

different types of narratives, and depicting key elements that shape our narratives (identity, power and perception process for instance). We then see how these can escalate into violence or can be peacefully transformed through media and communication. From there, we review the United Nations Security Council Resolution 2250 on Youth, Peace and Security and its importance in bringing a new narrative into the youth and peace agenda. All these concepts will be accompanied with concrete activities that I help you introduce them to your group.

Please note that activities suggested in part 1 are based on non-formal methodology and experiential learning that implies a certain understanding of this methodology: from how to facilitate to how to debrief the activity. Experiential learning proposes a methodology where the participant is brought through an experience (activity) to reflect on certain knowledge, skills or attitudes. The learning happens after the activity when the trainer facilitates the debrief of the activity connecting activity with reality. It is important to mention that since those activities are part of non-formal education, they are voluntary, anyone who is not ready or not eager is not forced to participate. Please refer to part 2 for detailed information if you are not familiar with this methodology.



## 1.1. The Basics on conflict transformation and peacebuilding

You may think that these are very basic and simple concepts, but if you are starting with a beginner group, we learned from experience that you can never emphasise these concepts enough, nor make sure that the whole group has a shared understanding of these core terms, with concrete examples.

Please refer to part 2 page 59 on how a needs assessment can help you in understanding better the profile, experience, background and expectations of your group. Starting with these key notions has the advantage in helping create a common ground and ensure the whole group has a common understanding.

### Violence, Conflict and Peace

#### VIOLENCE

It is crucial for you and your participants to be clear on what violence is. It may sound quite obvious what the term violence means, but for many young people it is not. Actually, if you ask your participants on what violence is, there is a high chance that the majority will immediately associate this concept to direct violence and name war, killing, bombing, rape as their first answers. So, it is important the participants are aware that:

**Direct violence is not the only form of violence but is certainly the most visible one.**

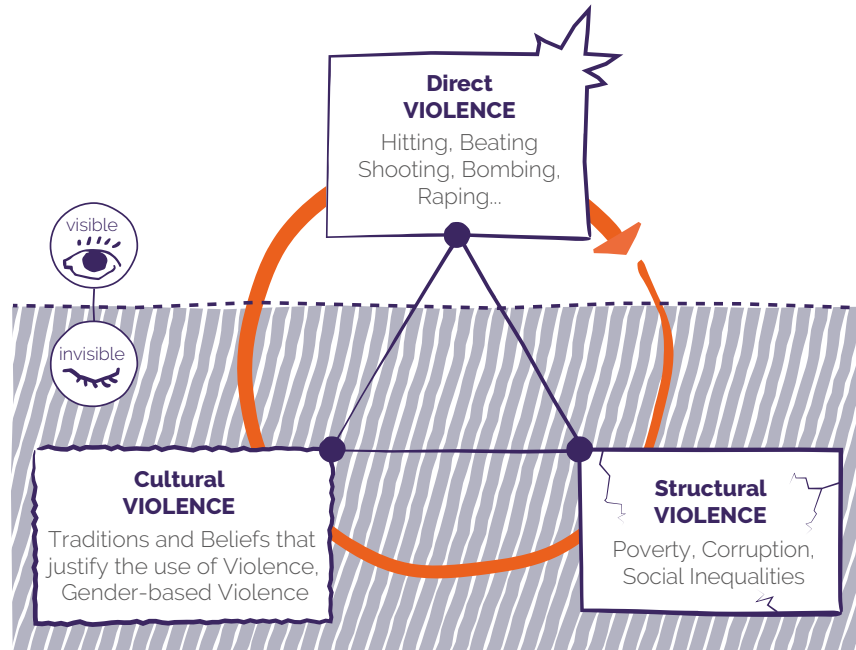
When thinking about violence, it is easy to fall into the error of only thinking about physical violence (killing) or sexual violence (rape), which are its most visible and intense manifestations. That is because violence is too regularly conceived as reduced to the classical idea of inflicting physical damage to other people or their properties. However, violence occurs in many forms - some are easy to identify, others are less obvious, but all can inflict varying degrees of pain and damage.

Violence consists of actions, words, attitudes, structures or systems that cause physical, psychological, social, or environmental damage, and prevent people from reaching their full potential. Violence is both the direct and indirect cause of the difference between the potential (what could be) and the actual (what is) (*Galtung, J. 1969*).

### Other definitions of violence we use:

- Any human attitude, behaviour or context that harms any living being or the environment (*Mainstreaming Peace Education, 2014*)
- Violence is defined as the cause of the difference between the potential and the actual, between what could have been and what is. - Galtung

Make sure you can explain to your participants the three main forms of violence:



*Adopted from: Galtung, J. 2004*

You can compare the triangle of violence to an iceberg: the top is the visible part (direct violence) and under the surface there are forms of violence (structural and cultural) that while they might seem invisible may cause a lot of damage as well.

