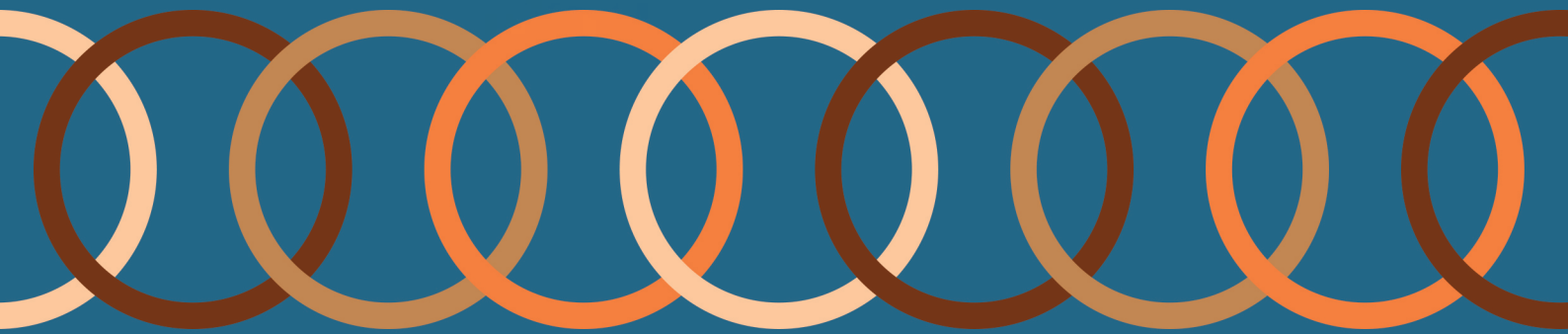


# Engaging Youth for Sustaining Peace

A Learning and Training Manual on Pluralistic Values





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A Learning and Training Manual on Pluralistic Values

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## **SRI LANKA DEVELOPMENT JOURNALIST FORUM (SDJF)**

Sri Lanka Development Journalist Forum (SDJF) is a national level organization that is committed to foster a vibrant democracy and freedom of expression, particularly the voice freedom of marginalized communities. Use of creative innovative media tools, strengthening community media, amplifying voice of the excluded, capacitating the marginalized, creating access to information and culture of openness are its strategic priorities. It has nearly 8 years of extensive experience working with media outlets, civil society organizations, youth, women and other marginalized groups in achieving its goals.

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Office: +94117209511-2053513 / E-mail: [info@ldjf.org](mailto:info@ldjf.org) / Web: [www.ldjf.org](http://www.ldjf.org).

## RESILIENT PEACEMAKERS

Peacebuilding is a process of learning and living experience. It should allow young people to find common ground, while respecting each other's differences and uniqueness. It should build resilience among young people to find creative, and non-violent solutions to conflicts. It should also develop critical mindsets and the refore remove vulnerability to violence.

We have realized the need of a manual of this nature, through the Sri Lanka Forum Theatre Programme (SLFTP), implemented by SDJF from 2013 - 2017 and supported by the U. S. Embassy in Colombo.

I sincerely thank Hon. Minister Mano Ganesan, Minister of National Co-Existence Dialogue and Official Languages; Mr. W M P G Wickramasinghe, Former Secretary to the Ministry; Mr. M Y S Deshapriya, Present Secretary to the same Ministry; Hon. Dr. Kandiah Sarveswaran, Minister of Education, Sports, Youth Affairs and Cultural Affairs, Northern Province; Mr. S Uthayakumar, Director, Northern Province Educational; Prof. Sarath Chandrajeewa, Vice-Chancellor, University of the Visual and Performing Arts; Dr. K Suthakar, Dean, Faculty of Arts, University of Jaffna for extending numerous support for the SLFTP.

I am sure this manual will help young people to critically look at conflict, understand the strength of being diverse and unique, the importance of respecting differences, being tolerant and maintaining constant dialogue; thus being resilient peacemakers.

I sincerely express my thankfulness to the teams of CFLI at the Canadian High Commission in Colombo and at Neelan Tiruchelvam Trust (NTT) for generously supporting SDJF to produce this manual.

I also extend my appreciation to Prof. Abhaya Balasuriya for providing editorial and planning support in producing this manual.

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**PROF. W A D P WANIGASUNDERA**

Chairperson, SDJF



## WHY HAS THIS MANUAL BEEN WRITTEN?

Through the four years of experience in implementing the Sri Lanka Forum Theatre Programme (SLFTP), we witnessed many initiatives undertaken in Sri Lanka by local and international organizations to capacitate young people as active peace builders. As a result, several young people have discovered and realized their potential to contribute to the overall reconciliation process. Some have been very active in using creative media tools, art and culture, networking and capacity building as a way of promoting peace.

However, polarized political culture - among other factors, have sometimes made them vulnerable to conflict and violence. As a result of this, there exists a strong need for building resilience among the young people. In addition to teaching them about the culture of peace, it is important to shape their critical and constructive mindsets. This manual is designed to help youth understand core pluralistic values that could garnish their perspectives on a broader culture of peace. Shaping creative expressions of young peace builders is an additional outcome of this process.



## HOW CAN THIS MANUAL BE USED?

In its broader sense, pluralism is a concept that has various characteristics and values. Considering the nature of our programme and the larger Sri Lankan context, only a selected number of pluralistic values will be discussed here. The manual thus follows a logical flow, that presents pluralistic values and key concepts such as: conflict and peace, diversity, tolerance, dialogue and human rights.

This manual can be used both as a learning manual, and as training material. To make the training process easier, a brief explanatory note precedes each concept. The manual also allows space for personal experience, reflection, and contextualization of larger issues pertaining to the conflict in Sri Lanka, and thereby provides a deeper understanding of pluralistic values.

The number of sessions, exercises and games proposed in this manual may however, not be sufficient to cater to all learning needs. We encourage trainers, facilitators, and teachers therefore, to see this manual as a set of ideas and suggestions that would complement their work and advise them to use additional resources, if needed.



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Source: [www.pvhc.net](http://www.pvhc.net)

**#Conflict -**  
Transformation comes more from  
pursuing profound questions than  
seeking practical answers

---

# Section One

## WHAT IS CONFLICT?

---

### Defining Conflict

Conflict is known as a situation in which two or more social entities or parties<sup>1</sup>, perceive that they possess mutually incompatible goals. As such, conflict can be understood as a struggle over values, claims to scarce status, power and resources<sup>2</sup>. It is often defined by a set of negative words, such as violence, population displacement, hatred and war.

Yet in reality, conflicts are part of our daily lives, and are often the result of human diversity. They are not necessarily negative and can at times, be considered natural and neutral by generating positive consequences. How we manage them is what will determine whether these conflicts impact our lives in a positive or negative manner.

Conflict is inevitable, violence is not. The aim of peacebuilding is thus to transform the destructive ways in which we deal with conflict, so as to lead to more constructive outcomes. Associating conflict with constructive outcomes generally changes our perspective to a more positive approach. Conflict management, based on cooperation, can thus lead to social progress and change.

### Causes of Conflict

Despite conflict being a natural phenomenon, it is important to recognize certain factors contributing to the recurrence of conflict within our society. Conflict can occur when;

- resources are unfairly distributed.
- there is little or no communication between two or more groups.
- the groups have misconceptions or prejudices about one another.
- there are old unresolved tensions.
- power is unevenly distributed; with the exclusion of certain groups.
- social, health, economic, political, psychological and cultural factors can lead to violent and armed conflict.

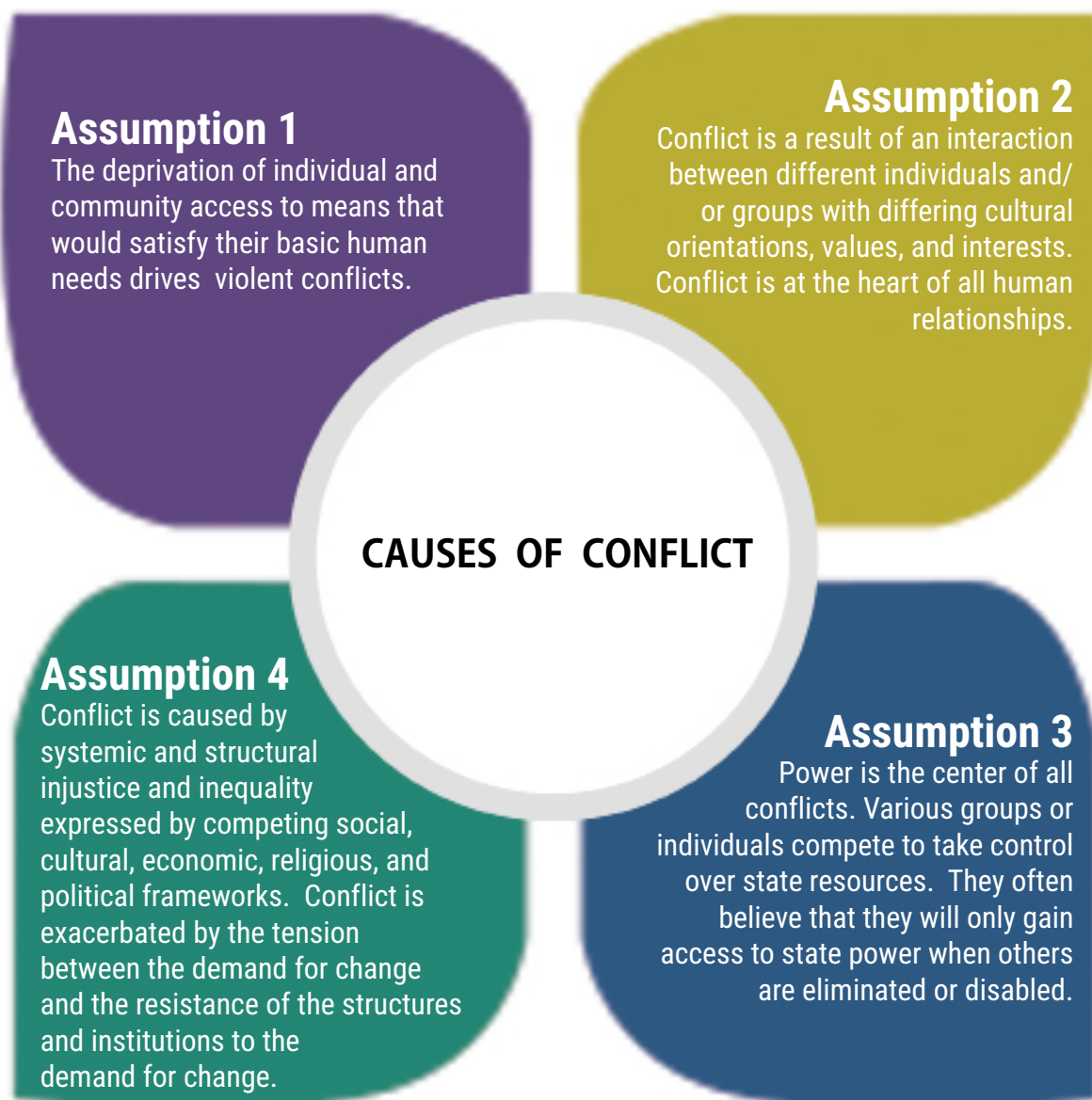
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<sup>1</sup> Mitchell, (1981) p.17

<sup>2</sup> Coser, L. (1967) Continuities in the Study of Social Conflict

## Assumptions of Conflict

Following are some of the commonly observed assumptions that underpin conflict:





## Conflict - Levels and Dynamics

The way we deal with conflict can either escalate violence, or result in a peaceful and mutually acceptable outcome. Therefore, understanding conflict dynamics can help us develop an effective peacebuilding solution. One common way of categorizing conflict is according to the following four levels:

- **Intra-personal conflict:** refers to conflicts occurring within a person. Usually, people need to work on their inner struggles and issues in order to approach social conflicts constructively.
- **Interpersonal conflict:** refers to conflicts occurring between individuals, or small groups of people. In this case, conflicting parties would have to engage with each other and overcome any conflicts among themselves before negotiating a broader social change.
- **Intra-group conflict:** refers to conflicts that happen within a group, be it religious, ethnic, political, or other with a particular identity. It is important to be able to identify and manage conflicts within your own group, but also to communicate with others within the group in order to build support for long-term peace processes.
- **Inter-group conflict:** refers to conflicts occurring among large, organized social groups, or identity groups. To be successful peacebuilders, we need to have the skills to work both within the own group, as well as among groups.

