TRAINING MANUAL ON LIFE SKILLS, HUMAN RIGHTS & CIVIC EDUCATION, GENDER-BASED VIOLENCE, AND RADICALIZATION PREVENTION & PEACEBUILDING

2015

"STRENGTHENING YOUTH AND FEMALE LEADERSHIP IN LOCAL AND NATIONAL DECISION-MAKING PROCESSES IN 3 MENA COUNTRIES"

PROJECT 13CAA (EU FUNDED)

CONTENTS

INTRODUCTION TO THE MANUAL

The purpose of this manual is to guide trainers on how to effectively train beneficiaries. The benefit of using this manual is to conduct effective, informative and engaging trainings.

This manual was created for the purpose of the EU funded project "Strengthening youth and women leadership in local and national decision making processes in 3 MENA countries" (ELECTRON phase 2). The overall objective of this project is to strengthen the capacities of youth and women organizations to engage in policymaking processes. ACTED and Arab Women Organization (AWO) plan to train 3,000 Jordanian community members and leaders. Vulnerable community members, specifically those who are survivors or at-risk of gender-based violence (GBV) or radicalization will be targeted. AWO is implementing this project in partnership with MOSAWA Network, which encompasses 80 women's grassroots CBO's across Jordan.

Trainings will be conducted in all 12 governorates of Jordan, covering a wide range of topics including life skills, civic education and human rights, gender-based violence, radicalization prevention and peace-building, and community-based initiatives. Beneficiaries will consist of vulnerable people from various communities in each governorate including both men and women.

Information in this manual is taken from various external resources published by NGOs, governmental organizations and institutions, and other entities that have already put together information regarding the topics in this manual. Particularly useful for this manual was the Equitas and ANHRE manual "Let's Act Together for Change A Practical Guide to Democratic Citizenship for Youth and Women in the Middle East and North Africa" and the "Inter-Agency Emergency Standard Operating Procedures of and Response to Gender-Based Violence and Child Protection in Jordan".

ACTED and AWO conducted a baseline assessment in all 12 governorates of Jordan at the onset of the project. The results from this assessment informed the content, tools and materials used in this manual.

This manual is intended for use in Jordan only as it has been contextualized to the situation in Jordan. This manual is not to be used for any activities relating to the current Syrian crisis.

The information and views set out in this training manual are those of the author and do not necessarily reflect the official opinion of the European Union. Neither the European Union institutions and bodies nor any person acting on their behalf may be held responsible for the use which may be made of the information contained therein.

OBJECTIVES OF THE MANUAL

By the end of the manual you will:

- Be able to train beneficiaries on a variety of topics in order to build skills and strengthen knowledge and practices

- Be able to utilize multiple training tools and be inspired to work with women and other members of your community regarding the topics in each of the modules below

- Be able to communicate important messages to women and community members so that they will be able to pass on information to their family, friends and other community members

HOW TO USE THE MANUAL

It is very important to read through this entire manual and become familiar with its contents before you undertake the task of conducting a training. Make sure to include information from each of the modules and each of the four subheadings when conducting a training session unless other arrangements have been previously made.

Each module includes four subheadings: introduction, concepts, messages and activities. It is important that each module is introduced so that participants understand the topics importance. Feel free to add other relevant information when introducing the topic that may be specific to your governorate or audience. The concepts section includes important information related to the topic – some topics include extensive information in this section so we ask that you use your judgment in selecting the most important and relevant information to impart on your audience. All of the messages should be communicated to your audience as they are vital pieces of knowledge that the training aims to communicate. From the activities section select any number of activities from the ones provided that are appropriate for your audience.

There are several case studies at the end of the manual. They cover a range of topics discussed throughout the manual. These are here as a resource for you and can be used throughout the training or as a closing activity.؟؟؟؟

The last section of the manual is comprised of handouts that can be photocopied and handed out participants who attend the training. There is a lot of information in the manual so these handouts are to help the beneficiaries remember some key information.

INTRODUCTION TO TRAINING

The purpose of this training is to provide community members with essential knowledge regarding gender-based violence (GBV) and radicalization prevention. Although GBV is one of the most grave human rights abuses in the world, it remains the least acknowledged and recognized gender issue by the Arab states and policy makers. In the male dominant, patriarchal society of the region, culture, traditions and misinterpretation of religions justify the continuous gender inequality that denies women their rights in the private and public spheres. GBV affects a significant percentage of female population in Jordan and often goes unreported. Society has endowed men, through the code of gender roles and norms, with the belief that violence is a legitimate form of punishment and a way of maintaining and exercising status and authority over women. Violence against women is widely regarded as a private family matter that is to be dealt with internally instead of seeking necessary outside assistance.

