this challenge? What makes you feel this way? • How do you feel about the way the group works together? b. Observation: • How did your team approach the challenge? What problems did you experience during the activity? How were the problems resolved? • Did a leader emerge? If yes, how did having a leader make a difference in the task? • Did you notice anyone feeling left out from the team? How? c. Connection: • Compared to working at your home, work/school or community, is there any similarity from this exercise that you can share? • How can you apply lessons learned from this challenge elsewhere? d. Understanding: • What did you learn from this challenge about how conflicts were resolved and how the leader (or lack of a leader) influences the process? e. So What's Next: • What will you do differently when working in a team as a result of what you learned here?
Note to Facilitator	Watch the groups carefully so you can offer some observations during the debriefing if you see someone not really engage, if a group has difficulties in communicating, or if there is a very effective leader.

Activity 7.2:	**Tower Build**
Focus:	Binding, Bonding
Materials:	Paper, tape, sticks, balloons, and ONLY 2 pairs of scissors for the whole room; or if possible, participants can collect materials outside (see Note to Facilitator)
Methods:	Fun Game
Source:	APIMA

Time: 30 minutes	Activity Narrative
Objective: To help participants work cooperatively in teams to reach the goal set while dealing with conflicts. 	1. **Explain:** *"We will play another game that requires teamwork, creativity and leadership skills. There will be smaller groups of four to five people. Each group receives the same set of materials to create a tower. All the materials have to be used. Each group has 15 minutes to do the task and about two minutes to present it to the rest of the participants."* 2. Form a group of 4-5 people and share these instructions: a. Each group will have one scissors, 10 sheets of paper, six wooden sticks, 2 balloons and tape. b. The groups have 15 minutes to build the best, highest and strongest tower from the materials they have. 3. Invite each group to present their tower. Allow about 2 minutes to each group for their presentations. 4. Have the groups to vote for the winner. Encourage discussion. **FOCUS Debriefing** a. Ask the following questions while one volunteer writes notes on a flip chart of the key points: Feeling: • How did you feel doing this activity? • What made you felt this way? • Did anyone feel differently? b. Observation: • How were decisions made in your group? • Were there some people who spoke more than others? • Did female and male participants contribute equally in your group? Explain. • Were there any other power/identity dynamics that you observed? c. Connection: • Compare the way you solved this problem to the way you would approach this at home, work or school. • How can you apply the lesson learned from this activity elsewhere? Can you give an example or two? • What does this activity suggest about our daily actions at work? In the community? d. Understanding: • What did you learn about yourself when working in the group on this exercise? • What did you learn about how to help a group work effectively? e. So What's Next: • What will you do differently when you are working in a group as a result of what you learned here? f. Write down the key messages from the activities; focus on how conflicts were resolved and on the decision-making processes.
Note to Facilitator	Alternatively, this activity can take place outside. Give groups 5 minutes to search for materials to build their tower from what they find on the ground prior to starting the activity. They are not allowed to cut down or pluck out anything. The only material that can be provided by the facilitator is rope. After this activity, lead the participants to debrief lessons from today's sessions. The final activity for the day will look at personal application and reflection.

Activity 7.3:	**My Leadership Quality**
Focus:	Binding
Materials:	Flip chart and markers
Methods:	Reflection, Discussion
Source:	APIMA
Time: 30 minutes	Activity Narrative
Objectives: To understand how youth deal with different types of conflicts within an individual or a group, and between individuals or groups using personal leadership and leadership skills.	**Leadership Qualities** 1. Ask the participants to reflect back to the two games, and look at the notes on the flip charts from the debriefing sessions and answer these questions: a. Did a leader emerge or was a leader designated? If yes, what leadership style did she/he use to lead your team? b. What did the leader do well? What could he/she have done better? c. How did the leaders deal with any tension? 2. The facilitator adds keywords that describe desirable leadership qualities on the flip chart. 3. Give the participants 2 minutes to reflect on these questions (They can use their books to write this): a. What leadership qualities come most naturally to you? b. What leadership qualities and skills do you want to develop? 4. Form pairs and have them share with a partner their reflection, and then ask if there are volunteers who would like to share what they have said or present their partners answers. Check the key learning below for the list of Qualities of Good Leaders. **Personal Leadership** 1. Explain that one of the most important quality of a leader is personal leadership because it means dealing with intra-personal conflict within yourself. 2. Write down only the bold components. a. **You must lead yourself before you can lead others.** Before you can lead others, you must be able to lead yourself. Learn your values and principles. Identify your talents and strengths. Use them to direct your life. Don't let life direct you. b. **Personal leadership never ends.** Your tree of life revealed that you are on a journey of growth. You never finish growing. You change. No matter how old you are, know your talents and strengths. You develop more of them as you age. 3. Ask participants to share some more thoughts about what personal leadership means, and then the facilitator can share personal examples. a. Personal leadership is taking responsibility for your life. b. Personal leadership is discovering being the best YOU can be. c. Personal leadership is acting PROACTIVELY to achieve your goals. d. Personal leadership is having a positive impact on your community. 4. Explain that people who practice personal leadership: a. know and live by their values. b. set personal goals. c. respond positively to new situations. d. keep promises and commitments. e. seek opportunities and solutions during challenging times. f. look for ways to use their talents to serve others and their community.

Keys Messages	Some Qualities of Good Leaders in Teamwork that should come out from the discussion. • Make sure the team understands the goal. • Nurture a sense of belonging. Focus on what team members have in common. • Help team members feel that they have something to contribute. • Help team members work together. • Encourage members to set aside personal goals and desires for the benefit of the team. • Treat team members fairly and equally. • Structure the work of the team. • Distribute work fairly. • Manage the team efficiently. • Create an environment that supports and rewards openness, creativity, trust, mutual respect and a commitment to high-quality service.

SESSION 8: YOUTH AS AGENTS OF CHANGE

Activity 8.1:	**My SWOT (Strengths, Weaknesses, Opportunities, Threats) Analysis**
Focus:	Binding, Bonding
Materials:	Flip charts, colored markers, sticky notes
Methods:	Group work and presentation
Source:	https://learn.tearfund.org/

Time: 30 minutes	Activity Narrative
Objective: To help participants understand their strengths, weaknesses, opportunities and threats (SWOTs) as young people, and how they can contribute to creating sustainable change.	1. Explain: In every stage of life, there are things that we do well that add value, things that we could improve on, things that you can engage in to gain advantages or success, and things that we need to overcome to achieve our goals. This is true for individuals as well as groups. 2. Say: When we do not know what those things are, we are not in a capacity to participate meaningfully in making change. 3. In our next activity, we will assess our Strengths, Weaknesses, Opportunities and Threats (SWOTs) as young people desiring to lead communities in change. 4. Draw 4 quadrants on a flip chart. Give participants the sticky notes for the next activity. 5. Introduce the first two quadrants –Strengths and Weaknesses. Ask participants to please write on the sticky notes some: a. Strengths—one or two things that the youth do well or positive attributes or assets that the youth have that can help the community. b. Weaknesses—one or two things that the youth could improve on or attributes that are a limitation in the community. 6. Remind the participants about the Seven Values for Success and ask them to reflect about what they have practiced daily and what they still need to strive for. Invite them to place the sticky notes on the corresponding quadrant; put similar answers together. 7. Invite two participants to read the clusters of the strengths and weaknesses of young people, clarifying if needed, but not eliciting a discussion yet. 8. Introduce the next two quadrants—Opportunities and Threats. Ask participants to please write down on the sticky notes some: a. Opportunities—two external existing conditions that can help the youth achieve their plans at the moment or in future. List any specific opportunities for young men and for young women. b. Threats—two external conditions that could prevent the youth from achieving their plans. Name specific threats for young men and for young women. 9. Invite them to place the sticky notes on the corresponding quadrant, put similar answers together. Then ask a couple of participants to present the clusters of the opportunities and threats facing young people, specifically young men and young women. 10. Conclude that as young people we would like to BEEM: 1. Build our strengths. 2. Eliminate our weaknesses. 3. Explore our opportunities. 4. Mitigate all threats.
Note to Facilitator	• In this activity, it is important for the facilitator to understand the different aspects of the developmental stages as participants may respond to this based on their developmental stage. This way, the facilitator can conduct meaningful conversations with each group. • It is recommended that the facilitator is aware of the Positive Youth Development Framework to help youth promote assets, agency and contribution, and help them identify an enabling environment to engage in. • Finally, this is a great space for participants to start exploring ideas and opportunities in the community that they can develop and work on.

<table>
<tr><td colspan="2">Activity 8.2: My Youth Group's Strengths
Focus: Binding, Bonding
Materials: Flip charts, colored markers, sticky notes
Methods: Group work and presentation</td></tr>
<tr><td>Time: 40 minutes</td><td>Activity Narrative</td></tr>
<tr><td>Objective:
To help participants understand Strengths, Weaknesses, Opportunities and Threats (SWOT) in the context of youth groups, and how they can contribute to creating sustainable change.</td><td>
1. Reflection: Ask the participants to look at the results of the SWOT Analysis they have just completed, ask them to identify:
a. Which strengths will be greater if they combined with others?
b. Which weaknesses can they overcome if they are together with other young people?
c. Will there be more opportunities if they do not do it alone?
d. Can they tackle the threats better if they work in a group?
2. Ask them to write down in their notebooks if they want and invite a couple of participants to share.
3. Explain that we will break into groups (around 3-5 people/group) and do a SWOT exercise in the group. Some ideas on how to break them into groups
a. Based on different youth groups participating if there are 3-4 participants per group;
b. Based on cities/villages/regions/provinces;
c. Based on similar issues that the youth groups are focusing on—justice and peace, election, agriculture, livelihood, etc.
4. Give each group a flip chart and markers, ask them to draw the 4 quadrants and do the SWOT Analysis of their youth groups. Encourage them to write down directly in the flip chart.
5. Ask the group to think about and discuss:
<table>
<tr><td>Strengths of our youth group that would help our community</td><td>How to build on our strengths</td></tr>
<tr><td>Weaknesses of our youth group that could hinder our capacity to make a difference</td><td>How to eliminate/reduce the weaknesses</td></tr>
<tr><td>Opportunities for our youth group to be agents of change</td><td>How to take advantage the opportunities</td></tr>
<tr><td>Threats to our youth group that prevent us from helping our community</td><td>How to minimize or eliminate threats</td></tr>
</table>
</td></tr>
</table>

Activity 8.3:	**Recap and Evaluation**
Focus:	Binding
Materials:	Flip chart and marker
Methods:	Oral presentation and sharing

Time: 20 minutes	Activity Narrative
Objective: To provide a recap of all topics covered during the day and to evaluate how the day went.	**Recap** 1. Ask the Day 2 Daily Task Team to call out the 3Bs while the participants are doing the movement; anyone who makes a mistake has to explain what the word means. Continue also with the 7 Values. 2. Then the Task Team can walk us through what we have achieved today—maximum 5 minutes, encourage them to bring the participants to walk around the room to visit all the results of the activities when possible. (Provide positive feedback on their effort, add only if anything major was forgotten.) **Evaluation** 1. Ask the participants to open their Inner Ear Notebook and see if the questions they have in the morning have been answered. a. What positive qualities do I contribute to my group? b. What can I do to improve internal group cohesion? c. What are the opportunities and threats from outside my group? 2. Ask a couple of members of Day 2 Daily Task Team if they want to share theirs. 3. Distribute sticky notes, and ask them to write down and put on the flip chart…

a. What went well today?	**b. What could be improved today?**	**c. What is still unclear?**

CULTURAL IMMERSION SESSION

Activity:	**Film Night and Cultural Show**
Focus:	Bonding, Bridging
Materials:	Audio-visual equipment set, flip chart and marker, short movie to be accessed at https://youtu.be/NdiAeP8sQvI
Methods:	Film screening, discussion, talent show, sharing circle
Source:	CRS past trainings, Caritas Peacebuilding Manual

Time: 120 minutes	Activity Narrative
Objective: To learn from a short video and discussion about violent conflicts and peacebuilding works and envision what kind of future the young people want to build.	1. Cultural Specialist/MC welcomes the participants and explains that for this second night, we will be watching a short movie, have sharing circle about the movie, and watch more talent show acts from the participants. **Movie and Discussion** 1. Share the following questions with participants before the film to prepare them for the discussion afterwards: a. What was the film about? b. Why was there tension and mistrust? Between whom? c. Was there any prejudice or stereotype in the community? d. What was the role of youth in this situation? Why were they invited to join the program? e. What did the training help them with? f. What is the vision or the dream that the young people in this movie have for their community? 2. Invite participants to watch the film. 3. Discuss the answers to the questions with the participants; here are some possible answers, but they might elaborate or have more to add: a. The movie is about a CRS program in Beni Ebeid, Egypt, post-2013 violent conflict. b. During this period there were over 100 acts of sectarian violence, and afterward it was hard for the Christian and Muslim communities to coexist and trust each other again. c. There was a lot of prejudice and stereotypes between the survivors of the violent conflicts because they had no opportunities to meet and know each other. d. Youth were invited to join the program as they were the perpetrators of violence, and they can also be the ones who build peace in their community. e. The training created a safe space for the opposing parties to meet, to heal together, and to bring this peace home. f. Vision: • The Muslim and Christian communities in Beni Ebeid can heal and live together peacefully. • The young people in Beni Ebeid can be agents of peace who build social cohesion within their community.

	Visioning 1. Tell the participants: a. You have two great gifts: imagination and vision. These are wonderful and powerful abilities. All great things that have happened and have been achieved began in the imagination, then they are formed into visions. For this activity, you will make use of these two abilities. b. Quiet down and focus. Let go of all distractions. You may close your eyes or reflect on something in front of you. Imagine yourself riding a time machine, which takes you to the future. See yourself inside the machine. The engine starts and you start your travel to the future. c. Imagine. You are now 10-15 years from today (brief pause). d. Imagine (long pause) …. e. How you will look at that time? Imagine it clearly in your mind (brief pause). f. Be aware of how you feel. What kind of person will you be? See yourself and be aware of how you feel. g. Where will you be living? What kind of community will you be in? Imagine it in great detail (pause). h. Be aware of how you feel about what you see in your mind (long pause). 2. Divide the participants into groups of 5. Provide them with flip charts and markers to jot down the key visions that came to their mind. 3. Give groups about 20 minutes to think of creative ways to present their visions and their dreams for their community, country, or the world. It can be in the form of: a. Living statues—team members are arranged to show how the ideal future will look like from the eye of young people. b. Short skits/drama—team members portray relations between people, different generations, different age groups, different religions and other identities, and how they interact with one another. c. Poem, song or other creative expression. 4. Presentation of visions from each group. Ask for positive comments and claps from the other participants after each presentation. Remind the group to submit their flip charts with the notes for further visioning exercises tomorrow. **Sharing Circle** 1. Sharing Circle—sit with 3-5 people with whom you have not spent much time, and share about your personal experience with conflict; it does not have to be a violent conflict, but share how you deal—or dealt—with it. 2. Remind the participants and the group that the facilitators are around and if anyone needs to talk to someone, they can find them (in case of any traumatic experience). **Cultural Performance:** Give the stage to the planned cultural performances of the night that they have prepared before coming to the camp. **Feeling and Appreciation** 1. Ask participants: a. To recognize how they are feeling and share the state of their feelings in one or two words. b. To give a shout-out to others for something positive they have done that day, for example, listening attentively, saying something inspiring, helping another participant, etc. c. To recognize someone who displayed characteristics of the Seven Values for Success today. 2. Before closing the night, thank everyone for their contributions and participation.
Note to Facilitator	Try to encourage the participants during the day to sign up for the night performance. However, if there is no one volunteering, use the second half of the night session for the participants to break into their Daily Task Team, and ask them to prepare a performance. These all can be performed on a single night as a comprehensive program.

DAY 3: BONDING—EXAMINING ISSUES IN MY COMMUNITY

The Objective for Day Three is to equip youth to gain skills to identify issues in communities and build on their participatory role toward social cohesion.

SESSION 9: OUR VISION FOR PEACE

Activity 9.1:	**Opening of Day 3**
Focus:	Bonding
Materials:	All the flip charts of Day 2 and Day 3 Plan/Outline.
Methods:	Game, presentation
Time: 20 minutes	Activity Narrative
Objective: To set the mood of the day, review what has been covered and what is planned for today	1. Ask the Day 3 Daily Task Team to start the day with a local energizer—can also just be the 3B and 7 Values Action. 2. Review what has been covered the day before, the Reviewer can ask the participants to go around the room. 3. Discuss the result of the evaluation of the day before, and the pending questions (if this can be done with a short explanation; otherwise, make time later to discuss it further). 4. Go through today's plan. 5. Explain that during Day 1 we were looking within ourselves (Binding), yesterday and today we are looking at how young people locate their position in communities and groups (Bonding). 6. Reiterate that what is discussed during Camp is meant to stay at Camp and should be kept confidential.

Activity 9.2:	**The Inner Ear—My Group Contribution to Community**
Focus:	Binding, Bonding
Materials:	Participants' notebooks and pens
Methods:	Reflection, writing/drawing
Source:	Modified from CRS Egypt Program
Time: 20 minutes	Activity Narrative
Objectives: To encourage participants to reflect on and nurture their spiritual health and understand their group's goal and contribution to community.	1. Remind participants to use the notebook to write or draw something on their reflections. 2. Explain that today the focus is still about Bonding to relate with other young people and foster strong ties like yesterday. This will build on the connection within oneself to strengthen personal resilience (Binding) from Day 1. 3. Ask one participant to give the Reflection Guide Day 3: a. What can my group do to contribute to conflict transformation and social cohesion? b. What is my role in that? c. What can my group do to understand better the issues facing the community? 4. Ask the participant to sit alone with music playing in the background to reflect on the three questions and their life experience through drawings, doodles, poetry, written songs, etc. 5. Let the participants know that they are not required to share their notebooks or hand them in.
Note to Facilitator	To provide a focus on bonding, participants (in groups or individually) can get sticky notes to write something they have reflected on during the day as the sessions occurred, then paste it on the daily flip chart. This can be done at the end of each day or start of the next day.

Activity 9.3:	**Youth Visions for Peace**
Focus:	Bonding
Materials:	Flip charts, colored markers or pencils, and flip charts from last night Visioning Exercise
Methods:	Bonding, Bridging
Source:	Past CRS trainings
Time: 40 minutes	Activity Narrative
Objective: To help young individuals think creatively about the future and what actions to take to achieve their envisioned future.	1. Ask the participants to go back into their groups of 5 and think back about their Vision for Peace from last night Visioning presentation. Provide them with their flip charts from last night, colored pencils or markers. 2. Say: "You have visualized last night about what kind of society you would like for the next generation (your children or grandchildren) to inherit, now you will formulate together your Vision for Peace in writing." 3. Gender: Ask them to consider if they need to add a specific reference about women and girls in their Vision for Peace. 4. When they finish, they can share their vision briefly in a couple of sentences. 5. Ask the participants to brainstorm on how to realize their visions: a. How do we as young people help to make this vision of peace actually happen? b. What will we and other people have to do to make these dreams real in the immediate one to two years? c. What needs to happen in the next 5 years to make this happen? d. What needs to happen in the long-term 10 years to make this happen? 6. Review and discuss list of ideas on how we make the world a more peaceful place. Identify and explore major commonalities and differences to conclude the session.
Note to Facilitator	The visioning exercise can be focused broadly or narrowly depending on the purpose and training of the group. It can focus on a region or a specific project based on the group.

