

PEACE PUZZLE



TOOLBOX

INNER PEACE

Mobile apps:

- Meditopia
- Daily Yoga
- Shabbath
- Simple Habit
- Headspace

// Some literature, links and tips:

Vipasana meditation Center www.dhamma.org

TRE - Tension and trauma release exercise

<https://traumaprevention.com/>

<https://hackspirit.com/how-to-discover-your-inner-peace-in-4-simple-steps/>

<https://personaltao.com/>

<https://peacerevolution.net/our-work/peacerevolution#/> (42 Days Project)

<https://m.youtube.com/watch?v=d4S4twjeWTs> (Meditation for inner peace)



INNER PEACE CAN BE REACHED ONLY WHEN WE PRACTICE FORGIVENESS. FORGIVENESS IS LETTING GO OF THE PAST, AND IS THEREFORE THE MEANS FOR CORRECTING OUR MISPERCEPTIONS.

GERALD JAMPOLSKY

Neuroplasticity - the ability for the brain to physically rewire itself. By changing your mindset through practices such as meditation, gratitude, acting selflessly, etc. you cause your brain to change physically and make more neural connections.

// LITERATURE

Mainstreaming Peace Education. Methodologies, Approaches and Visions: A Practitioner's Manual: <https://www.peace-ed-campaign.org/mainstreaming-peace-education-methodologies-approaches-and-visions-a-practitioners-manual/>

J. Lynch, A. McGoldrick (2005) **Peace Journalism**. Some pdf that you can use (it's not the entire book): https://www.transcend.org/tri/downloads/McGoldrick_Lynch_Peace-Journalism.pdf

An article by J. Lynch and A. McGoldrick on **peace journalism**: <https://cpb-us-e1.wpmucdn.com/blogs.gwu.edu/dist/8/846/files/2017/10/Peace-Journalism-Lynch-1miuxyh.pdf>

Youth Transforming Conflict: <https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-12-youth-transforming-conflict>

Designing Learning for Peace: <https://www.salto-youth.net/tools/toolbox/tool/designing-learning-for-peace.1952/>

Peace Education Handbook for Educators: https://ifm-sei.org/files/up/ifm-sei-peace-education-handbook_v11_web.pdf

PEACE IN THEORY

// Types of violence

Physical - hitting, slapping, shoving, grabbing, pinching, biting, hair pulling, etc. Physical abuse also includes denying a person medical care or forcing alcohol and/or drug use.

Emotional/psychological - undermining an individual's sense of self-worth and/or self-esteem (e.g. constant criticism, diminishing one's abilities, name-calling, or damaging one's relationship), causing fear by intimidation, threatening physical harm to self, partner, children, or person's family or friends, destruction of pets and property, forcing isolation from family, friends, or school and/or work.

Sexual - any sexual behaviour a person has not consented to that causes that person to feel uncomfortable, frightened or intimidated is included in the sexual assault category. Physical sexual assault occurs when someone touches any part of another person's body in a sexual way, even through clothes, without that person's consent, including but not limited to forced sexual intercourse (rape), child molestation, incest, fondling and attempted rape.

Economical - making or attempting to make an individual financially dependent by maintaining total control over financial resources, withholding one's access to money, or forbidding one's attendance at school or employment.

Cyberbullying - wilful and repeated harm inflicted through the use of computers, cell phones, and other electronic devices.

// NONVIOLENT COMMUNICATION (NVC)

Nonviolent communication (NVC) – an approach to nonviolent living developed by Marshall Rosenberg beginning in the 1960s.

At its heart is a **belief that all human beings have capacity for compassion and empathy**. We only resort to violence or behaviour harmful to others when we do not recognise more effective strategies for meeting needs.

Habits of thinking and speaking leading to use of violence (social, psychological and physical) are learned through culture. NVC theory supposes all human behaviour stems from attempts to meet universal human needs. The needs are never in conflict. Rather, conflicts arise when strategies for meeting needs clash. NVC proposes that people identify shared needs, revealed by thoughts and feelings surrounding these needs, and collaborate to develop strategies and make requests of each other to meet each other's needs. The result is interpersonal harmony and learning for future cooperation.

