Human Rights

SÍ A LA PAZ
JÓVENES POR LA PAZ SOSTENIBLE
Y LA CIUDADANÍA GLOBAL

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I. Introduction

This manual is part of the project "YES TO PEACE. Youth for sustainable peace and global citizenship", funded by the Agencia Española de Cooperación Internacional para el Desarrollo (Spanish Agency for International Development Cooperation, AECID) and implemented in collaboration with the Movimiento por la Paz, el Desarme y la Libertad (Movement for Peace, Disarmament and Liberty, MPDL) and the Instituto NOVACT de Noviolencia (NOVACT Institute for Nonviolence).

It is part of a set of five guides designed to provide answers and raise new questions for education professionals who would like to learn about the concerns and interests of young people with regard to current threats to peace, as well as their understanding of the different elements of peace and how they engage. It outlines the ways in which education can be used to promote values, attitudes, knowledge and skills among young people so that they become global citizens who are motivated to act locally as leaders and promoters of a Culture of Peace (CP).

This collection of manuals, prepared by Fundación Cultura de Paz with the contribution and supervision of MPDL and NOVACT, addresses different key themes that are essential for nonviolent conflict resolution: gender equality, intercultural coexistence, the eradication of poverty, sustainable development and environmental justice, and the defense of human rights in the broadest sense of the term. The topics they address are based on the educational needs, interests and concerns of young people between 11 and 25 years of age (with some participation from people up to the age of 39), from both formal and informal education settings in five regions of Spain – Cantabria, Catalonia, the Community of Valencia, the Community of Madrid and Extremadura – which were identified in a previous diagnostic report. The results were compiled in a report produced by the Fundación Cultura de Paz, and are available at the following link: https://www.mpdl.org/sialapaz/06_Informe%20de%20diagn%C3%B3stico%20final.pdf.

The manual is organised into several sections that guide the reader from general topics to more specific ones. Following the description of the central theme, a 'Culture of Peace', the issues and challenges identified regarding human rights advocacy in the aforementioned diagnostic report are presented. In the following section, examples of good practices aimed at promoting youth involvement in peacebuilding processes developed by various international delegations of the MPDL and NOVACT are presented. Some of these are described in the form of group activities, with the aim of inspiring and providing specific methodological resources. Following this, pedagogical recommendations and general strategies are presented which can facilitate educational work on this topic in various contexts. Lastly, a glossary of key terms is provided to assist with understanding and using the manual.

In short, this handbook is not only a guiding framework, but a practical and accessible tool that aims to accompany educators in building sustainable and equitable alternatives. We intend for it to be a living resource, inspiring collective processes of learning, action, and hope in the certainty that other futures are possible.

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II. Thematic overview

Human rights are the ethical and legal foundation of any society that aspires to peace, based on guaranteeing all people access to the same recognition and protection necessary to ensure a dignified life. Their existence does not depend on the will of governments or specific affiliations; they are **inherent to all people simply by virtue of their existence. However, achieving this in practice, which is vital for the full development of any person, is not guaranteed and is dependent on political will.** These rights, which are universal and inalienable, range from the right to life and physical well-being to access to education, health, housing, decent work, political participation, culture and a healthy environment.

Human dignity is the foundation of all rights. Every human being has an intrinsic worth that must be recognised and respected in all circumstances, without discrimination based on origin, gender, religion, social class, sexual orientation, gender identity, functional ability or any other status. Thus, human rights not only protect people from abuses of power, but also promote coexistence based on mutual respect, solidarity and shared responsibility.

Nevertheless, this human rights-based approach reminds us that **the concept of human rights should not be limited to the recognition of international norms or formal compliance with treaties. It also requires transforming social, political and economic structures to guarantee the active, real and equitable participation of all people, especially those groups that have been historically excluded or discriminated against.** Promoting human rights within the framework of a Culture of Peace therefore means ensuring both the protection and effective access to these rights for all people. It means fostering more just, cohesive and participatory societies, where dignity is not a privilege but a common guarantee. Peace is not only the absence of violence, but the active presence of justice, equality and acknowledgement of our shared humanity. This approach urges us to contribute to the capacity building of the "duty bearers" who form part of the government framework to fulfil their obligation to guarantee, protect, respect and promote these rights. It also guides us so that we can support the empowerment of "rights holders", which includes all individuals, to claim those rights.

III. Issues and challenges in working with youth on this topic, as identified in our diagnostic report

Prior to the detailed presentation of the educational experiences that we hope will inspire our work as youth educators, we would like to share some of the main conclusions identified in the above-mentioned diagnostic report.

In order to approach this task, we must first understand how young people view conflict in a broad sense and, in particular, in relation to the respect of human rights or the lack thereof. It is also necessary to understand the conflict resolution strategies that they already apply or which they would like to learn in order to contribute to peacebuilding. For this reason, the following main conclusions were drawn regarding their understanding of peace and conflict, as well as their preferred or desired conflict resolution strategies.

Nonviolence / Peaceful conflict management

According to the diagnostic report, **young people tend to have a primarily individualistic perception of peace,** associating it more with personal tranquillity and wellbeing, and less with values linked to the construction of a just society based on collective organisation.

Also noteworthy are the responses that indicate **an overwhelmingly negative view of conflict.** This is understandable in competitive social contexts, where the escalation of hostilities has become normalised and peace is understood solely as the absence of war. However, few people consider it an inherent part of coexistence that can be approached positively, as an opportunity to bring awareness to unmet needs, detect injustices and address them non-violently; seeking satisfactory solutions for all concerned.

In line with this view, **one of the most common conflict resolution strategies preferred by young people is avoidance,** which can have a demotivating effect. Encouragingly, however, collaboration is also one of their preferred strategies, reflecting an interest in balancing the satisfaction of one's own needs with those of others.

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The diagnostic report also shows that, when reflecting on violence, **young people tend to identify direct violence above all else,** followed by cultural violence to a lesser extent, and structural violence even less so (see Chapter VI. Glossary). Interestingly, however, when asked about violent conflicts they are aware of, many mentioned structural phenomena such as poverty, exclusion, migration policies or corruption.

When faced with a question on the violation of rights, many young people chose to respond on their own, such as by offering direct support or sharing personal resources. **On the other hand, few chose collective action.**

⟩ Educational challenges identified

Based on these findings, the main educational challenges related to nonviolence and peaceful conflict resolution are as follows:

1 **Connecting the local with the global,** identifying situations of violence at all levels that occur in the world, and emphasizing their connection with the local context of intervention.

2 **Bringing together youth leaders** involved in peacebuilding and the practice of nonviolence from different parts of the world. This way, young people will have concrete examples to inspire them to transform their concerns into collective and just actions, shifting away from the idea that peace is simply the pursuit of individual tranquillity.

3 **Promoting a positive attitude towards peace** (see Glossary) and an understanding of conflict that shifts from the idea of it being undesirable or avoidable. The aim is to convey that conflict can be an opportunity to recognise discontent, to be creative in seeking agreements and to nurture relationships by developing skills to deal with conflict in a way that is neither evasive, complacent nor aggressive, but collaborative.

4 **Raising awareness of the different expressions of violence** - direct, structural and cultural - and its intersections with human rights, inequality and oppression. This would enable young people to reflect on how these forms of violence are expressed, their causes and consequences, and their many intersections. It could help young people to consider speaking out, reflect on the role that each person plays in perpetuating or confronting these forms of violence, and explore ways of getting involved to overcome them.

5 **Strengthening confidence in collective action;** in forming associations, in coming together, in debate and in shared reflection, as an alternative to the prevailing individualism that reinforces isolation and only seeks personal wellbeing. The task is to emphasize that peacebuilding and the practice of nonviolence require collective commitments to achieve large-scale transformations.