The negative impacts on the family that result from GBV are linked with an increased risk of radicalization. Youth are most often the target of radicalization efforts as they are in a transition phase in their life where they are trying to figure out their identity. When the family unit is weakened due to conflict and abuse they are unlikely to be able to provide the support youth are in need of. Mothers are in a particularly special position regarding radicalization prevention as they are continuously present in their children's lives with deep connections and intimate knowledge of their lives. Mother's are also most likely to trust another mother with concerns regarding radicalization.[1] Fathers and other relatives are second and third most frequent source of support, confirming the importance of strong familial relations.[2] The family circle also has the potential of establishing defense lines within in the home and immediate community.[3] Furthermore, women and mothers themselves are at risk of radicalization, especially if they have experienced GBV which can result in issues relating to identity, confidence, knowledge about radicalization and community issues, etc.

GBV and radicalization are two important topics because Jordan is a stronghold of stability in a region that is undergoing serious conflict and hardships. This can result in increased vulnerabilities and insecurities, meaning people have reduced access to basic services such as health care, social security and education, a decrease in the status of women and economic empowerment, as well as other general political, social, cultural and economic instability. **Women and youth are not only the most vulnerable regarding GBV and radicalization, but they are the actors who have the potential to have the biggest impact when addressing these issues**. Engaging with youth, women, men, community leaders, local and national authorities

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[1] Ulrich Kropiunigg and Edit Schlaffer, "Can Mothers Challenge Extremism?" *Women Without Borders/Save* (2015): 16.
[2] Kropiunigg and Schlaffer, "Can Mothers Challenge Extremism?" 16.
[3] Kropiunigg and Schlaffer, "Can Mothers Challenge Extremism?" 17.

and all relevant actors is vital in order to respond to these critical issues in a holistic, creative and effective manner.

The Jordanian government and civil society are part of multiple initiatives, declarations, working groups, etc. that address both GBV and radicalization. For instance, in August 2015 the Amman Youth Declaration was released during Madaba's Global Forum on Youth, Peace and Security. This forum was organized by the Hashemite Kingdom of Jordan in collaboration with the United Nations and civil society. It aimed at presenting a common vision and road map towards a strengthened framework to support young men and women in transforming conflicts, preventing and countering violence, and building sustainable peace. The resulting declaration highlighted 4 key areas:

> 1) meaningful youth participation and leadership in decision-making related to peace and security
> 2) support of youth networks and initiatives in preventing violence and promoting peace
> 3) promotion and protection of rights of girls and prevention of GBV
> 4) investment in youth social and economic development

The topics covered in this training aim to help women in communities across Jordan address, prevent and advocate against GBV and radicalization. The life skills covered relate to both GBV and radicalization and will help women fight, prevent and advocate against both topics. Human rights and civic education cover basic human rights specifically related to women and introduces the concept and importance of civic education. The last section introduced community-based initiatives and how to go about starting one in the women's own communities.

TRAINING OBJECTIVES

By the end of the training session community members and leaders will:

- Have gained knowledge regarding a variety of topics;

- Be aware of the external resources available to them;

- Have acquired enhanced knowledge, skills, and attitudes necessary to address and prevent GBV and radicalization and become effective community leaders;

- Be able to pass on important information regarding GBV and radicalization to other community members;

- Have improved capacities and resilience;

- Be able to establish and/or support community initiatives in their communities.

TRAINING TIPS

The value of *participatory methods* in conducting group events cannot be overemphasized. Some of the obvious advantages of participatory methods are that they provide for a rich exchange of information and experiences, enable reciprocal learning between the facilitator and the participants, make learning more demonstrative and memorable and help to simplify complicated topics. However they are also time consuming and need to be carefully chosen and structured for best effect. Within this manual are some common participatory methods that are effective in training. The facilitator is not limited to using only these methods, but should utilize personal creativity to add on to and adapt them to specific training contexts.[4]

It is advisable to introduce each session to the learners and explain the objectives of the session. *Ask questions* to help learners understand how the objectives relate to their daily lives. Also relate the session to the previous session, if applicable.

Sitting in circles rather than rows can encourage learners to feel like part of a group, as well as participate more fully. This seating arrangement allows eye contact between learners and the facilitator, creates a more relaxed atmosphere, and encourages participation.

Listen, listen and then do some more listening. The process of training is not about teaching in the usual sense of the word. It is about learning in a group. Even though you have read ahead, you have as much to learn from the experiences of others as they have to learn from you.

Participants often present important ideas that require discussion; however, they might be outside the context of the training session. It is advised to use the "**parking lot**" in this case, which is a large paper with the word "parking lot" written on top. On this paper all the important questions and comments presented during the training session are posted for discussion at a later time, as discussing them when they are raised will waste training time or change its course. When concluding a training session, the facilitator reads the board and answers or discusses its contents.

