

Poverty reduction



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Index

Poverty reduction

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I. Introduction

This manual is part of the “YES TO PEACE - Youth for sustainable peace and global citizenship” project, 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 in relation 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 aged 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 poverty reduction 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.

II. Thematic overview

Poverty reduction is a prerequisite for building a sustainable culture of peace. It is not only a question of guaranteeing access to basic needs such as food, housing and health, but also of transforming the economic, political and social structures that perpetuate inequalities and exclusion. **Poverty is not just a lack of material resources, but a multidimensional situation of chronic deprivation of rights, capacities, opportunities and power, which limits the possibility of leading a dignified life.**

Economic inequality is one of the main results of this injustice. **The unbalanced distribution of global wealth creates a widening gap between those who have access to opportunities and those who are systematically left out.** In this scenario, poverty becomes a structural barrier that prevents millions of people from participating fully in the social, economic and political life of their communities, resulting in cycles of exclusion and insecurity.

In order to eradicate poverty, it is necessary to commit to social justice as a guiding principle, guaranteeing equal rights and opportunities for all people, regardless of their origin, gender, social class or beliefs. This requires intervening in the structural causes of exclusion and redistributing resources and power in an equitable way.

Fair taxation is key in this process: a progressive, fair and sufficient tax system allows for financing public policies that ensure universal access to social rights, such as education, health and social protection.

At the same time, **combating poverty requires recognising and transforming situations of job insecurity**, in which income does not cover basic needs, as well as tackling the risk of social exclusion in a comprehensive manner. Indicators such as AROPE (At Risk of Poverty or Social Exclusion) indicate that millions of people live in households with very low incomes, in severe material and social conditions, or with limited access to decent employment.

Reducing poverty **means supporting community leadership and building socio-economic alternatives that guarantee equity and common wellbeing.** Only then will it be possible to ensure the necessary conditions for lasting peace, where all people can fully exercise their rights and live with autonomy, respect and hope.

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.

When we asked about the understanding, interests and concerns of the respondents in this diagnostic report related to poverty reduction, we found that fortunately, **the vast majority (71.6%) do not believe in the false myth of meritocracy** and do not agree with the idea that a person is poor simply because of a lack of effort.

Furthermore, **they understand that poverty reduction is linked to human rights, such as access to education (83%), decent jobs with fair wages (75.25%) and policies that reduce social inequality (70.7%).**

However, it is striking that **just under 20% mention the importance of taxing those who have the most in order to redistribute wealth** and combat social inequality. There is a widespread belief in society, not only among the most conservative sectors or the most privileged, that taxes are a form of theft. If we want to raise awareness of social justice, it is imperative to combat this narrative.

The challenges are therefore to:

- 1 **Listen to the participants in order to co-design actions with them that are based on their interests and needs.** To take note of their concerns, prejudices and fears, in order to rethink them together, foster a sense of civic-mindedness, and combat social exclusion as an inescapable fate.
- 2 **Reinforce the existing mindset among participants that poverty is a denial of basic rights.** Use this shared framework to build new ideas and debates on this common foundation.
- 3 **Encourage an end to the demonisation of taxes** and raise awareness of the importance of tax justice in order to have well-funded public services, robust social policies and social redistribution measures. The goal is for them to understand that the demonisation of taxes is a response to the social climate, beyond current events; one which we may have even heard repeated within our own families. This rhetoric reflects the self-serving interest among the privileged classes.

- 4 Introduce them to thought leaders who challenge the prevailing narrative that 'everyone would pay less taxes if they could' and 'the tax authorities are robbing us'. Not all influencers have moved to Andorra to avoid paying taxes, and many are actually in favour of paying their fair share.
- 5 Reflect on the reality of poverty in the contexts where good practices have been carried out in order to encourage deeper thinking about this topic, the shared responsibility of the Global North, and the effects of colonialism and predatory capitalism.

«71.6% do not agree with the idea that a person is poor simply because of a lack of effort»



IV. Good Practices

The following are a series of experiences in promoting youth participation in peacebuilding processes, focusing on poverty reduction. These experiences have been highlighted by teams from some of the international delegations of the MPDL and NOVACT, and will hopefully serve as inspiration for the readers of this manual.