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By focusing on identifying the respondents' understanding, interests and concerns related to human rights advocacy, as well as asking them about their willingness to get involved, it has become clear that is a significant rise in **reactionary anti-human rights rhetoric** in response to growing social demands for the protection and expansion of access to rights for all people. This is reflected in the fact that **several respondents (almost 8%) believe that human rights are imposed by governments to restrict individual freedom, or that human rights are not universal.** This requires us to bring awareness to how this rhetoric distorts the meaning of words related to social justice and human rights in order to conceal their true oppressive agendas and gain legitimacy.

Several challenges were identified through this diagnostic report, such as the task of raising awareness among young people concerning threats to human rights around the world and encouraging their involvement to ensure that these rights are universally respected. When faced with different scenarios of injustice, respondents **primarily opted for individual action rather than collective action.** It should be stressed that, in these hypothetical scenarios, and reflecting individualistic thinking, 44% chose an individual response (approaching the oppressed person, offering help, etc.), 22% opted for collective action (combining group efforts to combat the injustice, collaborating with higher authorities to stop the situation, etc.), and 21% opted for indifference and inaction. In this sense, we must intensify our efforts to **highlight the fact that 'the personal is political', because without the collective dismantling of the systemic conditions that sustain violence, disadvantages or individual and collective exclusion, no situation of injustice will be effectively eradicated.** Individual efforts may lead to personal success in neoliberal terms, but it will not change the conditions that perpetuate injustice.

It is worth noting, however, that with regard to their willingness to act in the face of injustice - and in some way, become defenders of human rights - more than half of the respondents **are willing to intervene in a situation of injustice and are confident that their actions can improve the lives of people in other parts of the world.** This presents us with an opportunity.

On the other hand, it is surprising that, when asked about leaders or movements they were aware of that championed worthy causes, 60% of those surveyed did not give any names. This reveals that **there is a need to identify inspiring role models** who demonstrate that it is possible to transform concern into action, just as it is possible to achieve social change through collective action.

⟩ Educational challenges identified

Taking these conclusions as a reference, the following challenges were identified in relation to our goal of boosting young people's motivation and abilities, to encourage them to get involved in expanding access to human rights for all people:

1 **Promoting critical literacy around human rights,** including their origin, ethical foundations, and universal and inalienable nature. This involves encouraging critical analysis of anti-human rights media and political messages, pointing out how they manipulate concepts such as "freedom" or "justice", promote misinformation and encourage hatred. We must challenge the ' everyone out for themselves' approach, as well as the notion of freedom that anti-human rights messages promote, which is nothing more than the defense of privilege.

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2 **Emphasizing that unjust personal experiences have broader structural causes, both social and political.** Essentially, the possibilities of fully enjoying or being denied access to different rights depends on the position that the systems of power impose on individuals based on their status or identities (gender, class, immigration status, etc.), and these everyday experiences of comfort or subordination are common among those who share the same background.

3 **Highlighting the usefulness and necessity of collective action to fight injustices** and promote greater access to rights for society as a whole, providing **inspiring historical and contemporary examples** of such actions that have improved our world. This involves questioning the narrative of individual leaders and advocating the need to be organised, and to think and work together.

4 **Promoting youth involvement and leadership in the defense of human rights,** helping them translate their concern for injustice into concrete, sustained action. This involves providing opportunities for them to design and implement initiatives in our areas of work, while at the same time developing key skills such as teamwork and nonviolent communication. This can also help amplify their scope of action if we encourage the creation of transnational youth networks and projects that connect local causes with global challenges.

«When asked about leaders or movements they were aware of that championed worthy causes, 60% of those surveyed did not give any names.»

IV. Good Practices

The following experiences have helped promote youth participation in peacebuilding processes, focusing on better access to human rights for all. These experiences have been selected by teams from some of the international delegations of MPDL and NOVACT, and will hopefully serve as inspiration for the readers of this manual. In the projects listed in the good practices compiled below, we see that the defense of human rights is achieved by actively listening to the concerns and experiences of participants in the interventions; encouraging exchanges and discussions with the different people, building a common foundation from which to create their own initiatives, and promoting the idea that human rights advocacy is a joint and shared effort that benefits everyone, rather than maintaining and accepting a status quo that clearly harms them. The idea is to create a courageous space to address uncomfortable issues, as is done in the project in Palestine.

Name of the activity:
'Alza la voz' (Raise Your Voice) Festival

📍 Tunisia

✳ **Theme(s)**

CP theme(s) involved

◉ Gender equality and violence prevention
◯ Care for the environment
◉ Defense of human rights
◯ Interculturalism and anti-discrimination
◯ Poverty reduction
◉ Nonviolence/ peaceful conflict resolution/ other specific contents

Other topics addressed

• Climate justice

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Objective/s

Capitalise on the journey over the last four years of joint work with different social actors, in which we have sought to strengthen the networks of youth clubs at the very core of this initiative. This solid foundation provides young people with the opportunity to participate not only as cultural agents, but also as active partners in political advocacy, enabling them to engage in direct dialogue with the authorities and bring their demands and proposals to the forefront of the public agenda. In parallel, the festival promotes youth exchanges through the co-creation of artistic pieces, not only as creative expressions but also as tools for collective participation, mutual recognition and social transformation.

Detailed target population

Young people from diverse contexts who are facing complex circumstances. First, there are adolescents between 13 and 16 years of age affiliated with social protection and integration centres located in the metropolitan area of the capital, in historically marginalised neighbourhoods with various types of injustice, such as conflicts with the law, mental health problems, or dysfunctional family dynamics. Participants also include young people between the ages of 14 and 16 who attend public secondary schools in the capital. Although they have access to formal education and certain levels of privilege compared to the previous groups, they are confronted on a daily basis with various expressions of direct violence, which negatively impacts their lives. Lastly, the project includes young people aged between 15 and 23 who attend youth centres in rural areas and territories that are neglected by the central government, where the lack of basic services and job opportunities significantly limits their development prospects.

This work is carried out in close coordination with civil society organisations, such as local associations that act as strategic partners on the ground. Institutions where these young people are located are also actively involved, assigning staff to provide assistance, training and community support.

Location or area of intervention

Tunisia.

Key information to better understand the progress made on the Culture of Peace theme in this context

The process of creating the clubs began in September 2023, and in October the genocide began, which served as a catalyst to discuss human rights. Theatre plays and short videos were produced, which addressed the issue of human rights from a critical perspective.

Duration

The Festival lasted three days, with a final day for capitalisation and presentation.

Intervention strategy and/or methodology

The Festival was intended to be a space for learning and expression, where artistic disciplines were used to promote awareness and reflection on human rights. Through theatre workshops, film, painting, content creation and other cultural activities, the young participants found a common language through which to express their concerns, explore alternatives and bring awareness to the problems that affect their communities.

Conflict prevention was put into practice through the experience of self-managed youth clubs. These spaces were set up as laboratories for citizenship and coexistence, promoting open dialogue on sensitive issues, film-debate exercises and the creation of citizen journalism pieces. In this regard, the Festival not only served as an artistic showcase, but also as a process of collective construction of critical and transformative narratives.

The pedagogical and thematic tools were selected based on the demands of the young people involved, ensuring that the content was relevant to them. Thus, in the rural areas of intervention, irregular migration - a topic constantly present in social conversation - became the focus of debate and artistic creation, giving rise to works that connected with the concerns and interests of the local population. In marginalised urban neighbourhoods, 'theatre of the oppressed' has become a key tool for questioning everyday violence, and, together with the audience, creating alternative narratives that encourage us to ask ourselves how to prevent conflicts and provide alternative responses.

Materials required

Canvases, acrylics, paintbrushes, mobile phones.