## Session 1: Introduction to Conflict

**Activity time:** 30 minutes (minimum)

**Objective:** At the end of this session, participants must be able to understand and define the various aspects of conflict.

**Materials:** Flip charts, marker pens and blue-tack

### Guides for the facilitator:

- Explain the objective of this activity to participants.
- Divide the participants into groups of four or five, depending on the total number of participants.
- Ask each group to identify a representative.

### Provide participants with the following right/wrong statements:

- Conflict is always negative.
- Conflict always leads to violence.
- Conflict refers to conflicts occurring within a person.
- Conflict is caused by systemic discrimination and injustice.
- Conflict is known as a struggle over values and claims.
- Use of excessive power is an appropriate way to positively transform conflict.

Ask each group to discuss, and agree or disagree on each of those statements.

Ask each representative to present the responses of their respective groups.

Facilitate a discussion among the groups on the presentations made by each group representative, drawing our attention to commonalities and to issues where there is divergence of opinion. This in itself is an example of using dialogue as a means to discuss different views that may come into conflict with each other.

## Session 2: Understanding Concepts of Conflict

**Activity time:** 60 minutes

**Objective:** Towards the end of the session, participants must have a strong sense of the causes of conflict.

**Materials:** Flip charts, marker pens and blue-tack

### Guides for the facilitator:

- Explain the objective of this activity to participants.
- Divide the participants into groups of four or five, depending on the total number of participants.
- Ask each group to select a representative.

### Ask each group to choose a sentence within the following list:

- Conflict mostly occurs when there is an unfair distribution of resources.
- Lack of proper communication causes conflict.
- Misunderstanding and prejudices about each other lead to conflict.
- Unresolved conflict or tension will cause conflict.
- When power is unevenly distributed, with the exclusion of certain groups, conflict occurs.

Ask each group to explain the sentence of their choice through role play, short drama or forum performance. Facilitator should conclude the session by explaining that conflict can be caused by various factors. He/she should facilitate a discussion, contrasting differing points of view and areas of common ground, drawing out lessons learned.

## Session 3: Understanding Conflict Levels and Dynamics

**Activity time:** 60 minutes

**Objective:** By the end of this session, participants must have a deep understanding on the dynamics and the levels of conflict.

**Materials:** Flip charts, marker pens and blue-tack

### **Guides for the facilitator:**

Brainstorm on conflict levels and dynamics based on the guidelines below.

### **Explain following levels of conflicts:**

- Intra-personal conflict, Interpersonal conflict, Intra-group conflict and Inter-group conflict
- Divide participants into groups of four or five, depending on the total number of participants.
- Ask each group to select a representative.
- Ask the representative to share a story that would best explain the level of conflict. The story can be personally relevant to participants within the group, or relevant to someone else in their society.

### **Ask each group to answer the questions below, following each presentation:**

- Share a story related to a conflict experience by one or more members of the group (maintaining confidentiality as appropriate).
- At which level did the conflict happen?
- What was the cause of conflict?

Don't forget to pause between each question to give participants enough time for reflection.



Adapted from: [www.freepik.com](http://www.freepik.com)

**#Conflict analysis -**  
An organized investigation into the causes  
and potential direction of a conflict. It seeks  
to identify opportunities for managing or  
resolving disputes without recourse  
to violent action

---

## Section Two

# **ANALYZING CONFLICT**

---

Conflict analysis is the study of the profile, causes, actors and dynamics of conflict<sup>1</sup>. Its purpose is to help us gain a better understanding of our role, as well as the context in which we evolve. Conflict analysis can thus support orientation for future action.

Conflicts are dynamic systems. Any intervention becomes part of the system and should focus on supporting both creative and positive energies within the system, or in relation to the system.

Conflict analysis can be used individually, or in a participatory manner within a group. As such, the analysis does not lead to an objective understanding of the conflict. Rather it makes one's subjective perceptions transparent. This way, individual or collective perceptions can be reflected upon and clearly communicated.

Two key tools to analyze conflicts are shared in the next page.

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<sup>1</sup> Adapted from [http://www.guillaumencaise.com/wp-content/uploads/2014/09/resum%C3%A9-du-cours\\_analyse-de-conflits.pdf](http://www.guillaumencaise.com/wp-content/uploads/2014/09/resum%C3%A9-du-cours_analyse-de-conflits.pdf).

# Session 4: Stakeholder Analysis

**Activity time:** 60 minutes

**Objective:** To explore Stakeholder Analysis as a potential tool to understand major and minor stakeholders involved in conflict.

**Materials:** Flip charts, marker pens and blue-tack

## What is it?

A relatively simple tool used to develop a conflict profile of each major stakeholder and some minor ones.

## Stakeholder analysis involves the following three steps:

- a. Listing of primary and secondary parties.
- b. Identifying following data in relation to each party: stated [public] positions and/or demands, interests behind each position and/or demand, and the basic needs that might be involved.
- c. Identify key points pertaining to the conflict, such as; sources of power, influence of each party (positive and negative), and willingness of each party to negotiate.

## Purpose:

To understand each party and their relation to the conflict.

To develop a deeper understanding of the motivations and logic of each group.

To identify power dynamics among the parties.

## When to use it?

Before working directly with the parties, in a preliminary way. Once working with the parties begins, the analysis requires to be updated and elaborated upon gathering more information. In preparation for a negotiation process: as these factors will influence how the parties act at the negotiating table and away from it, and later on in the negotiation, to provide information that might help break a deadlock.

## How to do It?

Identify the conflict.

List all parties to the conflict.

Divide them into primary individuals/groups, and secondary individuals/groups

Make a list showing primary and secondary parties (both individuals and groups)

Primary parties are the individuals or groups mainly involved in the conflict. Without the primary parties, a conflict or dispute cannot be resolved. The secondary parties may have some influence or interest but are not directly involved. They may also be those deeply affected by the conflict.

Place the primary parties on the top stake holder analysis table.

Depending on the number of people in the groups, facilitators may need to draw the table on a white-board, blackboard, flip chart paper, or even on a regular paper.

## The followings variables can be used for this purpose:

- Position
- Interest
- Needs
- Issues/Problems
- Means of Power/Influence
- Willingness to negotiate

**Positions:**

These include stated demands, or public declarations, by the party or stakeholder.

For example, a women-led organization might say, "We demand a 25% quota for women in local government elections!"

Similarly, a principal might state that, "The school ground is part of the property of the school. Therefore, no outsider has the right to use the ground, without prior permission from the school principal."

**Interests:**

Recognizable stakes (positive and/or negative) in the outcome of a conflict.

For example, the women organization cited above might have an interest to make sure that women enter politics to play a more active role in decision making processes; failing which their needs and rights might not be met. Similarly, the school principal might prefer not to provide access to school ground to the outsiders in his interest of ensuring the availability of the ground to students.

**Needs:**

Basic human needs and basic rights that are required to live and prosper. When basic needs are threatened, people often react forcefully. These needs include material/physical elements, as well as, social and cultural elements.

For example, a women's organization will be concerned with ensuring equal social status for both men and women. The school principal above will be concerned with noise pollution, by potential outsiders, during study times.

**Issues/Problems:**

These are the specific issues involved with the conflict.

**Means of Influence/Power:**

Parties that are involved in a conflict derive power and influence from different sources. Some sources control resources, such as: money, land, key commodities, jobs, access to financing/loans. They are considered to be influential sources. Other sources are often reflective of power gained through political position (either through election, appointment or coercive means). As such, certain politicians will be considered to be more powerful than others as they represent a large and active constituency, or simply because they are part of the ruling party. Likewise, some people will be influential because of their close relationship with powerful people. Within this context, some groups/individuals will have the ability to promote a positive agenda, while others might exert negative pressure.

**Willingness to Negotiate:**

Some parties may be reluctant to settle a dispute, or even resolve a larger conflict; while others are ready to engage in negotiations. It is, therefore, important to identify their degree of willingness, but also to explore why the concerned parties might be willing or unwilling to negotiate (e.g. often lack of will can be related to associated costs, financial or otherwise).

As you do this stakeholder analysis, you may discover that you need to seek additional information to draw a conclusion with regards to the conflict.

# Session 5: Conflict Tree

**Activity time:** 60 minutes

**Objective:** At the end of the session participant must have a deep understanding about root causes and effects of conflict.

**Materials:** Flip charts, marker pens and blue-tack

## What is it?

The conflict tree is an exercise that helps to analyze the causes and effects of a given conflict. It can be applied to one or more core issues; for which root causes, and related effects are identified and discussed.

## Purpose:

To identify core issues related to a conflict.

To differentiate between underlying causes and effects related to the conflict.

To provide the basis for discussion, within groups, about what they can, or should, work on in conflict resolution matters, and to initiate reflections on the links between the root causes and effects of a conflict.

## When to use it?

A conflict tree can be used as a first step when conducting a conflict analysis, especially if you have only identified an initial ongoing problem.

## How to do it?

Ask participants to brainstorm and select a problem of their choice. Inform them ahead that they can focus on one or more, core issues related to the conflict they decide to address.

Draw a simple picture of a tree, including its roots, trunk and branches.

This can be done on a large sheet of paper, flipchart or any other convenient medium.

Provide each participant/group with several sticky notes.

Ask them to write a word or two (a symbol or a picture would do) on the sticky notes, indicating key factors of the conflict, as they see it.

## Invite people to paste their sticky notes to the tree as mentioned below;

On the roots, if they see it as a root cause.

On the trunk, if they think it is a core issue related to the conflict.