Name of the activity:
Forums on conflict prevention and peaceful management

Niger

Theme(s)

CP theme(s) involved

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

Other topics addressed

The equitable distribution of resources, good neighbourly relations, combating corruption, efficient management of natural resources among farmers and livestock breeders, secure land tenure, the prevention of gender-based violence, and the prevention of youth radicalisation.

Objective/s

- To promote unity within the society or community.
- Equal distribution of resources.

- To promote intergenerational exchanges through the participation of youth and women represented by their leaders.
- To foster dialogue between all key community and institutional actors on the different types of conflicts and violence identified within the communities, with a view to preventing and managing them peacefully. Promote locally-generated mechanisms for conflict prevention and peaceful management.
- The forum also provides the opportunity for all social and institutional groups representing the community to determine whether the commitments established by consensus have been fulfilled, to prevent and peacefully manage conflicts.



Target population or associated groups.

(e.g. young people who are mobilised or not, have migrated or not, are in a situation of social vulnerability or not, etc.)

- Women, youth, men, people with disabilities, the rich and the poor in these communities.
- Representatives of institutions: local and departmental authorities, the representative of the High Authority for the Peacebuilding, the representative of the Departmental Land Commission (COFODEP), and representatives of the relevant decentralised technical offices.
- Traditional and religious authorities: Imams, village chiefs, canton chiefs and group leaders.
- Representatives of rural development committees (CVD).
- Leaders of women's associations and youth associations.
- Representatives of agricultural and farming organisations.



Location or area of intervention.

(geographical location and formal/ non-formal/ informal education)

Niger, departments of Konni and Malbaza.



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

Activities take place in the departments of Konni and Malbaza, with a strong agricultural and agropastoral tradition, and through which approximately 15 international seasonal migration routes pass. This means that both departments are constantly exposed to the threat of recurring and sometimes deadly conflicts between nomadic herders and farmers. This happens despite the measures put in place by the State of Niger through Ordinance 93-015 of 2 March 1993, which establishes Principles of Orientation of the Rural Code (PORC) aimed at ensuring better management of land and natural resources.

Youth unemployment and, in some cases, the lack of youth involvement in community affairs often leads to their radicalisation and involvement in terrorist organisations, gangs, or criminal groups.

Gender-based violence and conflicts are frequent and are typically due to a lack of knowledge about the rights of individuals, especially women, and are sometimes linked to the customs and habits of certain communities.



Duration of the intervention plan

4 years. MPDL Niger has joined these forums every year since 2022.



Intervention strategy and/or methodology

Joint committees (men and women) are formed for peaceful conflict management, as well as training and awareness sessions (in the community, on the radio, etc.) on the fair distribution of resources, and peaceful conflict prevention and management. Following these, intercultural and intergenerational forums take place, allowing for the participation of leaders of youth and women's organisations, traditional and religious leaders from various communities, with the involvement of institutions.

The aim is to support locally-generated mechanisms for conflict prevention and peaceful management, which are also based on "honouring one's word" with traditional leaders, especially canton chiefs and group leaders.

A roadmap outlines the commitments established through consensus of all the parties involved, and serves as a tool to follow up on the fulfilment of these commitments.



Materials required

- Financial resources
- Material resources
- Means of travel
- Communication resources



Implementation of the activity

PREPARATORY PHASE:

Information on the process to be presented to the institutions is prepared through terms of reference and letters of invitation. Information is gathered from local and traditional authorities, community representatives, and youth and women's representatives regarding the date on which the forum will take place. In particular, community dialogues are organised in the participating villages to follow up on the fulfilment of the commitments made at the previous forum, and to prepare the issues to be discussed at the next forum.

A moderator is also chosen to lead the forum, who is often appointed from the Departmental Land Commission (COFODEP) or the High Authority for Peacebuilding (HACP).