Activity 9.4:	**Goal Setting**
Focus:	Binding, Bonding (in groups)
Materials:	Flip charts, markers, and definition of Goal on a flip chart, A5-size star-shaped hard carton (see pattern), SMART GOAL handout, and a long ribbon to hang all the stars.
Methods:	Reflection, discussion, ritual
Source:	APIMA

Time: 60 minutes	Activity Narrative
Objective: To help participants understand the importance of goal setting and practice planning personal goals.	1. Explain that in the last sessions, we focused on identifying our values, skills, strengths and capacity and environment to spark change. In this session, we will begin to set and plan short- and long-term goals and identify steps that we can take toward achieving our goals. 2. Guide the participants to meditate: Breathe in…breathe out as you act out. Invite participants to do the same then say, reflect on your journey so far, both the experiences that you are having here or have had before. (*Give participants two minutes of silence to reflect on this.)* You can have participants look at their Trees of Life to note some of the goals they hope to achieve. 3. Ask: "What do you want to do, become or change? (Pause.) How will you do that?" Participants can write down their thoughts. You can allow 2 to 5 minutes to listen to some of their thoughts. 4. Ask one participant to read a list of different statements and ask what the other participants think that they all have in common. a. Fatoumata wants to start a small business selling soap. b. Abdoulaye hopes to become a banker one day. c. Jeneba wants to become a doctor. d. Ousmane has been saving money for his wedding. e. Ami wants to build her own house. 5. Have several participants share their responses. 6. Then ask: "What is the importance of goals? How do goals help us?"

	Definition of Goal 1. A goal is something that a person or a group works together to achieve. It can be something they want to do, or something they want to have, such as a house, a job or a certification. 2. Why is it important to have goals and to know when we want to achieve them? (You can allow participants to respond here, then explain). a. It keeps us motivated to keep working hard. b. Goals provide clarity about what the goal setters consider important. c. Goals help improve performance. d. Goals increase the motivation to achieve. e. Goals help increase pride and satisfaction in your achievements. 3. Explain that when setting goals, we need to have a realistic time frame to work with. For instance, what would be a realistic time to build a house? What would we need to undertake such a plan? 4. On the flip chart, write the word SMART vertically and check if anyone knows what a SMART goal is. Explain that "SMART goals help us clarify and focus our goals so that our goals are more achievable!" 5. Distribute handouts and share the key messages. 6. Discuss the problem with each statement in the first section above, then work on the change. For example: a. Statement: Fatoumata wants to start a small business selling soap. b. Gap: Not time bound, not measurable. c. SMART goal: I want to start learning how to make soap immediately (short term), and to start a small business selling soap in 6 months that will allow me to support myself.
	My Personal Goal Ritual
	1. Say: In Indonesia, parents and teachers always tell children to dream big and to hang your dream as high as the stars. So today we are going to dream big, while keeping it SMART. 2. Distribute an A5-size star-shaped hard carton to each participant. Ask the participants to write/draw their SMART goal on the star. It can be a short-term goal or long-term goal. They can ask for help to formulate their goals. Provide feedback on how to strengthen the goal and make it SMART. 3. Allow participants to share their goals if they want to, and then tie the stars on the ribbon. Ask a couple of participants to help secure each star on the ribbon, and when everyone has added their star, hang the ribbon with all the stars as high as possible across the room. 4. Once the stars are hung, form a circle and review the 7 Values for Success– every time someone makes a mistake with the incorrect motion or name, ask the person to say how the value will help them to reach their goal.

Key Messages	Goals are attainable when they are realistic. Goals can be short-term or long-term. In order to achieve a lifetime or long-term goal, you need a plan to get there. Goals should include several smaller steps that will eventually allow you to reach your goal. This can be done by creating a road map and setting short-term goals. Then, follow your road map to reach your destination, your long-term goal. Unfortunately, people often face many challenges to achieving their goals. These can be challenges at home and in the workplace that can push you back a step or two. It may even mean we may need to start again or change the direction or course of our road map. Fortunately, there may be help to achieve our goals. Help can come in many different forms. It can come as moral support or advice, connections to other people, financial services or resources, technical advice, mentoring, learning or opportunities provided by NGOs and the government.
Note to Facilitator	The goal sharing can be made into a ritual should time allow; everyone stand in a circle and the participant reading his/her goal can stand in the middle and say it loud and clear.
Pattern for the Star	Make as many as the number of participants plus a couple extra, and make a hole on the top so a ribbon can be thread in. This is a ritual that works in a specific context, the facilitator can adapt it for their local context.

HANDOUT ACTIVITY 9.4: GOAL SETTING

Specific – know exactly what you want to achieve.

Measurable – how will you know that you have met your goal?

Achievable/attainable – make sure that it is not too far to reach, but challenging enough for you.

Relevant – is it something that is important and inspiring to you?

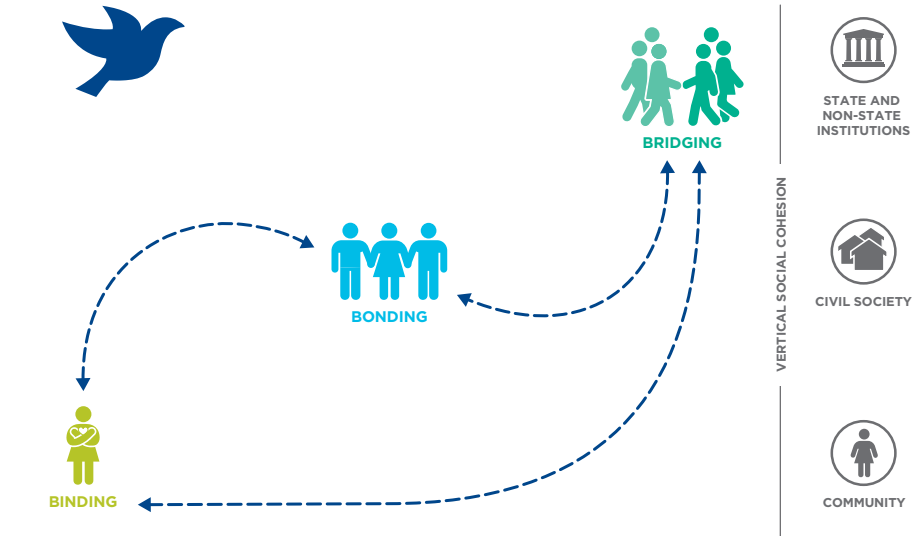
Time bound – when do you want to achieve your goal? Add a short-term goal if needed.

SESSION 10: YOUTH BUILDING PEACE

Activity 10.1:	**Peacebuilding and Social Cohesion**
Focus:	Binding, Bonding
Materials:	Definitions of peacebuilding, flip charts and markers, cut-out cards on social cohesion for game (19 cards; if there are more participants make double or triple sets)
Methods:	Storytelling, discussion
Source:	Peacebuilding: A Caritas Training Manual, CRS Peacebuilding Principles (2019), CRS The Mini-Social Cohesion Barometer

Time: 30 minutes	Activity Narrative
Objective: To help participants to be able to define and understand peacebuilding, conflict transformation and social cohesion.	1. Ask the question: "What is peacebuilding?" 2. Ask one of the participants to read the story below; ask the others to listen carefully and reflect on it. **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 on through the quarry and asked a second worker the same question. The second responded, "I am earning a living." She walked farther yet and asked a third worker the same question. The third responded, "I am building a bridge!" 3. Invite the participants to think about how the three answers from the quarry workers help us understand our work in peacebuilding. a. Sometimes we are just breaking stones, and we are focused on the immediate task, which is very hard work. b. Sometimes we are focused on earning a living, which is important for our survival and our family's survival and health. c. 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 bridge for the community, and working on local relationships and programs is part of building long-term peace for many to enjoy.
	What Is Peacebuilding? 1. Ask participants to share examples or define "PEACEBUILDING." Ask one participant to write down the keywords. 2. Read the following sentence as our working definition of peacebuilding: "Peacebuilding includes a wide range of efforts by diverse actors in government and civil society at the community, national and international levels to address the immediate impacts and root causes of conflict before, during and after violent conflict occurs."—Lisa Schirch (2013) 3. Explain that "Peacebuilding is both a process and a goal, and it is a means to an end." In simple terms, peacebuilding is an activity aimed at improving the quality of life. Peacebuilding prevents, reduces, transforms and helps people to recover from violence in all forms. Peacebuilding actively creates the capacity within communities to meet all forms of human needs and rights. 4. Ask: What helps a community or society, especially young people, to respond to difficulties in peaceful ways? 5. Have participants share their ideas with those sitting close by for 2-3 minutes. 6. Explain that in building peace, Youth Peace Ambassadors also look at how they can use these following:

	Participatory conflict analysis is the foundation **E**ffectively address root causes, core conflict issues and effects **A**dvance right relationships that are interdependent **C**hange, vision and theory are clearly spelled out in a strategic manner **E**ndure and build sustainability based on a long-term commitment
	Social Cohesion Game 1. Say: Our peacebuilding efforts will also contribute to social cohesion. To understand better about the different forms of cohesive society, we will play a little game. a. Each of you will receive a card that describes social cohesion. b. After you receive your card, walk around the room and team up with others who are holding statements that seem related. 2. Ask participants why they clustered together as they did. Facilitators can use this activity to draw out the idea that social cohesion applies to the sociocultural, economic and political spheres, and also to draw out horizontal (cohesion across social groups) and vertical (cohesion across levels of authority) dimensions. It is fine if participant groups do not correspond exactly to these 3 spheres and these 2 dimensions, but facilitators can underscore the relevance to sociocultural, economic and political aspects of social cohesion as well as the horizontal and vertical dimensions. 3. Explain: Our peacebuilding efforts will also contribute to social cohesion that involves both vertical and horizontal relationships for an inclusive, integrated and cohesive society: a. Cohesive vertical social capital (a state's ties to its citizens)—strategically including advocacy at local level and when possible at the national and global levels. b. Horizontal social capital –positive cross-cutting relations among diverse sectors of the population. c. A socially cohesive society mediates/manages conflicts before they turn violent. A society with weak cohesion risks disorganization, fragmentation and violence.


A Pathway to Peace
Helping individuals and communities thrive in inclusive, just and peaceful societies
CRS
CATHOLIC RELIEF SERVICES
faith. action. results.
BRIDGING
BONDING
BINDING
VERTICAL SOCIAL COHESION
STATE AND NON-STATE INSTITUTIONS
CIVIL SOCIETY
COMMUNITY

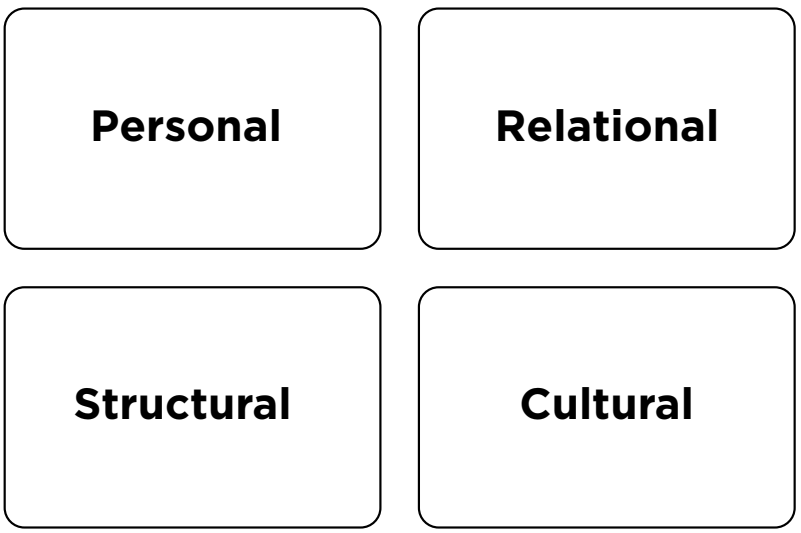
	4. Explain that you can achieve social cohesion through: a. Binding • encourages personal reflection to explore and break down stereotypes and prejudices, • builds awareness of and respect for the "other" and differences, • helps individuals gain skills to address conflict in healthy ways, and • encourages introspection to understand one's deep emotions and how to constructively deal with them, including coping with stress and trauma. b. Bonding • strengthens and rebuilds relations within a community or group whose members are brought together by similar characteristics or identities, preparing them for substantive engagement with the "other." • working through their commonalities and differences, diverse understandings and opinions, and alternative visions of the future within the relative safety of one's own community or group. • helps single communities/groups aggregate their concerns, needs and priorities, making it easier for them to voice them during engagements with the "other." c. Bridging • brings together two or more communities or groups with different characteristics and identities that are experiencing conflict to address issues of mutual concern and to interact purposefully for mutual benefit in a safe space. • shifts the focus away from the groups to the causes of conflict so that they become concrete and resolvable. • builds trust, creating platforms for collective action that can enable divided communities to focus on advancing a shared agenda. • promotes mutual understanding of their history through jointly analyzing issues and violent conflict**,** generating collective information, resolving a conflict incident, and building a common vision and achieving it through connector activities. 5. Ask: Whose responsibility is peacebuilding? 6. Write down participants' answers. Make sure that participants understand that peacebuilding is the responsibility of many different actors: a. Youth and youth groups—their involvement is so important that the UN Security Council wrote two resolutions calling on youth participation in peace processes (UNR 2250 and 2419)[4] b. Governments—national to local levels c. Religious organizations and leaders d. Traditional leaders and structures e. Media f. Business community g. Community members

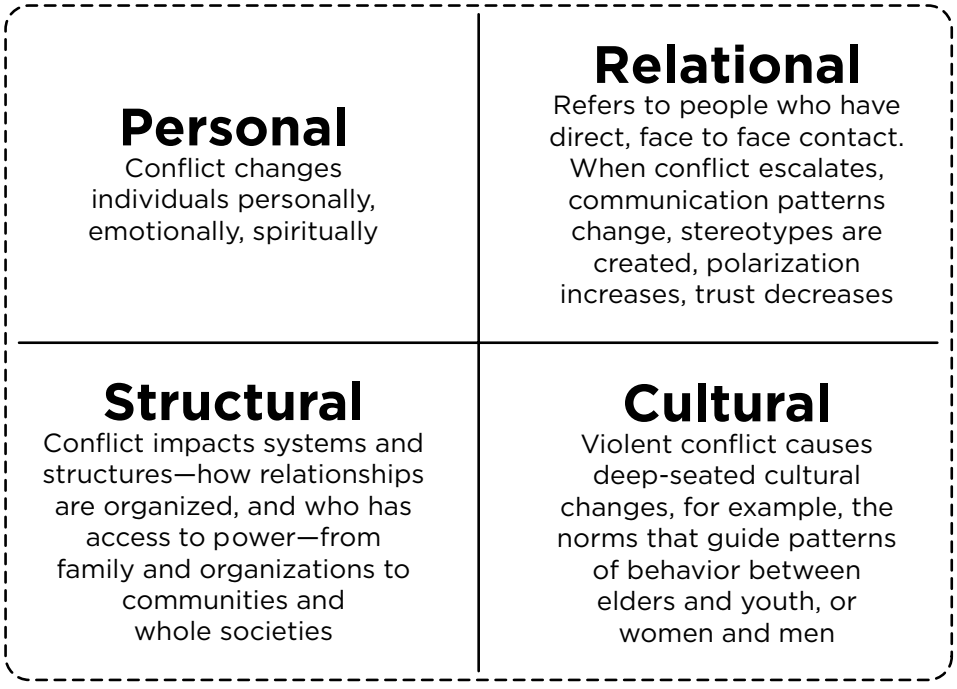
4 UNSCR 2250 (2015) identifies five key pillars for action: participation, protection, prevention, partnerships and disengagement and reintegration, and Resolution 2419 (2018) is the second resolution by the United Nations Security Council on Youth, Peace and Security that recognizes the positive role young people can play in negotiating and implementing peace agreements and conflict prevention.

CUT-OUT CARDS ON SOCIAL COHESION

I have strong social ties across diverse groups in my community.	People enjoy equal opportunity in accessing basic services of a reasonable quality (e.g., health and education), regardless of who they are.
Members of my community trust each other, regardless of identity differences (e.g., ethnicity, religion, culture, race, political affiliation, gender, age, etc.).	Goods and services are exchanged in a fair environment.
Everyone is treated with dignity, regardless of who they are.	I actively participate in community initiatives to address issues of common concern to all.
People belonging to different identity groups (e.g., ethnicity, religion, culture, race, political affiliation, gender, age, etc.) accept and tolerate each other.	All people in my community are treated fairly by public officials.
There are formal and informal opportunities in my community through which people belonging to different identity groups connect and interact.	We share the same civic values as citizens of the same country regardless of which identity groups we belong to.
My community has the capacity to peacefully manage social problems.	Everyone has an opportunity to participate in political processes without fear.
I am satisfied with my family's existing living conditions compared to other community members.	People are listened to and their concerns and ideas considered by government structures and institutions.
People in my community help one another in times of need.	People have confidence and trust in public and government institutions and structures at national and local levels.
Public resources are managed fairly for the benefit of all people.	People have confidence and trust in public and government institutions and structures at national and local levels.
People have equal access to livelihood and employment opportunities regardless of who they are.	

Activity 10.2:	**Four Dimensions of Conflict Transformation**
Focus:	Bonding, Bridging
Materials:	Flip chart, markers, handout on 4 dimensions of conflict transformation
Methods:	Presentation and discussion
Source:	Reflective Peacebuilding: A planning, Monitoring, and Learning Toolkit.

Time: 30 minutes	Activity Narrative
Objective: To increase participants' understanding about the different levels of conflict transformation.	1. Explain that in this session, we will look at how as young people we can help to transform conflicts. To help us determine which area to focus on, we will first look at the four dimensions of conflict transformation where change can happen. 2. Introduce John Paul Lederach's Four Dimensions of Conflict and what changes it has on the personal, relational, cultural and structural levels. See key messages below for reference. 3. Explain that conflict often starts from what we think, then how we feel before escalating to what we do (Head ---→ Hearts---→ Hands) 4. Ask participants to think of their own experiences, situations at their school, community or in history of their country/community. 5. Ask: What are some of a change you dream of seeing in your context? At what level will that change need to happen on the four dimensions? Why do you think so? 6. Pair work: share with the person sitting next to you the issue in your community, and what level it is. 7. Allow the pairs to share their responses and indicate whether it is a personal, relational, structural or cultural issue and list them under the four categories. One of the participants can write down the suggested issues as they will be helpful in a follow-up activity.  8. Conclude with Key Messages below.

Key Messages	Both conflict and change are a normal part of human life. As conflicts are always present in human relationships, these relationships are constantly adapting and changing. Note that many situations may start out with very subtle behaviors that disrupt social harmony and create an "us versus them" mentality, which can gradually lead to an escalation of conflict and violence. John Paul Lederach's Four Dimensions of Conflict Transformation: • Personal level—The changes are at the individual and internal level and they include emotional, intellectual and spiritual changes. In terms of problem solving, we seek to identify individual needs and solutions that would best address these needs. • Relational level—Changes involve direct interactions between people. They include communication, addressing prejudices and biases and building trust in the interactions. • Structural level—The transformation here addresses structures and systems such as family, community and society and looks to promoting access to resources, addressing power imbalances and participation in decision-making. • Cultural level—Changes here include transformation in the norm and values that guide behavior. 