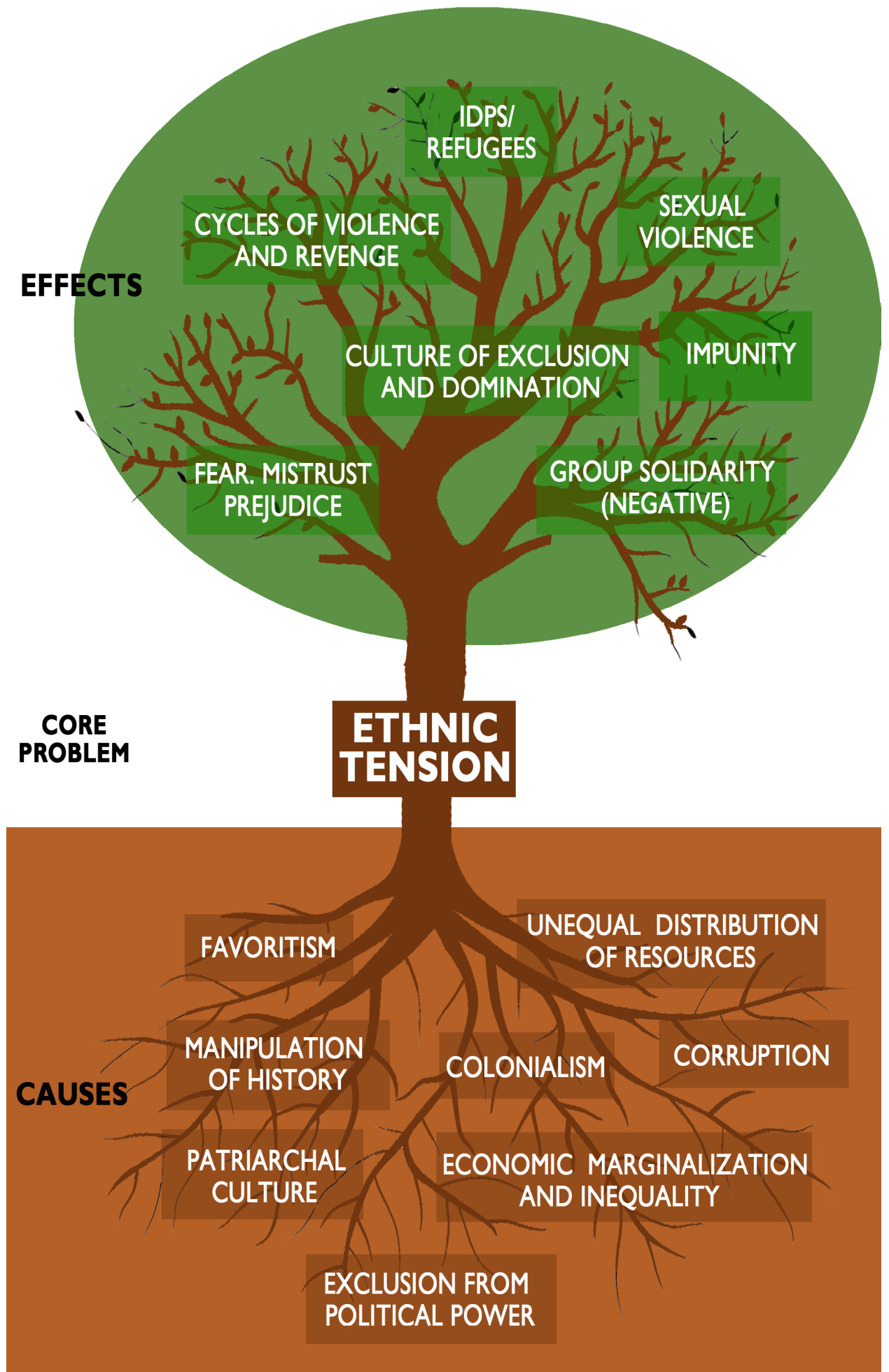
On the branches, if they see it as an influential factor to the conflict.

Once the sticky notes are placed, facilitate a discussion on where each note should be placed. Are they in their right places? If someone disagrees about something to be a specific cause or effect, ask why, and where the note should be placed instead. Facilitate the discussion in such a way that the group would reach a common agreement on the placement of the sticky notes.

Following this discussion, you can use the tree as the basis of discussion on potential points of intervention with regards to the conflict. Given your role and capacities, ask yourself the following questions:

- Where can you make a difference?
- Is your intervention meant to alleviate the effects (symptoms) of a conflict, or to address its root causes?
- How can you best reach the core of the issue(s)?
- What has been done so far, and what has that resulted in?
- Is there another approach that might be more effective?





Conflict Tree

# Session 6: Peaceful Conflict Resolution - Introduction

Activity time: 30 minutes

Objective: At the end of this session, participants must be able to identify conflict, and peaceful strategies to transform conflict.

Materials: Printed conflict scenarios

## Guides for the facilitator:

- Read out the conflict scenarios given below to all participants.
- If some groups would want to adopt, allow them to do so.
- Allow the participants to do the seating arrangement as they wish.
- Inform participants that they will have a chance to solve a conflict peacefully. Remind participants that no violence is permitted when seeking a solution.
- If participants feel that they are stuck during the role play, new volunteers may take part in the activity. Participants can disagree if the proposed change does not satisfy them.

Open the scenario for a group discussion on the results of the role play. In order to do so, ask the following questions:

- What helped you to resolve this problem?
- What approach did not work?
- Did anything make the conflict worse? Explain why.
- What other approach/solution could have been tried?
- Has anyone present been in a similar situation? What did you do in such circumstances?

Affirm all suggestions of peaceful solution seeking!

## Possible Role Play Scenarios:



You are a young person trying to receive a certification from a local government authority. However, the officer in charge is not properly attending to you because he does not speak or understand, your language. He does not like the way you talk either. What do you do?

---



You are a farmer. You want to cultivate 5 hectares of land that belong to you. All your land plots are situated near the village tank. Following a recent circular, the village agricultural officer informs you that you are only allowed to cultivate one hectare of land as the village tank does not carry sufficient water due to ongoing droughts. He warns you that he will not provide you with government subsidized fertilizers and access to the village tank, if you were to disobey his orders. What do you do?

---



You spend all your savings to buy medicine for your father whom you have been looking after since the demise of your mother. Because you helped him over the years, your father decides to gift you his house. However, your elder brother claims that he is the legitimate owner of the house. According to the village custom, the elder son is to inherit any property. What do you do?

---



You are a female doctor, who would prefer to wear your cultural dress to work. You were recently given an appointment, as a doctor, at a government hospital. The head medical officer, who is in charge of the hospital, insists that you change your dress pattern. However, you do not want to lose your cultural identity because you believe that it is your right to do so. What do you do?

# UN SECURITY COUNCIL RESOLUTION 2250 (2015)

## ON YOUTH, PEACE AND SECURITY

“ Today’s generation of youth is **THE LARGEST** the world has ever known, and young people often form the majority of the population of **COUNTRIES AFFECTED BY ARMED CONFLICT** ”



“ Youth should actively be engaged in shaping a lasting **PEACE** and contributing to **JUSTICE AND RECONCILIATION** ”

“ Disruption of youths’ access to **EDUCATION AND ECONOMIC OPPURTUNITIES** has a dramatic impact on durable peace and reconciliation ”

“ A large youth population presents **A UNIQUE DEMOGRAPHIC** dividend that can contribute to a lasting peace and economic prosperity if **INCLUSIVE POLICIES** are in place ”

### 01. PARTICIPATION



- Member States should consider ways to increase **inclusive representation of youth in decision-making at all levels** for the prevention and resolution of conflict.
- All relevant actors should take into account, as appropriate, **the participation and views of youth** when negotiating and implementing peace agreements.

### 02. PROTECTION



- All parties to armed conflict must take necessary measures to **protect civilians**, including those who are **youth**, from all forms of sexual and gender-based violence.
- States must respect and ensure the **human rights of all individuals**, including youth, within their territory.

### 03. PREVENTION



- Member States should facilitate an **enabling environment** in which young people are recognized and provided adequate support to **implement violence prevention** activities and **support social cohesion**.
- All relevant actors should promote a **culture of peace, tolerance, intercultural and interreligious dialogue** that involve youth.

### 04. PARTNERSHIP

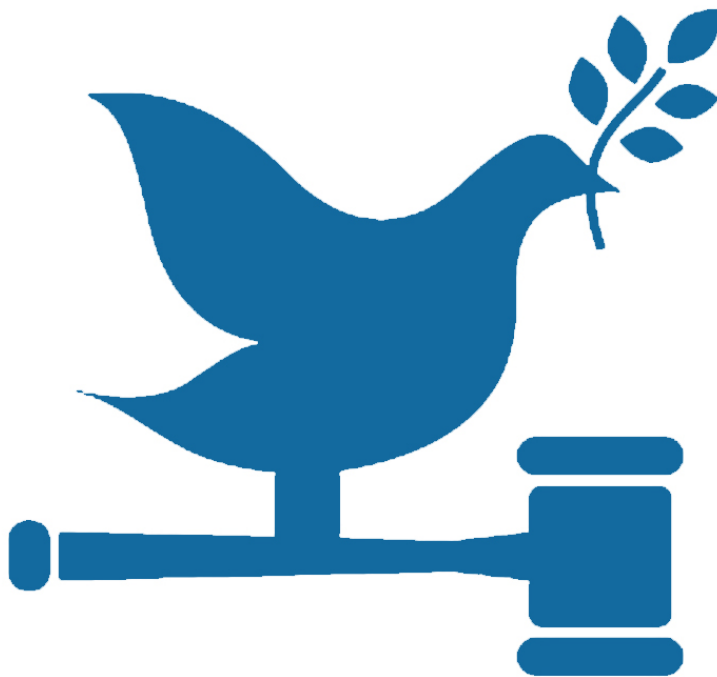


- Member States should increase **their political, financial, technical and logistical support** that take account of the needs and participation of youth in peace efforts.
- Member States should engage relevant local communities and non-governmental actors in developing strategies to **counter the violent extremist narratives**.

### 05. DISENGAGEMENT AND REINTERGRATION



- **Disarmament, demobilization and reintegration activities** must consider the needs of youth affected by armed conflict, through evidence-based and gender-sensitive **youth employment opportunities and inclusive labour policies**.
- All relevant actors should invest in building **young persons’ capabilities and skills** through relevant education opportunities designed in a manner which promotes a culture of peace.



Source: [www.undp.org](http://www.undp.org)

**#Peace -  
Darkness cannot drive out darkness;  
only light can do that.  
Hate cannot drive out hate;  
only love can do that  
- Martin Luther King, Jr.**

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## Section Three

# BASICS OF PEACE

---

Peace is an elusive term, often related to happiness, amity, friendship, harmony, tranquility, repose, quiescence, truce, pacification and neutrality. Peace of mind or serenity, reflect such understanding. However, the most popular view as regards peace is the absence of dissension, violence or war. In such context, peace is defined as a state of law or civil government, a state of justice or goodness, a balance or equilibrium of powers. Yet, peace can also be understood as a state of harmony and tranquility. Each of those explanations function at different levels. Peace has thus always had the highest value among humanity<sup>1</sup>.

Peace is achieved when people are able to resolve their conflicts without violence, and are capable of working together to improve their quality of life. As such, peace is achieved when:

Everyone lives in **safety**, without fear or threat of violence, and no form of violence is tolerated in law or in practice.

Everyone is equal before the law, the systems for justice are trusted, and **fair and effective laws** protect people's rights.

Everyone is able to **participate** in shaping political decisions and the government is accountable to the people.

Everyone has fair and equal access to the basic needs for their **wellbeing** – such as food, clean water, shelter, education, healthcare and a decent living environment.

Everyone has an equal opportunity to work and **make a living**, regardless of gender, ethnicity or any other aspect of identity.