Nonviolent communication holds that most conflicts between individuals or groups arise from miscommunication about their human needs, due to coercive or manipulative language that aims to induce fear, guilt, shame etc. These “violent” modes of communication, when used during a conflict, divert the attention of the participants away from clarifying their needs, their feelings, their perceptions, and their requests, thus perpetuating the conflict.

// Resources on NVC

- The Center for Nonviolent Communication:
<https://www.cnvc.org/>
- https://en.wikipedia.org/wiki/Nonviolent_Communication
- Marshall B. Rosenberg (2005) Nonviolent Communication. A Language of Life:
<https://www.slideshare.net/hajnali3/nonviolent-communicationalanguageoflifemarshallbrosenberg>

// Various other resources

Movies on nonviolence:

- www.nonviolent-conflict.org/icncfilms/
- “Pay it Forward”

- The European Training Calendar:
www.salto-youth.net
- The Stanford Prison Experiment:
<https://www.prisonexp.org/>
- Youtube: NVC Marshall Rosenberg – San Francisco Workshop

feelings
(I message)

real needs

request
vs.
demand

observation
vs.
evaluation

open
questions

// PLUTCHIK'S WHEEL OF EMOTIONS

Psychologist Robert Plutchik states that there are **8 basic emotions: joy, trust, fear, surprise, sadness, anticipation, anger, and disgust**. Plutchik's wheel of emotions illustrates these 8 basic emotions and the various ways they relate to one another, including which ones are opposites and which ones can easily turn into another one. This framework helps bring clarity to emotions, which can sometimes feel mysterious and overwhelming.

You can read Robert Plutchik's explanation of his model of emotions in an article that was originally published in American Scientist in 2001 and can be read on Springer International Publishing AG:

https://link.springer.com/chapter/10.1007%2F978-1-4757-1987-1_1

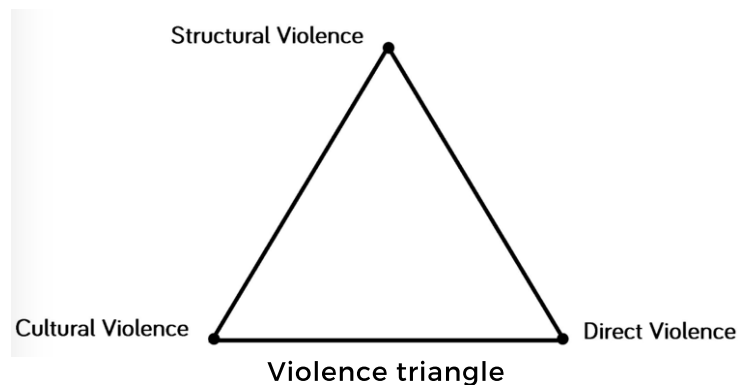
"Nonviolence is a powerful and just weapon, which cuts without wounding and enobles the man who wields it. It is a sword that heals."
Martin Luther King, Jr.

Returning violence for violence, adding deeper darkness to a night already devoid of stars.
Martin Luther King, Jr.



// ACTIVITIES

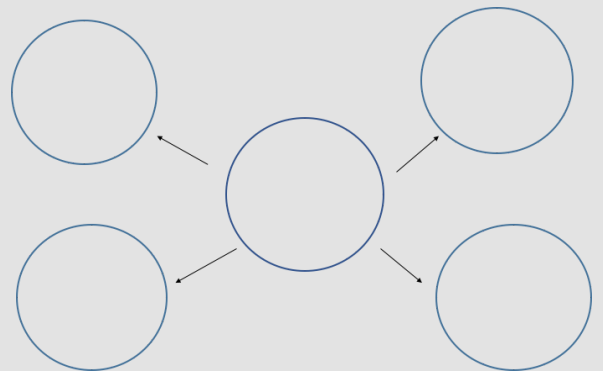
- Exercise with the line on the ground and people trying to get each other to the opposite sides. In the end discussing the possible outcomes (win-win, win-lose, compromise, avoidance etc.)
- Exercise with the post-its on foreground and trying to find your group
- Captains' game
- Media/newspapers analysis
- Violence triangle and discussion of it (assigning situations accordingly)
- Conflict resolution role play
- Marickas story
- Peaceful challenges
- Circles of my identity