Activity 10.3:	**Conflict Analysis and Timing for Intervention**
Focus:	Bonding
Materials:	Flip chart, markers, handout on 4 dimensions of conflict transformation, a set of matching cards for each 5 participants.
Methods:	Presentation and discussion
Source:	Peacebuilding: A Caritas Training Manual

Time: 60 minutes	Activity Narrative
Objective: To equip young people with the conflict analysis skills, including mapping the actors and identifying the timing of peacebuilding actions they can perform. A participant can help lead the review on Conflict as Fire Analogy (a game) with prior briefing.	**Stages of Violent Conflict** 1. Review Conflict as Fire Analogy (participant led). a. Break the participants into teams of five. b. Provide each group with the set of matching cards. c. Ask the groups to start together to match the pictures, the stage of fire and the stage of conflict based on their understanding from last night's session. d. Ask each group to share the picture of only one of the stages.—Have them explain it and give a couple of examples of what is happening at this stage. 2. Summarize the answers. a. Conflict is dynamic. Sometimes it is quiet; other times, tensions are high. At another stage, it is hot and there are visible fights and so on. It escalates and de-escalates. b. Conflict changes depending upon how the actors, causes and profile interact within a specific context. 3. The analogy of conflict as a fire is an easy way to understand how conflict works. Distribute and briefly review the handout Conflict as Fire Analogy. a. Stage 1: Gathering materials for the fire –potential conflict b. Stage 2: Igniting the fire—confrontation c. Stage 3: Bonfire—crisis d. Stage 4: Coals—de-escalation, but potential for further conflict e. Stage 5: Fire out –regeneration
	 Stage 3: **Bonfire** Crisis Stage 2: **Igniting the Fire** Confrontation Stage 4: **Coals** Potential for Further Conflict Stage 1: **Gathering Materials for the Fire** Potential Conflict Stage 5: **Fire Out** Regeneration

	Timing for intervention 1. Explain that it is important to understand in which stage the conflict you are addressing is because each stage presents opportunities for certain sets of peacebuilding interventions. While conflict is inherent in human interactions, it can have either constructive or destructive outcomes. 2. Ask the participants to think of conflicts their community or country is currently experiencing. Participants may also consider any of the ongoing conflicts of which they are aware. Have participants share what they are thinking with their team members. a. At what stage is the conflict in your community/country similar to the "conflict as a fire" analogy? Give reasons / justifications for your choice. b. How did young people in your community experience the conflict differently at the various stages? What happened to young men? What happened to young women? c. Are there any other groups in the community that are affected more severely than others? 3. Share your ideas with someone next to you about what helps a community or society to respond to difficulties in peaceful ways. a. What opportunities do young people have to be part of the solution as peacemakers at the different stages of conflicts? Do the roles of young women differ than the roles of young men? b. How can young people contribute in building positive relations among diverse sectors of population (horizontal social capital)? c. How can you play a role as an advocate for change at the local, national or global levels (vertical social capital)? 4. Distribute the handout Peacebuilding Opportunities at Different Stages of Conflict; ask participants to provide other or more concrete details of examples at each stage. 5. Tell participants that this exercise is to prepare them for the next day when they will create their individual advocacy plans.
Note to Facilitator	Include some discussion of the history of conflict—what factors or circumstances brought their community/society to the stage that it's currently in.

MATCHING CARDS ON CONFLICT AND FIRE ANALOGY

 Stage 1: **Gathering Materials for the Fire** Potential Conflict	**Gathering Materials for the Fire** – At this stage there is no fire yet.	It is equivalent to potential for conflict. In this stage the situation is somewhere between appearing to be peaceful on the surface and experiencing significant social tension.
 Stage 2: **Igniting the Fire** Confrontation	**Igniting the Fire** – At this stage the fire has been lit.	It is equivalent to a trigger event that sets off confrontation between parties, such as a large public demonstration. Confrontation usually means that the covert or structural forms of violence are being rejected publicly.
 Stage 3: **Bonfire** Crisis	**Bonfire** – At this stage the fire is burning with a lot of energy, consuming the wood that is fueling it.	This stage is equivalent to a conflict crisis. When conflicts get "hot," those involved in them often resort to overt violence in order to win—although usually both sides end up losing something.
 Stage 4: **Coals** Potential for Further Conflict	**Coals** – At this stage the fire is going out, having burned most of the woods all that's left are hot coals.	This is equivalent to the stage where conflict either continues to de-escalate or, if there is another trigger and more fuel is added, there is potential for further conflict.
 Stage 5: **Fire Out** Regeneration	**Fire Out** – At this stage, the fire is completely out, and there are no flickers of fire in the coals.	This is equivalent to a stage where focus is no longer placed on the fire, but on reconstruction and regeneration.

HANDOUT: CONFLICT AS FIRE ANALOGY

Stage 1: Gathering Materials for the Fire. At this stage there is no fire yet. It is equivalent to potential for conflict.

In this stage the situation is somewhere between appearing to be peaceful on the surface and experiencing significant social tension. In areas where violent conflict is possible, we often see people pushing for social change, and view them as the most "flammable" or dangerous elements because of their high visibility. However, those who try to maintain an unjust status quo are equally dangerous, although they may be less visible as they push in the opposite direction than those seeking change.

Stage 2: Igniting the Fire. At this stage the fire has been lit. It is equivalent to a trigger event that sets off confrontation between parties, like a large public demonstration.

Confrontation usually means that the covert or structural forms of violence are being rejected publicly.

Stage 3: Bonfire. At this stage the fire is burning with a lot of energy, consuming the woods that are fueling it. This stage is equivalent to a conflict crisis. When conflicts get "hot," those involved in them often resort to overt violence in order to win—although usually both sides end up losing something.

War is the most organized form of overt violence that we humans have invented. Political groups usually engage in overt violence when they are frustrated, scared and believe there is no other way of achieving their goals.

Stage 4: Coals. At this stage the fire is going out, having burned most of the wood, all that's left are some hot coals. This is equivalent to stage where conflict either continues to de-escalate or, if there is another trigger and more fuel is added, then there is potential for further conflict.

Stage 5: Fire Out. At this stage, the fire is completely out and there are no flickers of fire in the coals. This is equivalent to a stage where focus is no longer placed on the fire, but on reconstruction and regeneration.

HANDOUT: PEACEBUILDING OPPORTUNITIES AT DIFFERENT STAGES OF CONFLICT

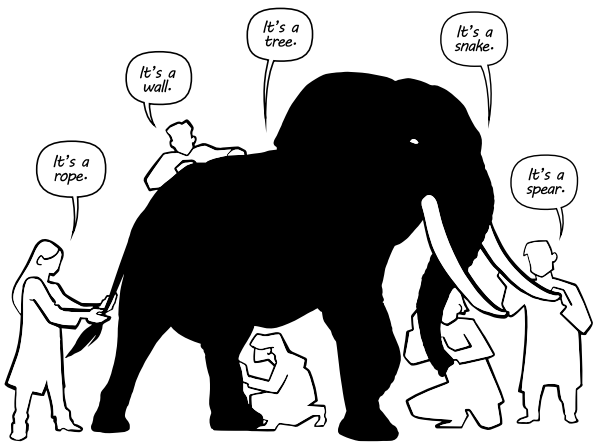
As conflict, like fire, goes through several stages, peacebuilding and conflict transformation can also be strategically carried out at different stages of conflict.

STAGES OF CONFLICT	PEACEBUILDING INTERVENTIONS THAT YOUNG PEOPLE INITIATE OR TAKE PART IN.
Stage 1: Gathering materials/potential conflict. During this stage of conflict, which is sometimes referred to as latent conflict, people usually experience structural violence when situations of injustice do not allow people to experience their rights and responsibilities equally. People are treated unequally within social structures, systems and institutions, and the disparities become unbearable.	**Peacebuilding in Stage 1: Transforming Materials and Preventing Fire** Some examples of Stage 1 Peacebuilding: • Engaging in prejudice reduction work with groups at all levels of society, from national leaders to local community members and children in schools. • Culturally appropriate conflict resolution training to help improve communication patterns and give people new tools to address their differences without resorting to violence. • Non-violent advocacy or advocacy training.
Stage 2: The Sparks Usually a confrontation between parties, such as a large public demonstration, serves as the match and quickly ignites the dry, waiting materials. Confrontation usually means that the covert or structural forms of violence are being rejected publicly.	**Peacebuilding in Stage 2: Limiting What Ignites and Preventing the Flames from Spreading** Some examples of Stage 2 Peacebuilding: • non-violent advocacy and advocacy training to achieve a just society. • human rights education and training so people will be more aware of their rights during this stage of conflict. • encourage local capacities for building peace and engaging in alternative forms of conflict resolution. • start a social media campaign to spread messages of peace, including debunking myths about the "enemy."
Stage 3: Bonfire/crisis. When conflicts get "hot," those involved in them often resort to overt violence in order to win—although usually both sides end up losing something. Overt violence refers to actions that people deliberately perpetrate to harm, maim or kill others. War is the most organized form of overt violence that we humans have invented. Political groups usually engage in overt violence when they are frustrated, scared and believe there is no other way of achieving their goals.	**Peacebuilding in Stage 3: Limiting Damage – Pressuring Leaders to End the War.** Some examples of Stage 3 Peacebuilding: • advocate for peacekeeping by military forces, usually under the United Nations (UN) flag. • pressure leaders of parties in conflict to negotiate instead of violent confrontation. • find psychosocial support and trauma healing support for those directly impacted by the conflict. • continue the social media campaign to spread messages of peace and share news of good deeds that are happening, as most media sources focus on graphic details of conflict events, which often incites more fear and violence because the "enemy" is demonized. • provide emergency relief and support to people who are displaced from their homes and need food, shelter and water.

Stage 4: Coals/potential conflict. At this stage, conflicts can either continue to burn themselves out or, if new fuel is added, can re-ignite. Overt violence usually cycles through periods of increased fighting and relative calm. If peace accords are signed, then the violence usually decreases, at least temporarily. However, if the causes of structural violence and injustices are not addressed, then overt violence often increases again.	**Peacebuilding in Stage 4: Cooling the Coals** Some examples of Stage 4 Peacebuilding: • be part of and support building capacity for peace at the local level. • take part in economic and agricultural development projects that reconnect people across conflict lines (often particularly effective if tied to rebuilding infrastructures that all parties require). • continue to share positive social media stories and communications and alert media outlets to positive stories and opportunities for peace. • explore interfaith dialogue, mediation and peace education for children/youth.
Stage 5: Fire Out. In the fifth stage, the fire is finally out and even the embers are cool. At this stage, it is time to focus on other things besides the fire so that rebuilding and regeneration can begin to replace what was lost. If the injustices of structures and systems are adequately addressed, there will be space for reconciliation, regeneration and renewal. These processes are not easy and involve as much energy as the fire, only channeled in different ways.	**Peacebuilding in Stage 5: Regeneration** Regeneration takes years and years. A forest that is burned down does not reappear the next year. • Some examples of Stage 5 Peacebuilding: • help people deal with post-war trauma, including finding where they can get support and link them. • continue working with media and communications. • support the reintegration of soldiers and displaced persons or refugees into communities. • take part in or support peace education for youth. • support the post-conflict reconstruction of homes, farms, office buildings, roads and access to basic services like water. • get involved in the start of reconciliation and healing work between former enemies.

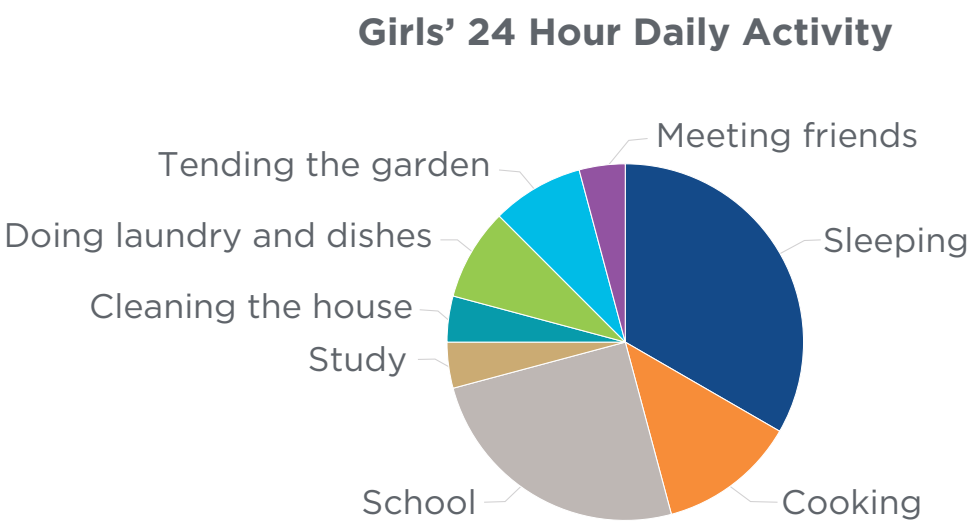
SESSION 11: IDENTIFYING ISSUES IN THE COMMUNITY

Activity 11.1:	**Recognizing My Biases**
Focus:	Binding, Bonding
Materials:	Picture of an elephant and six blind persons, flip charts and markers
Methods:	Storytelling, reflection and discussion.
Source:	Adapted from an Indian parable; image from the public domain.

Time: 45 minutes	Activity Narrative
Objective: To understand that we have our biases when identifying issues, and how to mitigate them. With prior preparation, a participant can read the parable and lead the discussion about it.	1. Explain that now we are going to learn to identify issues in the community, so when we decide to do an activity for our local youth or community, we will be equipped with actual data. 2. Explain that as we are preparing for the community visit in the afternoon, we will be learning some skills in gathering data and information. 3. Explain that we will be learning a couple of skills from a Participatory Rural Appraisal. Ask if anyone know what PRA is. a. PRA is a process that involves not only the collection of information, but its eventual use by the community as it plans further activities. b. The emphasis in PRA is often not so much on the information as it is on the process and seeking ways to involve the community in planning and decision-making. c. Active participation of the population will lead to their empowerment and ownership of the activity. d. PRA usually takes a long time; however, we will learn a few skills to help with understanding the youth that we will visit.
	4. Before we start, we will listen to one of our friends who will tell us the story The Parable of the Elephant. a. A group of blind individuals approaches an elephant. The first-person latches onto the leg and claims, "An elephant is a tree trunk; it is big, round and rough." b. The second hits the stomach and says, "A tree, no way! An elephant is like a wall: high, solid and wide." c. The third grabs the trunk, and exclaims "The elephant is like a snake, long and flexible." d. The fourth person finds the tail and replies, "No, the elephant is like a rope with a wire brush on the end!" e. The fifth person catches hold of the ears, and proclaims, "The elephant feels like a fan, as big as banana tree leaf." f. The sixth person touches its tusk, and announces, "The elephant is like a spear, it is hard and strong."  5. Discuss: a. What does this story tell us? b. What factors might affect our perceptions of a situation? c. What are possible sources of bias when we are working in the community? 6. Collect all the answers and summarize that informant and researcher biases take many forms.

	Optical Illusion 1. Show some pictures for participants to describe what they see. Here are some that are in the public domain: 2. Explain some of the most common biases and how to mitigate them. a. Gender bias. More emphasis is put on the point of view of either men or women; the other perspective is underrepresented. In some cultures, when women and men are in the same group, only men talk. b. Wealth bias. Often the views of people who are wealthier or who hold positions of authority are given greater weight over the course of a study. It is important to find a different way to get information from the village youth leader, separately from the members, for example. c. Education bias. The views of those with more formal education are often solicited and considered more carefully than those with less education. This often coincides with a language bias since educated people may be better able to communicate. We can use various tools to get information from the less educated sources. d. Expectation bias. The village's expectations of what the outside organization may bring them often cause villagers to favor certain types of information in their discussions. Similarly, our expectations of what we will find in the community act as a filter for the information that is received by the team. We need to be very clear about the purpose of data collection. 3. Share that it is useful to explain the concept of bias to the respondents, too. If bias is explained to villagers in the initial meeting when the team is introduced to the community, it can dispel concerns people might have about why the team is asking questions of different people in the community.

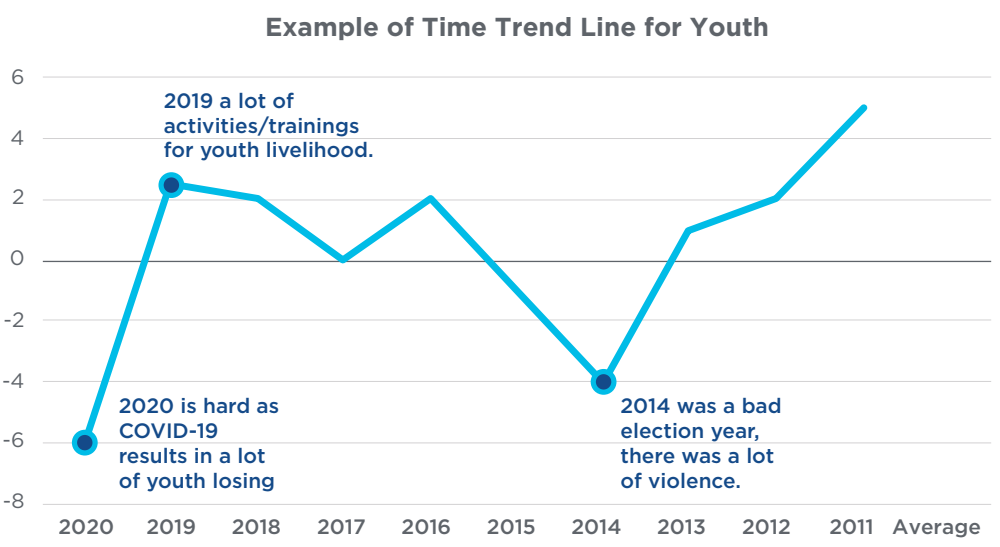
Activity 11.2:	**PRA Tools: 24-Hour Daily Activity Clock**
Focus:	Binding, Bonding
Materials:	24-Hour Daily Activity Clock, clipboard, pens
Methods:	Presentation, pairs work
Source:	Adapted from FAO, PRA Tool Box

Time: 45 minutes	Activity Narrative
Objective: To learn a couple of PRA skills for issue identification.	1. Explain that we will be learning skills to assess community needs and priorities using tools from Participatory Rural Appraisal, or PRA. The first PRA skill we will be learning is called: **24-Hour Daily Activity Clock** 2. Ask if the participants can guess what a 24-Hour Daily Activity Clock is. (It is a visual method of showing how people allocate their time between different activities over a 24-hour period.) 4. Explain that it can be used for: a. comparing differences in workloads between people from different social groups and genders and at different times of the year; b. understanding impacts of different workloads and schedules on access to services or resources; c. understanding the feasibility, and likely implications, of participation in new opportunities before they are introduced. 

	5. Share that the 24-Hour Daily Activity Clock can reveal: a. the daily workloads of different groups of people (such as farmers vs. street vendors, students vs. youth not in school, and people from different well-being categories); b. daily workloads of different members within a household (such as young men vs. young women); c. the potential impact of an activity that you are planning on the workloads and activity patterns of different social groups or genders. 6. Participants will now make and use a 24-Hour Daily Activity Clock. a. The first step is to make the 24-Hour Daily Activity Clock. b. Ask participants to share examples of their daily schedules from waking up in the morning until going to bed at night. c. Take notes that capture all the key points made by the respondent(s). d. Keep the activity/interview as relaxed and interactive as possible. e. Ask questions to help participants recall their activities: • Can you describe some of your activities within 24 hours in an average day? • Do you also help with house chores? • Do you spend some time on social media? • Do you do any hobbies? • Do you have to do homework? • Is your schedule different over the weekend or school holidays? • Does your schedule differ if it is planting or harvesting season? f. It is alright not to know exactly how much time is spent on an activity, but help participants make an estimation. Follow up on interesting comments made by the participants. 7. The facilitator can share an example by asking one of the participants to describe her/his day. The facilitator can note this on a flip chart for the group to see. 8. The facilitator tasks the group to pair up and help each other write down their schedules. Remind participants that their total time should equal 24 hours. 9. When participants are finished, post the schedules on the wall next to each other. Ask participants to focus on finding commonalities and differences.