Implementation of the activity

1. Building trusted partnerships with public institutions and associations.

2. Identification of interests among young people.

3. Technical training on interests, nonviolence and human rights.

4. Consolidation of clubs, establishment of objectives and code of conduct.

5. Selection of youth organisers, the location and date of the festival, establishment of responsibilities, purchase of materials and design of the agenda. Prior to the Festival, a preparatory session was held to bring together the youth organisers. This meeting was a key event, as it allowed for a macro-simulation of the different artistic pieces that would later be presented to the public. During this session, collective decision-making was facilitated to establish roles and responsibilities, ensuring that each participant found a way to contribute. In addition, a charter of ethics and rules for coexistence was developed collaboratively, to provide a common framework for guiding interactions, preventing conflicts, and reinforcing mutual respect. Another key moment was the organisation of 10 artistic workshops, ensuring that the composition of the groups was heterogeneous and facilitated the exchange between young people from different clubs and backgrounds.

6. Presentation to neighbours and institutions. Once the doors were opened to the public, the Festival became a space to gather in a diverse setting, encouraging active interaction between clubs and horizontal participation. Whenever possible, young people themselves were encouraged to take on the role of facilitators in the workshops - whether in content creation, theatre, painting or other disciplines - thus reinforcing their roles as leaders. The programme was structured in a dynamic way: mornings were devoted to educational workshops, while afternoons were reserved for participatory plenary sessions, such as film discussions and forum theatre. At the same time, an advocacy workshop was held, which served as the central theme of the festival and culminated in a final performance that gave coherence and meaning to the activities as a whole.

Analysis of risks, difficulties and achievements.
If there were relevant difficulties, indicate the mechanisms to overcome them.

RISKS:

The context in which the intervention takes place presents several challenges that shape and sometimes limit social and educational activities. The return of a dictatorial regime has severely restricted the autonomy of institutions in a country marked by strong centralism, which concentrates decision-making in the state and reduces the scope for action at the local level. Added to this is the structural lack of funding to support social and educational initiatives, which makes it difficult to sustain medium- and long-term processes and in turn, increases dependence on external support. This scenario is underpinned by a generalised sense of fear among the population, which affects both citizen participation and trust in community processes.

In this context, social organisations face the difficulty of operating under changing rules, with regulations that are modified unpredictably and which create a climate of constant uncertainty. On some occasions, these conditions have even forced interventions to be suspended or abandoned, due to the refusal of official authorities to allow them to continue. Added to these challenges is the need to take cautious measures and adapt the language used. It is essential to reorient the educational vocabulary used, avoiding direct references to 'violence' or other sensitive concepts, so as not to expose young people to the issue or give rise to interpretations that might suggest an imposition by outsiders or colonialist views.

DIFFICULTIES:

Among the main challenges in this context is the need to foster real and sustained youth participation. Getting young people actively involved in collective processes is a challenge in settings where mistrust of institutions and disillusionment with the possibilities for change prevail. It is not enough to simply offer opportunities: it requires patience and continuous effort to make them feel recognised as key players and not merely as beneficiaries of such interventions.

Added to this challenge is the issue of trust; a key element in being able to operate in the region with the necessary agility and legitimacy. Establishing solid connections with young people and with the public authorities in the different areas requires time, a constant presence and an in-depth knowledge of local dynamics. In practice, this involves processes that are only established through many years of work, where consistency, listening and continuity are essential for sustaining any initiative.

ACHIEVEMENTS:

Despite the difficulties of the context, the experience has led to significant achievements that reinforce both the long-term viability of the actions and the capacity for social transformation among young people. One of the most significant advances has been the consolidation of a broad and robust support network, which unites different social actors and ensures continuity through interlinked projects. This approach has prevented previous efforts from being undermined, ensuring consistency and strengthening the impact over time.

Another milestone achieved was the creation of highly autonomous youth clubs, capable of self-managing and sustaining their own initiatives. These spaces have not only given young people a voice and a leading role, but have also fostered unprecedented encounters: individuals and groups who did not usually engage in dialogue have managed to come together in the same space, leading to integration and promoting collaboration and collective work in environments where fragmented thinking previously prevailed.

The process has also opened up new possibilities for reflection and action by encouraging a holistic analysis of violence, linking it to broader issues such as climate justice. This holistic approach has enabled challenges to be understood from an interconnected perspective and, at the same time, has strengthened the capacity for collective management; providing the groups with tools to think and act together to tackle local challenges.

What changes or transformations has this experience brought about or contributed to?

It has had an impact on the skills of youth participants in the Festival, providing them with artistic tools, conflict resolution and coexistence techniques inherent to sharing space, and thereby strengthening their motivation and self-esteem. Groups are created to promote relationships between centres and peer learning, and the community recognises the value of what they represent. The participatory experience has also provided many of them with an alternative to their everyday realities.

Lessons learned, recommendations for the future and adapting to working with youth

The implementation of the project has resulted in important lessons that guide and enrich future work. One lesson is the need to ensure real participation from the beginning, building a common vision that gives meaning to the actions and encourages ownership by all involved. Talking, debating and agreeing collectively has proven to be indispensable in ensuring that decisions are shared and sustainable over time. In this regard, the creation of decentralised committees has been key to delegating responsibilities and strengthening the autonomy of the groups.

Another important lesson has been recognising the importance of giving responsibility not only to the staff at the centres, but also to the young people themselves in relation to the role taken on within the project. Smooth coordination between the facilitators and those in direct contact with the groups has allowed for continuity beyond the duration of each particular intervention. In this sense, it has become evident that, while working with youth results in rapid and visible transformations, changes in the behaviour and attitudes of adults

requires more time and perseverance. Proposing a nonviolent approach, both in practice and in rhetoric, has also been a cross-cutting theme guiding these transformations.

Lastly, the most profound lesson has been the conviction that working collectively is the best way to move forward. Strengthening collaboration between the different actors demonstrates that, although individual efforts may be quicker, it is only through collective action that we can achieve more and ensure a lasting impact on the communities.

Name of the activity:
Football club in the Sahrawi refugee camps

📍 **Sahara**

✵ Theme(s)

CP theme(s) involved

◯ Gender equality and violence prevention

◯ Care for the environment

◉ Defense of human rights

◯ Interculturalism and anti-discrimination

◯ Poverty reduction

◉ Nonviolence/ peaceful conflict resolution/ other specific contents

Other topics addressed

• None

🎯 Objective/s

The project's objectives are based on the conviction that sport, culture and art can become powerful tools for social transformation in highly vulnerable contexts such as the Sahrawi refugee camps. First, the aim is to prevent violence through training sessions and by promoting a culture of nonviolent sport, introducing an innovative approach in the region where football is no longer just a competitive activity but a means of promoting coexistence, respect and peaceful conflict resolution.

The project also aims to implement a set of cultural, artistic and sport-related tools that directly connect with the interests and languages of young people, helping them to develop and take ownership of creative and participatory processes that reinforce their role as leaders. This way, young people are not only encouraged to be beneficiaries of the activities, but also active players in building safe community spaces.

Lastly, strengthening collaboration with local institutions is a cross-cutting objective, as their involvement is essential in ensuring the long-term viability of the initiative, giving legitimacy to actions on the ground, and establishing partnerships that will increase the project's impact in the medium and long term.

👥 Detailed target population

The project is primarily aimed at children and adolescents between 9 and 16 years of age, a key age group as they are in the process of learning and forming their identities. The aim is to involve them in educational activities through football as a unifying force, to reinforce values of coexistence, respect and non-violence; thus supporting their personal and social development. Sport is an accessible and familiar means of promoting meaningful learning,

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forming positive bonds and offering positive alternatives in contexts affected by uncertainty and a lack of opportunities.

The intervention takes place in the Sahrawi refugee camps in Tindouf, with a special emphasis on two wilayas (provinces) and Sahrawi occupied territories. Training activities have been steadily implemented in youth centres in these provinces, creating safe spaces where adolescents can participate, express themselves and acquire the cultural, sport and educational tools that strengthen their resilience and agency.