This activity highlights the multiple dimensions of our identities. It addresses the importance of individuals self-defining their identities and challenging stereotypes.

Place your name in the centre circle of the structure below. Write an important aspect of your identity in each of the satellite circles - an identifier or descriptor that you feel is important in defining you. This can include anything: British, Indian, female, mother, athlete, educator, Christian, scientist, or any descriptor with which you identify.

Activity: Circles of My Identity



1. Share a story about a time you were especially proud to identify yourself with one of the descriptors you have used.
2. Share a story about a time it was especially painful to be identified with one of your identifiers or descriptors.
3. Name a stereotype associated with one of the groups with which you identify that is not consistent with who you are. Fill in the following sentence: I am (a/an) _____ but I am NOT (a/an) _____.

(So if one of my identifiers was "Christian," and I thought a stereotype was that all Christians are radical right Republicans, my sentence would be: I am a Christian, but I am NOT a radical right Republican.)

PEACE IN PRACTICE

When speaking about peace, we usually connect it with direct violence, war, armed conflict and absence of harmony.

Galtung proposes that we go beyond it and consider **peace as the contrary as both indirect and direct violence, being the absence of indirect (or structural) violence positive peace and the absence of personal violence the negative peace.**

In practice, this leads us to **2 main forms of promoting peace: peace making** (direct violence) and **peace building** (indirect violence).

One example of peace making would be the mediation of a conflict in a war context, while an example of peace building would be creating opportunities for people that doesn't have the chance to learn new languages because of their incomes to do it (in this specific case, the state is responsible for structural violence because it doesn't allows people of the same country to have the same opportunities, which creates suffering).

Peace building (prevention of indirect violence) is directly related to the promotion of human rights. Some example of **activities that promote peace:**

- Theater (experimenting different roles can be a good way of understand 2 sides of one conflict or understand each other more)
- Communicate in a nonviolent way
- Do little good actions everyday
- Sharing experience and storytelling
- Promote people's reflection on their own personal relationships
- Help old people with daily issues in order to give back their quality of life
- Give equal chances by teaching languages or other things that aren't reachable for all
- Fight stereotypes through knowledge and meeting different people (promote multicultural events)
- Trying to solve conflicts on a win-win basis
- Raise awareness on the social issues around the globe
- Understand different religions

// Some examples of peace in practice that do exist:

- Harm reduction: promotes human rights for drug users and sex workers, by providing education, material (e.g. condoms, syringes) and support that reduces the harm of their acts. The main philosophy is the unconditional acceptance of the behaviour, respecting each and everyone right to choose.
- Peace journalism

“It doesn't matter how strong your opinions are. If you don't use your power for positive change, you are, indeed, part of the problem.”

Coretta Scott King

// Some resources

- **Compass: Manual for Human Rights Education with Young People**
<https://www.coe.int/en/web/compass/list-of-activities>
- **SALTO** www.salto-youth.net/tools/toolbox/ Hundreds of tools for youth work and training activities (just search for the topic you need)
- **United Network of Young Peace Builders (UNOY)** - Manuals, trainings, forums, advocacy
www.unoy.org/en/ also on Facebook
- **Free Facilitator education:** www.soliya.net/get-involved
Peace education: <https://pjp-eu.coe.int/en/web/youth-partnership/t-kits>
T-kit No. 12 - Youth Transforming Conflict
T-kit No. 4 - Intercultural learning
T-kit No. 8 - Social Inclusion

// WHERE CAN I PROMOTE PEACE?