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[4] "Training Manual on Gender Based Violence," *FEMNET* (2006): 5.

For training to be meaningful it needs to be alive, dynamic, and deepen participants' understanding of the material.

Once the workshop starts, your role will be to:
- Set the tone for the exercises
- Set clear objectives
- Provide clear instructions
- Provide easy-to-read materials
- Keep to the time schedule
- Sum up and conclude discussions and initiate new sessions

You will also play the important role of maintaining the **group dynamic**. Listen carefully to everything that is said, watch the interactions of participants, point out differences of opinion and manage conflict and tension – but also point to agreement and shared concerns. Be aware that personal disagreements may enter into the training room. Do not ignore these tensions. If necessary you might have to speak to the individuals involved privately, or if appropriate, talk to the whole group about the problem. Be prepared to handle these situations, but also be prepared to have fun and to laugh.

Use mistakes as learning experiences. Everyone makes mistakes. When they happen use them as an opportunity for group and individual learning rather than leaving them as just negative experiences.

Share your experiences and lessons learned with other facilitators, trainers, MOSAWA focal points as well as beneficiaries. Throughout the trainings people may travel to other governorates to lead, assist or be a guest speaker and it is strongly encouraged that you share with others.

Motivate people to become actors of change.

Workshops are learning experiences for participants and trainers. Giving participants the opportunity to *evaluate the event* allows them a chance to express their feelings and can be very valuable to the trainers. Evaluations can be done at the end of a short training, mid-way through a longer training and at the end, or daily, depending on your preferences and ability to gauge the group's level of engagement and learning.

Tips for Tackling Difficult Subjects[5]

Clarify your own values before you facilitate your sessions. Think about how you feel about the issue before you discuss it with the learners.

Be prepared and plan ahead. Know what you want to achieve before the session. Find out as much information beforehand, so that you feel confident facilitating the session.

You do not have to know everything. Sometimes facilitators may not know the answer to a question. Be honest with learners. There is no shame in saying 'I don't know.' Turn it into a investigative project and ask learners to help you find the answer.

Do not dismiss or look down on what learners know. Learners have been exposed to a variety of information and experiences. Try to make them feel that their experiences have value and are important. Remember that you do not know everything about the learner's lives.

Set your own limits. Learners will be excited because you are prepared to talk about topics that interest them and they may ask questions that make you feel embarrassed. It is important to be as open and honest as you can. But tell them when it is enough or when their behaviour is disrespectful. Explain when you feel uncomfortable answering a particular question.

You have a right to express your opinion. Share your wisdom and values with them. However, emphasize that it is your opinion. Share your feelings honestly and in a caring way without being judgmental.

Use guest speakers, if you are not comfortable facilitating a certain session or feel that learners would benefit from talking with an expert.

Get advice and help if you need it. Teaching some of the following topics is not easy. If you had a difficult session, find another facilitator or someone who you trust, to talk with afterwards. However, respect the learners' privacy and do not share information that learners shared with you during the session.

CHANGE STARTS HERE

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[5] "'Chill' Club," *PATH Population Council* (2005): 8.

INTRODUCTIONS, EXPECTATIONS & GROUND RULES

To start things off, make sure that everyone in the group introduces themselves – and don't forget to include yourself. You can do this in a fun and interesting way. For example, ask each participant to use an adjective that describes them and starts with the same letter as their name. For example, "Merry Manal," or "Strong Samia."

Another idea is to pair everyone up. Yell "Start" and ask each person to tell their partner about themselves for 30 seconds without being interrupted. Yell "Stop," and then ask the participants who had been listening to begin talking when you shout "Start" again. Then ask each person to introduce their partner – not themselves – based on what they heard. It's a good exercise to encourage listening.

As soon as you have finished the introductions, spend some time going over ground rules. The best way to do this is to ask everyone what rules they would like to live by during each session. Each item on this list should be agreed to and then put up prominently on a wall where everyone can see it. If anyone in the group forgets the rules, you or anyone else in the room can politely remind them of the promise they made to observe rules. Examples of rules are: no interrupting while others are talking and speaking only in "I" statements to avoid generalizing.