SESSION 12: PREPARING FOR COMMUNITY VISIT

Activity 12.1:	**PRA Tools: Time Trend Lines**
Focus:	Binding, Bonding
Materials:	Flip chart, markers, clipboard, pens
Methods:	Presentation, pair work

Time: 40 minutes	Activity Narrative
Objective: To learn how to use time trend lines PRA tools.	1. Explain that the second PRA skill we will be learning is called time trend lines. What is this? It's a technique that uses a line graph to plot changes over time. 2. What is it used for? a. Time trend lines will help you to put a given year in the larger context. b. This tool will also give you an idea of whether the last 5-10 years were better or worse than average. c. You will better understand the factors that contributed years being either good or bad because time trend lines can include as much detail as necessary. d. The result will be a time trend line as displayed in the example below. 

	3. How do you create a time trend line? a. Begin by drawing a line on the flip chart that represents an "average year" for whatever variable you are discussing. b. Ask people to specify which of the last 5-10 years was most like an average year so that everyone has the same definition in mind. c. Then begin with the most recent year and ask whether it was better or worse than average. d. Draw points representing years above or below the straight line that represents the "average" year. e. Discuss briefly what factors contributed to the year being good or bad. • How are youth activities and opportunities this year compared to the last five years? Are there more? Who organized them? How many young people have been participating? • Have there been any fights among youth this year compared to the last few years? Any lost jobs or opportunities for youth? f. Then, go back through each of the previous 10 years showing whether it was above or below average and discussing why. 4. Make one sample time trend line together with all participants. 5. Have participants break into "regional" groups so those from the same area can practice making their own time trend lines. 6. Ask groups to present their results, and identify commonalities and differences.

Activity 12.2:	**Community Visit Preparation**
Focus:	Bonding, Bridging
Materials:	Clipboard, pens
Methods:	Oral presentation and sharing
Source:	CRS past trainings

Time: 30 minutes	Activity Narrative
Objective: To prepare for visit a community where CRS partner has a successful project to understand about the issues facing youth, and the impacts of the project.	1. Explain that the next morning after breakfast the participants will head out to visit an existing CRS partner community program. During the visit, participants will be able to: a. meet and get to know other young people and other community members to learn about inter-generational dialogue and collaboration. b. learn about the situation in that community before the intervention. c. learn about the changes that have happened within the community. d. practice their PRA skills. 2. Provide some information about the trip: a. We are leaving right after breakfast and will be back after lunch. Lunch will be provided at the community. b. We will be meeting a group of young people who have been involved in a community program. They will give a short presentation on what happens, why, how, where, when and outcomes of the program. c. We'll participate in a small Q&A group with local youth. d. We'll conduct PRA research. e. After lunch we will travel back to camp. 3. Ask the participants to list questions that they want to ask the local youth. Questions can be about their experiences or motivation. 4. On the PRA tools, split them into four teams, and ask them to go to their groups and prepare. a. Group A will work with young women to record their 24-Daily Activity Clock. b. Group B will work with young men to record their 24-Daily Activity Clock. c. Group C will work with a group of youth to create Time Trend Lines. d. Group D will work with a few elders/traditional leaders to make Time Trend Lines. This will help integrate intergenerational perspectives and get triangulation of viewpoints.
Note to facilitator	The participants might need more time to work on their preparation, so please be mindful and flexible. Be ready to adapt and allow additional time for work. Facilitators should give thought to the best means of dividing into the four groups, based on the participant mix at the camp. Ideally, Group A would consist of female participants and Group B of male participants, while Group D should feel comfortable interacting with elders.

Activity 12.3:	**Recap and Evaluation**
Focus:	Binding
Materials:	Flip chart and marker
Methods:	Oral presentation and sharing
Source:	CRS past trainings

Time: 20 minutes	Activity Narrative
Objective: To provide a recap of all topics covered during the day and to evaluate how the day went.	**Recap** 1. Ask the Day 3 Task Team to walk us through what we have achieved today (maximum 5 minutes); encourage them to bring the participants to walk around the room to visit all the results of the activities when possible. (Provide positive feedback on their effort; add additional points only if anything major was forgotten.) **Evaluation – led by the Day 3 Task Team** 1. Ask the participants to open their Inner Ear Notebook—and see if the questions they have in the morning have been answered a. What can my group do to contribute to conflict transformation and social cohesion? b. What will be my role in that? c. What can my group do to understand better the issues facing the community? 2. Ask a couple of members of Day 3 Task Team if they want to share theirs. 3. Distribute sticky notes, and ask them to write down and put on the flip chart

a. What went well today?	**b. What could be improved today?**	**c. What is still unclear?**

CULTURAL IMMERSION SESSION

Activity:	**Leadership Connections**
Focus:	Bonding, Bridging
Materials:	Sound System* (optional if group is small)
Methods:	Guest speaker, Q&A

Time: 120 minutes	Activity Narrative
Objective: To help young people learn from and be inspired by a local youth role model.	1. The MC welcomes all participants, checks how everyone is doing, and lets them know that tonight a guest speaker is coming to meet them. The guest is a young leader affiliated with CRS who is engaged in making change within the local community, and he/she will be sharing his/her life experiences that led to this point. Before the guest speaker arrives, though, participants will play a game called the Human Knot. **The Human Knot** 1. The Cultural Specialist/MC asks the participants to form circles in groups of 6 people. 2. Request participants in all groups to raise their right hands up in the air and hold the hand of someone across the circle from them. 3. Repeat this action with left hands, ensuring that participants hold a different person's hand. 4. Check to see that everyone is holding the hands of two different people, and they are not holding hands with someone on either side of them. 5. Ask participants to now try to untangle themselves to form a circle (circles) without breaking the chain of hands. Allocate 15 to 20 minutes to complete the challenge. 6. The participants need to take their time in order to prevent injuries. Ask them not to tug or pull on each other. Spot participants as they pass over other participants. With the help of other facilitators/chaperones, monitor participants in the groups during the activity and stop them if you need to. 7. If the chain gets broken at any point, the participants in that group need to start over again. 8. If there is time, challenge participants to combine two groups into one group of 12 and try to untangle. Or designate a participant to serve as leader to direct how teams will untangle themselves. This introduces different levels of difficulty for the activity and additional lessons on leadership. **Guest speaker** 1. The Cultural Specialist/MC can make this into a TV interview (share the list of questions with the guests beforehand). Or ask the guest to talk for 10-15 minutes. 2. Facilitate an audience-participation talk show. Some participants can be given a card with a starter question, and can stand up to pose their question to the speaker (other questions are also welcomed): • Please tell us about who you are and what you do. • Why did you get involved in Peacebuilding works? • What inspires you? Was there any big event in your life that was a turning point? • How do you inspire and foster positive changes in young people? • What are some of the mistakes or failures that you've learned from? • What advice would you share with your younger self? 3. Thank the speaker and invite him/her to stay. 4. Ask the group if they need to continue with their preparation for the Community Visit the next day. If so, they can work on that. The Daily Task Team can also use this time to prepare for the next night's performance. 5. Before closing out the night, thank everyone for their contributions and participation.

Note to facilitator

If it is not possible to have someone from outside the camp come and talk, one of the facilitators, chaperones or participants can serve as a guest speaker. This person should be a role model who has contributed to building peace and/or has transformed her/his life. If the guest speaker is someone from Camp, it is probably better to conduct this session on the first or second night when the participants are not yet so familiar with the person.

Human Knot: consider forming separate groups by gender for cultural or religious reasons during this activity since the process of untangling includes physical contact.

Alternative evening activity: if no guest speaker is available, watch one 30-minute videos from the series "A Force More Powerful":

0:00:14 Mohandas Gandhi and the Indian Independence Movement

0:26:23 Nashville: We Were Warriors

0:51:19 South Africa: Freedom in our Lifetime

FOCUS Debriefing: After watching the movie, discuss in small groups of 3-4 people from the same community, or those working on similar issues.

a. Feeling
   - Describe the feelings you experienced after watching this movie.
   - How do you feel about the way the group worked together nonviolently and facing harsh retaliation?

b. Observation
   - What was the main problem they tried to tackle?
   - What went well in the movie? What should not have been done or should be done differently?
   - What were the nonviolent strategies used? What were the results of their advocacy?

c. Connection
   - Compare the way they solved this problem with the way you would approach problems in your community or country.
   - How can you apply the lessons learned from this activity elsewhere? Can you give an example or two?
   - How can positive change be achieved without violence?

d. Understanding
   - Explain what you learned in this movie.
   - What did you discover about yourself during this movie?
   - What is the number one takeaway from this movie for your organization?

e. So What's Next
   - What will you do differently as a result of what you learned here?
   - Would you make any changes in your future based on what you've learned?
   - Where does your group go from here as a result of all you have learned?

DAY 4: BRIDGING – PLANNING PEACEFUL CHANGE

The Objective on Day Four is to equip youth to gain skills to prioritize and analyze issues in communities and start to build bridges toward social cohesion.

SESSION 13: COMMUNITY VISIT – WITNESSING CHANGE

Activity 13.1:	**Community Visit**
Focus:	Bonding, Bridging
Materials:	Clipboard, pens
Methods:	Study visit in the community, PRA research
Time: 4 hours	Activity Narrative
Objective: To visit a community in which a CRS partner has a successful project to understand about the issues facing youth, and the impacts of the project.	1. Gather everyone after breakfast to head out to an existing community program of CRS Partner. Make sure that they bring their clipboard and pen 2. Arrival on the site for initial meeting and getting to know each other. 3. Introduction and explanation of the objectives and agenda. 4. Plenary presentation by community representatives about the situation in their community before and after the program. 5. Highlight conflicts and changes that have happened in the community at the personal, relational, cultural and structural changes 6. Question and Answer Session,—ideally in a small group that includes participants and local youth. There should also be a group in which some participants can ask questions of a few elders/traditional leaders. 7. Split them into their PRA groups (see Activity 12.2): a. Group A will work with young women to record their 24-Hour Daily Activity Clock. b. Group B will work with young men to record their 24-Hour Daily Activity Clock. c. Group C will work with a group of youth to make a Time Trend Line. d. Group D will work on a Time Trend Line with a few elders/traditional leaders to help integrate intergenerational perspectives and get other viewpoints. This is best done separately, especially in a culture in which young people do not give their opinions against the opinions of those older than them. 8. Lunch together, making the connection with the local youth. 9. Thank you and goodbye.
Note to Facilitator	This community visit needs to be prepared beforehand so the host youth and community understand what is expected from them. It is best if someone can go ahead of time a day before and/or the morning before the visit. If lunch is to be prepared by the community, make sure the menu, number of attendees and funding are agreed upon and organized beforehand.

SESSION 14: ISSUE PRIORITIZATION

Activity 14.1:	**Opening of Day 4**
Focus:	Bonding
Materials:	All the flip charts from Day 3 and outline of Day 4
Methods:	Game, presentation

Time: 15 minutes	Activity Narrative
Objective: To set the mood of the day, review what has been covered and what is planned for today.	1. Welcome everyone back to the Camp. 2. Review what has been covered the day before and this morning, the reviewer can ask the participants to go around the room. 3. Discuss the result of the evaluation of the day before, and the pending questions (if this can be done with a short explanation, otherwise make a time to discuss it further). 4. Go through today's plan.

Activity 14.2:	**Reporting Back**
Focus:	Bonding, Bridging
Materials:	Notes from the community visit and PRA research
Methods:	Group work, presentation

Time: 45 minutes	Activity Narrative
Objective: To analyze the learning from the community visit to understand about the issues facing youth, and the impacts of the project.	1. Sit in your PRA groups and compare your notes from the visit. 2. Report back from the PRA groups: a. Young women's 24-Hour Daily Activity Clock b. Young men's 24-Hour Daily Activity Clock c. Youth Time Trend Line d. Elder/Leader Time Trend Line 3. Analysis: Plenary report back—ask the participants to answer briefly and to-the-point. The next group should only say what has not been said before. a. How do the two 24-Hour Daily Activity Clocks differ? b. What was the situation in the community visited before and after the program? Looking back farther to 5-10 years in the Time Trend Line, what were the trends? Did the young people share or highlight different information than the older generation? c. Were there personal, relational, cultural and structural conflicts in the community? (List them in separately.) Did the young people share this information differently than the older generation? d. Anything interesting that came up during the Q&A session? Again, did the young people share different information than the older generation?

Activity 14.3:	**Issue Prioritization Matrix**
Focus:	Bonding, Bridging
Materials:	List of conflicts/issues facing youth from Activity 14.2 Reporting Back and Activity 10.2: Four Dimensions of Conflict Transformation
Methods:	Regional/Thematic Group Work
Source:	CRS Advocacy for Social Justice and Solidarity Manual

Time: 30 minutes	Activity Narrative
Objective: To analyze which issues facing youth are most serious and getting worse and use the Issues Prioritization Matrix to identify which issues to focus on.	1. Show the lists of issues facing youth we have identified in the last two days. 2. Explain that we will work with groups in the same program areas or region to prioritize the issues. 3. Ask the groups to select the issues concerning the young people that they serve/their members. 4. Ask them to prioritize based on what issues are most to less serious, and whether the issues are getting worse, staying the same, or getting better. 5. Once, they have put the issues in the matrix, ask the group to decide what two issues they want to focus on and why. 6. Ask each group to briefly present the two issues they selected and explain the reason to the whole group. 7. Make the linkages of groups that are working on the same issues

HANDOUT: ISSUE PRIORITIZATION

	Most Serious	**Serious**	**Less Serious**
Getting Worse			
Same			
Getting Better			

SESSION 15 PROBLEM ANALYSIS

Activity 15.1:	**Issue Selection Criteria**
Focus:	Bonding, Bridging
Materials:	Two conflicts/issues facing youth prioritized in Activity 14.3, and the Youth Visions of Peace from Activity 9.3
Methods:	Regional/thematic group work
Source:	CRS Advocacy for Social Justice and Solidarity Manual, CRS Timor-Leste Advocacy Booklet

Time: 30 minutes	Activity Narrative
Objective: To develop a set of selection criteria to analyze which issues facing youth that the youth group should focus on.	1. Ask the participants to go back to their program areas or regional groups. 2. Explain that we will learn how to prioritize further the issues that we have selected. 3. Ask the groups to think of criteria their groups usually use to select an issue on which to focus/work. a. How do you choose what kind of issue or conflict that your organization will help resolve? b. What are some of the selection criteria that you use? 4. List those criteria, clarify and discuss when necessary. Refer to the handout for criteria that should be considered. 5. After they have put their two issues on the matrix, ask the group to decide which issue they want to focus on and why 6. Ask each group to present the issues they selected and explain why they chose these two issues. 7. Make the linkages of groups that are working on the same issues
Note to Facilitator	Don't forget, a youth program is about succeeding in making a change or putting a process in place which will make a change. It is not about simply trying to do so. Therefore, it is important to choose something that is winnable. By winning this, young people will gain confidence before tackling larger activities.

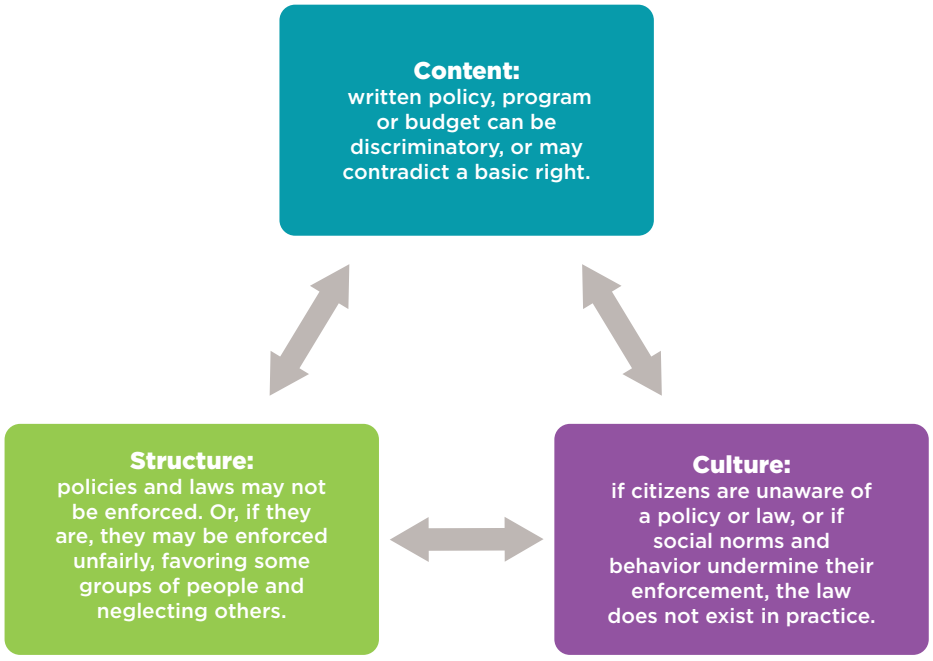
HANDOUT: ISSUE SELECTION MATRIX

ACTIVITY 15.1 ISSUE SELECTION CRITERIA

RESOLVING THIS ISSUE WILL...	ISSUE 1:	ISSUE 2:
Result in real improvement in young people's lives.		
Give young people a sense of their own power.		
Be widely felt by young people.		
Be deeply felt by young people.		
Build lasting alliances among youth advocates and groups.		
Provide opportunities for young women to be involved.		
Provide opportunities for marginalized young people to be involved.		
Build on existing peacebuilding work in your area.		
Develop new leaders.		
Promote awareness of and respect for rights.		
Be part of our organizational strategy for our youth groups.		
Build on our existing capacities.		
Enable us to further our vision and mission.		
Allow us to claim small victories along the way.		
Link local concerns to global issues.		
Provide opportunities to raise funds.		
Other:		

Activity 15.2:	**Triangle Analysis Framework**
Focus:	Bonding, Bridging
Materials:	The issue selected from Activity 15.1 and the Visions of Peace from Activity 9.3
Methods:	Regional/thematic group work
Source:	CRS Advocacy for Social Justice and Solidarity Manual

Time: 40 minutes	Activity Narrative
Objective: To use Triangle Analysis Framework to further analyze the content, structure and culture influencing the issue faced by youth.	1. Explain that we will look into the issues facing youth that each group has identified and further analyze them. 2. Show the triangle framework and explain that it is based on the idea that law and policy affect young people's status and rights because both regulate work and social relations and define access to economic resources, opportunities and political power. Laws and policies can be unjust in three ways: a. Content b. Structure c. Culture 3. Explain that this analysis will generally help groups to see that the principle roots of the problem/conflict/issue they selected: a. Can be due to lack of adequate "content"—such as law or regulations of policies. b. Can be due to the "structure"—such as lack of enforcement and unjust implementation. c. Are also in a large part due to "culture" since social norms are always at play behind the scenes to define power relations and access, which can result in exclusion and inequality. 4. Ask participants to form groups based on the areas of work or regions. 5. Distribute the handouts and ask the group to make a triangle analysis on a main issue that they have selected—ask other facilitators to assist in each group. Provide 20 minutes to begin with, and check if more time is needed. 6. Depending on the time left, each group can present briefly and then allow 2-3 questions from participants/facilitators. Or, use a gallery walk format in which all works are displayed on the wall and one group member stays behind to share their group's analysis, while other group members circulate to view the work of other small groups.