- **CENTRS MARTA** association (Latvia): promotes women rights
- **SCOUTS** (basically everywhere): by learning a lot about values, laws and rules, scouts all around the world learn how to create a fair and equal society
- **DOCTORS OF THE WORLD:** they do a lot of peaceful missions, going to developing countries to provide with food, clothes and other basic conditions of life; they also do harm reduction in some countries (<https://doctorsoftheworld.org/>)
- **STEPS:** a Greek organization that works with migrants and other target groups; they do harm reduction on the streets, provide housing, education and skills development. Their aim is to promote social inclusion (<https://steps.org.gr/en/>)
- **KOSMICARE:** Portuguese organization that works with harm reduction on drug use in recreation contexts (<https://www.kosmicare.org/>)
- **PUBLICA FIDES:** polish organization that empowers young and old people, by providing them with opportunities or the simple facilitation of the everyday life
- **FAAL DENERGI:** works with young people and has a lot of local projects that you can be part of (like giving foreign languages classes)
- **IASIS:** Greek organization that aims to promote social inclusion, through therapy, counseling and psychosocial support. They also have **CONNECT YOUR CITY**, which empowers young people, both through local and international projects.
- **Amnesty International:** promotes the human rights around the globe, by exposing situations on which they are violated, lobbying governments and companies, campaigning and supporting people through education and training (<https://www.amnesty.org/en/>)
- **Red Cross:** they work around the world helping people affected by conflict and armed violence, by providing food and shelter, education, economic security, etc. (<https://www.icrc.org/>).
- **TDM2000:** Italian organization that empowers youth through Erasmus + activities (both projects and volunteering).
- **YOUTHFULLY YOURS:** Slovakian organization that empowers youth through Erasmus + activities (both projects and volunteering).
- **OpportUNITY:** gives opportunities to young people, such as foreign language classes and soft skill development

EXTRA BONUS: ENERGISERS!

// Link to a website where you can get multiple ideas for energisers:
<https://www.sessionlab.com/library/energiser>

- Fruit Salad
- Splat
- Majenga
- Zombie
- Banana
- Ninja
- Popcorn
- James Bond
- Honey I love you
- Horce race
- Boom chicka boom

Honey, I love you: Participants take turns in the middle, trying to convince another participant to smile using only the line "I love you honey, won't you give me a smile?" Step 1: The group stands or sits in a circle. Step 2: One person in the middle walks to one person in the circle and says, "I love you, honey, won't you give me a smile?" The chosen person must respond, "I love you too, honey, but I just can't smile," without smiling. If the chosen person cracks a smile, then he or she switches places with the one in the middle. Repeat the cycle 7 to 10 times until the laughter and playfulness in the group reaches a peak.

James Bond: One person stands in the middle and tries to induce participants in the circle to make mistakes: One exercise is "billy bop". The person in the middle says "billy billy" pointing at someone and this person has to answer 'bop', but only if the middle person says 'billy billy', if he or she says only 'billy' once and the person in the circles still replies 'bop' he or she takes the place in the middle. Another exercise is to point at a person in the circle saying 'toaster': this person jumps up and down as a toast in the morning, between the arms of the left and right neighbour who hold hands. When another activity is called out they can stop. Other activities can be elephant: the indicated person makes an elephants trunk and the neighbours hold their arms to make the ears. Another picture is James Bond: the indicated person shoots an imaginary pistol and blows the smoke away, while the two neighbours play the bond girls, touching James in the middle in veneration and say 'oh James...'

Popcorn: Get everyone to scatter around the room, choose one person to be pop, they will chant pop, pop, pop, pop, pop. Everyone else will be corn, chanting corn, corn, corn. Get them to move around the room with the pop in the middle, when the pop touches the corn, the corn also turns into a pop, then will chant pop, pop, pop. Until all the corns will be chanting pop.





Peace begins with a smile.
Mother Teresa

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