Location or area of intervention

Smara - Ausserd

Key information to better understand the progress made on the Culture of Peace theme in this context

In the Sahrawi camps, people live in a state of prolonged waiting; a state of limbo where time moves differently. Fifty years have passed without any resolution to their situation, which has had a lasting impact on the youth. The main challenge currently being addressed is the growing violence among young people, rooted in rising unrest linked to the widespread belief that there is no resolution to the conflict other than armed confrontation. Our educational intervention attempts to provide a response, although it cannot cope with the lack of resources existing in the region. The goal is to contribute to peace, although it is not easy. People believe less and less in the support system offered by international cooperation because of all the injustices they have suffered.

Duration

There is no defined duration. One of the clubs has operated since 2021 and the other since 2023. Both clubs are becoming more and more popular among adolescents.

Intervention strategy and/or methodology

The intervention strategy focuses on combining sport with cultural and educational activities under a comprehensive approach to youth development. In the youth centres, training sessions and football matches are organised to not only encourage physical activity, but also serve as spaces to reinforce the values of coexistence, respect and nonviolence. In addition to these sport activities, training sessions and workshops are held, covering disciplines such as audiovisual creation, art and other cultural expressions, allowing young people to develop creative skills, reflection and teamwork.

The combination of sport, training and artistic practice seeks to create a stimulating environment where young people can take ownership of the tools provided, strengthening their leadership and self-management skills. As a result, the intervention is not limited to the transmission of knowledge, but encourages active participation, dialogue between peers, and the sharing of experiences that strengthen both personal and community skills.

Materials required

Sporting, logistical and educational resources, all aimed at strengthening comprehensive youth interventions. Sporting materials include balls and player numbers, which are used for training sessions, matches and group activities within the youth centres. These elements not only enable the practice of football, but also reinforce participation, a sense of belonging with the group and motivation.

Moreover, the educational materials play a key role in the training sessions and talks, providing content and tools that complement the sport activity. Their use makes it possible to address key issues, encourage active learning and foster reflection on the values of coexistence, nonviolence, and personal and community development. To ensure participation remains possible, basic resources such as water and food are also provided, guaranteeing their engagement in activities by covering certain basic needs.

Implementation of the activity

The activity focuses on promoting the practice of sport among youth in a context where this modality, which is particularly oriented towards coexistence, had not been previously introduced. Activities are carried out in a small space, adapted to accommodate training sessions and matches during the week, ensuring continuity and consistency in practicing sport. In addition to these matches, young people have the opportunity to play against other football clubs, promoting interaction between groups, the exchange of experiences and the expansion of their social networks.

Alongside training sessions and matches, educational sessions are held to complement physical activity. These training sessions include workshops on audiovisual creation, art and other cultural disciplines designed to encourage creativity, critical thinking and taking ownership of knowledge and tools that reinforce the values of coexistence, teamwork and nonviolence. In this regard, the project comprehensively combines sport and education, offering young people safe, stimulating spaces for personal and collective development.

Analysis of risks, difficulties and achievements

RISKS:

The project must carefully address certain risks related to the socio-political context and cultural sensitivity of the population. One of these is the limited understanding of the concept of human rights in the Sahrawi camps, which can hinder the uptake of the content and lead to misunderstandings about the objectives of the intervention.

Furthermore, the use of terms such as 'peace' requires special care, especially in a context marked by years of violence and oppression, as mentioning it directly could be offensive or perceived as an external imposition. This calls for a careful rethinking of vocabulary and communication strategies, orienting them towards the promotion of nonviolent practices and constructive approaches to conflict management, without compromising the sensitive situation of the population and the relevance of the project.

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DIFFICULTIES:

The project faces significant challenges that affect the implementation of activities. For example, there are limited sport and educational materials, which requires creativity, careful planning and the search for alternatives to ensure that the sessions are carried out effectively. This limitation entails maximising the use of existing resources and adapting activities to the available options, without compromising the quality of the intervention.

Another key difficulty lies in the need to integrate the local context into each activity. The activities, content and approaches must be relevant and sensitive to the cultural, social and political characteristics of the region, to ensure that young people feel understood and that the actions are meaningful. This requires a thorough understanding of the environment, flexibility in planning, and the ability to constantly adapt strategies to the reality of the context.

Lastly, the situation of prolonged injustice and general hopelessness, together with growing scepticism about the ability of international cooperation to provide sustainable solutions, may affect the acceptance of and participation in activities. The loss of community trust could compromise the effectiveness of the project, so it is crucial to maintain a hands-on, transparent approach that is tailored to the needs and expectations of young people and their families.

ACHIEVEMENTS:

One of the main achievements of the project is the goodwill and commitment of the many people involved, from young participants to facilitators and community actors, which has made it possible to sustain and enhance activities despite the challenges of the context. This human capital has been essential in establishing mutual trust and ensuring the continuity of the processes.

Another significant achievement has been the implementation of interconnected projects, designed so that each intervention builds on previous efforts, ensuring coherence and avoiding the loss of previous work. This strategy has reinforced the continuity and sustainability of the initiative, while also consolidating successful learning and methodologies.

Lastly, all of these actions have increased the project's influence and impact, broadening its scope and credibility among young people and the local community, and positioning the initiative as a benchmark in the promotion of sport, culture and education as tools for social transformation.

What changes or transformations has this experience brought about or contributed to?

The experience has contributed to the revitalisation of existing collective spaces, strengthening their capacity to serve as places for meeting, learning and collaboration. Thanks to the project, these spaces have become more active and participatory environments, where young people can get directly involved, exchange experiences, create connections and develop their own initiatives.

This process has not only allowed the existing spaces to take on new life, but has also fostered community ownership, consolidated stronger collaborative networks and encouraged collective work dynamics that last beyond the duration of the activities. In this regard, the intervention has maximised the viability of communal spaces, transforming them into effective instruments for education, coexistence, and youth development.

Lessons learned, recommendations for the future and adapting to working with youth

One of the most important lessons learned from this experience is to recognise the significance of recreational activities in contexts of vulnerability, such as the Sahrawi refugee camps. These activities not only satisfy a basic need for entertainment and recreation, but also serve as strategic tools to promote coexistence, socialisation and peacebuilding processes at the community level.

In terms of recommendations for the future, it is essential to continue incorporating structured recreational spaces, combining sport with cultural and educational activities, so that young people can take ownership of them and build social, creative and leadership skills. Likewise, it is important to continuously adapt methodologies and language to the sensitivity of the context, promoting inclusive and nonviolent participation strategies that build trust and foster youth leadership.

The experience also highlights the need to integrate these leisure and educational practices into a broader intervention approach, which takes into account young people and the local entities that accompany and support these processes, thus ensuring long-term viability and impact.

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Recommendations for adapting good practices to the scope of the 'Yes to Peace' project

⟩ Tunisia's Raise Your Voice Festival

Art can become a common language for working with young people in vulnerable contexts, so workshops based on the 'theatre of the oppressed', mural painting, rap, graffiti, photography and community cinema are particularly useful because they **connect with their everyday lives and evoke emotions as well as reflection.**

These spaces should **focus on issues that young people themselves identify as priorities,** so that artistic creations can serve as tools for protest and transformation.

We recommend supporting self-managed youth clubs or groups that decide on their own topics, roles, and rules for coexistence, thereby strengthening their leadership and organisational skills. **Participation must be real and not merely symbolic,** which is why it is essential to establish youth committees to organise the festival or artistic events, so that young people are not limited to attending only as spectators.

At the same time, it is essential to collaborate with youth centres, social centres, neighbourhood associations and schools, and to provide training spaces alongside **opportunities to share these creations (community presentations, film debates or forum theatre) in order to ensure community support and the long-term viability** of the process.

Furthermore, the fact that the project is co-created by young people of different genders, social classes and geographical backgrounds enables us to address human rights from an **intersectional perspective.**

⟩ Sahara Football Club

Sport in general, and especially football and basketball in this context, can be a powerful tool to promote peace, cooperation and respect, as well as to prevent violence among youth. Each sporting practice can be linked to cross-cutting training sessions that introduce topics such as human rights, gender equality in sport, racism in stadiums, or migrants' rights, so they can learn about these issues through sport.