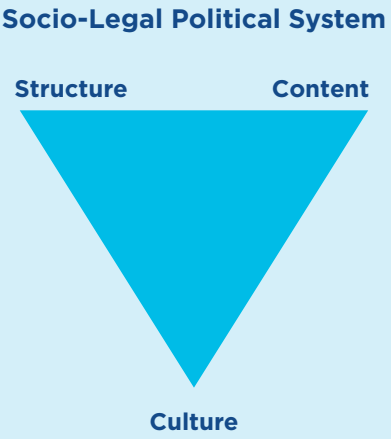


Note to Facilitator	The questions below can help guide the analysis, though participants should not feel obliged to respond to every question. You may want to work through an example to help people become more familiar with the framework.

HANDOUT ON TRIANGLE ANALYSIS FRAMEWORK

ACTIVITY 15.2: TRIANGLE ANALYSIS FRAMEWORK

Meaning of the Sides of the Triangle for Analysis



Content refers to written laws, policies and budgets relevant to a specific issue. For example, if there is no law to criminalize domestic violence, one part of a solution may be introducing a law. Also, even if a law or policy exist, unless there is funding and institutional mechanisms for enforcement, it will not be effective.

Structure refers to state and non-state mechanisms for implementing a law or policy. This would include, for example, the police, the courts, hospitals, credit unions, ministries, and agricultural and health care programs. Structure can refer to institutions and programs urn by government, NGOs or businesses at the local, national and international levels.

Culture refers to the values and behavior that shape how people deal with and understand an issue. Values and behaviors are influenced, among other things, by religion, custom, class, gender, ethnicity and age. Lack of information about laws and policies is part of the cultural dimension. Similarly, when people have internationalized a sense of worthlessness or, conversely, entitlement, this shapes their attitudes about and degree of benefit from laws and policies.

GUIDING QUESTIONS FOR ANALYSIS OF CONTENT

- Is there a law or policy that contributes to conflict by protecting the interests of some people over others?
- Is there a law or policy that helps address the particular issue you have chosen?
- Is adequate government money budgeted to implement the solution described in the policy or law?

GUIDING QUESTIONS FOR ANALYSIS OF STRUCTURE

- Do the police enforce the law fairly?
- Do the courts enable men and women, old and young, rich and poor, to find a solution?
- Is the legal system expensive, corrupt or inaccessible?
- Are there support services through which young people can get help to access the system fairly?
- Do existing programs and services work in a discriminatory way?
- Does a government or non-governmental agency exist to ensure the law is implemented?

GUIDING QUESTIONS FOR ANALYSIS OF CULTURE

- Are there any political or social values and beliefs that contribute to the problem?
- Do cultural beliefs contradict basic rights?
- Do young women and men know their rights? Do they know how to access their rights?
- Do family and social pressures prevent young people from seeking fair solutions?
- Do psychological issues play a role? Do young people believe they are worthy of rights?

Activity 15.3:	**Recap and Evaluation**
Focus:	Binding, Bonding, Bridging
Materials:	Flip chart and marker
Methods:	Oral presentation and sharing
Time: 20 minutes	Activity Narrative
Objective: To encourage participants to reflect on and nurture their spiritual health and understand how they can contribute to empowerment of youth. To provide a recap of all topics covered during the day and to evaluate how the day went.	**Recap** 1. Ask the Day 4 Daily Task Team to walk us through what we have achieved today (maximum 5 minutes); encourage them to bring the participants to walk around the room to visit all the results of the activities when possible. 2. Provide positive feedback on their effort, add only if anything major was forgotten. **Inner Ear** 1. Explain to the participants that we will review our reflections from yesterday now since we have had the chance to go to the community and analyze issues facing youth deeper. 2. Explain that while yesterday they were looking within themselves (Binding), today we are looking at how young people locate their positions in communities (Bonding). Reiterate that what is discussed during this Camp is meant to stay here and should be kept confidential. **Reflection Guide Day 4:** 1. Ask participants: a. What can my group do BETTER to contribute to conflict transformation and social cohesion? b. What will be my role in that? c. What can my group and I do to really understand the most crucial issues affecting youth? 2. Ask participants to sit in silence to reflect on what they have heard, sensed or felt, through drawings, doodles, poetry, written songs, etc. Let the participants know that they are not required to share their notebooks or hand them in. 3. Ask a couple of members of Day 4 Task Team if they'd like to share their reflections. **Evaluation** Ask the participants to stand/sit in a big circle. Ask each of them to describe their feelings in one or two words.

CULTURAL IMMERSION SESSION

Activity:	**Talent Show**
Focus:	Bonding, Bridging
Materials:	Sound System* (optional if group is small)
Methods:	Guest speaker, Q&A

Time: 120 minutes	Activity Narrative
Objective: To help young individuals showcase their individual talents and practice effective collaboration techniques.	1. The Cultural Specialist/MC welcomes all participants and checks how everyone is doing. 2. Let the group know that tonight is the night that everyone has been practicing for—the **Talent Show!** 3. The Cultural Specialist/MC can make this into a TV show—Youth Got Talent, for example. It should be a fun evening and not an overly competitive one. Chaperones or facilitators can be asked to serve on a reviewing panel; however, any commentary or "judging" should be positive and appreciative, so that all efforts are affirmed. 4. The Cultural Specialist/MC can interview one person from the group or the entire group before the performance. 5. Positive feedback can be given by one or two reviewers/judges at the end of each performance. 6. Discussion: if any of the performances includes a very strong message, positive or negative, the Cultural Specialist/MC or chaperone can decide to discuss it further: a. Can this performance be passed on to generations to come? b. How does it bring us together as a people or separate us? c. If you were to perform again, is there anything you would change? 7. Ask participants: a. To recognize how they are feeling and share their feeling state in one or two words. b. To give a shout-out to others for something positive they have done that day, for example, listening attentively, saying something inspiring, helping another participant, etc. c. To recognize someone who displayed characteristics of the Seven Values for Success today. 8. Before closing the night, thank everyone for their contributions and participation.

DAY 5: BRIDGING – PLANNING ACTION FOR SOCIAL COHESION

The Objective on Day Five is to get the participants ready to go back to their communities and start working to realize social cohesion through their group's action plan.

SESSION 16: CIVIC PARTICIPATION

Activity 16.1:	**Opening of Day 5**
Focus:	Binding, Bonding
Materials:	All the flip charts of Day 4 and Day 5 Plan/the whole week schedule/outline.
Methods:	Game, presentation

Time: 20 minutes	Activity Narrative
Objective: To set the mood of the day, review what has been covered and what is planned for today.	1. **Opening Energizer:** Ask the Day 5 Daily Task Team to start the day with local energizer. 2. **Review** what has been covered the day before, the Reviewer can ask the participants to go around the room to share what they learned. 3. **Results of Evaluation:** Discuss the moods shared at the end of the day yesterday, and if there are any pending questions (if this can be done in a short explanation, otherwise make a time to discuss it further). 4. **Day 5 Plan:** Review today's plan and how it is tied to the whole week. 5. Explain that during Day 1, we were looking within ourselves (Binding), Days 2 and 3 were spent looking at how young people find their positions in communities and groups (Bonding), and yesterday and today we are learning about interrelating with other groups to foster dialogue and collaborate across lines of difference (Bridging).

Activity 16.2:	**The Inner Ear – Those Supporting Me**
Focus:	Binding, Bridging
Materials:	Participants' notebooks and pens
Methods:	Reflection, writing/drawing
Source:	Modified from CRS Egypt Program

Time: 20 minutes	Activity Narrative
Objective: To encourage participants to reflect on and nurture their spiritual health and understand who in their community can support youth and youth groups.	1. Remind participants to use the notebook to write or draw something on their reflections. 2. Ask: Today we will be identifying people around us who provide support no matter what, they can be our friends or adults that we trust. This will be our "support and accountability pod," who will challenge them and hold them accountable. 3. **Give the Reflection Guide Day 5:** a. Who are three or four people you would go to for help? b. How will you let these people know that you are relying on them for protection and sustaining your ongoing efforts/personal growth? c. Who are three or four people to whom you can turn as chaperones (can be the official project chaperones or others)? 4. Ask participants to sit alone with music playing in the background to reflect on what they have heard, sensed or felt, through drawings, doodles, poetry, written songs, etc. Let the participants know that they are not required to share their notebooks or hand them in. 5. Explain that while yesterday they are looking within themselves (Binding), today we are looking at how young people to locate their position in communities (Bonding). Reiterate that what is discussed during this workshop is meant to stay in the workshop and should be kept confidential.
Note to Facilitator	To provide a focus on bridging, encourage participants (in groups or individually) to try to see how they can rely on each other for support.

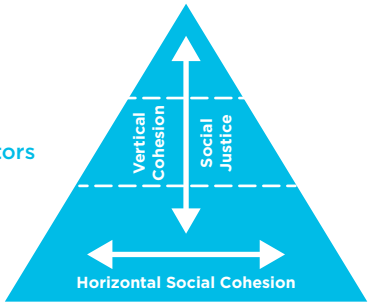
Activity 16.3:	**What is Civic Participation?**
Focus:	Bonding, Bridging
Materials:	Flip chart, marker
Methods:	Brainstorm, plenary
Source:	Engaging Government: A CRS Guide for Working for Social Change

Time: 30 minutes	Activity Narrative
Objective: To understand what civic participation is and how youth can get involved on issues that are important to them	1. Ask the participants what their youth groups do. List their strategies, programs, projects and activities. Like any other organization, youth groups might use a variety of strategies to carry out their mission, the most common ones are: a. Empowerment—so that young people can on their own, or in groups, improve their own understanding of their problems, and improve their own situation. b. Encouragement of self-help—supporting and building up young people's initiatives. c. Public education and information—helping young people to be aware of issues that affect their own development. d. Civic education—educating young people to take part in democratic processes, like voting in an election. e. Others **What is Civic Participation?** 2. Ask if participants know what "civic participation," is and if they have been involved. Record what the participants' understanding is of civic participation. 3. Explain: Civic participation is defined as how citizens and other members of communities actively engage in public affairs. It is a cornerstone of a strong relationship between those who govern and those who are governed. Civic participation uses a nonviolent strategy or a series of strategies that a youth group can employ when they are prevented or hindered from what they want to do by existing content (laws, policies), structure or culture. It is a systematic and organized effort to change unhelpful content, structure or culture so that young women and men will benefit. **Why Civic Participation?** a. Issues should be handled more effectively at a lower level by people who have a better understanding of the issue. b. Active participation of people most directly impacted will likely guarantee success and sustainability. c. It involves mechanisms to resolve differences nonviolently and to hold government accountable for actions and performance.

Top-down:
Key actor-led Institutional change

Middle-out:
Constituency building among like-minded actors

Bottom-up:
Empowerment and mobilization of grassroots communities



Multiple Levels of Intervention:

- **Top-down:** Civil society-led activities that increase political will among state actors so that they respond to civil society demands with improved institutional performance and more effective, equitable, and inclusive governance in targeted areas.
- **Middle-out:** CSO efforts to build alliances, participate in networks with other civil society and political actors, and eventually generate a critical mass, or constituency, for social change.
- **Bottom-up.** Creating more meaningful opportunities for citizens to participate, both within the internal governance of CBOs and (external) governance of CBOs and (external) governance with elected or appointed officials.

	Civic participation will also contribute to social cohesion that involves both vertical and horizontal relationships for an inclusive, integrated, cohesive society: a. Vertical social capital—a state's ties to its citizens; strategically including advocacy at local level, and when possible, at the national and global levels. b. Horizontal social capital –positive cross-cutting relations among diverse sectors of the population. c. Why is social cohesion important? • A socially cohesive society mediates/manages conflicts before they turn violent. • A society with weak cohesion risks disorganization, fragmentation and violence **Four Components of Civic Participation** a. Awareness: Citizens and communities sensitized to the value of civic participation. b. Action: Meaningful participation by diverse individuals and groups in public decision-making (advocacy). c. Response: Service delivery that responds to needs and priorities as expressed through civic participation. d. Engagement: Strengthened civil society role in oversight, monitoring and accountability of government. Explain that in the last couple of days we have started to prepare ourselves to engage in civic participation, as it generally consists of these actions: a. To research the situation and identify key issues—this was begun through the PRA and community visit as well as issue prioritization (and can be confirmed or refined after participants return to their home communities) b. To understand how existing content, structure or culture are hindering rather than helping development—as was done in the Triangle Analysis in Activity 15.2. c. To develop alternative suggestions—to be done today d. To influence those responsible for the existing content, structure or culture to change them so that your youth group will be able to carry out more and better work—to be planned today.

Activity 16.4:	**My Group's Goal for Social Change**
Focus:	Bonding, Bridging
Materials:	Flip charts, markers, and definition of goal on a flip chart, and the groups' Triangle Analysis Framework Results from Activity 15.2
Methods:	Game, reflection, group work
Source:	APIMA

Time: 50 minutes	Activity Narrative
Objective: To help participants develop their group goal and foster collaboration with other groups with similar goals.	1. Explain: In this session, we will begin to set action plan goals for our group and identify steps that we can take toward achieving our goals. 2. First, to formulate the selected issue, ask participants to refer to the Triangle Analysis Framework Results from Activity 15.2 and highlight the main causes of the problem. 3. Ask the group to formulate a goal statement and include the causes that your group want to tackle. For example: a. Increased mistrust among youth from different religions in Bantul, Indonesia, is mainly due to hate speech, misinformation and hoaxes perpetuated by social media (Culture). While there is a law against this, its implementation has not been very just (Structure) b. Low enrollment of girls in school in Kabul, Afghanistan, can be explained in part by the practice of marrying girls off when they are very young—17% of girls will be married before their 15th birthdays (culture). While there is a law to requiring that brides be older than 18 years of age, it is not implemented (structure). **Formulation of the Goal and Specific Objectives** 1. Review what a goal is with participants: "A goal is something that a person or a group works together to achieve. It can be something they want to do, or something they want to realize." 2. Review what a SMART goal is and how it applies if you are developing a goal for your group: c. Specific—know exactly what you want your group to achieve. d. Measurable—how will you know that your group has met the goal? e. Achievable—make sure that it is not unattainable but challenging enough for the members of the group. f. Relevant—is it something that is important and inspiring to your group, or to the members/community that your group serve? g. Time bound—when do you want to achieve the goal? Add a short-term goal if needed. 3. Ask the participants to work within their group to write their SMART goals by answering this question: what do you want your youth group to do to change the situation you just described? 4. Ask the participants to make specific objectives (SOs) for each one of the causes of hinderance that they identify for their selected issue (maximum 2-3). Use the same SMART goal principle. Explain that the chaperones and facilitators will help them formulate their goals and SOs, if needed.

	Indicators of success and activities Ask the groups to also write down: a. how they will know that they have achieved those 2-3 objectives (explain later that this is called indicator). b. what activities they plan for each SO. **Presentation and Finding Linkages** 1. Allow the group to share their goals and specific objectives. 2. Invite the other groups to comment: a. They can make suggestions to improve the goal. b. They can identify where their goals overlap and any possible collaborations to achieve common goals. c. They can also offer each other support if they have had more experience or expertise on the planned goal.
Note to Facilitator	Take notes on the overlap and the possible connections/collaborations between groups. This should be fostered and facilitated beyond the Camp.

SESSION 17: TARGET AUDIENCES AND COALITIONS

Activity 17.1:	**Who Are Our Target Audiences?**
Focus:	Bridging
Materials:	Flip chart, markers, role cards (there are 28 roles, if more than 28 participants, the last 3 rows can be printed numerous times or add other roles from your context), flip chart with "Mapping the Actors" form
Methods:	Fun game, discussion
Source:	CRS Timor-Leste Advocacy Booklet

Time: 45 minutes	Activity Narrative
Objective: To understand how to prioritize audiences based on their interests and level of influence.	1. Explain that attempting to make a positive change about the issue that they have selected, they will need to identify the "Target Audience to Engage." 2. Target Audiences can be a Primary Audience: a. **The person or people who have the power over the issue or problem that you have identified**—this can be also at the local level; for example: the issue you prioritize is a communal conflict between young people, so you might target the young peer instigators of violence, but you cannot forget to target community leaders who are messaging about opposing communities. b. **The key decision-maker within the organization or groups** relevant to the issue you have prioritized. It is important to note that the target audience is a person, not an organization, because it is people who make organizations move. c. The key is to first find the organization that has the power or authority to make the necessary changes that you desire, and second to identify the individual within that organization who has the power to move that organization in the direction you desire. d. The target audience can either be supportive of or against your action. It depends what their interests are. 3. They can also be a **Secondary Audience:** a. This is a person or group who has the ability to persuade or have some influence over the primary audience; for instance, a religious leader who has a good deal of influence over a government decision-maker. In such a case, one might target the religious leader, the secondary audience, in order to persuade him or her. b. The plan is then that the secondary audience uses his or her influence over the primary audience to win support for your ideas. c. Again, consider what their interest is in the issue: is he/she opposed to your position or your case? **Game: Mapping Our Target Audiences** 1. Explain: Now we are going to try to see who the target audiences are, primary and secondary, who are opposed or supportive on the issue of **Child Marriage.** 2. Distribute the role cards randomly—if the participants want, they can swap the cards to match their gender. 3. Ask them to walk around and talk about the issue of child marriage to try to understand who in the room is pro and who is against—and who holds the key on this issue. 4. Explain the Mapping the Actor forms using the flip chart. Ask the participants to discuss in groups of three to four people what they learned from talking to others. 5. Ask each group to write down one or two characters they met, not their own character. 6. After key characters have been written down, ask those who play the roles if they were put in the right category as the Primary/Secondary Target, Possible Coalition or Opposition.

Key Messages	**Primary Audience** – the organization and the person that you think is key to making a change in the issue you have identified. It can also be a group of people when you are looking at changing behavior/culture. It may not be that easy for your group to get access to the primary audience in order to make your case, or start negotiating, so you need to identify a **Secondary Audience** which means the person or persons who can influence the primary audience. a. Consider what their interest is in the issue—is he/she opposed to your position or supportive of your case? For example, with the goal to end child marriage, parents are the primary audience that may be supportive or against your initiative. b. In some cases, the target audience is already convinced of the rightness of your case and is looking for an opportunity to make the same changes as your group desires. For example, the Department of Child Welfare will most likely support your fight to end child marriage. c. In other cases, the target audience is sympathetic, but is also aware of other pressures that your group may not be aware of. For example, the Department of Child Welfare might be aware of the fact that the Minister of Social Welfare supports certain religious groups that are in favor of child marriage. d. In some cases, you may find that the target audience is sympathetic, but he/she explains that their hands are tied. You must put yourself in the audience's shoes, learn as much as possible about their situation, and consider tactics and strategies that would help the target audience advance the cause you are advocating. e. In still other cases, the target audience is opposed, but is under pressure from some other quarter that is sympathetic to your position. f. A good advocate tries to learn about the influences on the target audience, and the audience's interests in the issue, and then tries to create ownership of the solution by this audience. One way to do this is to involve the audience in your research.