IMPLEMENTATION PHASE:

Facilitated by a moderator:

- Traditional leaders, especially canton chiefs and group leaders, address the forum to raise awareness among their communities of the need to strengthen social cohesion, promote respect for nomadic seasonal migration routes and grazing areas, and their role as peace-makers in the event of conflict.
- A reminder is also made of the principles of the rural code, which defines the procedures to be followed to guarantee secure land tenure.
- Group work or a plenary session is then organised around concrete proposals for action to be taken to ensure lasting peace. It is in this group work or plenary phase that the commitments in the roadmap are followed up on to measure the progress made, and to define new recommendations or commitments (e.g. respect for new grazing season periods for seasonal livestock herders) to be considered.

MONITORING & EVALUATION PHASE:

Following up on the commitments made at the forum takes place at the community level through community dialogue forums led by rural development committees (CVD), in 'fada' (informal gathering places for young men) led by youth representatives, and through cooperative meetings with women representatives. Follow-up is carried out on the commitments made during the community dialogues, which are often held close to the date of the next forum. Departmental Land Commissions (COFODEPs) sometimes monitor community dialogues.

**Analysis of risks, difficulties and achievements.**

If there were relevant difficulties, indicate the mechanisms to overcome them

RISKS:

- A high level of rivalry and mistrust between groups.
- The risk of insecurity due to the current context in Niger and the Sahel.

DIFFICULTIES:

- Climate change, insecurity and poverty make it difficult to successfully carry out the project.
- Often, traditional institutions and authorities are unable to participate on a chosen date, therefore these actors, who have significant influence in defining commitments, may not be present and are represented by third parties. This makes it difficult to reach relevant commitments and to implement them.

ACHIEVEMENTS:

- Progress has been made in tackling climate change, insecurity and poverty.
- There have also been significant achievements in the fight against inter- and intra-community violence (fight against insecurity).

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

Progress has been made in restoring land, fauna and flora by combating climate change, as a result of community efforts and by fostering peaceful coexistence. Social cohesion between communities, between young people and adults has been strengthened. Progress has also been made in creating jobs, increasing incomes and improving living standards through poverty reduction.

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

In this context, education, health, and food security for youth are seen as priorities to be improved.

It is also important to create employment for young people (girls and boys).

In order to raise awareness more broadly, the commitments made should be announced on community radio.

Name of the activity:

Raise awareness of human rights, particularly those of women and girls



Mali

**Theme(s)****CP theme(s) involved**

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

Other topics addressed

Equal distribution of resources, good neighbourly relations, the fight against corruption.

**Objective/s**

1. To create peaceful communities based on respect, equality and cooperation.
2. To reduce violence and injustice from a gender-sensitive perspective, with special emphasis on violence against women and girls.
3. To create a community centered around people and the environment, focusing on the connections established within each individual and with one another, understanding their interdependence and the need to anchor their lives and development in solidarity, care, and sustainable peace in a broader sense.

**Target population or associated groups.**

(e.g. young people who are mobilised or not, have migrated or not, are in a situation of social vulnerability or not, etc.)

Men, women, youth, people with disabilities, the rich, the poor, people with power (decision-making authority), and men insensitive to women's and girls' rights, especially in rural settings.

**Location or area of intervention.**

(geographical location and formal/ non-formal/ informal education)

The activities take place in rural communities in Mali (a country in the Sahel region of West Africa) with a population of approximately 22,395,489 inhabitants (Rap RGPH5 2022), a large territory covering 1,241,328 km² and a long, largely uncontrolled border (7,240 km) shared with seven neighbouring countries. Mali is a multi-ethnic and multicultural country with high rates of illiteracy, especially in rural areas (33.7% literacy rate among people aged 15 and over, according to the RGPH5 - General Population and Housing Census). In addition, for the past ten years the country has experienced a multidimensional crisis (armed conflict, terrorism, etc.). It has suffered from rising urban and peri-urban crime, multiple community-level conflicts for many years, increasing insecurity and recurrent rebellions in the north, military coups, school crises and corporate grievances; increasing the levels of insecurity.

**Key information to better understand the current status of the Culture of Peace theme in this context**

This stems from the need to promote gender equality, as gender-based violence and sexual violence are the most common types of violence in this context, particularly following the onset of a security crisis in the country. This instability and insecurity has led to an increase in cases of rape, unwanted pregnancies, sexual exploitation and early marriages in places with large numbers of internally displaced persons (originally established for those fleeing the jihadists, with very limited accommodation) or in areas dominated by the jihadists, with attacks on the population and oppression.