Inclusion should also be a central theme, **ensuring the participation of people of different genders on equal terms and encouraging inclusive teams** that reflect the diversity of the community.

Organising matches with other youth clubs in the neighbourhood or municipality can **strengthen social ties and build broader networks to foster coexistence.**

Although sports regulations often specify the consequences or potential penalties for dangerous behaviour, violent and aggressive actions, or physical or verbal attacks based on toxic competitiveness, other types of rules can be applied in training sessions and on the pitch **that reward healthy, empathetic, and cooperative behaviour.** Despite the competitive nature of the sports world, it is important to constantly teach and show respect for both our teammates and opponents, spectators attending the games, and all the staff involved in these events.

At the same time, these spaces offer a **healthy recreational alternative to the lack of cultural opportunities in vulnerable contexts.**

To ensure the long-term viability of the initiative, it is essential to **train young people as monitors and coaches,** so that they become positive role models and leaders capable of continuing the process within their community.

⟩ Other possible practices

In addition to these recommendations, educators from MPDL and NOVACT involved in this project have provided a series of workshop guides below to inspire the educational work:

Activity:
Behind the Violence

🎯 Objective

1. To raise awareness about the different levels of violence.

2. To identify different levels of violence beyond explicit violence.

3. To rethink the narrative of addressing violence.

📁 Materials

Optional: white sheet.

🕐 Duration

60 mins

⟫ The activity

We recommend the use of psychodrama and the theatre of the oppressed for this activity. Young people will role-play a violent situation, which may be something they have experienced or a suggestion from the facilitator. Then, in another scene, they will role-play 'what lies behind' the violence to demonstrate its root causes.

AT THE START:

Unlike other activities, this one begins with the explanation of some concepts. We will do an initial round of:

- "3 words I associate with violence"

- "When I have experienced violence, have I thought about what happens to the other person?" At this point, we should make it clear that at no time are we justifying violence. It is about understanding the different levels of violence that can affect us as well.

The group is then divided into 2 or 3 subgroups.

THE ACTIVITY:

The different levels of violence are explained, pointing out how some are more visible than others, while emphasizing that all types of violence contribute to injustice and influence one another. Provide them with local and global examples. It should be brief, clear, and direct, as the learning will take place afterwards and requires time. A diagram can be provided to help them organise their ideas. Allow time for questions and then start the activity.

Each subgroup will have a role:

• Subgroup A: interpret a situation of violence; it may be one that they have experienced or not. The role-play should last 5 minutes.

• Subgroup B: interpret 'what is behind the violence'; that is, a scene that helps us understand the structural or cultural violence that has led to the scene in Subgroup A.

• Subgroup C (optional): if there is a third subgroup, an additional layer can be added to dig deeper: 'what is behind that violence'.

They will have 15 minutes to prepare.

Afterwards, the scenes are shown (total of 10-15 mins).

If time permits, have them brainstorm ideas for improvement in the different scenes (10 mins), followed by 5 minutes to discuss how to incorporate these ideas into the scenes, and then re-enact everything (10-15 mins).

In this scene, the sheet can be used as a curtain, creating two settings: the scene depicting violence will take place with the group in front of the curtain, and the scenes representing the other 'deeper' levels will take place behind the curtain, playing out once the curtain has been lowered.

CLOSING:

To conclude, ask participants the following:

• What do you think of the scenes depicting the different levels of violence?

• Does this seem familiar to you, or not at all? Is there something that seemed unfamiliar at first, but is actually more common than you thought?

Above all, the closing reflection should not focus on understanding the people who have committed acts of violence 'against us', but rather on the factors affecting young people that may lead them to commit acts of violence. In other words, the focus should not be on others, but on oneself and how one can be influenced by the system.

Activity:
Understanding human rights

Objective

To share the group's understanding of human rights.

Materials

Sheets of paper with a flower drawing, chalk, post-its, pens.

Duration

120 mins

The activity

1. INTRODUCTION AND GETTING TO KNOW EACH OTHER – WHO ARE WE? (20 MINS)

Each person introduces themselves, stating their names as well as something that they like and something they are good at.

We can also include more dynamic activities if we see that the group is a bit tired, or some relaxation and mindfulness exercises if we see that they are distracted and have a lot of energy.

We also recommend asking the group to mention an intention or expectation they have about working together.

Next, we will pretend that a map of the living world is projected onto the classroom floor. To get to know one another better, each person will place themselves on the map accordingly by answering the following questions:

• Where was I born?

• Where would I like to travel? Where does the music I listen to most or the food I like most come from?

• Where is a human rights violation happening that concerns me?

By doing so, we will begin by acknowledging and placing value on the diversity of the group that we are part of, focusing on some of the similarities and differences we share with our peers and identifying the threats to human rights that they recognise around the world.

2. WHAT DO WE MEAN BY DEFENDING HUMAN RIGHTS? (30 MINS)

We proposed the '3 people, 3 ideas' exercise, which consists of forming groups of three people who, after five minutes of discussion, decide on three common ideas that they associate with the concept of human rights advocacy or activism. Following this, two groups of three people join together, forming groups of six. Once again, they must agree on three new ideas that reflect their common understanding of human rights. This can be done as many times as they wish. We can conclude the activity by asking a member of each subgroup to share their conclusions with the whole group.

An alternative to this exercise would be the 'stop motion' technique from the 'theatre of the oppressed' activity, which consists of anyone being able to come on stage and pose, as if they were a sculpture, to depict their understanding of defending human

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rights. Once the presentation has been shown to the group, the rest of the partici-pants can join with another stop motion action to demonstrate their understanding of the concept. Once everyone has performed, the facilitator asks the group the following:

- What do you see? Describe it objectively (positions, etc).

- How do you interpret it? What do you think the person or persons performing understand about defending human rights? What ways of practicing this activism are represented here? What are their characteristics?

- Does anyone want to add their own perspective?

We should pay attention to:

- Which forms of activism were identified to defend human rights (who practices them, how and where?)

- Whether or not they realise that for some people, defending human rights may mean facing more violence than for others.

A warm-up activity can be done with simpler concepts such as 'friendship' or 'peace'.

When appropriate, we can summarise our conclusions and provide the following clarifications:

- Human rights are a set of universally accepted principles; that is, all countries in the world have accepted them as a guiding framework. The Universal Declaration of Human Rights is the document that establishes these rights. It was adopted by the UN in 1948.

- Human rights are enshrined in the laws of different countries around the world, but they are not respected in all countries, nor are they accessible to all people within the same country.

- Human rights are linked to the protection of three fundamental values: life, liberty and justice. They are all connected to the protection of human dignity.

- Each one of us may see our human rights denied at some point in our lives. If we do not defend them or work towards expanding them, they may slip away.

- There are various threats to the respect of these human rights: wars, the deteri-oration of living conditions, the loss of freedom, the absence of justice, poverty, violence against women, etc.

3. WHAT ARE THESE HUMAN RIGHTS? TRAFFIC LIGHT (55 MINS)

In order to recognise which human rights the group identifies with or which ones concern them, the traffic light activity is recommended. After each of the following statements, each person stands on the imaginary line drawn on the floor based on how much they agree or disagree with the following statements:

- If a landlord has agreed over the phone to rent you an apartment, but refuses to do so when they see you walk through the door because you are Black, this a violation of your human rights. → If so, which one?

- Not being able to sign up for basketball because your family cannot afford to pay for the classes is a violation of your human rights.

- You need extra help outside of maths class to pass the subject, and you don't have the opportunity to do so either at school or elsewhere.

- Having fled your home country because your life was threatened as a transgen-der person, you are deported without any consideration as to whether your life is in danger after entering the country where you believed your safety would be guaranteed.

- You want to have children but do not want to get pregnant, or you are not able to, and you wish to pay for a surrogate.