Johan Galtung developed this typology of violence:

**Direct violence** is usually the most visible kind of violence and what most of the people identify with the meaning of the term 'violence'. It is physical but also psychological or verbal violence like insulting.

Examples: torture, war, killing, destruction, hate speech, bombing, rape.

**Structural violence** is less visible and can be more subtle in identifying and grasping. It is usually understood as indirect violence caused by an unjust structure. Structures and systems in societies that generates discrimination or inequalities in, for instance, having access to rights, services or resources.

Examples: unjust laws that do not give the same access or rights to certain citizens (such as minorities or women), as during the apartheid time in South Africa for instance or currently for youth in political participation as 73% of countries have age restrictions for young people on running as government representatives.

**Cultural violence** is the legitimisation of violence on the basis of cultural norms, traditions and values. It is also an invisible form of violence as it relates to people's attitudes, feelings and values and it is usually anchored in the culture of a society. We might not even realise it but our culture through its jokes, songs, and beliefs is promoting forms of discrimination, mistrust, hate or polarisation that in turn can justify the use of direct violence or having structures that permits those violences to flourish.

Examples: humour, sayings, sexism and patriarchal values, early and/or forced marriages, discriminations in jokes, songs, sayings etc.

It is important that your group understands that **these three forms of violence are interrelated and the fact that we have structural and cultural violence will allow, with time and if not addressed, direct violence to happen.** In addition, sometimes cultural and structural violence might be overlapping and it might be difficult to distinguish one from another; because we have a culture that finds it normal to segregate a group from another we might end up with legal structures that institutionalises discrimination and injustice.

Ethnic cleansing is an example of all three: a violent behaviour, allowed/accepted by the system, and justified by people's attitudes and their actions and dehumanisation of "the other". It is an example which shows why it is so important to be aware that there are other forms of violence besides the direct one, and that they are intimately related to each other. In order to prevent and overcome violence, all violent dimensions need to be addressed in an appropriate way.

#### **Violence is NOT conflict**

Most of the time, participants may use violence and conflict interchangeably. One of the key learnings of any of educational activity related to youth and peace should make sure that participants understand this distinction: **violence does not equal conflict. Violence is just one possible way of managing conflict.**

## **CONFLICT**

Conflict is different from violence. **Conflict is a disagreement between two parties** (can be two persons, two groups, two countries, etc.) or more, or a "perceived or actual contradiction in goals" (*Designing Learning for Peace*, 2016, p. 7).

A conflict is not, per se, positive or negative. How we deal with conflict is what makes the difference - we can either transform it into something positive or not. It is crucial that youth understands that having different opinions or understanding on certain matter (having a conflict) is not negative and it can actually be transformative for both parties.

**Conflict is actually something natural and it occurs in our everyday life:** you may have had a disagreement with your parents, partner, at school, at work... but that does not mean you use violence as a way of dealing with it.

#### **Other definitions of conflict we use:**

- *A dynamic process in which structure, attitudes and behavior are constantly changing and influencing one another (Galtung, 1969).*
- *A form of competitive behavior between different parties. It occurs when two or more parties compete over perceived or actual incompatible goals or limited resources (Boulding, 1962).*
- *A perceived or actual contradiction of goals of interrelated actors or (inner, social and environmental) forces which is characterised by mutual influence between them (Mainstreaming Peace Education, 2014).*



**Tip:** We have noticed from experience that sometimes participants in trainings find it really difficult to agree on a single definition of conflict, for that reason you can also define/introduce it by comparing it to violence:

Conflict	Violence
neutral/ not necessarily negative	negative in itself
unavoidable	avoidable
normal part of life when not managed constructively, can lead to violence	Should not be a normal part of life, socially constructed; learned through environment
when managed constructively, can lead to positive outcomes/change	destructive

Adopted from Galtung, J. 2010

## APPROACHES TO CONFLICT

Different terminologies are used when it comes to dealing with conflict. Some use “conflict management”, other “resolution” or “transformation”. At UNOY Peacebuilders we are more inclined towards the **transformation aspect** as we believe in the **essence of conflict being natural and on the opportunity it provides for a positive transformation.**

**Conflict management:** Umbrella term referring to any efforts undertaken to settle a conflict and to get the conflicting parties involved in that process.