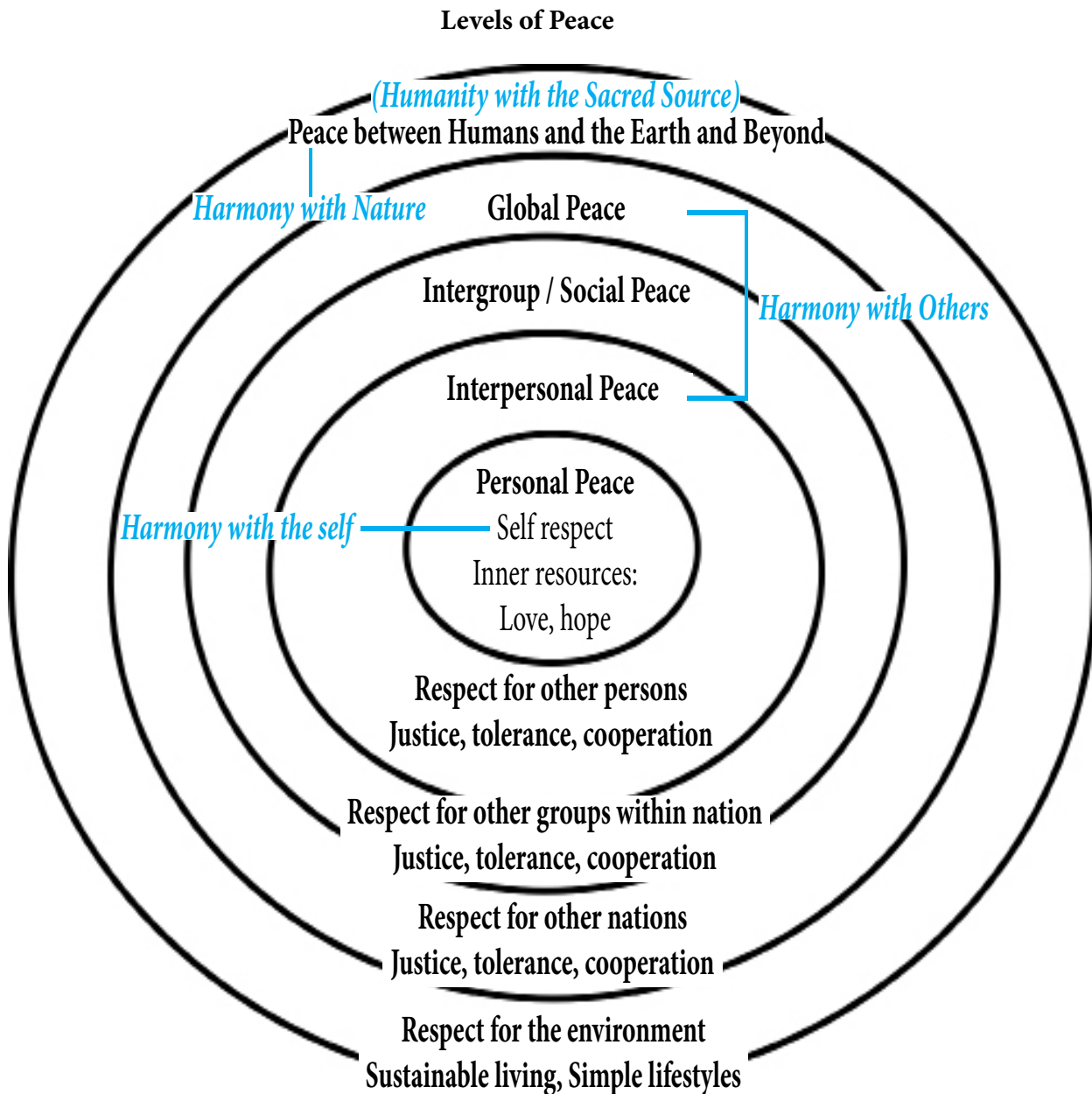
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<sup>1</sup> Rummel, R.J. (1975-1981) Understanding Conflict and War, The Just Peace, Vol. 5, Chapter 2, Sage Publication

## Level of Peace

As Lord Buddha said, ‘Peace comes from within, do not seek it without’. We therefore need to understand that peace includes various levels of relationships; starting from our internal or personal peace.

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



Source: Loreta Navarro-Castro, Jasmin Nario - Galace (2008) Peace Education, Center for Peace Education

## Negative Peace and Positive Peace

A distinction is often made between negative peace and positive peace. Negative peace refers to the absence of violence, in all its forms, whereas, positive peace requires the amelioration of all structural and systemic obstacles to peace, and thus the creation of a true sustained peace. In addressing the need for justice, equity, democracy and an end to structural violence, positive peace takes concerns beyond the end of war and physical violence.

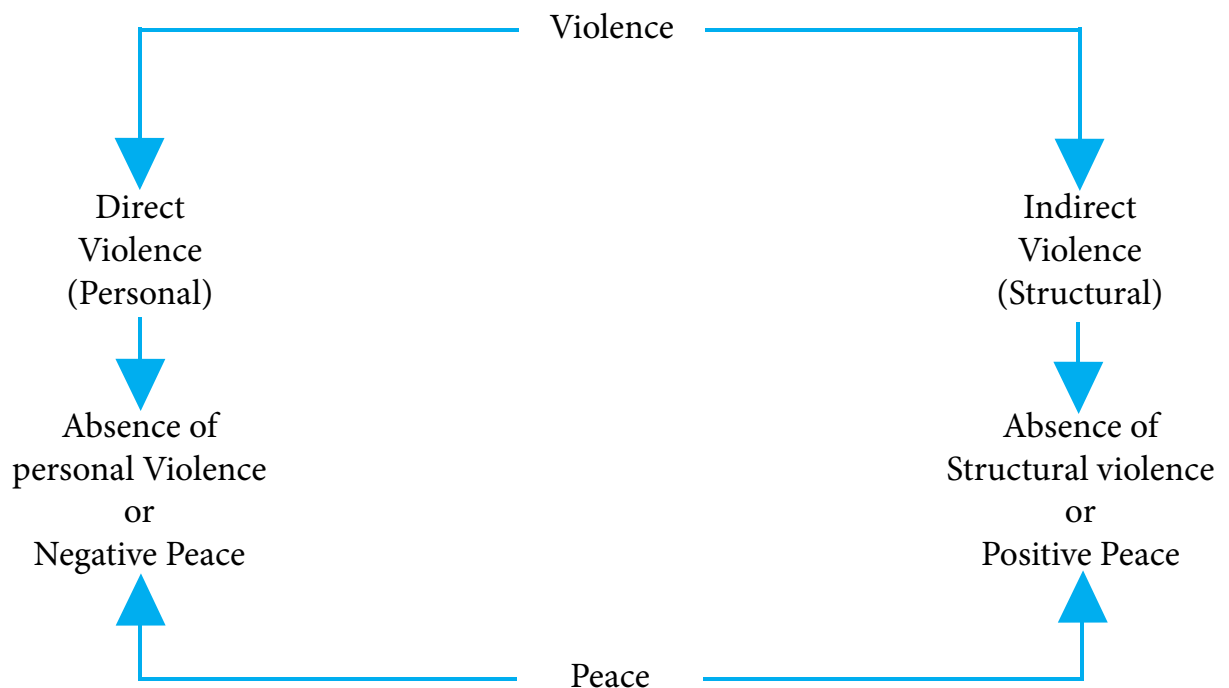
One way to conceptualize the terms negative peace and positive peace, is by considering a glass of water. In today's society, the glass is full of violence and war. Removing these forms of violence empties the glass, creating a negative amount of violence. Negative peace thus happens when something is taken away. Now, when that glass is refilled with justice, equality and other values, beliefs and practices that counteract structural violence, a state of positive peace is reached. In other words, we have refilled the glass with true peace.

As such, positive peace requires global justice. Today, changes in global societies and economic systems are seen as the necessary preconditions to reach authentic world peace. The major areas of concern with regards to peace education are thus:

- (a) Problems of economic deprivation and development
- (b) Environment and resources
- (c) Universal human rights and social justice

The study of injustice is central to peace education, by exploring issues of inequity and injustice, as well as the structures that perpetuate them; learners begin to understand their place in these structures. This allows them to begin self-exploring their values and behaviors.

Negative and Positive Peace (adapted from Hicks, 1988)

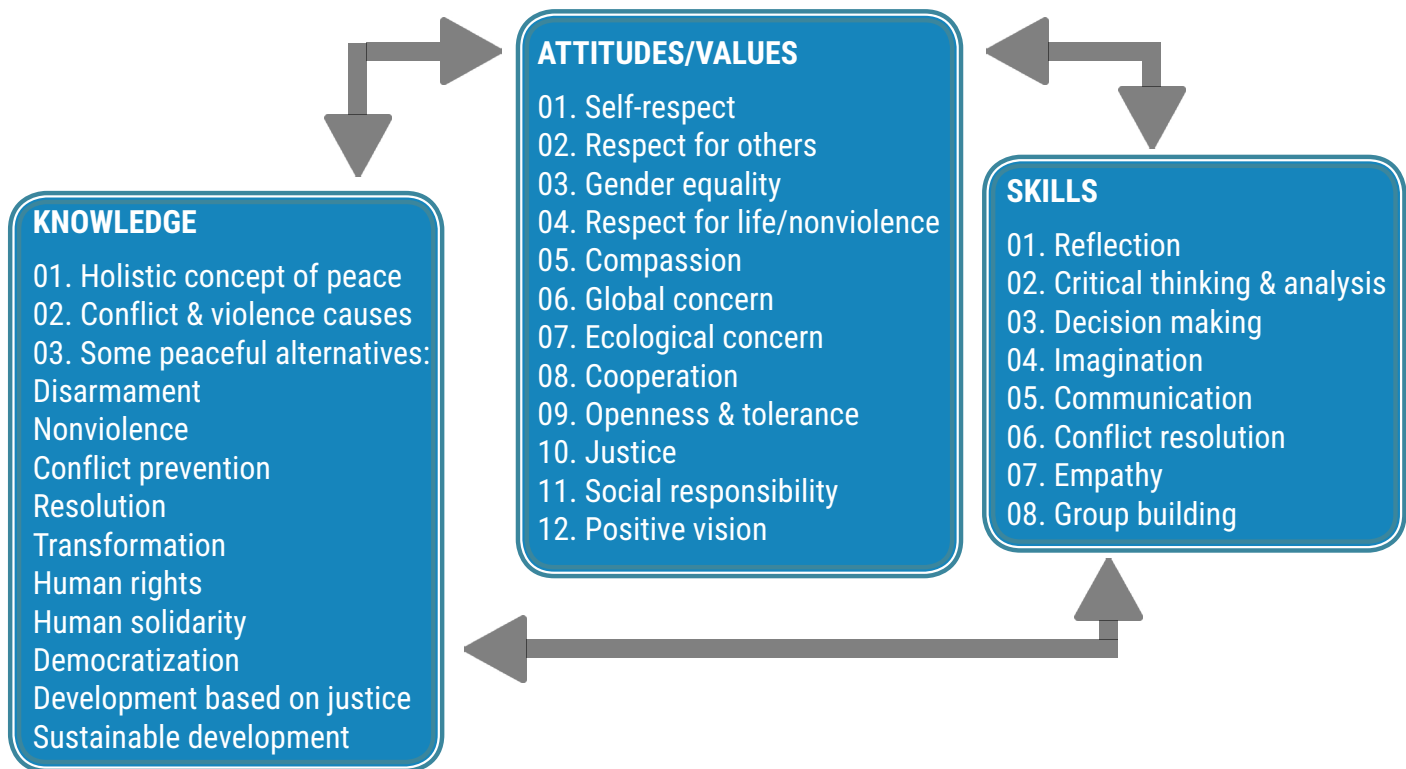


Source: Loreta Navarro-Castro, Jasmin Nario - Galace (2008) Peace Education, Center for Peace Education