ROLE CARDS: CHILD MARRIAGE

Bride (15-year-old) Thinks she is in love with Tommy	Tommy (15-year-old) Likes many girls, and has been seeing the bride	Groom (19-year-old) Wants to get married so he can get his plot of land and leave parents' house	NGO worker Fights for children's protection and rights
Mum of the Bride Is worried that Bride is seeing a boy	Dad of the Bride Needs to get the bride price from the groom's family to pay a debt	Head of Department of Child Welfare Protects children and can draft a law on this	Catholic Nun Works for children's and women's rights
Mum of the Groom Wants to have a daughter to help at home	Dad of the Groom Wants son to be independent	Minister of Social Welfare Can propose a law to the parliament	Muslim leader/Imam Dating is forbidden in Islam; couples should be married.
Wife of Village Chief From a very influential and rich family	Village Chief What he says goes in the village. Wants to have a young second wife.	Parish Priest Was university friend of the Minister of Social Welfare	Wife of the Imam Worries that her husband will marry off their young daughter.
Mary, one of Tommy's girlfriends	Friend of Bride	Buddhist Monk	Daughter of the Iman
Police	Friend of Groom	Teacher of Bride	Son of the Imam
Neighbor	Social Media Influencer	Radio Announcer	Journalist

HANDOUT ON MAPPING OUR TARGET AUDIENCES

ACTIVITY 17.1: MAPPING OUR TARGET AUDIENCES

Issues: _____

Main hinderances from Triangle Analysis (2-3): _____

NO	ACTORS AND THEIR INTERESTS	HINDERANCE 1: ____	HINDERANCE 2: ____	HINDERANCE 3: ___
	Primary Audience	Name: Position: Organization: Interest:		
	Secondary Audience	Name: Position: Organization: Interest:		
	Possible coalition	Name: Position: Organization: Interest:		
	Possible opposition	Name: Position: Organization: Interest:		

Activity 17.2:	**Coalition Game**
Focus:	Bonding, Bridging
Materials:	Cards with numbers
Methods:	Fun Game
Source:	CRS Timor-Leste Advocacy Campaign Training

Time: 30 minutes	Activity Narrative
Objective: To learn through a fun game about how and why coalitions are formed. A participant can help lead the debriefing of this session.	1. Tell the participants that they will learn through a fun game about how and why a coalition is formed. 2. Distribute one number card for each participant. Tell them that cards represent their "power/strength." They do not need to show other people their card. 3. Ask the participants to walk around the room (perhaps with music, if it is available). Tell them when the music stops, they need to form groups of four. Anyone who cannot make a group of four can be in a smaller group, but not bigger. **Making the right size coalition** 1. First round: ask the participants to form a group that is worth 100. a. The ones holding the "100" cards will each be alone. b. The rest can form a group with any numbers to reach 100. c. Once the group is formed, check that every group is worth 100. 2. Second round: Ask the participants to walk around, and when the music stops, form a group that is worth 75. a. The ones holding the 100 cards can stay out and help check the numerical value of the groups as they are formed. b. The rest can form a group with any numbers to reach 75. c. Once the group is formed, check that every group is worth 75. 3. Third round: Ask the participants to participants to walk around, and when the music stops, form a group that is worth 200. a. Once the group is formed, check that every group is worth 200. b. Bring attention to where those who hold the 100 cards go. **Making a strong coalition** 1. Ask the participants to walk around, and when the music stops, form a group of 4 persons a. Once they have formed a group of 4, ask them to count the strength of their group. b. Ask which group has the strength of 20? 25? 30? 50? c. Ask which group can beat 50? Ask if any other group can beat 75? 2. Find the strongest group. Ask them what their number strength is. 3. Ask the other groups to try to make a coalition with one other group to try to outnumber the strongest group.

	FOCUS Debriefing Ask these following questions and ask one volunteer take notes on the key points on a flip chart… a. Feeling: • How do you feel in this game? What makes you feel this way? • How do you feel about the others trying to win? b. Observation: • What did you learn about forming a coalition from the game? • How did you struggle? Why? • Who do you think was most successful? c. Connection: • Compare this game to building an actual coalition for an issue. Can any of the strategies you learned here apply? d. Understanding: • What did you learn from this game about what strategies were used to form the strongest coalition? e. So What's Next: • What will you do differently when working in team as a result of what you learned here?
Key Messages	In addition to reaching target audiences who can make a difference on your issue you can also build a coalition. A coalition is a group of individuals or a collection of groups who agree to work together temporarily in a partnership to achieve a common goal. But you might also face opposition. Opposition can be individuals or groups who work together or alone against the case you are fighting for. They might not be actively opposing your campaign, but the stronger your campaign, the more likely the possibility that the opposition will also mobilize to fight.
Note to Facilitator	Take note on possible coalitions between the groups and chaperones identified by the groups for follow-up and facilitation after the participants go back to their communities.

NUMBER CARDS TO CUT

ACTIVITY 17.1: COALITION GAME

(There are 32 cards here, if the group is bigger, add more numbers in the middle like 10s or 20s)

5	5	5	5
5	5	5	5
5	5	10	10
10	10	10	10
10	10	10	10
20	20	20	20
25	25	25	25
50	50	100	100

Activity 17.3:	**Mapping the Actors and Interests**
Focus:	Bridging
Materials:	Flip chart, markers, handout on Mapping the Actors, Group Work Results on Triangle Analysis from Activity 15.2
Methods:	Group work
Source:	CRS Timor-Leste Advocacy Booklet, CRS Advocacy for Justice and Solidarity Manual

Time: 45 minutes	Activity Narrative
Objective: To map the actors and see if they are target audiences, potential allies to form a coalition with or opposition who will hinder our advocacy efforts.	1. Explain that now we are going to map who are the actors and what their interests are in relation to our selected issue. 2. Ask the participants to work in their groups and map the actors relevant to their selected issue, and each of the main obstacles they identified from the **Triangle Analysis Exercise** a. Who is/are the Primary Audience(s) to make the change you want on your selected issue? b. Who is/are the Secondary Audience(s) to make the change you want on your selected issue? c. Who are the other groups or individuals with whom you can potentially form a coalition on this issue? You can list your chaperones and chaperones from this camp, and other youth groups you meet this week, if your visions align. d. Who are the other groups or individuals that can potentially form an opposition on this issue? 3. Each group can send one or two persons to visit other groups to see if there are any overlapping targets, potential coalition members, or opposition. Make a note. 4. Plenary: ask the persons who went to visit other groups to share their observations about which groups they can form a coalition with. **The Interests** Ask the groups if they can think about what the interests of the different actors are that they have identified? Are they transparent about it? Or do you think they have a hidden interest?

SESSION 18: SOCIAL MEDIA PEACE CAMPAIGN

Activity 18.1:	**Whispering Game**
Focus:	Bonding, Bridging
Materials:	A couple of written stories (local story will be better), paper on the wall and markers
Methods:	Fun game (if possible, outside will be better)

Time: 30 minutes	Activity Narrative
Objective: To understand how a story develops after being shared numerous times. This game is led by a participant after a briefing with facilitator.	1. Ask the group to make two parallel lines; make sure that they are standing at least a meter apart. 2. Tell participants that we will have a competition between the two groups, they will relay a story along the line—the fastest and the most accurate win. No questions and repetition allowed. a. The first person will read/hear a story that he/she will then relay to the second person. b. The second person will then tell the third person, etc. c. The last person will write down the story on a piece of paper on the wall and then read it out loud. d. Ask the first person to judge which group has the more accurate story. Ask one of them to read out the actual story. 3. Offer another round with a new, longer story. This time: a. The group with the most accurate story wins. b. They can ask one question to the person relaying the message (not the person before). c. The last person will write down the story on a piece of paper on the wall and then read it out loud. d. Ask the first person to judge which group has the more accurate story. **Debriefing** 1. Ask the participants to think about these questions: a. How do you feel after the second round? Is it different than the first round? b. How do you think the story become so different than the original? Was it more accurate on the second round? c. How do you think you can maintain the accuracy of a story? 2. Conclude: a. Oftentimes, stories are told by someone who heard it from someone else. As it does not come from the person who experienced it directly, details might be omitted or added. b. At times, the story we hear is so juicy, we really want to share it quickly without thinking about whether the story is true or not, and without checking to confirm that it is correct—or wrong. c. If we want to identify the most accurate version of a story, go to the person who experienced or witnessed it directly. d. If we receive written information, we also still need to check its sources.

Activity 18.2:	**Social Media Monitoring**
Focus:	Binding, Bridging
Materials:	Samples of hoax, hate speech and disinformation from local media and social media
Methods:	Discussion, research
Source:	UNESCO Handbook for Journalism Education and Training, G-Data Guide Book at https://br.gdatasoftware.com/guidebook/what-actually-is-a-hoax

Time: 30 minutes	Activity Narrative
Objective: To understand how to identify hoax, hate speech and disinformation from social media and local media	1. Brainstorming (if the participants have no example of hoaxes, hate speech or disinformation, make sure that facilitator has examples from the local social networks/ media) a. Ask if the participants can share the most ridiculous hoax they heard/read recently. How do they know that it is a hoax? b. Ask if they have a sample of a hate speech. Again, how do they know this is hate speech? c. What about disinformation or fake news? Can they share any examples and why they think this is fake news? 2. Write down the key points about how the participants identify a story as a hoax, hate speech or fake news. 3. Explain that: a. A hoax is a bogus message that is designed to be spectacular and sensational, sometimes it can easily be recognized, but other times not. It can involve different kinds of content—like a computer virus warning, health tips, horror stories, call for donations, etc., that have been shared numerous times. b. Disinformation and hate speech are often deliberately created to hurt a person, a social group that is usually discriminated against, an organization or even a country. c. Misinformation, on the other hand, is false or inaccurate information, and can be shared accidently or unintentionally. d. Fake news is made to look like real news by intentionally taking something out of context, or snipping together various statements to sell a case, without the listener knowing. Misinformation, on the other hand, is not always intentional. 4. How to identify hoax, disinformation/hate speech: a. A simple copy and paste to Google can often tell us if the information is fake or not. If you cannot Google it, try to find a better source of information, such as the mainstream media, or ask someone who is knowledgeable about this issue. b. One red flag that should always alert you is when an article comes with a request to forward it to as many people as possible, often with a threat if you do not. c. A hoax may have a fake source of information to make it look credible, or there may be no other sources credited. d. A hoax may not have an author credit, or the author may be fake, even if contact information is included. e. Another red flag for a hoax is when specific time information, such as just yesterday or last night, is cited. 5. In your group, think about the issue that you are working on. List any hoax, misinformation, disinformation or hate speech that you have heard about this issue. You may search it, if needed and possible. 6. Keep the list to refer to for the next activity. 7. Now that you've learned how to identify misinformation/hoaxes/hate speech, what do you do? Step 1: Report fake news to Facebook. To mark a post as false news: 1. Click next to the post you'd like to mark as false. 2. Click **Find support or report post**. 3. Click **False News**, then click **Next**. 4. Click **Done**.

	Step 2: Counter fake news on your personal Facebook account. If you identify a post that contains misinformation/hoaxes/hate speech, take a screen shot of it and share that image on your Facebook News Feed. Then, tell your followers what is incorrect about it and provide the correct information. Make people aware that if they see the image and/or link to the content, they should report it as false news to Facebook with the instructions above. Step 3: Spread peacebuilding messaging on your Facebook account or in groups you belong to.

Activity 18.3:	**Peace Messaging Strategies**
Focus:	Bonding, Bridging
Materials:	Flip chart and marker
Methods:	Group work
Source:	CIVICUS: Producing Your Media

Time: 30 minutes	Activity Narrative
Objective: To learn about media campaign strategies to develop and deliver a message.	1. Ask: What is a media strategy? Do we need it for our advocacy plan? 2. Explain that media strategy is a clear plan of how your group decides to use media to help it achieve the advocacy campaign goal. Your media plan can be designed based on your strategic objectives and your targeting. When you develop a media strategy, these are your first basic questions: a. With whom do we want to communicate? b. Why do we want to communicate with them? c. What are our key messages? d. What is the best way to communicate with them? What platforms can we use and how? e. How will we measure if we are/were effective? 3. Explain that the messages we develop and the strategies we use will differ depending on with whom/to whom we are communicating or delivering our main message. To reach the primary audience, we should try to deliver the message as directly as possible. We need to make sure that our issue is well-researched and explain our position using supporting data. Propose an alternative solution, instead of only providing criticism. 4. Explain: When it is not possible to reach the primary audience, you can try to deliver your message through a secondary audience, but you must think of creative strategies to get your message across: a. Is it possible that someone else (a sympathetic local leader, perhaps) can initially carry your ideas to the primary audience? b. Is it possible that you can get access to some community gathering, where you can have your ideas presented, perhaps by someone else who has more influence? c. Is it possible that you can arrange for someone in your intended audience to visit some place where the issue is clearly demonstrated and build on that? d. Can media and/or social media be used to convey your ideas to the primary audience? 5. If you decide to use mainstream media to convey your messages, you need to understand that they also have their own interests, so: a. Identify which media your group can relate to. b. Review what they have published on the issue that you are working on. c. Understand the editorial policies of those newspapers, radio and television stations. You may not agree with them, but this helps you to strategize on how to handle the media. d. Read up on ownership and control of the media in your region, province, and country. e. Talk with media owners, editors and journalists. f. Talk with non-governmental organizations that deal with freedom of expression and media monitoring. g. Visit websites of organizations that deal with freedom of expression and media monitoring to see if they flag the media you are going to work with.

	6. Explain that we can also develop messages to gain support and build coalitions. If there is a lot of disinformation out there, we also need to develop targeted messages to counter it. To reach a lot of people fast and cheap, social media can be used. If you choose to do a social media campaign, make sure that: a. You connect with your audience—you need to use their platforms and their language, for example, specific messages during a public rally/gathering, posters and voice messages during a peace march, a photo story in Instagram, and others. b. Make sure that your content and format are suitable to your audience. c. Photos and videos can also help to increase the impact, but they have to be done well to add to the message. d. Find ways to get support/endorsement from local, national or even international influencers who care about the issue for which you are advocating. e. Create a unique hashtag for your campaign and get people to use it. f. Engage your audience regularly, use scheduling features of your social media platform. g. Respond in a timely manner to comments and replies on social media; you might need more than one or two persons if the media campaign starts to get popular. h. Be vigilant regarding negative comments or trolls that want to undermine your campaign—do not engage in violent arguments, delete and block instead. i. Others: _____ 7. Ask the group to develop their main messages for their campaign and the media they will use: a. Primary audience b. Secondary audience c. Possible coalition d. Any counter messages for the disinformation they found on this issue

SESSION 19: PLANNING POSITIVE CHANGES IN THE COMMUNITY

Activity 19.1:	**Action Planning**
Focus:	Bonding, Bridging
Materials:	Flip chart, markers, laptop if available and Action Plan Format, group results for Activity 16.4: My Group's Goal for Social Change, Activity 17.1: Who are our Target Audiences? 18.3: Peace Messaging Strategies
Methods:	Group discussion, presentation

Time: 45 minutes	Activity Narrative
Objective: To help participants develop comprehensive action plans for their peace action campaigns.	1. Say: Today we will look deeply into the process of working toward our goals for when we return to our communities. To do so, we need to develop a good action plan that involves establishing our goal, objectives and scope, and assigning tasks and budgetary resources for each step. A good action plan should be shared within a team and agreed upon together before implementing and referring to it regularly. 2. Explain: a youth group that is listening to the voice of the people and is aware of the issues that they think are important will get ideas for an advocacy campaign to make positive changes. After researching the issue fully, involving and getting agreement by the people affected by the issue, you are ready for an advocacy campaign. Here are the 10 elements of a good action plan: 1. Clearly state the problem or issue. 2. Develop a goal and a set of objectives. 3. Identify the target audience(s) to engage. 4. Identify other groups that are affected or could be affected through your action (positively or negatively). These are your stakeholders. 5. Formulate the message and identify the media needed to get the message out to the target audience. 6. Prepare a plan of action and schedule of activities. 7. Identify resource requirements (human, organizational, financial). 8. Enlist support from other key players, such as NGOs, the public, government, etc. 9. Identify monitoring and evaluation criteria and indicators. 10. Assess success or failure and determine next steps. 3. Remind participants that civic participation is a way to remove obstacles to your usual way of working, and this will allow you to get better results in your peacebuilding effort. **Developing Action Plan** 1. Share the handout on Action Campaign Plan Format and ask participants to refer to their previous works to fill in the format. 2. Tell them that the facilitators and chaperones will be walking around and are ready to help if needed. **Developing Budget** 1. Explain that any plan needs resources: human, organizational and financial. These need to be identified and listed. 2. Introduce the handout on budgets, and ask participants to try to start filling it in. The facilitator can use one of the group's plans as an example to identify needs. 3. Remind them that oftentimes an action plan does not require a lot of money; however, you will need a lot of effort from those who feel strongly about the issues. To get that kind of commitment, you might need to create opportunities for stakeholders to get together.

HANDOUT ON ACTION PLAN FORMAT

ACTIVITY 19.1: ACTION PLANNING

1.	Title of Action Plan			
2.	Name of youth group			
3.	Time period			
4.	Person responsible (name, title, contact)			
5.	Advocacy issue			
6.	Main hinderances to be addressed (content, structure or culture)			
7.	Goal of Action Plan			
8.	Specific objectives (SOs): 2-3 max	SO1:	SO2:	SO3:
9.	Indicators that objectives have been achieved			
10.	Activities to be implemented			
11.	Timeline of activity implementation (can be in a work plan format)			
12.	Primary audience	Name: Position: Organization: Interest:		
13.	Secondary audience	Name: Position: Organization: Interest:		
14.	Possible coalition partner	Name: Position: Organization: Interest:		
15.	Possible opposition	Name: Position: Organization: Interest:		
16.	Message to be delivered			
17.	Media used			
18.	Amount of funding needed			

Activity 19.2:	**Action Budget**
Focus:	Bonding, Bridging
Materials:	Flip chart, markers, laptop (if available), group's advocacy plan
Methods:	Group discussion, presentation

Time: 25 minutes	Activity Narrative
Objective: To develop a draft budget plan for a peace advocacy campaign.	1. Explain that we will identify the financial resources we need for the Advocacy Campaign plan. 2. Introduce the handout on Advocacy Campaign Budget. The facilitator can use one of the group's plans as an example to identify the needs and to demonstrate how to fill in each of the columns. 3. Ask the group to start drafting their budget. Remind them that oftentimes an advocacy campaign does not require a lot of money; however, you will need a lot of effort from those who feel strongly about the issues. To get that kind of commitment, you might need to create opportunities for them to get together. 4. Ask the groups to also identify the different sources of funding that can support their campaigns. 5. Encourage them to think of creative ideas to raise funds and promote the issues they are fighting for. For example: a. Selling t-shirts or hats with a cool message encouraging youth to stay in school. b. Offering services in the neighborhood—cleaning the garden, picking up shopping, etc. This also helps to bring youth closer to the community. c. Bake sale for a cause. d. Other examples: _____

HANDOUT ON ADVOCACY CAMPAIGN BUDGET

ACTIVITY 19.2: ADVOCACY CAMPAIGN BUDGET

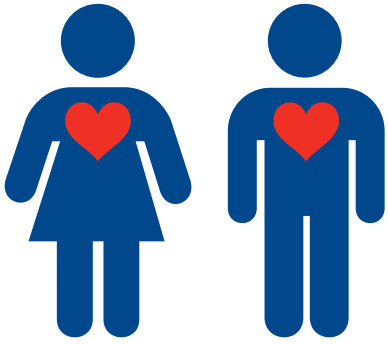
NO.	DESCRIPTIONS	NO. OF PARTICIPANTS	NO. OF UNITS	UNIT	UNIT COST	TOTAL
	SO1					
	Activity 1					

<table>
<tr><td colspan="4">Activity 19.3: Recap and Evaluation
Focus: Binding, Bonding, Bridging
Materials: All materials from days 1-5
Methods: Oral presentation and sharing</td></tr>
<tr><td>Time: 20 minutes</td><td colspan="3">Activity Narrative</td></tr>
<tr><td rowspan="3">Objective:
To provide a recap of all topics covered during the week and to evaluate how the week went.</td><td colspan="3">Recap
The Day 5 Task Team or the facilitator walks us through what we have achieved this week and what we worked together on as a group.