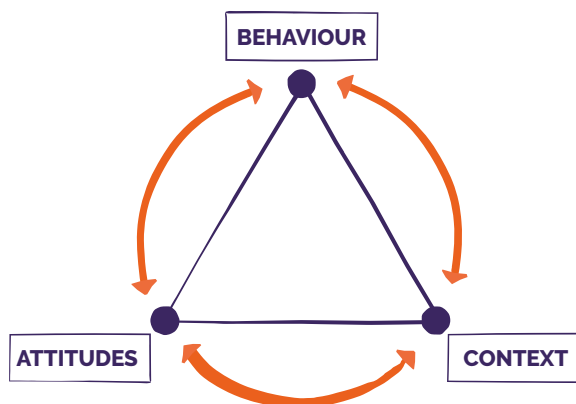
**Conflict resolution** aims to resolve a conflict by addressing its root causes and identifying possible solutions to the conflict at stake.

**Conflict transformation** is any process of transforming relationships, interests, needs, patterns of behaviour or social contexts (these are different dimensions linked to a conflict) to bring about peace.

In addition, according to the Transcend Method, conflict transformation can also be symbolised as a triangle transforming the ABC triangle: behaviors are transformed through nonviolence, attitudes through empathy and the context through creativity.

Source: Presentation adapted from Academy for Peace and Development. Misaktsieli, April 01 2016.

*“The Transcend Method is based on the central thesis that to prevent violence and develop the creative potential of a conflict, there has to be transformation. Transforming a conflict requires transcending the goals of conflicting parties, defining other goals, disembedding the conflict from its original situation and embedding it in a more promising place. This is achieved through dialogue based on empathy, non-violence and joint creativity. Failure to transform conflicts leads to violence”*  
*(Conflict Transformation by Peaceful Means, 2010).*



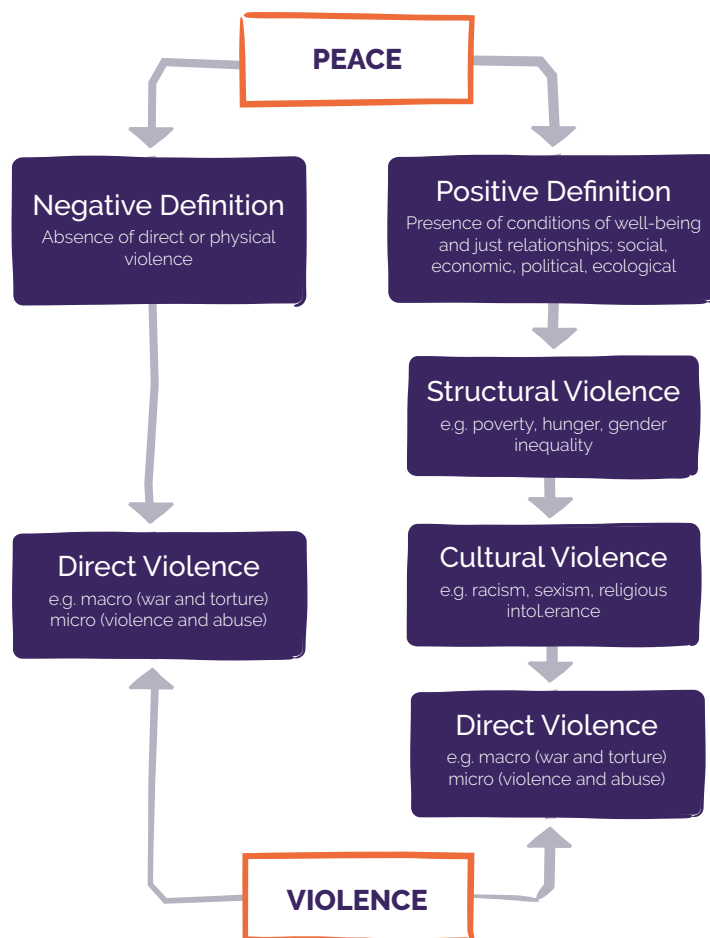
## PEACE

Once participants have understood the different forms of violence (cultural, structural and direct) and are aware that conflict and violence are not the same, you would be able to introduce the concept of peace.

Just as for violence, participants may have a restricted understanding of peace, referring to only the absence of direct or physical violence.

It is then crucial that you can introduce the notion of peace in a holistic approach: **peace being the absence of all forms of violence through a nonviolent, participatory and inclusive process** (*Designing Learning for Peace*, 2016, p.7). In addition, peace is not understood as a final end or goal, it is an **ongoing dynamic process**. Or to quote A.J. Muste, "There is no way to peace, peace is the way".

There are usually two ways of defining peace - **negative and positive peace**. Negative peace would, for instance, be a context where the war ended, however that would not mean that parties affected by the armed conflict have found reparation and reconciliation. Positive peace would then be that context where there is the presence of all conditions necessary to promote just and peaceful relationships.



Source: *Castro, L. Galace, J. 2010, p.19.*