- You fear you are having a mental health crisis, and you are given an appointment once every five months at the mental health department of your local public health centre because 'the waiting list is full and there are not enough doctors'.

- Being stared at when you enter a shop because they assume that you are going to steal something based on your appearance.

- The teacher never gives you the chance to speak, and belittles your level of edu-cation and your views, blaming your cultural background and making you feel that it is inferior to Spanish culture.

- Not being able to buy everything you want to buy.

- Upon arriving in a country and having no legal status, you have no choice but to become a street vendor to earn a living, but the police constantly chase you to take away your only potential source of income.

After each statement, we will ask whether it deals with a human rights violation or if it is simply a wish.

Following this, each person will receive a piece of paper in the shape of a flower. They should write down the rights that concern them most; the ones they consider to be the most important or facing the greatest threat, here or elsewhere in the world.

At the end, the group will share which human rights that they collectively believe exist or should exist.

4. CLOSING (15 MINS)

Hand out three post-its per person and draw three columns on the board, so that they can write down the following in a few words: what they liked about the session, what they would change, and what they would get rid of.

Reflection

Provide time for reflection throughout the activity.

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Activity:

Understanding the universal nature of human rights. Influential factors in respecting or violating them

Objective

1. To encourage the group to share their understanding of whether human rights are universal or not, in terms of their recognition both in theory and in practice.

2. To identify the factors that influence respect for or violation of human rights.

Materials

Objects for the talking circle: chalk, post-it notes, pens.

Duration

120 mins

The activity

1. INTRODUCTION AND GETTING TO KNOW EACH OTHER. GETTING STARTED (15 MINS)

In a circle, ask each person to introduce themselves with their name and then a weather condition or movement that represents their mood that day.

From here, to engage the group, we will play 'Kia, Saca, Sum': Standing in a circle, one of the facilitators explains that there is a lot of energy concentrated in this circle, which we must share with one another. To do so, we have to pass the energy from one person to the other with the help of those next to us. One person will start with their hands together above their head, shouting 'KIA', followed by the people on either side of them moving towards them with their palms together as if they were cutting diagonally through the air, shouting 'SACA'. The person in the middle, who has their hands up, should throw the energy to another person in the circle by lowering their hands together to point at them, saying "SUM". This way, the energy will pass from one person to another, going faster and faster each time.

2. UNIVERSALITY (OR NOT) OF HUMAN RIGHTS (45 MINS)

We will then form two concentric circles, and have each person hold the paper flower they created in the previous session. In this round, each member of the outer circle will move one position to their right every two minutes, repeatedly changing the pairs who will discuss the following issues:

- Which human rights concern you the most? Remind them of what was discussed during the previous session.

- Which rights do you think are least respected in Spain and who is most affected by this?

- And in other parts of the world?

- Do you see connections between threats to the respect of these rights in Spain and elsewhere, and are there common causes? Does Spain, its companies, gov-ernments or citizens bear any responsibility for the fact that these human rights are being violated in other parts of the world?

Second round: In a talking circle, discuss the following questions, after establishing the basic rules to make this conversation possible:

- Only the person holding the object may speak. The rest should listen.

- Speaking is voluntary. If the object comes to you and you do not wish to partici-pate, pass it on to the next person.

- We are respectful of one another in the circle.

Some questions to encourage dialogue are as follows:

- Do we all have the same rights?
- If we all have the same human rights, do we all have equal access to them?
- Who decides who can and cannot enjoy a certain right?
- How might it affect people if human rights are not respected?
- Who might violate these rights? (We will make a map of responsibilities with the answers to these last two questions).
- Is the work of the duty bearers effective?
- If these rights were to disappear or if we did nothing to prevent them from being violated, what could happen?
- Can human rights be expanded or have all possible human rights already been considered?

3. RACE OF PRIVILEGE (45 MINS)

We will distribute a set of cards with different characters to the students, describing different conditions that intersect in each one, and which result in advantages or disadvantages in accessing their rights:

- A 26-year-old white man from Germany, with no dependents and a limited com-mand of Spanish, who arrives in Spain after spending the summer in the country, and is convinced that he could find a sunnier and happier life here. He is looking for work.

- A 47-year-old Black woman born in Spain with a university education, who is fi-nancially comfortable but has just lost her job. She fears she may not be able to find another job in her field and that, if her income decreases, she will have to move and it will be as difficult to find a new place as it was last time, when they realised that she is a Black woman.

- A 25-year-old migrant woman from the Sahara, single and an activist for the rights of the Sahrawi people, with a young child to care for, a network of friends and family in the country but with limited financial resources and undocumented. Although she enjoys this job, she is forced to become a live-in caregiver for an elderly couple who refuse to register her with the social security system so she can be paid legally, and they do not give her a single day off per week. She wears a hijab.

- A 34-year-old man from Mali with little knowledge of Spanish, with a dependent family in his country of origin. He has been granted international protection, so he has a residence and work permit, although he is unable to get his university edu-cation recognised in this country. There is significant political unrest and violence in his country, and he was an activist opposed to the current military regime. He

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gets stressed when he goes out on the street because the police are constantly asking him for his ID.

- 15-year-old boy from Mali who arrived in the country unaccompanied. He lives in a centre for minors and wants to work as soon as possible to send money to his family.

We will ask each student to put themselves in the shoes of the character they have been assigned and to step forward if they believe that the person they are representing has access, within Spain, to each of the human rights we have mentioned, as set out in the Universal Declaration of Human Rights:

- The right to seek protection in the event of persecution. Comments such as the following may come up: 'Countries should be free to reject migrants, even asylum seekers, if they believe they do not have the resources to take them in.' → In this case, we suggest acknowledging the uncertainty that imagining a new, culturally diverse and unfamiliar society may cause this person, but we should highlight several things: the existence of Article 14 of the Universal Declaration of Human Rights, people have the right to protection + reflection on the responsibility of countries in the Global North concerning the migration of people from the Global South who are leaving their countries, which have been plundered and destabilised by colonial and neo-colonial intervention + the need for all territories in the Global North to take equal responsibility for sheltering migrants + the fact that the capacity to shelter migrants is a matter of political will, which involves deciding where resources are allocated (to military defense or to development cooperation and the reduction of social inequalities) → Fact: Did you know that, despite the fact that the right to asylum is enshrined as a fundamental human right in Article 14 of the Universal Declaration of Human Rights, and that the Spanish government recognises this right in its Constitution and through the Law on Asylum, in 2020 the country only granted international protection to 5% of those who applied for it? Whether a person arrives in a country (at its border, as is the case of this exercise) and can apply for asylum should not depend on the goodwill of immigration officials, or even the freedom of that country; it is a right that all human beings have if we are persecuted or our lives are in danger in our country of origin.

- The right to life, liberty and security.

- The right to freedom of movement and choice of residence within a state.

- The right to property.

- The right to work, to free choice of employment, to fair and satisfactory remuneration, and to protection in the event of unemployment.

- The right to rest and leisure.

- The right to education.

- The right not to be held in slavery or servitude.

- The right not to be arbitrarily detained, imprisoned or exiled.

- The right to freedom of thought, conscience and religion, including the freedom to change one's beliefs and to express them in public and in private.

When the list is complete, look at the different views expressed and discuss any questions that have been raised. We should emphasize that, although human rights

are considered universal, access to them is not equally guaranteed for all people. Similarly, not all of us have the same start in life, and not all efforts are equally valued.

4. CLOSING (15 MINS)

Hand out three post-its per person and draw three columns on the board, so that they can write down the following in a few words: what they liked about the session, what they would change, and what they would get rid of.

Activity:
Take a Step - Human Rights

Objective

1. To identify stereotypes, preconceived notions, and clichés about peace.

2. To encourage critical thinking and respectful debate about structural violence and how it affects people's fundamental rights.