Evaluation
1. Distribute sticky notes, and ask participants to write down and post responses to the following on the flip chart...</td></tr>
<tr><td> </td><td> </td><td> </td></tr>
<tr><td>a. What went well today?</td><td>b. What could be improved today?</td><td>c. What is still unclear?</td></tr>
</table>

SESSION 20: CLOSING CEREMONY

Activity 20.1:	**Reflection/Post-test**
Focus:	Binding
Materials:	A4 paper, colorful markers/pencils, the pyramid from Activity 0.2 (pre-test) on the wall of the room.
Methods:	Reflection, writing
Source:	CRS past trainings

Time: 45 minutes	Activity Narrative
Objective: To set the baseline for participants' knowledge, skills and attitudes (KSAs) that contribute to Peacebuilding.	1. Welcome everyone to the closing ceremony. 2. When everyone is ready, remind them about the pyramid with their reflection from the first night of camp. 3. Ask a volunteer to briefly review what the Head, Hands and Heart mean. a. Head represents Knowledge. b. Hands represent Skills. c. Heart represents Attitudes. 4. Ask participants to find their papers and read them. Explain that these were written at the beginning of our journey together, and now we would like to see how far we have come. 5. Ask the participants to reflect on the following questions and write/draw on the paper next to each body part: a. Head: what new knowledge did I get from this camp that can contribute to peacebuilding efforts? b. Hands: what new skills did I learn to contribute to peacebuilding? c. Heart: what values and attitudes did I gain, build upon or strengthen during this camp that will help in peacebuilding? 6. When everyone is ready, ask participants to put their paper on the back wall of the room in a pyramid shape. They can start from the top of the pyramid or from the base. 7. Ask a few volunteers to briefly share their drawing (1-2 minutes per person). 8. Conclude that participants have a lot of knowledge, skills and attitudes that contributed to peacebuilding, and that they will be bringing these KSAs back to make positive changes in their homes, schools, work, community and country.
	
Note to Facilitator	This provides a nice, simple comparison from pre- to post-camp: what KSAs participants brought to the camp, what they have gained, and what more they want to learn. This will also when writing the training report.

Activity 20.2:	**Closing Ceremony**
Focus:	Binding, Bonding, Bridging
Materials:	"Parable of the Geese," sheets of A4 paper, small markers, five candles and matches/lighter, certificates of completion for each participant, sound system and music
Methods:	Oral presentation, game

Time: 120 minutes	Activity Narrative
Objective: To make sure that participants are leaving on a high note and are ready to do some work in the community.	1. Facilitator/master of ceremonies opens the evening by welcoming everyone and sharing the agenda of the night. Ask everyone to stand in a circle. 2. Ask for a participant volunteer to dramatically read the Parable of Geese (for greater impact and if time allows, have 6 to 10 participants act out the parable). 3. At the end of the parable, allow a few minutes for participants to reflect on what they have heard. **Reconciliation Ritual** Say: tonight, is our last night; we have been together for almost one whole week, 6 nights and 5 days. We have learned from each other, we have laughed and cried together, we have eaten together, we think about our problems and we find solutions together, and we have promised that we will continue to support each other to resolve our problems. During our six nights and five days together, we might have done something that hurt others or maybe we ourselves were hurt by someone. We might have said some harsh words or were offended by someone. We might be unkind to someone or someone was hostile to us. We might have held ill will toward someone even though we did not say or do anything bad toward that person. Any bad feelings—anger, resentment, irritation, antagonism, jealousy, or other unkind thoughts and feelings—must not come home with us. We will cleanse our minds and our hearts before we go home. I light this candle to represent my warm heart, and I will give this candle to the person that I want to say something to (you may whisper). Then I leave the candle with you (the person to whom I have spoken). **Positive Words to Take Home (can be led by a participant)** 1. Explain that now we will make sure that everyone has a lot of "positive words" to take home. a. Ask everyone to sit in a circle and distribute a piece of A4 paper and a marker to each participant, chaperone, and facilitator. b. Ask them to put a hand on the paper and trace it. Then, have them write their names on that palm drawing. c. Then, ask everyone to write one positive comment or an encouragement to themselves on that paper. No criticisms, no suggestions on how to be better—only compliments and reassurance! d. Once everyone is done, ask them to slide to their left and write one positive comment or an encouragement on the paper in front of them. e. Repeat this until you are back in front of your own paper. Make sure that you calculate the time versus how many participants there are. f. Give everyone time to read the positive words they received. 2. Present a slide show of photos and/or videos from the week that all participant journalists took and put together, include music in the background. 3. Have a few participants share a testimony about week and what they learned (this should be prepared in advance). 4. Allow time for the director of the organization/representative to speak. 5. Distribute the certificates to each participant. 6. Evening social dance party

Note to Facilitator	Use 3-5 candles depending on the size of the group (around one candle per 8-10 participants) so that a calm and peaceful ambiance can be maintained. This will also allow participants to think about and reflect upon to whom they want to say something. It can also be suggested that projects continue to bring the participants together periodically for cultural visits and activities after the camp. This information can be shared at the closing ceremony.

HANDOUT ON PARABLE OF GEESE

The author of this little tale is unknown. But when you next see geese flying along in "V"formation, you might consider what science has discovered as to why they fly that way.

As each bird flaps its wings, it creates an uplift for the bird immediately following. By flying in "V" formation, the whole flock can increase its flying range by about 70 percent—that's much farther than if each bird flew on its own.

People who share a common direction and sense of community can get where they are going more quickly and easily because they are lifted by one another as they travel.

When a goose falls out of formation it suddenly feels the drag and resistance of trying to go it alone, and quickly gets back into formation to take advantage of the lifting power of the bird in front.

If we have as much sense as a goose, we will stay in formation with those who are headed in the same direction we are. We are willing to accept their help, and, in turn, give our help to others.

When the head goose gets tired, it rotates toward the back of the flock, and another goose flies the point.

It is sensible to take turns doing demanding jobs with people. We should respect and protect each other's unique arrangement of skills, capabilities, talents and resources.

Geese honk from behind to encourage those up front to keep up their speed.

What do we say when we honk from behind? We need to make sure our honking is encouraging. In groups where there is encouragement, the success rate is much higher. Individual empowerment results from quality honking.

Finally—and this is important—when a goose gets sick or is wounded by gunshots, and falls out of formation, its mate will fall out with that goose and follow it down to lend help and protection.

The mate will stay with the fallen goose until it is able to fly or until it dies, and only then will the mate—or both geese—launch out again to catch up with their group.

If we have the sense of a goose, we will stand by each other like that… in difficult trials, as well as when we are strong.

Appendix 1: Fun Ways to Arrange Participants for Group or Partner Work

GROUPS:

1. **Sticks or names from a hat.** Write participants' names on popsicle sticks, shake them up in a cup, and pop out the number of names you want in a group. Or you can literally pull names from a hat.
2. **Colored index cards.** Let participants choose colored index cards from a stack, and sort them based on the colors they selected. You can even write items on the cards that indicate tasks or topics.
3. **Count off.** Count off by numbers, but try some fun group categories, such as apple, banana, cherry, apple, banana, cherry….
4. **"Left Out" game.** Have your participants stand up; shout-out a number. Participants must immediately group themselves according to that number. Anyone left out is assigned a bonus task.
5. **Card deck.** Playing cards are effective and versatile. Pass out cards, and group participants based on having similar or different suits, black or red cards, cards in a specific order, same numbers or any other values you assign to the deck.
6. **Puzzle pieces.** Take small puzzles, and have participants randomly select a piece. Then have them find the other participants who have the rest of that puzzle's pieces.
7. **Seating arrangements.** If participants have assigned chairs, surprise them by rearranging their chairs before they come in for the day so that they're sitting near different people.
8. **Birthday buddies.** Ask participants to share their birthdates, then group participants according to birthday month.
9. **Colored pencils/markers.** When creating a poster or colorful project, have students grab one colored pencil/marker, and ask them to mix with others with different colors.

PAIRS:

1. **Synonym or vocabulary word cards.** Have sets of synonyms written on different index cards and randomly pass them out. Then have students find the other person in the room who has the word that means the same as their card.
2. **Famous pairings.** A variation on the synonym cards, pass out cards that have various pairs of famous duos that pertain to your course.
3. **Line up**. Have participants line up, and then ask them to stand in order of height (from shortest to tallest). Participants can then be paired with the person next to them or the tallest with the shortest, second tallest with second shortest, etc.
4. **"Work with someone who…"** Ask participants to pair up with someone using one of the following pairing categories: partner with someone who…

… you have never worked with before.

… who has the same color socks as you.

… you think you'll strongly disagree with.

… whose home is farthest from yours.

… who you have something in common with.

Appendix 2: Youth-Led Fun Training Activity Bank

MORNING APPLICATIONS

An interesting and engaging way to lead a reflection on the content of the previous day. The focus should not be on what the participants learned, but rather on how they might apply what they learned in their daily lives. Each training day should start with a morning application activity.

THE QUESTION WHEEL

Prepare a question wheel: paint a large circle in the center of the cardboard. Divide it into various sections, making each section a different color. Write questions on pieces of paper and stick one to each section. Draw an arrow and place it in the center of the wheel; a piece of cardboard must be placed between the arrow and the wheel, and then secured with a nail or brad tack so it will spin properly. Ask each participant to spin the arrow. When it stops, the participant must answer the question that the arrow is pointing to. Prizes and penalties may be put on the wheel to make it more interesting.

THE DAISY

Create a daisy: cut and paint a circle to be the center of the flower. Cut as many petals as will fit around the circle, attaching a question to the back of each petal. Finally, attach the finished daisy to the wall, a window or a chalkboard. Each participant must take a petal, read the question aloud, and answer it.

FISHING

Make several fish cutouts and paint them bright colors. On each fish, make a bow or loop with string so the hook and rod can pull up the fish. Write questions on pieces of paper, and attach one question to each fish. Each participant must catch a fish and answer the question. If correct, the participant keeps the fish; if incorrect, place it back in the bucket. The person who catches the most fish by answering questions correctly wins a prize.

THROW THE DICE

Place six questions on the board. Have participants throw dice to see which question they must answer.

THE CLOWN

Draw a clown and paint it with bright colors. Write questions on pieces of paper and put them insideballoons. Inflate the balloons and attach them to various parts of the clown. Each participant must burst a balloon and answer the question written on the paper inside. Candies, prizes and penalties can also be put in the balloons to make the game more interesting.

ENERGIZERS

Energizers are activities that increase the energy in a group by engaging participants in physical activity or laughter, or in ways that engage the members cognitively. A typical training day should have at least two energizers throughout the day.

ANIMAL SOUNDS

Give each player a piece of paper with a picture of an animal on it. Instruct players not to reveal what their animal is. Tell participants that they have to find the people in the room with the same animal they have, but that they cannot use human words. Some will use sounds, and others will use motions. This is also a great method to use to break participants into groups.

MUTE ORGANIZATION

Announce that you want everyone to line up across the room by birthdate. The only catch is that this must take place without talking. After participants are all lined up, ask random people their birthdays just to be sure the lineup is correct. Other ideas are to line up by shoe size, height, birth month, etc.

A variation on this is to give everyone a number. Participants must then arrange themselves in numerical order by communicating with each other without speaking or holding up their fingers.

TWO TRUTHS AND A LIE

In this activity, each person writes two truths and a lie about themselves, and then everyone tries to guess each other's lie. The goals are to convince others that your lie is the truth, that one of your truths is a lie, and to correctly guess other people's lies. Go around the group, having each person read out their sentences so others can guess.

THE WIND BLOWS THOSE...

Everyone sits in a circle. One person needs to start the game by standing in the middle of the circle. This person starts a sentence with *The Wind Blows Those*. For example, "*The Wind Blows Those who have been on a boat,*" "*The Wind Blows Those who have climbed a tree,*" "*The Wind Blows Those who have been to the capitol city,*" "*The Wind Blows Those who have had a pet,*" *"The Wind Blows Those who like to cook."* Everyone to whom that sentence applies must move from his or her seat and sit in a different chair. People cannot move to seats on their immediate left or right. For example, they can sit two seats away, but they cannot move to the left or right of their current chairs. The person left without a chair moves to the middle and the game is repeated.

NAME GAME

Everyone sits in a circle. One person starts by using an adjective starting with the same letter as their first name followed by their first name, for example, Sweet Silvia, Handsome Hank. The next person repeats the adjective and first name of the first person and then adds their own. Continue around the circle, with the last person repeating all the names in order and adding their own.

GEOGRAPHIC LOCATION

Each participant is from a different geographic location, but together they will form a map. If participants are not from different geographic locations, assign them different ones. Ask each participant to stand where he/she thinks they belong to make a map as close to scale as possible.

PAT ON THE BACK

Have everyone draw outlines of their hand on a sheet of paper, and then tape it to their backs. Have group members mingle and write something positive about the other person on each other's backs.

CONNECTING EYES

Participants stand in a circle. Make sure that the number of participants joining this exercise is even. Each person makes eye contact with another person across the circle. The two walk across the circle and exchange positions, while maintaining eye contact. Many pairs can exchange at the same time, and the group should try to make sure that everyone in the circle is included in the exchange. Begin by trying this in silence and then exchange greetings in the middle of the circle.

WHO IS THE LEADER?

Participants sit in a circle. One person volunteers to leave the room. After they leave, the rest of the group chooses a leader. The leader must perform a series of actions, such as clapping, tapping a foot, etc., that are copied by the whole group. The volunteer comes back into the room, stands in the middle, and tries to guess who is leading the actions. The group protects the leader by not looking at him/her. She/he must change the actions at regular intervals, without getting caught. When the volunteer spots the leader, they join the circle, and the person who was the leader leaves the room to allow the group to choose a new leader.

WHO ARE YOU?

Ask for a volunteer to leave the room. While the volunteer is away, the rest of the participants decide on an occupation for him/her, such as a driver or fisherman. When the volunteer returns, the rest of the participants mime relevant actions at him/her. The volunteer must then guess the occupation that was chosen for her/him.

KILLER WINK

Before the game starts, ask someone to be "the killer" and to keep their identity a secret. Explain that one person among the group is the killer, and that they kill people by winking at them. Everyone then walks around the room in different directions, keeping eye contact with everyone they pass. If the killer winks at you, you have to play dead. Everyone has to try and guess who the killer is.

BODY WRITING

Ask participants to write their names in the air with a part of their body. They may choose to use an elbow, for example, or a leg. Continue in this way, until everyone has written his or her.

FRUIT SALAD

The facilitator divides the participants into an equal number of three to four fruits, such as oranges and bananas. Participants then sit in chairs in a circle. One person must stand in the center of the circle of chairs. The facilitator shouts out the name of one of the fruits, such as "oranges," and all of the oranges must change places with one another. The person who is standing in the middle tries to take one of their places as they move, leaving another person in the middle without a chair. The new person in the middle shouts another fruit and the game continues. A call of "fruit salad" means that everyone has to change seats.

TIDE'S IN/TIDE'S OUT/WAVE

Draw a line representing the seashore and ask participants to stand behind the line. When the facilitator shouts "tide's out!" everyone jumps forward over the line. When the leader shouts "tide's in!" everyone jumps backward over the line. If the facilitator shouts "wave," participants jump in the air. If you call something and someone moves the wrong way, that person drops out of the game.

PAPER AND STRAW

Participants split into teams. Each team forms a line and places a piece of card at the beginning of their line. Each member of the team has a drinking straw. When the game starts, the first person has to pick up the piece of card by sucking on the straw. The card then has to be passed to the next team member using the same method. If the card drops, it goes back to the first person and the whole sequence has to start again.

DON'T ANSWER

Ask the group to stand in a circle. One person starts by going up to someone and asking them a question such as, "What is your most annoying habit?" However, they must not answer the question themselves –the person to their left must answer. People can make their answers as imaginative as possible!

ORCHESTRA

Divide the group into two and ask half to slap their knees and the other half to clap their hands. The facilitator acts as the conductor of the orchestra, controlling the volume by raising or lowering their arms. The game can continue with different members of the group taking the role of conductor.

STORY BUILDUP

Participants stand in a circle. One person starts the story with a sentence using first person format, "I woke up to find myself in space", and acts it out using facial expressions, voice tone and body movements. The person on his/her right continues the story by repeating the first sentence and then adding their own sentence and action, and so on. Each person repeats what has been said before before adding their own sentence and action. The game continues until it completes a full round back to the first person.

REMOTE CONTROL

A person is asked to volunteer to hold the virtual remote in the middle of an arc (or half circle) of participants. Participants are asked to keep quiet until the remote control holder points at them and gives them permission to "broadcast" something they have in mind, just like a TV. The remote control holder switches between channels in search of a channel he/she likes, and the person the holder points at should continue the same material they started with. Even if the remote control moves away, the "channel" should continue broadcasting.

END-OF-THE-DAY REVIEW

An interesting and engaging way to lead a reflection on the content of the current day. The focus should be on what participants learned during the day. Each training day should end with an end-of-the-day review activity.

45-SECOND COUNTDOWN

Group participants into two teams and have two flip charts. A member from each team goes to a flip chart. The teams compete by drawing or writing words/key concepts that were discussed that day. The team that comes up with the longer list in 45 seconds wins.

ALPHABET REVIEW

Divide participants into groups. Ask them to write down up to three keywords relating to camp … but in alphabetical order. They should also share what new things they have learned. The group then votes as a whole to choose the best, most relevant list.

PULL IT OUT OF THE HAT

Collect a variety of items and place them in a hat. Ask each participant to select one item and describe how it relates to something learned in class and how they will share what they've learned when they return to their communities.

TEAM CHALLENGE

Have participants work in teams to create challenging – yet answerable – questions about the content that was covered during training. After each team has had an opportunity to writetheir questions, they try to "stump" the other teams. Add rules, points and other guidelines to make this a competitive and interactive activity.

QUESTIONS BUCKET

Pass out post-it notes, and ask participants to write down questions about the covered material. Add a few questions of your own that are not related to the training, such as "what was the best trip you ever been on?" or "what was your most memorable meal with family?" Add all questions to a bucket (or box), and throughout the session, pass around the questions bucket and ask participants to pull out a random question and answer it.

Appendix 3: Gender 101 Orientation Session Outline

Below is a suggested facilitation plan for a pre-camp, four-hour session (excluding breaks) to orient participants to basic gender concepts and awareness of gender roles. This session can be combined with an orientation regarding protection, safeguarding and reporting mechanisms to make it a full-day workshop.