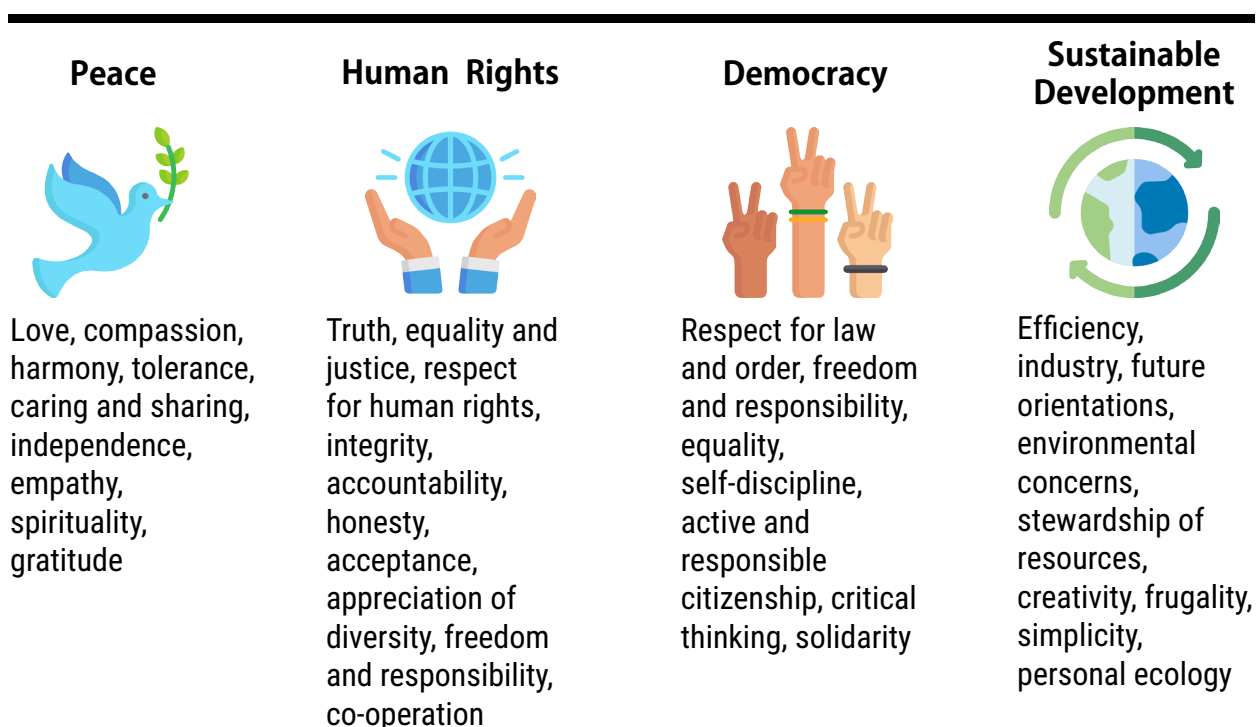
## Competencies for Peace

Following are key knowledge areas, skills, attitudes and values needed to achieve peace. These competencies should be part of both our civic education and peace system. In teaching these competencies, facilitators need to provide room for more reflection, both critical and constructive discussions, experience sharing in view of allowing young people to think towards a collective identity; while at the same time respecting each other's unique identity.

The diagram is followed by a brief explanation of each item found in the scheme.



Source: Loreta Navarro-Castro, Jasmin Nario - Galace (2008) Peace Education, Center for Peace Education





## Learning to Live Together

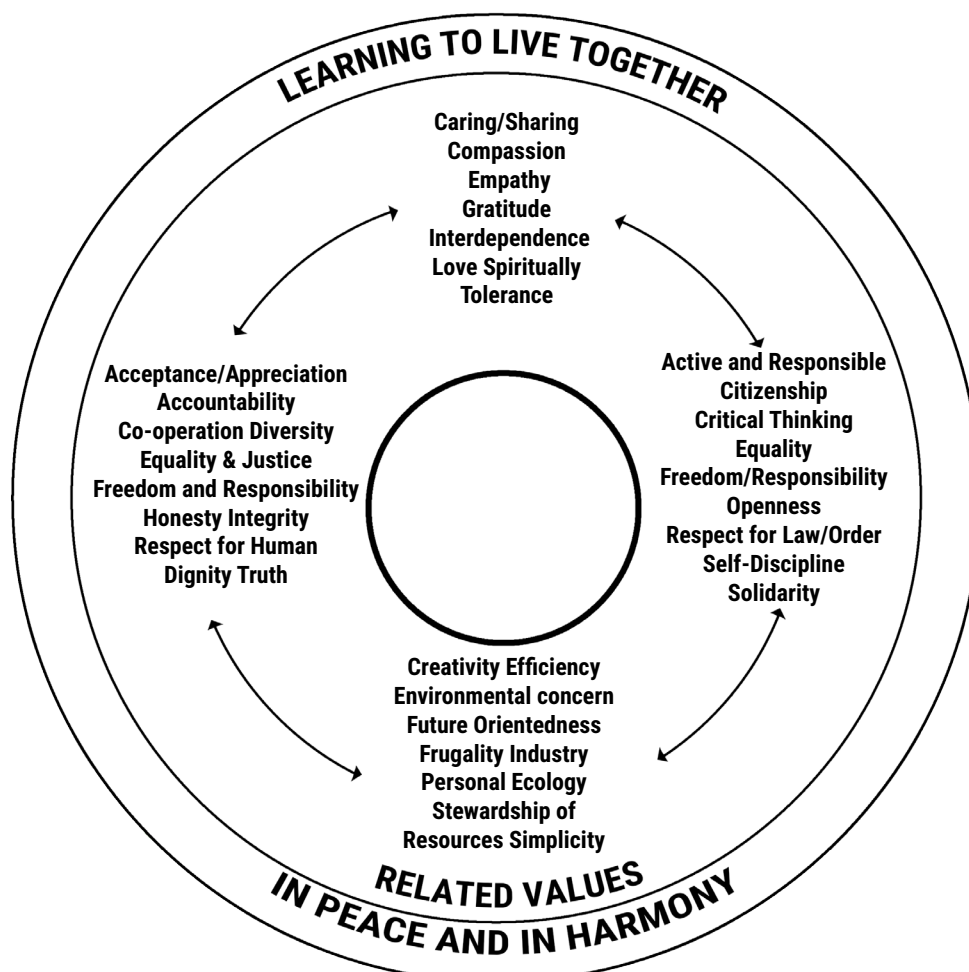
Learning how to live together, in harmony and peace, is a lifelong process and commitment. This process is only possible through the acknowledgement and practice of core values, such as; mutual respect, understanding, caring & sharing, compassion, social responsibility, solidarity, acceptance and tolerance for diversity amongst individuals and groups (ethnic, social, cultural, religious, national and global). These values need to be internalized and practiced together to prevent, mitigate or resolve problems that would compromise the search for a just, free, peaceful and democratic society.

This process begins with the development of inner-peace. Those who engage in the search for truth, knowledge and understanding of other people's culture will often better appreciate those shared common values as being essential for the betterment of the future. Learning to live together in peace and harmony requires that the quality of relationships, at all levels, be based on: peace, human rights, democracy, social justice and sustainable development.

Formed in 1995, the Asia Pacific Network for International Education and Values Education (APNIEVE) is a network of regional experts in education for peace, human rights and democracy. The idea of a regional network was derived from recommendations and suggestions put forward during various regional meetings at the UNESCO.

Following is a very useful core value system established by APNIEVE<sup>1</sup>.

### PEACE – DEMOCRACY – SUSTAINABLE DEVELOPMENT – HUMAN RIGHTS



<sup>1</sup> Adapted from Learning to Live together in Peace and harmony, UNESCO, Principal Regional Officer for Asia and Pacific, Bangkok (1995)

## Session 7: Understanding of Peace

**Activity time:** 60 minutes

**Objective:** At the end of this session, participants will have a more comprehensive understanding of the concept of peace.

**Materials:** Pens, flip charts, blue-tack, crayons and paper for drawing

### **Guides for the facilitator:**

- Invite all participants to close their eyes. Ask them to recall a moment during which they felt peaceful (allow them sufficient time to recollect their memories).
- After that, ask them to think of conditions and situations that they associate with peace.
- Draw a web chart on the board, and ask them to write their ideas on the web chart.
- Point out that the ideas, conditions and situations they have shared can be categorized into two major groups.
- Explain to participants that peace is very contextual, and as such, it's understanding will change from one person to another.
- Finally, ask participants to share and explain what conditions enabled them to feel peace.

## Session 8: Understanding the type of Peace

**Activity time:** Minimum 45 Minutes

**Objective:** At the end of this session, participants will be able to better understand the difference between positive peace and negative peace.

**Materials:** Pens, flip charts, blue-tack, crayons and paper for drawing

### **Guides for the facilitator:**

- Write down on the board, the core classification of peace - negative peace and positive peace.
- Remind and explain to participants, the distinction between the two.
- Provide each participant with a writing sheet. Ask them to write examples of both positive peace and negative peace (give them a minimum of 15 minutes to do this exercise).
- If possible, try to spend some time with each participant. Let them know whether their thinking process is correct or not.
- Conclude the session by explaining what positive peace and negative peace exactly mean.

## Session 9: Level of Peace

**Activity time:** Minimum 30 Minutes

**Objective:** At the end of this session, participants will be able to better understand the difference between positive peace and negative peace.

**Materials:** Pens, flip charts, blue-tack, crayons and paper for drawing

### Guides for the facilitator:

- Explain to participants that the purpose of this activity is to learn about the various levels of peace.
- Briefly explain to them the various levels of peace: personal peace, interpersonal peace, social peace, global peace and peace between human beings on earth.
- Divide participants into five groups. Give each group a flip chart.
- Assign a different level of peace to each group.
- Ask them to explain, through examples, the conditions needed to achieve their respective levels of peace.

Ask each group to present their views.

Conclude the session by explaining to participants that peace must be achieved at all those different levels.

## Session 10: Knowledge, Skills and Attitudes/Values needed for Peace Advocates

**Activity time:** Minimum 45 Minutes

**Objective:** At the end of this session, participants will be able to better understand the difference between positive peace and negative peace.

**Materials:** Pens, flip charts, blue-tack, crayons and paper for drawing

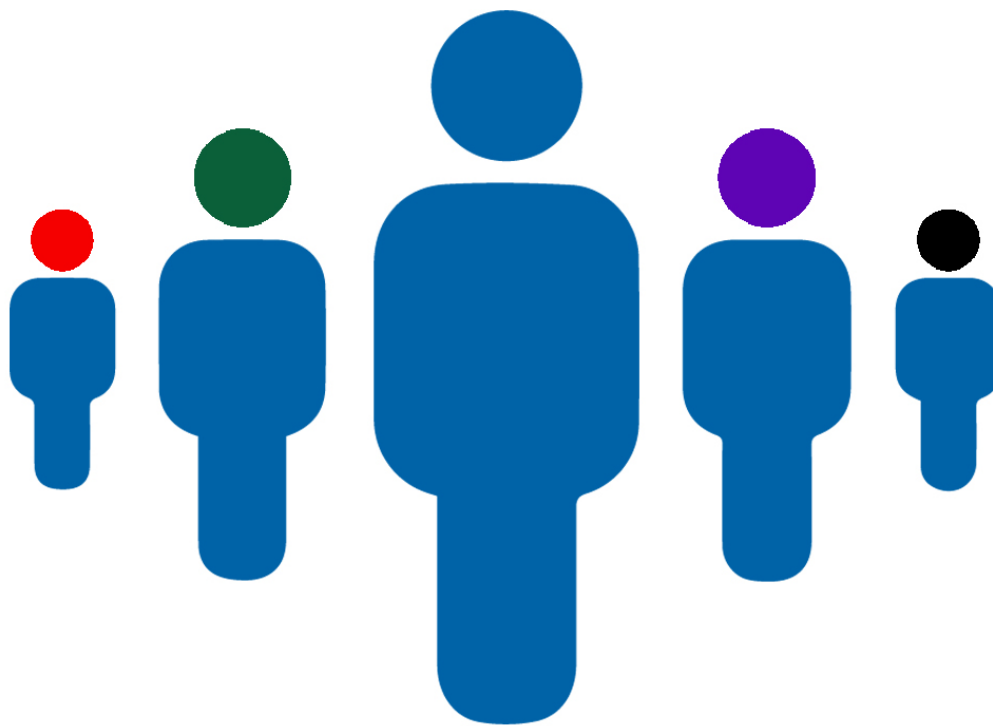
### Guides for the facilitator:

- Ask participants whether they would consider themselves as peace advocates?
- Invite them to share and explain their answers?
- Divide participants into five groups.