3. To bring awareness to the consequences of structural violence.

4. To reflect on our privileges and how they affect other people's access to fundamental rights.

Materiales

A large open space, or green, red and orange poster boards

Duración

30-60 mins

The activity

The exercise "Take a step - Reflecting on peace and violence" invites students to actively participate in an activity that encourages reflection. They are presented with a series of statements about peace, war and violence, and must physically position themselves in the space according to their agreement or disagreement with each one. This metaphor of movement (taking a step to the right, left, or staying in the centre) allows us to symbolically visualise the different positions that exist around these concepts.

Each statement is followed by a brief group discussion, allowing students to state their reasons and listen to the perspectives of others, encouraging empathy and critical reflection. The aim is to highlight how beliefs about peace and violence are subjective and depend on our social, cultural and personal experience. Furthermore, this activity serves to identify common stereotypes and prejudices, and open the door to a deeper discussion about structural violence and its effects on society.

PREPARING THE SPACE:

- Organise the space so that participants can move around freely. If possible, set aside tables or chairs.

- If you don't have enough space, hand out green, red and orange cards (you can use large post-its, cards or papers), indicating that green represents "true", red represents "false", and orange represents "undecided".

EXPLANATION OF THE EXERCISE:

Explain to the group that they will hear statements about peace, war and violence throughout the activity.

The objective is for them to physically position themselves in the space, following these instructions:

- If they agree with the statement, they should take a step to the right (or hold up the green cardboard).

- If they disagree, they should take a step to the left (or hold up the red card).

- If they are unsure about their stance, they should stay in the middle (or hold up the orange card).

IMPLEMENTATION OF THE ACTIVITY:

- Begin reading the statements, one at a time. After each statement, allow a few seconds for participants to place themselves in the space according to their view. Once everyone has taken a turn, ask them to briefly explain why they made that decision (start with those in the minority to support them).

- Ask the following questions, if necessary:
  - Why did you stand there?
  - How do you feel about the other students' responses?

- Once everyone has taken a turn, ask them to briefly explain why they made that decision (start with those in the minority to make them feel supported).

Some examples of statements for the game:

- Human beings are violent by nature.
- Peace exists when there are no wars.
- There will always be wars, because it has always been that way.
- Some wars are justified.
- If my country went to war and I was called up, I would go to fight.
- Human rights are universal.
- Peace is a utopia.
- Women and girls are often the main victims of armed conflict, but they are also the most overlooked.
- Every time a person is discriminated against or rejected because of their identity, it is a sort of war being waged within society.

ADDITIONAL TIPS FOR THE ACTIVITY:

- Time: Make sure not to spend too much time on each statement so that the activity moves along and does not become tedious. Each round should last 1-2 minutes.

- Space: If the group is large, divide them into two smaller groups so that the activity is well-organised. Make sure that everyone listens to one another and participates.

- Variation: If the group is too large or cannot move around freely, they can use the cards instead. This keeps things active but without the need to move around the space.

CONCLUDING THE ACTIVITY:

- Ask: how did they feel throughout the activity? What do they think was the point of it?

- Explain that the aim is to understand that peace and violence are concepts that everyone interprets differently according to their personal experience.

- Conclude with a group reflection on what they have learned about their different perspectives and how this can influence collective decision-making.

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V. General final recommendations

The following suggestions for adapting the work experiences outlined in this manual are aimed at promoting youth participation in peacebuilding, focused on strengthening their transformative potential.

1. Adaptation to the local context.

⟩ Connect the local and the global:

Help identify the different forms of social injustice or violence (direct, cultural and structural) in the area of intervention, linked to the thematic focus on peacebuilding, as well as their connection with similar occurrences in other parts of the world. In doing so, we can address issues that transcend borders such as the lack of job security among youth, structural racism, violence against women, violence on social media or hate speech; emphasizing both the commonalities and differences, while continuing to highlight intersectionality.

⟩ Listen from the beginning:

Young people should be co-creators from the start of the educational processes in which they participate, not just beneficiaries. In this regard, the sub-topics addressed in the intervention and the activities or methodologies can better connect with their interests and be more relevant to them, and the insights will be more meaningful. In the consultative process prior to the development of these manuals, it became clear that 'feeling listened to and being able to discuss matters' was one of their main concerns. In addition to exploratory talking circles on topics of interest, such as those recommended in restorative educational practices, the following references can be consulted for initial insights into the issues most relevant for youth in Spain in relation to each of the pillars of the Culture of Peace addressed in these manuals:

- Diagnostic Report "YES TO PEACE": https://www.mpdl.org/sialapaz/06_Informe%20de%20diagn%C3%B3stico%20final.pdf
- Informe Juventud en España 2024: entre la emergencia y la resiliencia, Ministerio de Juventud e Infancia, INJUVE (2024 Youth Report in Spain: Between emergency and resilience, Ministry of Youth and Children, INJUVE).

⟩ Use accessible and culturally relevant language:

Avoid technical jargon in the approaches and engage with youth culture (music, social media, sport, urban art).

⟩ Value the internal diversity of groups:

Recognise cultural backgrounds, immigration status or migration journeys, and diverse gender identities, ensuring that all voices are heard. Apply an intersectional perspective to analyse how gender, class, ethnicity, age and other factors are interconnected and can generate inequalities.

2. Conditions for a safe space

⟩ Develop coexistence agreements together with young people:

Based on respect, confidentiality and active listening. For the talking circles approach, such as those recommended in restorative educational practices, the following basic agreements are suggested: only the person holding the talking stick may speak while the rest listen, speaking is voluntary, and all members must be respectful of one another.

⟩ Include protocols for mutual support or care in case of discomfort:

Some topics (violence, racism, poverty) may be personal triggers.

⟩ Recognise young people as key players:

We should make it clear to students that they are not passive recipients of information. This means avoiding one-way communication, encouraging participation from everyone, and moving away from adult-centered perspectives. By showing genuine interest in what students know and think, we help them see that knowledge is built together. This way, we avoid the old cliché that 'teacher knows best', recognizing that students' minds are not just blank spaces to be filled in by adults.

⟩ Promoting courageous spaces:

Based on the experience in Palestine and presented in the *Gender Equality Manual*, the aim is to go beyond creating a safe space to address uncomfortable issues in order to produce alternative perspectives, moving away from the prevailing attitudes that glorify violence. To find inspiration when initiating these conversations between individuals and groups in polarised or tense contexts, with the aim of developing a common strategy to achieve transformations that guarantee long-term coexistence, we can refer to John Paul Lederach's "Improbable Dialogues", or *Discrepancia bienvenida: guía pedagógica para el diálogo controvertido en el aula* (Welcome Disagreement: Educational guide for dialogue on controversial issues in the classroom) from the Escola de Cultura de Pau (School for a Culture of Peace).

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3. Suggested methodologies

⟩ Art and culture:

'Theatre of the oppressed', mural painting, music, photography or community circus are creative tools that foster emotional engagement, as well as critical personal and collective reflection based on the experience of real or realistic situations that are motivational.

⟩ Sport and play:

Help promote cooperation, respect and the prevention of violence.

⟩ Community dialogues and forums:

Reinforce social cohesion, especially in intergenerational and intercultural spaces. For the design of these dialogues, we suggest referring to examples of restorative educational practices, such as those of Belinda Hopkins and Circle Time or talking circles.

⟩ Digital technologies:

Offer an opportunity to design youth campaigns on social media around topics of interest, based on nonviolence. As an inspirational resource for this work, we suggest the "Digital Organising" programme developed by NOVACT, an online training resource to design impact campaigns that promote a global Culture of Peace through the use of new information and communication technologies: https://novact.org/es/formacio/.

4. Key factors for long-term success

⟩ Continuous processes:

Avoid isolated one-off activities and instead pursue educational processes based on a medium- to long-term plan that allows for project-based work, and which integrates common content across different subjects.

⟩ Youth leadership groups:

Boost young people's motivation and skills so that they are engaged and involved in their communities, and raise awareness or promote social mobilization among others, helping to scale up processes.