Sample Agenda

- Activity 1: Warm-up Game: Two Truths and a Lie (30 minutes)
- Activity 2: Welcome to Gender 101: Creating a Safe Space Agreement (20 minutes)
- Activity 3: "What Is This Thing Called Gender?" (45 minutes)
- Activity 4: Act like a Man/Woman Box (45 minutes)
- Activity 5: Gender Fishbowl (60 minutes)
- Activity 6: Together We Are Stronger Commitment (40 minutes)

Activity 1: **Who Am I?** (warm-up game, also known as Two Truths and a Lie) Focus: Binding, a start to bonding Materials: Sticky notes and pens, prepared facts/ facilitators' "lies" Method: Fun game Source: CRS past training	
Time: 30 minutes	Activity Narrative
Objective: To get to know each other	See Activity 0.1, page 26 for instructions. Or you can choose a different activity; see Appendix 2: Energizers page 137.

Activity 2:	**Welcome to Gender 101: Creating a Safe Space Agreement**
Focus:	Binding, a start to bonding
Materials:	Flip chart, pens, sticky notes
Method:	Discussion, small groups

Time: 20 minutes	Activity Narrative
Objective: To draw up an agreement regarding group norms and beliefs and sign a commitment regarding creating a safe and respectful space.	1. Divide the group into smaller groups of four or five participants. Explain that we are going to make a list of agreements for our group moving forward. 2. Facilitator should then state the following: "The following sessions are set up as a way for us to discuss the importance of understanding gender norms and beliefs while working together in groups. Throughout these sessions and the YPA training, we will be discussing issues that are very personal to each of us. We will seek to create a safe space where we can share our ideas openly without fear of bullying, shame or ridicule. We all have shared experiences, but each of us is also unique. We should strive to learn from each other and respect each other's experiences. Additionally, some of the topics that we will talk about may be sensitive or difficult to discuss. The first rule that I would like to set is the need to remain honest and confidential. We do not share other people's contributions with others outside this group. What other agreements would you like to set as a group?" 3. In the small groups, ask the participants to write down or draw pictures of four positive statements/norms of the group, for example… No talking when others are talking = we will actively listen to each other and respect the person who is speaking. Other discussion question to help form bonds: Thinking of our past experiences in groups, what is important to make you feel comfortable, respected and safe? Have you had any good experiences working with others in groups? Have you had any negative experiences working with others in groups? These questions should be written down on a flip chart or on individual pieces of paper for groups to reference. 4. Ask one person in each group to take notes, another to be the presenter, another be the timekeeper, etc. 5. Allow participants about 15 minutes for small group discussion. Then come together as a large group to make group agreements. Have groups present their lists along with one positive statement/example regarding working in a group, and one negative statement/example. This helps participants begin to bond. If groups are having a hard time writing statements or thinking of examples, the facilitator(s) should offer an example. Facilitators or chaperones will write what participants have decided to agree upon, compiling the information from the groups. 6. Some important agreements to set include (if the groups have left something out, the facilitator can bring them up for discussion to potentially include) … • We will actively listen to each other and respect the person who is speaking by not talking while they are. • We will use kind words (no violence). • How will we refocus the group? • Honesty and confidentiality—we will remain honest in our discussions, and what is said in our group stays in our groups. • Respect (self and others): we will respect ourselves and others at all times within the group and during break time. 7. Make one clean flip chart, and have all participants sign the agreement. This agreement should remain present and in clear sight throughout the training.

	Conclusion Statements Issues around gender norms and our experiences are sometimes sensitive and can make us feel uncomfortable. This is okay, in this zone of discomfort we can grow individually and together as a group. It is important that we respect each other in this space. [Reiterate the need for a safe space and that we are committed to these agreements.] This is our collective safe space, let's make it nice for all of us. Are we all in agreement?
Note to Facilitator	This session will help to set the norms and build a safe space in the group and is a collaborative process. The facilitator should not just set the rules but should guide the discussion. Since they are just beginning to work together, participants may feel more comfortable discussing these issues in smaller groups before coming together as a large group to discuss together.

Activity 3:	**What Is This Thing Called Gender?**
Focus:	Binding, a start to bonding
Materials:	Flip chart, pens, sticky notes
Method:	Discussion
Source:	CRS Peaceful Masculinities

Time: 45 minutes	Activity Narrative
Objective: To understand the difference between "sex" and "gender." Participants will begin to better understand how our ideas of gender roles influence our relationships, and how we think of each other as men and women.	1. Facilitator will write "Girl/Woman" on one sheet of flip chart paper and "Boy/Man" on a second sheet. 2. Ask the participants to think of words and phrases associated with the idea of "being a woman." Have participants write down these words/ideas or draw pictures on sticky notes, and as they think of them, place them on the flip chart paper under the corresponding sex. Tell participants that the responses can be positive or negative. Encourage them to think of typical characteristics such as physical (e.g., long hair), emotional and biological aspects, etc. Read all sticky note responses on the flip chart, even if some of them make you uncomfortable or if you find yourself disagreeing. 3. Repeat this step for the "Boy/Man" flip chart paper. Allow participants 10-15 minutes to complete these charts; invite chaperones and other facilitators to add to the papers. Briefly review the characteristics once finished. Switch the titles of the columns by putting "Woman" in the place of "Man" and vice versa. 4. Go down the list one-by-one and ask the participants if the characteristics noted for a woman could be attributed to a man and vice versa. Put a checkmark next to the ones that participants believe can be attributed to both and an "x" next to the ones that cannot be. 5. Tell the participants that everything with a checkmark next to it refers to "gender" and everything with an "x" next to it refers to "sex." 6. On a new piece of paper, write out the words "sex" and "gender." 7. Ask the participants, "What is biological sex?" Do not write their answers down. When they are finished, explain the following: **SEX** • Sex refers to the physical characteristics you are born with. Sex is the biological and physiological characteristic, such as external body parts, sex chromosomes and internal reproductive structures. Ask the participants, "What is gender?" Do not write anything down. When they are finished, explain the following, and after explaining, write it down on the flip chart). **GENDER** • Gender refers to the attitudes, roles, behaviors, activities and attributes that a community or society determines is characteristic or uses to describes men, women, boys and girls. • Definitions of "masculine" and "feminine" are not fixed. They change over time and are different from society to society. We learn to be our "gender" by interacting with the world around us. • Sometimes these ideas of how to be a man or a woman are thought to be based on our biology rather than something that we learn (such as the common myth that violence is a part of men's biology).

	Discussion Questions: 1. What does it mean to "be a boy or a man"? What does it mean to "be a girl or a woman"? 2. Where do these ideas come from? 3. How do people treat people who do not conform to these expectations? For example, if there is a boy who does not like to play football, how do people treat him? Being athletic is an expectation of a boy or man. 4. What characteristics of being a man or being a woman are celebrated in your community? Which ones are considered negative? Why? **Conclusion Statements:** Throughout the Peace Camp, together, we will look at ideas of what it takes to be a Young Peace Ambassador and leader in our communities. It is important to understand how we treat each other in relationships, boy to boy, girl to girl, boy to girl, girl to boy. These ideas of what it means to "be a man" or to "be a woman" can affect our ability to have good relationships with each other, which can then affect individuals and how we interact with one another. There is not one right way for a man to be "manly" or a woman to be "womanly." Rigid ideas of "being a man" and "being a woman" can lead to negative effects on an individual's sense of self and the way she/he deals with emotions, exerts power, deals with others, etc. We will continue to discuss this.
Note to facilitator	This session can be sensitive and may be the first time that participants have thought of the differences between gender and sex. It is important to allow discussion and time for questions so that everyone understands the idea of the session and sets up the discussion on the "Act Like a Man /Woman Box."

Activity 4: "Act like a Man/Woman Box"
Focus: Binding, bonding
Materials: Flip chart, pens, sticky notes
Method: Discussion, experience sharing

Notes to facilitators: This activity is designed for both sexes, if participants are only males or only females, you can adapt it by taking out the different boxes or keeping both boxes and separating the group differently.

Time: 45 minutes	Activity Narrative
Objective: To examine how society's views of gender roles and what men and women should do, should not do, should act like, or not act like shape who we are and how we interact with our spouses, family, colleagues at work and the communities in which we live.	**Facilitator should refer back to previous information shared in the Gender 101 session. Say something like "We talked about activities that men and women, boys and girls do. We talked a little bit about where we get these ideas, and how they can change. Let's take a deeper look at where these ideas come from, and how we learn them. We will take part in an activity called the Act Like a Man/Woman Box."** Draw two pictures of a box on two separate sheets of flip chart paper at the front of the room. Explain that one box will be for men and one for women, and that they will do this exercise separately. Separate the groups by boys and girls. (A male co-facilitator leads the male group, and a female co-facilitator leads the female group.) Allow five minutes to explain that: The man/woman box is full of definitions that can box us in and limit what we can and cannot do or feel. We are socialized to believe that is that there is a right way and a wrong way to be a male or a female. No one is to blame – we've all been taught this. Distribute sticky notes and ask each group to write down words that demonstrate what it means to be a man or a woman; e.g., what does society expect of you as a man/woman / boy/girl? Or, if someone says, "Act like a lady" or "Be a man," what are they telling you to do?" (e.g., *for men/boys:* no pain, powerful, strong, women are objects, no feelings, protector, no fear, in charge, decision-maker, aggressive, no emotions except anger, no weakness, tough, athletic, courageous, women are property, provider, especially financially, dominating; *for women/girls:* nurture, quiet, obey parents, husbands, polite, nice, kind, easy to get along with, pretty/attractive, good mother; families' needs come first.) Ask each participant to take turns sharing a word with the group and placing their sticky note on the box. Let each group know that one volunteer will explain their discussion to the other group. Ask participants to take turns sharing a word with the group and placing their sticky in the box. Discuss these ideas of what we are told as boys/men and how to act like a man. Do these ideas seem familiar? Does anyone have any examples of this in their life they would like to share? The "Man Box" refers to gender norms and expectations that our community places on us through different ways. These expectations come from media, peers, stories, family, teachers and coaches and messages that these actors send us to stay in the box. Ask participants and write down responses on another flip chart paper or on the board: What are the benefits or ADVANTAGES for men/women who follow these rules and fit inside the box?[5] Are there any DISADVANTAGES to staying inside the box?"[6]

5 Note to facilitator: Some of the advantages of staying "in the box" can include being acknowledged or recognized in the community, having more opportunities, being given power, being successful, having access to resources, or being admired by other women/men.

6 Disadvantages for men can include issues such as stress and pressure, a negative impact on physical and mental health, not being allowed to express your feelings, and engaging in risky behaviors

	What might happen to men or boys/women or girls who step out of the box or deviate from society's gender rules? What names are men or boys/women or girls sometimes called if they don't follow society's gender rules? (Name calling and bullying can be discussed here; this topic will be discussed further in violence sessions, as well.) Ask participants to think of an example when they saw a man in their life act outside of the man box. Probing questions to ask if they are struggling to think of an example include: Have you ever seen a man cry in public? Do you know any men that share equally responsibilities in the household? Do you know men/boys that have chosen to be nonviolent? Are there any leaders or famous people you can think of that express love and talk about feelings in public (i.e., priest, imam or faith leader who preaches love and acceptance, football player who helps others, teachers, counselors)? Now ask participants to think about their own lives. There are positives to being a man or a woman, of course, and we should not forget that, but we understand that following these rigid ideas of what it means to be a man or a woman can also be harmful. How can we make decisions and start to act outside of the box? What are some new messages about manhood/womanhood that we would like to show to our younger peers? For example, is ok to talk about your feelings, it is ok to help around the house with chores? For men, you do not need to fight to protect your manhood. What can we do to change our own behaviors and attitudes? How will these changes affect our relationships with peers of the opposite gender, especially when we are working together in groups like this training?** This is a good time to take a break.
Note to Facilitator	**If participants are struggling with this aspect of recognizing the positives and negatives, ask them to remember one positive experience with an older male and share the experience in small groups. What was good about it? What traits did they exhibit? Be prepared for an in-depth conversation. Again, allow participants to disagree and think through these ideas together. We are not trying to get boys and girls to reverse roles, we are trying to allow boys and girls to see each other through an equitable lens and appreciate the human dignity in each person.

Activity 5:	**Stronger Together: Making a Commitment**
Focus:	Binding and Bonding
Materials:	Flip chart, markers, tape, cut-out hands, pens and pencils
Method:	Reflection, Group discussion/activity
Time: 40 minutes	Activity Narrative:
Objective: To gain a better understanding of gender norms and responsibilities, will make a commitment toward greater gender equality.	This could be the closing activity. Pass out printed facts about gender inequality in the local, national and/or global context, and have participants read them. Adapt facts to local context, but examples include: • UN Sustainable Development Goal #5: End all forms of discrimination against all women and girls everywhere. Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation. • 113 countries do not have laws to ensure equal pay for equal work among men and women. • 104 countries make certain jobs off-limits for women. • 39 countries have laws that mean a daughter cannot inherit the same proportion of assets as a son. • 36 countries limit what wives can inherit from their husbands. • In 2020 there were only 21 female heads of state in the entire world (out of 193 countries or 11%). • Each minute, 28 girls are married before they are ready. • One in 3 women have experienced physical or sexual violence at some point in their lifetimes. • In most countries, women only earn between 60 and 75% of men's wages for the exact same work. • 63 million girls still need to go to school. • On average, women around the world spend more than twice as many hours as men doing unpaid work. • Men and boys are often told not to talk about their feelings because it will make them look weak. • Women bear the majority of the responsibility of raising children. After participants have shared these facts, ask them how they feel about what they just learned. Then ask them if they have any other examples of gender inequality. Explain that many of the issues that affect gender inequality are parts of larger systems that are set by laws and ingrained in beliefs about the differences between women and men. We understand that women and men are different and complement one another, but one is not better than the other, and we should all have equal opportunities to follow our goals and become leaders in our communities. We may not be able to change the laws and history behind these issues now, but we can make decisions on how we work together. We are going to continue to work together during our time at camp, as we learn together how to be Young Peace Ambassadors and leaders in our communities. As Participants to think about their own lives and the next five days of camp; what are at least two commitments they can make to work toward gender equality? Participants may have trouble at first thinking of what this may look like. Offer a few examples; for example, for young men, I will help my sister and mother with chores. For young women, I will speak up for myself when I normally may have kept quiet. Of course, commitments need to be sensitive to local community context, and should be informed by persons in the community keeping in mind principles of Do No Harm. Have participants write down their commitments on the cut-out hands. Tell participants that they can draw a picture, write a sentence, or write a word to make their commitment toward better gender equality. As participants are writing or completing their commitments, have a flip chart at the front of the room displaying the phrase We are Stronger Together! Invite participants to the front of the room to read their commitments. Then have them tape their commitments to the

	Conclusion Statement We are here to build our leadership skills together through this camp. We recognize that traditional gender norms do not allow the same opportunities equally for all people. We make a commitment to work on these issues through this workshop/camp and will make small, yet important, decisions each day that will help us build a stronger team and work toward a more equitable future for all. Example of the cutouts for each participant (above) and all together (below).

Appendix 4: COVID-19-Related Guidance

DELIVERY DURING THE COVID-19 PANDEMIC

This Guide was originally developed for face-to-face delivery. Camp organizers should consider seriously whether and under what conditions they might safely proceed with YPA training during the COVID-19 pandemic.

Some options may include: converting the training for virtual delivery; modifying the training environment and specific activities for COVID safety; or postponing the training for future delivery.

The following guidelines, adapted from UNICEF (https://www.unicef.org/coronavirus/what-will-return-school-during-covid-19-pandemic-look), may help organizers to think through their options and adaptations. All modifications should conform to WHO standards and guidance (see the Principles section, below).

Some things to consider, prepare and resolve:

- conduct virtual sessions for some activities prior to start of Camp.
- Have smaller, non-residential groups.
- For large groups, consider having more facilitators/chaperones so the participants can have smaller group sessions.
- Stagger mealtimes.
- Move some sessions outdoors or using a bigger space.
- Make sure that water and hygiene facilities are available.
- Have enough masks and sanitizers for all participants.
- Make sure that masks are disposed properly after wearing.

Facilitators should be trained and look for opportunities to improve:

- hygiene measures, including handwashing, respiratory etiquette (i.e., coughing and sneezing into the elbow),
- physical distancing measures,
- cleaning procedures for facilities, and
- safe food preparation practices.

Some more questions to be asked and checked:

- How can we ensure that participants are COVID-19-free? Would a medical certificate and a declaration that they did not have a history of travel to red zones in the last 14 days be sufficient?
- What steps has the facilities taken to help ensure the safety of participants? How often and how well is it sanitized? Does it have a big enough space to maintain social distancing?
- Do we check the temperatures of everyone coming in and out of the facilities? Who will do this?
- How will the facilitators support the mental health of participants, and combat any stigma against those who have been sick or have lost family members due to COVID-19?
- How will the facilitator refer those who may need referrals for specialized support for mental and physical health? Is there any facility or medical staff nearby?
- When are masks worn? Is mask wearing obligatory or optional?

PRINCIPLES FOR COVID-19-RELATED GUIDANCE

In undertaking programming activities, CRS project staff and partners should:

- **Ask ourselves how critical it is** to carry out the activity against risk to staff, partners and participants.

- **Adopt a "Do No Harm" approach**. CRS and partners need to understand how COVID-19 is transmitted and implement general basic preventative measures to both protect themselves and reduce the risk of spreading the virus during program implementation (see guidance at **WHO: Coronavirus Disease (COVID-19) Pandemic (general information)** and **WHO: Individuals and Communities (COVID 19 prevention measures**). These measures include the following for all people with whom we work, including CRS staff, partners, volunteers, program participants and community members, service providers, vendors, etc.
- **Maintain physical distancing**
- **Follow recommended hygiene practices,** especially proper handwashing and respiratory (cough) etiquette, and do not touch your eyes, mouth or nose.
- **Do not participate in program activities when feeling unwell**; anyone who is feeling unwell should stay home. If an individual is exhibiting signs/symptoms of COVID-19, they should follow Ministry of Health (MOH) protocols for seeking medical support/advice (e.g., calling before seeking medical care).

People should operate under the assumption that anyone they encounter is a suspected COVID-19 case. Maintain transparent communication with communities about activities, changes and the community's comfort level and needs related to the health implications of continued programming.

- **Keep up-to-date on and follow WHO and Government/Ministry of Health (MOH) protocols and messaging regarding COVID-19:**
  - Follow government restrictions and request authorization for carrying out essential services/activities, as needed;
  - Work with local health actors/cluster to ensure health messaging related to COVID-19 is consistent and contextualized.
- **Adapt programming guidance to your context and be ready to further adjust as the situation evolves:** elements of the guidance may need to be modified based upon community risk levels, types of programming activities undertaken, social norms and perceptions, local capacities, operating environment and feedback from donors in each country in which we work. For assistance, please contact the COVID-19 contact points in your region and/or on HRD or the relevant programming technical advisor.

This document provides additional recommendations from CRS to be used in conjunction with and to supplement guidance provided by Inter-Agency Standing Committee (IASC), WHO and the local MOH as relevant.

PLEASE NOTE THAT THIS GUIDANCE MAY BE UPDATED PERIODICALLY.

Disclaimer: CRS COVID-19 program resources and guidance are developed after consideration of international guidance from relevant international organizations such as the World Health Organization (WHO), Inter-Agency Standing Committee (IASC) and other humanitarian bodies. CRS COVID-19 program resources and guidelines are updated regularly as new information becomes available. Partner and peer organizations wishing to refer to and use CRS resources and guidance should ensure that they are also referring to the latest information available from WHO and IASC.

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