Ask each group to draw their ideal peace advocates.

Ask each group member to determine what are the knowledge, attitudes and behaviors of peace advocates.

Conclude the session by explaining to participants what characterizes a peace advocate (knowledge, attitudes and values).



Source: [www.eaton.com](http://www.eaton.com)

**#Diversity -  
I am not different than you,  
but I am different like you**

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## Section Four

# WHAT IS DIVERSITY?

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**“The more contact we have with one another and the more we come to understand each other’s values, the greater will be our mutual respect”**

**- Dalai Lama**

Diversity has come to mean different things to different people. In a conflict setting, diversity means one thing, while it may mean something completely different in a work place environment. However, diversity is most commonly accepted as embodying the differences and unique identities featured by each individual. Diversity is thus about identifying, recognizing and respecting the differences between people.

As such, diversity includes differences in: age, race, gender, physical ability, sexual orientation, religion, socioeconomic class, education, region of origin, language, among other things. But it also refers to differences in life experience, respective positions within a family, personality, job functions, rank within a hierarchy, and other similar characteristics that form an individual's perspectives.

Within organizations, diversity encompasses every individual difference that affects a task or relationship. Diversity also has an impact on the products and services developed by its workforce, as well as on; personal, interpersonal and organizational activities.

Diversity requires the development of a comprehensive view to avoid limitations that would lead to narrow mindsets. Diversity has to do with yourself, the way you respect your needs, your individuality, and your role within society. One has to become aware of one’s identity as a human being. One also has to understand collective culture, and what connects us to one another. Similarly, we have to realize the differences that exist among us. We thus have to consider others by looking at their identity and culture, in an equal manner.

## Examples of diversity

Gender	Parental status
Age	Marital status
Colour	Education
Race	Talent/skills
Ethnicity	Values
Culture/cultural identity	Experiences
Religion	Lifestyle
Socio-economic status/income	Family (nuclear family, foster child, extended family, and so on)
Abilities (physical/mental)	Physical characteristics (tall, short, heavy, thin, muscular).
Learning methods	
Geographic area	
Sexual orientation	

### Self-assessment of diversity

Invite participants to self-assess their own diversity. Ask each participant to draw four circles to assess how they would position themselves in each circle. The size of the circles will vary, depending on whether they consider themselves to have a broad mindset (bigger circles), or a rather narrow mindset (smaller circles). Thus, for each section, they should ask themselves under which circumstance they concretely considered diversity; both in their professional and private lives. For example, some people may have a comprehensive view on power structures, but do not see the need to interact with others. Some people are activists, ready for any change, but they, at times, forget about their own identity and their role within the society. Others might only see individual differences, without considering power structures that are in place. Finally, read out the titles of each section and invite participants to stand for the section they consider themselves to have the broadest view of. Combine participants with different views and let them exchange their analysis. This will help them to support one another during the course of the training by widening their perspective on aspects of diversity they have not yet approached comprehensively.

## Session 11: I am a Tree - Affirming Diversity

**Activity time:** 45 minutes (minimum)

**Objective:** At the end of this session, participants should realize that every single individual is unique and diverse.

**Materials:** Flip charts, pens, and blue-tack

Roots refer to influences and beliefs rooted in one's life.

Trunk refers to life structure, and particularly aspects that are quite firm and fixed.

Branches refer to relationships and connections, directions, interests, how one spends time

Leaves refer to sources of information and knowledge.

Buds refer to one's ideas and hopes for the future, but also to one's own potential.

Fruits refer to one's achievements.

Flowers refer to what makes a person special, their strengths.

Thorns refer to challenges, threats and difficulties.

### **Guides for the facilitator:**

- Explain to participants the different elements of a tree by referring to the above list.
- Provide each participant with a flip chart and a pen.
- Ask them to draw their own tree based on the above explanations.
- Display all the flip charts on a wall.
- Provide enough time for participants to individually reflect on each tree.

### **Finally, ask participants to discuss the following points:**

- What did you observe?
- What did you learn from this exercise?

Explain why your tree is different, or similar, to others. To do so, invite each participant to finish the following sentences:

- I am a different person, because I am \_\_\_\_\_
- I am not different, because \_\_\_\_\_

Conclude the session by explaining that people are diverse in a variety of ways and that diversity is a blessing and strength.

## Session 12: Challenging Prejudice

**Activity time:** 45 minutes (minimum)

**Objective:** At the end of this session, participants will learn to recognize and also challenge their own prejudices and stereotypes.

**Materials:** Pens, flip charts, blue-tack, crayons and paper for drawing

### Guides for the facilitator:

- A **stereotype** is an oversimplified generalization about a particular group, which is usually negative and unfavorable; and this without sufficient basis.
- A **prejudice** is a negative or hostile feeling/attitude towards a group or an individual who is affiliated to a particular group because he/she is presumed to have the negative qualities ascribed to the group.

Divide participants into small groups.

Explain the above distinction to all.

Ask each group to brainstorm on the unique differences of each of its members.

Ask them to recall the negative messages they had received when growing up, as a consequence of those differences.

Ask participants to come for a plenary.

Invite them to share their negative messages.

Note down the messages that are stereotypical or prejudicial.

Explain these negative messages by differentiating between stereotypes and prejudices.

### Invite participants to discuss the following points:

- How did you feel?
- How would you have preferred to be treated?
- What do you think are the reasons or the factors, causing negative messages?

Ask participants to write down in their notebooks, at least one action that they can commit to, in order to help challenge those prejudices and discriminations.

### Before concluding the session, ask participants to reflect on the points below:

- He/She prayed. It was not my religion.
- He/She ate. It was not what I ate.
- He/She spoke. It was not my language.
- He/She dressed. It was not what I wore.
- He/She took my hand. It was not the same colour as mine.
- But when he laughed, it was the same as when I laughed. And when he cried, it was the same as when I cried.
- I am not different to you, but I am different like you.



## Session 13: Challenging Prejudices - First Thoughts

**Activity time:** 45 minutes (minimum)

**Objective:** At the end of this session, participants should be able to recognize and challenge their own prejudices and stereotypes.

**Materials:** Pens, flip charts, blue-tack

### **Guides for the facilitator:**

Look at each of the words below and write down the first two or three adjectives that come to mind (these can reflect your thoughts or traditional ideas). Whether it is positive or negative, write down the first thoughts that come to your mind.

- Disabled
- Southern (People from South)
- Tamil
- Muslim
- Sinhala
- Teachers
- Elderly
- Women
- Christian
- Whites
- Gays
- Men
- Red eyes
- Wounded face
- Slow Speech
- Son/daughter of a poor person
- A student

### **Personal reflection:**

Following the above, think of a time in your life when you were discriminated against, or treated unfairly because of who you are; Describe the situation; What did you feel? How did you cope with it? What did you learn?



Adapted from: [www.blog.alphaeducation.edu](http://www.blog.alphaeducation.edu)

**#Tolerance -**  
**Compassion and tolerance are not signs of weakness,**  
**but signs of strength**

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# Section Five

## **BASIC CONCEPTS OF TOLERANCE**

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The following is adapted from the Declaration of Principles on Tolerance adopted by the General Assembly of the UNESCO, at its twenty eighth session, in Paris, on 16 November 1995.

Tolerance is synonymous with respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by the culture of peace.

Tolerance is not concession, condescension or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. Under no circumstance can it be used to justify infringements of these fundamental values. Tolerance is to be exercised by individuals, groups and States.

Tolerance is the responsibility that upholds human rights, pluralism (including cultural pluralism), democracy and the rule of law. It involves the rejection of dogmatism and absolutism and affirms the standards set out in international human rights instruments.

Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustice, or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behavior and values, have the right to live in peace and to be as they are. It also means that one's views are not to be imposed on others.

Tolerance at the State level requires just and impartial legislation, law enforcement and judicial and administrative processes. It also requires that economic and social opportunities be made available to each person without any discrimination. Exclusion and marginalization can lead to frustration, hostility and fanaticism.

In order to achieve a more tolerant society, States should ratify existing international human rights conventions, and draft new legislation where necessary to ensure equality of treatment and of opportunity for all groups and individuals in society.

### **Truths about tolerance**

- Tolerance is giving to every other human being every right that you claim for yourself.
- Tolerance is recognizing, acknowledging, appreciating and enjoying people who are different from you.
- Tolerance is accepting that others do not think the way you do, or do things the way you think. The best way to show tolerance is to avoid judgments.
- Violence and hate are never solutions to anger. Groups of people should not be judged by the actions of a few.
- All people deserve to be treated with fairness, respect and dignity. Vengeance and justice are not the same. History shows us that intolerance only causes harm.
- First, we need to work towards achieving peace within ourselves. Only later should we seek to achieve peace within our communities, and around the world.
- Tolerance is a lifelong endeavor.

## Session 14: Relating Tolerance to “Memory”

**Activity time:** 45 minutes (minimum)

**Overview:** Re-calling memories and legacies of the past, in view of learning lessons for the future, ensures a peaceful life.

**Activity:** Relating the truths about tolerance through our own memories.

**Objective:** Deepen the understanding of participants on the concept of tolerance in the light of their own memories, in order to allow them to identify strategies to enhance their levels of tolerance.

### **Guides for the Facilitator:**

- Divide participants into small groups. The number of groups should be equal to the number of truths about tolerance that you have prepared.
- Give each group a printed copy listing truths about tolerance
- Ask each group to brainstorm for 15 minutes.
- Invite each group to recall and relate an incident, which has happened in their village, or area. Ask them then to explain or support, the truths about tolerance provided to them.

Ask each group to determine a strong strategy that they could adopt to promote tolerance in their daily life.

### **Discussion points:**

Is it a positive or a negative story?

What did you learn from this exercise?

Why do you think people behaved in a tolerant or intolerant way in the first place?

What strategy would you suggest to create a wider culture of tolerance in your communities?

## Session 15: Tolerance Walk

**Activity time:** 60 minutes (minimum)

**Overview:** Often people are being treated unfairly for their differences. Such a situation is common phenomenon. Every single individual has to face this at some point in their life. As such, the best way for young people to internalize tolerance is by critically reflecting on their personal experiences.

**Objective:** Towards the end of this session participants must understand that creating a wider culture of tolerance is, first and foremost, an individual responsibility.

### Guides for the facilitator:

- Invite participants to a place that is spacious enough to walk around.
- Inform them that the exercise will require them to take one step forward and one step backward depending on their responses.
- Whatever the step they take, participants should do it at the same time.

Ask everyone to stand in a straight line.

Read out the following statements on tolerance.

If the personal experience of the participants with regard to the statement is positive, he/she should take one step forward. If the experience is negative, he/she should take one step backward.

### Statements:

- I was given an opportunity because of my real talent.
- I was given an opportunity because of my ethnicity.
- I was appreciated because of my performance in a competition.
- I was bullied because of my differences.
- My friends respected my religious practices.
- There had been times during which I did not feel comfortable disclosing my religious and ethnic identity.
- I was really happy for being acknowledged for my cultural identity.
- I was really unhappy for being judged badly because of my cultural identity.
- I have experienced discrimination based on my gender, race or ethnicity.
- I have faced unfair treatment because of my cultural practices and belief system.
- I respect my friends' religious identity.
- I have never judged people based on their physical differences.
- I am being judged for my physical differences.
- I have felt bad for being left out because of my inabilities.
- I have felt ashamed for being insulted for my cultural practices.