⟩ Work in networks:

Coordinate with community associations, educational centres, social services, and youth groups to leverage insights gained with real opportunities for participation.

⟩ Intergenerational shared responsibility:

Involve educators, families and youth centre staff as reliable role models.

⟩ Involvement of local authorities:

Key to ensuring long-term and financial sustainability.

⟩ Participatory evaluation:

Include opportunities for young people to evaluate what they have learned and suggest improvements, strengthening their role as co-creators in the processes.

In short, these recommendations do not provide a definitive solution, but rather a set of open guidelines that each group and educator can adapt to their own circumstances. It is essential to maintain the conviction that young people can play a leading role in peacebuilding and environmental justice, and that our educational mission is to support, facilitate and empower them. With this in mind, each experience can become a seed of change; an opportunity for shared learning and a firm step towards a more just, sustainable and peaceful future.

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VI. Glossary

Defense of human rights

• Human Rights:
"These are the rights we enjoy simply by virtue of being human beings (…), inherent to all of us, regardless of nationality, gender, ethnic or national origin, colour, religion, language or any other condition. They range from the most fundamental - the right to life - to those that give value to our lives, such as the rights to food, education, work, health and freedom" (Office of the United Nations High Commissioner for Human Rights). "They guarantee the integral development of a dignified life simply because they exist, and they are inalienable because no one can take them away or force us to renounce them" (MPDL). "It is not only a matter of ensuring compliance with international standards, but of building political and social structures that guarantee the effective participation of citizens and access to justice, especially for vulnerable groups" (NOVACT).

• Social rights:
A legal branch of law that fosters decent living conditions for citizens in order to create a fairer and more inclusive society. "Social law is essentially about defending rights, especially for those groups that have been excluded due to social or political circumstances" (UNHCR). Among the rights it covers are: the right to work under fair conditions, to join a trade union and to strike, the right to social security, the right to a decent standard of living (food, housing and clothing), the right to health and education, and the right to participate in cultural life, among others. They are enshrined in the International Covenant on Economic, Social and Cultural Rights (ICESCR, 1976).

Nonviolence / peaceful conflict resolution / other specific contents

• Social cause:
A collective initiative, goal or purpose related to improving society or solving problems affecting groups or society as a whole, aiming to achieve social justice, and defend and promote fundamental rights. Engaging in social causes can have a positive impact on our community and broaden our worldview, as well as giving us a sense of agency (the power to do something) and purpose.

• Conflict:
A social construct resulting from antagonism or incompatibility between two or more parties, at least as perceived, expressing dissatisfaction or disagreement about various issues (Vicenç Fisas). The concept of conflict differs from the concept of violence (there can be conflict without violence, but not violence without conflict). These conflicts, which are inevitable and inherent in human relationships, can be man-

aged, transformed and overcome by the parties involved without resorting to violent strategies, naturally resulting in an opportunity for transformation and improvement of the underlying conditions that caused them.

• Culture of Peace:
A set of values, attitudes, feelings, beliefs and behaviours that ultimately shape lasting peace and therefore enable nonviolent conflict resolution or the prevention and eradication of violence in all its forms; whether direct, cultural or structural. It involves a way of life based on the guarantee of equal opportunities for all people, respect for rights and freedoms, and the practice of solidarity and cooperation to create a world of shared wellbeing and social justice. Peace is not understood as a passive or imposed state, but as a dynamic process of transforming conflicts through peaceful means. Building a culture of peace also means creating conditions that enable communities to actively participate in decisions that affect their lives, strengthening civic space and forging alliances of solidarity in the face of authoritarianism. It involves not only avoiding violence, but also actively and consciously building peaceful coexistence, motivation and skills in all social actors that enable us to collectively address our differences without resorting to violence.

• Democracy:
"Is based on the freely expressed will of the people to determine their own political, economic, social and cultural systems and their full participation in all aspects of their lives. Democracy, development, the rule of law and respect for human rights and fundamental freedoms are interdependent and mutually reaffirming" (Office of the United Nations High Commissioner for Human Rights - OHCHR).

• Hate speech:
"Any type of communication, whether oral or written, or behaviour, that attacks or uses pejorative or discriminatory language in reference to a person or group based on who they are; in other words, based on their religion, ethnicity, nationality, race, colour, ancestry, gender or other forms of identity" (United Nations).

• Oppression:
"Refers to the injustices suffered by certain groups as a result of assumptions and reactions based on one or more of their conditions or identities (gender, ethnicity, origin, immigration status, place of origin, religion, socio-economic status, etc)". It is divided into five categories: exploitation, marginalisation, powerlessness, cultural imperialism, and violence. Exploitation is the process by which some actors take advantage of the lack of options available to many people, in order to amass fortunes using the labour of others. Marginalisation refers to the 'situation where certain people are excluded from the public sphere because they are deemed unworthy of occupying it'. Powerlessness refers to the disdain they suffer. Cultural imperialism means that there is a dominant culture that excludes oppressed individuals and renders them invisible. Lastly, violence in the context of oppression occurs when people belonging to these groups "[suffer] random and unprovoked attacks against their personal safety or property, motivated solely by a desire to harm, humiliate, or destroy the person" (Iris Marion Young).

• Positive peace (as opposed to negative peace):
"Peace is much more than the mere absence of war. To speak of PEACE, in capital letters, is to speak of equal opportunities for all people, of respect for rights and freedoms, of solidarity and cooperation among all people to create a world of shared wellbeing and social justice" (MPDL). "Some people understand peace as a state characterised by the absence of war. Education for peace has defined this concept as negative peace. Positive peace, on the other hand, is a broader and more ambitious concept that encompasses "the process of achieving justice at different levels of human relations. It is a dynamic concept that encourages us to address, confront and resolve conflicts in a nonviolent manner, with the aim of achieving harmony with oneself, with nature and with other people" (Seminar on Education for Peace, Asociación Pro Derechos Humanos - APDH. *Educar para la paz. Una propuesta posible.* Catarata. Madrid, 2000). Positive peace is a process that aims to satisfy basic needs and create the necessary conditions for human beings to develop their full potential in society (Johan Galtung).

- **Nonviolent Conflict Resolution / Nonviolence:** This involves recognising the inevitability of conflict, its transformative potential, and applying mechanisms for handling it that do not involve violence, destruction or harm. Nonviolence is not synonymous with passivity in the face of conflict, but rather seeks to address conflicts consistently from a peaceful perspective; built on the idea of a full democracy, achieving a sense of human security, defending human rights, and protecting common goods through the collective strength of the people. It is a matter of progressing beyond the positions of the two sides, which are initially considered incompatible, and recognising their interests and needs so that, whether through external assistance or internal management, they can find satisfactory ways of balancing or reconciling their own personal needs with those of the other side, at least in part. This approach not only seeks to act on the causes of conflict, but also on the underlying relationships and structures, generating deep and lasting changes.

- **Violence (and Galtung's triangle of violence):** Any avoidable aggression against human needs, such as survival, wellbeing, freedom and identity. The threat of violence against these basic human needs can also be defined as violence. Galtung divides violence into direct, structural and cultural violence. Structural violence is caused by political mechanisms, processes and institutions that should guarantee the satisfaction of needs for identity, reputation and security (social inequality, structural violation of human rights or unjust laws would therefore be manifestations of this structural violence). Cultural violence feeds on anger, fear, and hatred that arise when people misunderstand or misinterpret each other (social values that underpin discrimination based on ethnicity, gender, sexual orientation, social class, ability, etc., lead to this cultural violence). According to Galtung, these two types of violence are invisible, whereas direct violence (physical violence through aggression or war, for example) is visible. Therefore, violence is "anything that involves doing harm (to oneself, to other people or to the environment). To use violence is to deny, marginalise, exclude or eliminate a symbolic or real 'other'. Violence is learned and transmitted through culture, and therefore it is possible to prevent it through education, as well as to make efforts to unlearn it" (MPDL).