Through this intervention, unity and peaceful coexistence are promoted within society and the community. However, this is arduous work, with a long-term projection due to the structural nature of the problems it seeks to address, as well as the current state of affairs in the

country. The intervention is also affected by the lack of a fair and equitable distribution of resources, and the fact that rights such as education and healthcare are neither guaranteed nor accessible to the entire population.

**Duration of the intervention plan**

4 years

**Intervention strategy and/or methodology**

Mixed committees (men and women) are set up for the peaceful management of conflicts.

Training or forums are held to promote education for peace, to equip people with skills and values that foster peaceful conflict resolution and the prevention of violence.

Awareness-raising sessions (at the community level through the media; e.g. radio) are carried out to raise awareness, establish channels of communication with citizens, and encourage social debates that promote critical thinking and social engagement.

Sinankunya, an invaluable custom in Mali, is an integral part of the intervention. It translates as "playful kinship" and represents a pact of non-aggression and partnership that goes beyond blood relatives and extends to link ethnic groups and families. It is associated with a game of friendly mutual teasing, and is based on a number of sacred principles that cannot be violated. It represents a moral code between people who share surnames, communities, tribes and other types of relationships. **Sinankunya** is, without question, a formidable means of social mediation in Mali, forming part of traditional and living mechanisms of conflict resolution at all levels.

**Materials required**

- Financial resources
- Material resources
- Communication resources
- Means of transport

**Implementation of the activity****PREPARATORY PHASE****IMPLEMENTATION PHASE:**

Awareness-raising activities, training of individuals and community support groups, provision of equipment, training and capacity building, establishment of social channels and initiation of critical social debates.

MONITORING AND EVALUATION PHASE

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

Climate change, insecurity, and poverty are contextual factors that pose a risk to the initiative.

DIFFICULTIES:

Rivalry, mistrust between groups, demographic growth and pressure, political and institutional instability, favouritism, social injustice, abuses, and increasing ineffectiveness of the traditional governance system may hinder the implementation of this initiative.

CHIEVEMENTS:

The fight against climate change, insecurity and poverty. Successful awareness raising around human rights, particularly the rights of women and girls.

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

Communication between men and women has improved, and they are better able to share their burdens, issues and challenges with one another. Men's sensitivity to women's issues has increased (change in status/position of women as perceived by men).

There has been an increase in women's participation in the development of their communities, as well as greater awareness among men of the changing roles of women within society.

Progress has been made in the restoration of land, fauna and flora through the fight against climate change.

Freedom, development and living in peace have been strengthened through the fight against insecurity.

Jobs have been created, and incomes and living standards have increased through poverty reduction.

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

In this context, education, health, and food security for youth are considered priorities to be improved. It is also important to prioritise the creation of jobs for young people (girls and boys).

Behavioural change is a long process, but we can see progress being made in the level of awareness among the population, which is why we believe that it is possible to reduce inequalities, injustices and violations of women's rights within their societies.



Recommendations for adapting good practices to the context



› Forums on conflict prevention and peaceful management in Niger

Community forums can be an effective tool for peaceful conflict resolution in neighbourhoods in Spain, for example, where different cultures and generations coexist, as well as for combating poverty. These spaces should promote open dialogue between young people, families, associations and institutional representatives in order to build collective solutions in the face of local tensions, such as discrimination, lack of opportunities or insecurity. Adapting the methodology to the context in Spain requires getting young people involved, ensuring that they are not only listened to, but considered key players in decision-making. Reducing poverty and exclusion is achieved by fostering a sense of capability and agency in people, promoting a feeling of belonging to a supportive community that is built by everyone, and thinking about new ways to generate income, promote youth employment, and use resources sustainably.

› Raise awareness of human rights, particularly those of women and girls in Mali

Awareness-raising on human rights, and especially on gender equality, can be done through participatory workshops that combine clear information with creative activities such as debates, role-playing or audiovisual productions. In Spain, it is essential to highlight current forms of violence against women and girls - from harassment on social media to the gap in access to opportunities - and to work through an intersectional approach that is inclusive of diverse backgrounds, identities and experiences.