### Questions for Discussion:

- Was there anything hard about this activity? What was it?
- How did you feel when you were not able to take a step forward?
- What words would you use to describe these feelings?
- How easy was it to keep moving forward and stepping backward?
- What can this activity teach us about tolerance?
- Are cliques bad or good? Explain.
- How do you think your colleagues in the activity may have felt?
- What do you think should be done to create a wider culture of tolerance?



Source: [www.hbtg.org.uk](http://www.hbtg.org.uk)

**#Dialogue -  
The dialogue is the most effective  
way to transform conflict towards  
a better solution**

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# Section Six

## **BASIC CONCEPTS OF DIALOGUE**

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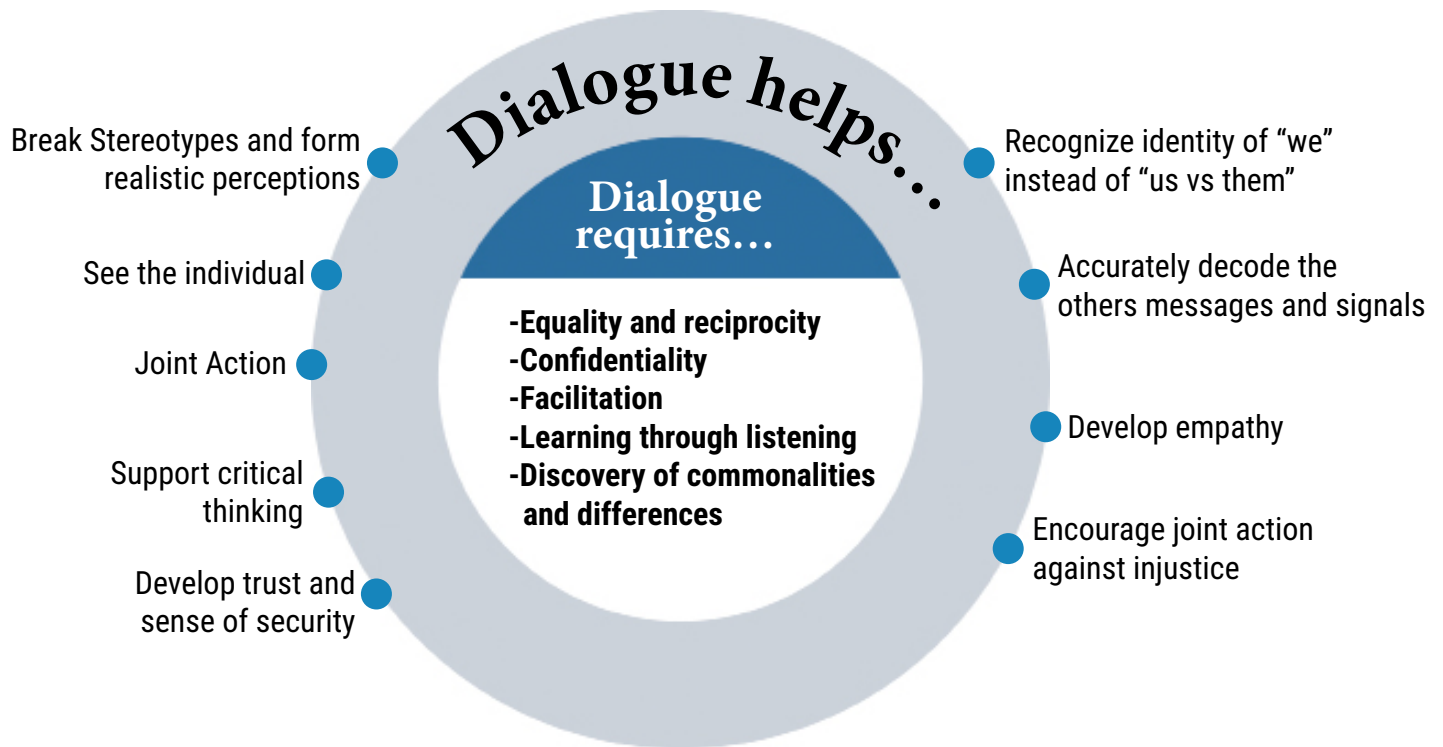
Constant dialogue is a highly effective tool to positively transform conflict. Dialogue, in a context of conflict transformation, is a constructive and inclusive conversation, discussion and debate between people and groups involved in conflict, so as to achieve and identify a common good. To bring about sustainable transformation to the conflict, concerned parties have to develop a sense of joint ownership of the process of dialogue and become stakeholders in identifying new approaches to address common challenges.

**Dialogue entails learning, not just talking.** The process is not just about sitting around a table, but changing the way people talk, think and communicate with one another. Unlike other forms of discussion, dialogue requires self-reflection, spirit of inquiry and personal change to be present. Participants must be willing to address the root causes of a crisis, not just the symptoms on the surface.

**Dialogue recognizes one another's humanity.** Participants must be willing to show empathy towards one another, recognize differences, as well as areas of common ground, and demonstrate a capacity for change. To foster this kind of human interaction, a respectful and neutral setting or "safe space" - is preferred.

**Dialogue stresses a long-term perspective.** Other forms of conversation tend to focus on the symptoms rather than the root causes of problems. To find sustainable solutions it requires time and patience. The process can be painstakingly slow and incremental, lasting anywhere from ten minutes to ten years - one-off interventions very often do not work to address deeply-rooted causes of conflict or to fully deal with complex issues (Adapted from Why Dialogue Matters for Conflict Prevention and Peacebuilding, 2009, UNDP).

**Dialogue in the context of Religious conflict needs constant engagement between concerned parties.** Lack of dialogue between different cultural and religious backgrounds leads to undesirable consequences.



Source: KAICIID International Dialogue Centre, 2015

**Ground Rules of Dialogue** - Professor Leonard Swindler set forth the following fundamental ground rules for effective dialogue:

- Every dialogue should begin with an end goal which is to agree, identify and achieve a common good for both the parties involved in the dialogue.
- In any conflict setting, dialogue must be a two-sided project where both parties are considered to be equally important. The process itself is about both the parties.
- It is imperative that each participant comes to the dialogue table with complete honesty and sincerity.
- In the context of dialogue on religious and cultural conflicts, one must always compare his/her ideals and practices with the other party's ideals and practices, rather than comparing the other party's ideals/practices with their own ideals/practices.
- Participants must not come to a dialogue with any preconceptions as to where the points of disagreements lie.
- Dialogue can only take place on the basis of mutual trust. Because these are individuals and not collectives that enter into a dialogue process, it is essential that personal trust be established. To encourage this, it is important that less controversial matters are discussed before dealing with more controversial ones.
- Participants in dialogue should have a healthy level of criticism towards their own positions and interests in conflict.



## Scenario 1

There are two villages in the Anuradhapura District. One village is called K. The majority of the people living in the village K, are Muslims. There is a small adjoining village next to K called M, which is predominantly Sinhalese.

Village K is closer to the nearest town. Most of the people from K have shops in the town too. During the early 2000s, 20 landless people from the village K received new plots of lands in the vicinity of village M under the *Jayabhoomi* scheme. *Jayabhoomi* is a scheme under which landless people were given lands by the then government.

The new lands were thus given to 20 Muslims from village K, who were relocated to close vicinity of village M. At that point, no Sinhalese opposed this measure as both Muslims and Sinhalese living in the area had maintained a peaceful life for many years.

Hundreds of acres of unutilized lands were available in the vicinity of village M, where only 10 small families were established at that time. Due to various reasons, including war and insecurity, the 20 Muslim families from village K, did not utilize their lands for more than 10 years. During those ten years, families from both communities expanded. More children were born. More young couples got married. Roads were developed. Transportation was developed. People started engaging in small farming and agriculture.

After those ten years, Muslims began to build houses, cultivate lands and relocate their families in the lands given to them ten years ago. This was done on the basis that they had legal deeds for those lands that were now required in order to build more houses for their expanding families.

A number of Sinhalese people from the village did not agree with what was happening. They created tension in order not to allow Muslims to take ownership of their lands. People who once used to live a peaceful life became enemies and fought with each other. The local authorities were either incapable or, not willing to provide a solution to this situation. At some point, officers from the Forestry Department had cultivated trees in areas given to Muslims. They used this as a reason to ask local authorities not to allow Muslims to relocate in their lands.

Now, when Muslims say that they need new lands for their extended families, this is considered to be legal according to the above. When people from village M refuse to provide lands within their vicinity to Muslims because they need those plots for their own children, but also because they believe that Muslims will encroach their lands. From their viewpoint, this seems a reasonable concern. When the Forestry Department claimed that they want to protect trees from being destroyed, and therefore, do not allow Muslims to clean their unutilized lands, this, to them, became a true concern.

It is in this context that a few likeminded youth organized a dialogue programme, between community leaders from both villages, so as to find a solution to this problem.

## Scenario 2

There is a village called K, in Trincomalee District where both Tamils and Sinhalese are living together. However, the number of Tamil families exceeded those of the Sinhalese families. The farmers from both communities used water from a common tank to cultivate their paddies. The paddy fields of the Sinhalese are further away from the tank, whereas paddy fields of the Tamils are located next to the tank. The latter, therefore, got the opportunity to receive water easily. The amount of paddy fields that belong to Tamils are twice higher than those which belong to the Sinhalese. They thus consume more water from the tank. In times of droughts, the water level of the tank becomes very low and the Sinhalese do not get adequate water as the remaining water is fully used by the Tamils, who live closer to the tank. This in turn has caused financial problems for Sinhalese. As such, local administrative officers urged the Tamil community living in the area to be mindful about fellow Sinhalese when using water. They also warned them not to cultivate any further acres of land, when the tank's water level was very low. However, there is no dialogue process between the two communities who do not agree on any of the plans suggested by the local authorities to properly and equitably use the tank's water. They used to fight with each other whenever there was a shortage of water.

## Session 16: Dialogue Skills

**Activity time:** 1 hour (minimum)

**Objective:** At the end of this session, participants should understand the process of dialogue and the strategies needed to make the dialogue process effective.

### Guides for the facilitator:

- Explain what dialogue means and why it is so important to transform conflicts.
- Clearly explain that dialogue is not a one-time interaction but rather a process.
- Explain the story in the given scenario.
- Divide participants into three groups.
- One group is K, the other is M and the third group comprises of observers.

Ask each group to distribute the following roles to those who would be involved in the dialogue process, on behalf of their group:

- 1 Neutral person
- 1 Mediator
- 4 Representatives (including both men and women)
- Inform them that their dialogue should take place under a minimum of two sittings
- A minimum of 20 minutes should be spent for each sitting.

Ask the neutral persons from both sides to initiate the dialogue.

Let each group decide how they want to process.

**Ask the third group to evaluate the dialogue based on the following criteria:**

#### Dialogue score card

Criteria	1 Low - 10 High
Both parties began the dialogue with an end goal	
Both groups created a good safe space	
Both parties were empathetic towards each other's situations and needs	
The dialogue portrayed a goal oriented response	
Groups recognized each other's humanity	
The dialogue focused on long time benefits for both sides	
Each group was open minded about reaching a common good	
Both groups came to the dialogue with no preconception, but with sincerity	
Each participant expressed constructive criticisms	
The dialogue ended with actions	
Each group tried to bring forward trust instead of hopelessness	
Each group had adequate space to express and therefore clearly communicated	

### Discussion points:

- What is the average score the groups in dialogue have had?
- What does the score say about the overall success of the dialogue?
- What worked well during the dialogue? What did not?
- What may have gone well?
- What are the learning points from this exercise?



# HUMAN RIGHTS

Source: [www.Logoblink.com](http://www.Logoblink.com)

**#Human Rights -**  
“Everyone has the right to freedom of  
opinion and expression;  
this right includes freedom to  
hold opinions without interference and to seek,  
receive and impart information and  
ideas through any media, regardless of frontiers”  
- **United Nations, Universal Declaration of Human Rights**

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# Section Seven

## **BASIC CONCEPTS OF HUMAN RIGHTS**

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Human rights principles hold up the vision of a free, just and peaceful world and set minimum standards for how individuals and institutions everywhere should treat people. Human rights are rights inherent with all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education and many more.

Human rights are legally guaranteed by human rights law, protecting individuals and groups against actions which interfere with fundamental freedoms and human dignity. They are expressed in treaties, customary international law, bodies of principles and other sources of law. Human rights law places an obligation on States to act in a particular way and prohibits States from engaging in specified activities. However, the law does not establish human rights. Human rights are inherent entitlements, which come to every person as a consequence of being human. Treaties and other sources of law generally serve to protect formally the rights of individuals and groups against actions or abandonment of actions by Governments, which interfere with the enjoyment of their human rights.

However, human rights did not begin with law or with the United Nations. Societies have developed justice systems and propriety that sought the welfare of society as a whole. References to justice, fairness and humanity are common to all world religions: Buddhism, Christianity, Confucianism and Islam. However, formal principles usually differ from common practice. Until the eighteenth century no society, civilization or culture, in either the Western or non-Western world, had a widely endorsed practice or vision of inalienable human rights.

Everyone is entitled to these rights, without discrimination. Human rights are held by all persons equally, universally and forever. Human rights are **inalienable**: you cannot lose these rights any more than to cease being a human being. Human rights are **indivisible**: you cannot be denied a right because it is "less important" or "non-essential."

- Following are some of the most important characteristics of human rights:
- Human rights are founded on respect for the dignity and worth of each person;
- Human rights are **universal**, meaning that they are applied equally and without discrimination to all people;

Human rights are **inalienable**, in that no one can have his or her human rights taken away other than in specific situations - for example, the right to liberty can be restricted if a person is found guilty of a crime by a court of law;

Human rights are **indivisible, interrelated and interdependent**, for the reason that it is insufficient to respect some human rights and not others. In practice, the violation of one right will often affect the respect of several other rights. All human rights should, therefore, be seen as having equal importance and of being equally essential to respect for the dignity and worth of every person.

In claiming these human rights, everyone also accepts responsibility to respect the rights of others, and to protect and support people whose rights are abused or denied. Meeting these responsibilities means claiming solidarity with all other human beings.

**Process:**

Opening statement: In our previous sessions we dealt with the value of tolerance, respecting differences, and dialogue as effective means to achieve broader peace where every human being is respected with equal dignity for who he/she is. Having a vibrant culture of respecting human rights is key to ensure non-recurrence, in any post conflict settings. In this session, we will try to understand what human rights are, and why it is vital in achieving sustainable peace, both locally and globally. As you would soon see, the attainment of human rights is essential to the achievement of both positive and negative peace.

## Session 17: Introduction to Human Rights

**Objectives:** At the end of this session, participants should understand the basics of Human Rights.

**Materials:** Pens, flip charts, blue-tack, crayons and paper for drawing

### **Procedure:**

- Explain to participants that this session is meant to understand basic concepts of human rights through the drawing of a tree.
- Divide participants into mixed groups (preferably into four groups)
- Ask them to draw a large tree on a full sheet/flipchart.
- Invite participants to write on the branches, leaves and fruits the rights that they think all people should have, to live with dignity. Encourage discussion within the group.
- On the roots of the tree, write the things that make human rights flourish.

Possible answers are: good governance, just application of laws, non-exploitative economic conditions, people's participation, equitable distribution of the fruits of development, among other things.

- When the drawings are finished, invite each group to present its tree and to explain the items that were included.
- Brief the participants that the discussion on fundamental human rights is highly necessary for all. Also introduce factors that make human rights flourish.

## Session 18: Introduction to International Instruments on Children, Youth, Peace & Human Rights

**Objectives:** At the end of this session, participants will know key instruments pertaining to human rights and peace.

**Materials:** Provide the following materials to participants:

- Summary of the Universal Declaration of Human Rights
- Summary of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)
- Summary of the Convention on the Rights of the Child
- Summary of the UN Security Council Resolutions Youth, Peace and Security 2250

### Guides for the facilitator:

Invite participants to answer the following stimulating questions:

- Why do you think human rights are applicable to all the people in the universe?
- Have you witnessed human rights of people living in different countries, being violated?
- How did you feel or react when you saw human rights of people living in your own country, or in other countries, were violated?
- What would you like to see happening, both locally and internationally, for people to uphold human rights?
- Distribute each group the aforementioned instruments (Universal Declaration of Human Rights, Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), UN Security Council Resolutions Youth, Peace and Security 2250, Convention on the Rights of the Child). Give them minimum 10-15 minutes to read the document.
- Invite each group to match the rights they have written on the tree with the rights indicated in the summary documents.
- To conclude this session, explain how each of the selected instruments are being adapted and what their relevance is to peacebuilding, both locally and globally.

## Session 19: Peace and Human Rights

**Opening Statement:** Ask participants to think about their local context and to what extent they have learned about human rights so far. Are these rights being respected? What are the challenges? How is collective peace affected as a result?

**Objectives:** At the end of this session, participants will better understand the contextual status pertaining to human rights, and how it affects peace.

### Guides for the facilitator:

- Ask the groups formed previously to remain.
- Ask them to choose one instrument. They can keep the same instrument they used in the previous activity.
- Ask each group to discuss how human rights that are indicated in the provided instruments are being violated in their area.
- Ask them to draw a picture story, that is to say a short story that would depict the situation, using a maximum of 6 pictures.
- Invite each group to display their picture story.
- Invite each group to make a rapid tour around the picture stories that are displayed. Ask them to discuss what have they seen in those picture stories.
- Finally, ask each group to present their stories.



# THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

Adopted By The General Assembly Of The United Nations In 1948, The Universal Declaration States Basic Rights And Fundamental Freedoms To Which All Humans Beings Are Entitled.

YOU HAVE THE RESPONSIBILITY TO RESPECT THE RIGHTS OF OTHERS

WE ALL ARE BORN FREE AND EQUAL.  
EVERYONE IS ENTITLED TO THESE RIGHTS  
NO MATTER YOUR RACE, RELIGION OR NATIONALITY  
EVERYONE HAS THE RIGHT TO LIFE, FREEDOM AND SAFETY.

NO ONE CAN TAKE AWAY ANY OF YOUR RIGHTS



No one has the right to hold you in slavery.



You can travel wherever you want.



You have the right to social security and are entitled to economic, social, and cultural help from your government.



No one has the right to torture you.



You have the right to seek asylum in another country if you are being prosecuted in your own country.



Worker's right: Every adult has the right to a job, a fair wage and to join a trade union.



You have the right to recognition everywhere as a person before the law.



Everyone has the right to a nationality.



We are all equal before the law and are entitled to equal protection of law.



All adults have the right to marriage and to raise a family.



You have the right to leisure and rest from work.



You have the right to seek legal help if your rights are violated.



You have the right to own property.



Everyone has the right to adequate standard of living for themselves and their family.



No one has the right to wrongly imprison you or force you to leave your country.



Everyone has the right to belong to a religion.



Everyone has the right to education.



You have a right to a fair and public trial.



Freedom of expression: You have the right to free thoughts and to voice your opinions to others.



Your intellectual property as artist or scientist should be protected.



Everyone is innocent until **PROVEN** guilty.



Everyone has the right to gather as a peaceful assembly.



You have the right to privacy. No one can interfere with your reputation, family, home or correspondence.



You have the right to help choose and to take part in governing your country, directly or through chosen representatives.



We are all entitled to social order so we can enjoy these rights.

# CEDAW IN BRIEF

The Convention on the Elimination of All Forms of Discrimination Against Women, or CEDAW, is an international legal instrument that requires countries to eliminate discrimination Against women in all areas and promotes women's equal rights. **CEDAW is often described as the International bill of rights for women.** The United Nations adopted CEDAW on 18 December 1979. As of 2016, **189 countries have ratified CEDAW.**

**Article 1 Definition of Discrimination Against Women and Girls:** Discrimination against women and girls means different treatment from men and boys that prevents them from enjoying their human rights. It includes both direct and indirect discrimination.

**Article 2 Obligations to Eliminate Discrimination:** Countries are obligated to take action to end discrimination against women and girls in all its forms, by establishing laws and policies to protect women and girls from discrimination and including the principle of equality in constitutions and other national laws.

**Article 3 Appropriate Measures:** Countries must take all appropriate measures to guarantee that women and girls enjoy their human rights and fundamental freedoms in every aspect of society.

**Article 4 Temporary Special Measures:** Countries should adopt temporary special measures to accelerate progress towards gender equality and end discrimination on women and girls.

**Article 5 Gender Stereotypes:** Countries must work to change harmful gender stereotypes about women and girls and men and boys that perpetuate discrimination and limit opportunities for women and girls to achieve their full potential.

**Article 6 Trafficking and Exploitation of Prostitution:** Countries must end the exploitation of prostitution and trafficking in women and girls.

**Article 7 Political and Public Life:** Countries must eliminate discrimination against women and girls in political and public life

**Article 8 Participation at International Level:** Countries must ensure that women and girls have equal rights to represent their country at the International level and to participate in the work of international organizations.

**Article 9 Nationality:** Countries must guarantee that women have equal rights with men to acquire, retain or change their nationality, and the nationality of their children. Countries must allow women to pass their nationality to their foreign spouses on an equal basis with men.

**Article 10 Education:** Countries must end discrimination against women and girls and ensure equal rights in education.

**Article 11 Employment:** Countries must eliminate discrimination against women in employment, including ensuring equal opportunities to choose one's profession and receive equal pay for work of equal value.

**Article 12 Health Care and Family Planning:** Countries must guarantee equal access to health care and ensure women and girls are not discriminated against in health care and have access to services for family planning and reproductive health.

**Article 13 Economic and Social Life:** Countries must eliminate discrimination against women and girls in economic and social life.

**Article 14 Rural Women and Girls:** Countries must take account of the specific problems and important role that rural women and girls play in the survival of their families.

**Article 15 Equality before the law:** Countries must guarantee women and girls equality with men and boys before the law, including equal access to legal counsel services, and resources.

**Article 16 Marriage and Family Life:** Countries must eliminate discrimination against women in marriage and family relations. Countries must ensure that women have equals rights as men in their choice of whom to marry and whether to marry, and any matters relating to the birth, adoption, and raising of children. The marriage of a child has no legal effect, and countries should take steps to set a minimum age for marriage.

**Article 17 to 22** These articles detail how the CEDAW Committee works, including its role in monitoring the implementation of CEDAW in countries that have ratified CEDAW.

**Article 23 to 30** These articles deal with the administration of CEDAW.

**Optional Protocol** The Optional Protocol introduces additional mechanisms for the implementation of CEDAW, including an inquiry procedure from the CEDAW Committee to address systematic violations and a way for women and girls to submit complaints directly to CEDAW Committee if they consider their human rights protected by CEDAW are violated.



'Young people face a serious array of development challenges, and their needs and aspirations are regularly overlooked. They are often victims of multiple and interlocked forms of discrimination and face significant barriers to full participation in public life - having adverse impacts on the economy, politics, peace and development at large. How this cohort of young people is supported and engaged will significantly determine the prospects of sustainable development and peace in the coming years.'

## Youth-GPS (2016-2020) – UNDP



Ministry of National Co-existence  
Dialogue and Official Languages



U. S. Embassy in Sri Lanka

Canada

High Commission of  
Canada to Sri Lanka



The Neelan Tiruchelvam Trust

SDJF

Sri Lanka Development  
Journalist Forum