› Other possible practices

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

Activity:**Words of Courage****Objective**

1. Economic and fiscal lessons for young people, helping them to achieve basic literacy in this field and financial education.
2. Drawing attention to prejudices and confronting them.
3. Understanding the value of what young people enjoy.


Materials

Sheets of paper with words related to financial matters and a newspaper.


Duration

1 session


The activity

Sociometric group technique, in which young people move around on a map in the room made up of different words from the financial sector, following a variety of instructions. The activity will address any doubts and questions that may arise, expanding their knowledge of financial matters.

LOGISTICAL PREPARATION:

Create a list of financial knowledge words relevant to the target group. Cut A4 sheets of paper into long strips and write one of these words on each strip, clearly and in large letters. Examples of words: tax, repayment, credit, creditor, net income, gross income.

START:

To start, take a news item from the financial section of a newspaper. Read it aloud and ask the group to explain what it means. This can be made into a game by forming subgroups and giving them 2 minutes after reading the news item to analyse it. The objective is to explain it so that someone with little knowledge on the subject can understand.

THE ACTIVITY:

Spread the different words on the floor. The technique can be implemented in different ways or alternately.

METHOD 1. Associating definitions

- Read a definition aloud and have them stand on the word they think corresponds to that definition. Following this, clarify any doubts and have them give examples from their everyday lives.

METHOD 2. Test their knowledge/ lack of knowledge

- Ask them to stand on the word they are least familiar with, then provide information about that word.
- Ask them to stand on the word they are most familiar with and have them explain it, correcting them if necessary.

METHOD 3. Emotions behind money

- Which word have you heard the most?
- Which word sounds negative? This second question allows us to see how certain concepts have a negative connotation. Remind them that the words themselves are not negative, and it is important to know what they mean.
- Other scenarios that link emotional states to words.

CLOSING:

Finish the activity with each young person being able to discuss how their perspective has changed: one idea they had before the activity and one key takeaway after finishing it.


Reflection

After the technique of movement and knowledge of the different words, provide a moment for reflection:

- What are the consequences of knowing or not knowing these words?
- If we don't know something, can it be used against us?
- Do we have any beliefs that have been repeated to us many times or that we see/hear a lot?



V. General final recommendations

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

1. Adaptation to the local context

› Connecting the local to 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 to similar occurrences in other parts of the world. In doing so, we can address issues that go beyond borders, such as the lack of job security among youth, structural racism, violence against women, violence on social media or hate speech. It is important to highlight the commonalities and differences, while continuing to emphasize intersectionality.

› Listen from the beginning:

Young people should be co-creators from the very start of the educational processes in which they participate, not just recipients. In this regard, the sub-topics addressed in the intervention and the activities or methodologies will catch their attention and be more relevant to them, and therefore the insights will be more meaningful. In the consultative process carried out prior to 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, as recommended in restorative educational practices, the following references can be consulted for initial insights into the issues most relevant for young people 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 our approaches and engage with youth culture (music, social media, sport, urban art).

› Respect the internal diversity of groups:

Recognise different cultural backgrounds, migration status and gender identities, ensuring that all voices are heard. An intersectional approach should be taken in order to analyse how gender, class, ethnicity, age and other factors intersect and lead to inequalities.

2. Conditions for a safe space

› Develop norms of coexistence together with young people

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

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

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

› Recognising young people as protagonists:

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 gained 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 develop alternative ways of thinking, 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).

3. Suggested methodologies

› Art and culture:

‘Theatre of the oppressed’, mural painting, music, photography or community circus as 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:

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 spaces, 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 different 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 approach that allows for project-based work, and which integrates common content across different subjects.

› Youth leadership groups:

Foster motivation and skills development among young people so that they get more involved in their communities, and raise awareness or promote citizen engagement among youth, helping to scale up processes.

› Work in networks:

Coordinate with community associations, educational centres, social services, and youth groups to connect 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.

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 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.



VI. Glossary

• **Aporophobia:**

A term coined by the philosopher Adela Cortina in 1995 to refer to the “rejection of, aversion to, fear of and contempt for the poor” (Cited in Barcelona City Council).

• **Capitalism:**

A socio-economic and political system in which property, business, industry, and the means of production and distribution are controlled by private owners rather than by the state, for the purpose of economic profit (based on the definition provided by the Cambridge Dictionary). It is characterised by the promotion of free competition in the market and the determination of prices through the laws of supply and demand, while shunning state interventionism. It aspires to infinite growth; its main motivation being the accumulation of capital. Placing the interests of the owners of capital above all else leads to the accumulation of wealth in the hands of a few, deepening inequalities between those who control this capital and those who can only participate in the game by offering their labour, as well as intensifying the exploitation of natural resources.

• **Tax justice:**

“By tax justice, we mean progressive and equitable tax collection for the national social welfare system through contributions from all individuals and institutions based on their economic capacity, and sufficient revenue to ensure people’s basic rights and guarantee that everyone receives the public benefits deemed necessary for society. Our taxes are the guarantee of our rights, and if the model of society we have adopted, which is enshrined in the Constitution, guarantees basic rights such as housing, work, and healthcare, we must build a tax system that makes them possible” (Red ONGD de Madrid).

• **Social justice:**

“Fundamental principle that seeks to guarantee equal rights and opportunities for all people, regardless of their origin, gender, socio-economic status, race or beliefs. It aims to ensure that everyone can develop their full potential and achieve a life of dignity by reducing inequalities and removing barriers to accessing fundamental rights” (Amnesty International).

• **Economic liberalism or neoliberalism:**

“Economic theory that advocates free markets and limiting the role of the state as the key to technological progress and economic prosperity (...) Neoliberals advocate for privatising public services such as health and education, and minimising taxation, as they believe that it is not the role of the state to provide public services. The result is a reduced social welfare state where the individual is prioritised over the community. They argue that if there is an income gap between individuals, it is the reward for those who have managed to achieve more, thanks to their freedom” (The New World Order).

• **Meritocracy:**

“The Royal Spanish Academy defines it as a “system of government in which positions of responsibility are awarded on the basis of personal merit”. It is an idea belonging to neoliberalism. However, if we take into account that equal opportunities do not currently exist, it cannot be argued that anyone can achieve a good social or economic position on their own merits and simply through hard work. In this regard, people cannot be blamed for their disadvantaged economic situation by insinuating that they do not try hard enough.

• **Poverty:**

“A human condition characterized by sustained or chronic deprivation of the resources, capabi-

lities, choices, security and power necessary to enjoy an adequate standard of living and other civil, cultural, economic, political and social rights”(UN Committee on Economic, Social and Cultural Rights - CESCR).

• **Insecurity:**

“A situation experienced by workers subject to working conditions below the threshold considered normal, especially when the income earned from work does not cover basic needs” (Pan-Hispanic Dictionary of Legal Spanish). Beyond the workplace, whether employed or unemployed, job insecurity is a state of uncertainty, instability and vulnerability that is reflected in the lack of resources to lead a dignified and secure life, uncertainty about the future and the impact this has on mental health. The lack of access to decent or stable housing, the inability to plan for the long term due to economic instability, the absence or lack of protection or support measures in the event of sudden crises, and the difficulties young people face in becoming independent and starting a reasonably stable life are all symptoms of this instability.

• **Risk of social exclusion:**

Poverty and social exclusion rate (AROPE indicator - At Risk of Poverty or Social Exclusion). The AROPE indicator measures the percentage of people at risk of poverty in terms of three aspects: financial, material and employment. AROPE reflects the number of people living in households that meet at least one of these three conditions:

1. At risk of poverty:

Refers to people living in households with a disposable income (after taxes and transfers) below 60% of the national median (central value, 50% of the population has a higher income and 50% of the population has a lower income).

2. Severe material and social deprivation:

This refers to people who cannot afford at least 7 out of 13 basic needs, which include keeping their home adequately warm or coping with unexpected expenses, as well as regularly participating in leisure activities or meeting up with friends/family.

3. Low work intensity:

This sub-indicator refers to persons under the age of 65 living in households where adults worked, on average, less than 20% of their total potential working time during the previous year.



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