Standard Training Session

Day 1	Day 2
Introduction • Introduce the training topics • Go over schedule for the day • Go over the training objectives • Create ground rules and discuss expectations **Life Skills** • Introduce topic, its relevance and importance and the session objectives • Values + activity • Identity • Communication + activity • Critical & Creative thinking • Negotiation & Debate + activity • Conclude session • *Ensure you have communicated all Messages by end of the session **Human Rights & Civic Education** • Introduce topic, its relevance and importance and the session objectives • Discuss human rights concepts • Human rights activity • Discuss civic education concepts • Civic education activity • Conclude session • *Ensure you have communicated all Messages by end of the session **Gender-Based Violence** • Introduce topic, its relevance and importance and the session objectives • Discuss GBV concepts • Discuss child protection concepts • GBV activities • Conclude session • *Ensure you have communicated all Messages by end of the session **Conclusion** • Debrief on topics covered • Evaluate the day's training • Closing activity	**Introduction** • Go over schedule for the day • Discuss the first day of training • Remind participants of the ground rules **Radicalization Prevention & Peacebuilding** • Introduce topic, its relevance and importance and the session objectives • Discuss radicalization concepts • Open discussion about radicalization in the community (how/why, its effects, prevention, etc.) • Radicalization activities • Discuss peacebuilding & conflict management concepts • Peacebuilding and conflict management activities • Conclude session • *Ensure you have communicated all Messages by end of the session **Community-Based Initiatives** • Introduce topic, its relevance and importance and the session objectives • Discuss concepts • CBI activities (especially #3 – Choosing an Initiative) • Conclude session • *Ensure you have communicated all Messages by end of the session **Conclusion** • Debrief topics covered that day • Evaluate the entire training session • Closing activity

MODULE 1: LIFE SKILLS

OBJECTIVES

- Increase self awareness of participants regarding values and identity

- Enhance participants communication, negotiation, and critical and creative thinking skills

- Build the capacities of participants so that they can effectively address the issues in the following modules

INTRODUCTION

In a constantly changing environment, having life skills is an essential part of being able to meet the challenges of everyday life. Life skills have been defined by the World Health Organization as, "abilities for adaptive and positive behavior that enable individuals to deal effectively with the demands and challenges of everyday life".[6] These skills become even more essential in periods of crisis. Practicing life skills leads to qualities such as self-esteem, sociability and tolerance, competencies to take action and generate change, and capabilities to have the freedom to decide what to do and who to be. Life skills help people find new ways of thinking and problem solving, recognize the impact of their actions and to take responsibility for what they do, build confidence in spoken skills and in group collaboration and cooperation, analyze options and make decisions, and develop greater self-awareness and appreciation for others.

There is no definitive list of life skills; however this section is a comprehensive module with information, messages and activities relating to various life skills that are relevant and will aid women in addressing and preventing GBV and radicalization in their communities. Topics covered include: values, identity, communication, negotiation and critical and creative thinking. Conflict resolution is covered in Module 4: Radicalization Prevention & Peacebuilding as it directly relates to peacebuilding efforts in Jordan. Remember that one of the most important skills to have is the ability and willingness to learn.

CONCEPTS

1 - Values

Values are the code of behaviour, principles, ethics, morals or standards by which we live our lives. Values are one's judgment of what is important in life and reflect a person's sense of what is right or wrong, or what "ought" to be. They usually determine your priorities, meaning that if what you do and how you behave matches your values then you are more likely to be satisfied and content. When you recognize what you personally value, your values can help you make decisions about how to live your life. Values tend to influence our attitudes and behaviour.

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[6] "Module 7 Life Skills," *UNODC* (2007): 2.

Values vary across individuals and cultures and are often aligned with belief systems. Values do not have strict limits or boundaries, and they may change as you move throughout life. For example, when you start your career, success – measured by money and status – might be a top priority. But after you have a family, work-life balance may be what you value more.

Values are:[7]

• Things that are important to us
• Things we support or are against *(give examples like sex before marriage, girls' right to education)*
• Things we choose freely (though they are influenced by families, religious teachings, culture, friends, media)
• Things we believe in and are willing to stand up for
• Beliefs, principles, or ideas that are of worth to us and help define who we are
• Things that guide our behavior and lives

Note: Values are not in themselves a life skill but it is important for participants to acknowledge and communicate their values as they are a part of self-awareness and critical for the proceeding topics.

If there is an argument over a value related issue, take immediate and overall control and ask each side to articulate their point of view. Remind participants that people's values differ and that is normal to disagree or agree, then move on to another topic. If confusion and dissatisfaction remain, you may want to schedule a formal debate of the issue at another time.

2 - Identity

The question of – Who am I?

Identity is a person's conception and expression of their own and others' individuality or group affiliations. A person's identity is formed through interaction with others, including family, friends and other groups. Many times we talk about identities as if they are static things, as if you either belong to them or you do not. Our relationship with our own identity changes over time; our relationship with individuals and communities that we consider to be different from ourselves also changes over time.

Identity is different from personality in important respects. Personality describes qualities individuals may have, such as being outgoing or shy, but identity requires some element of choice. We may share personality traits with other people, but sharing an identity suggests some *active* engagement on our part. We choose to *identify* with a particular identity or group.

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[7] "'Chill' Club," *PATH Population Council* (2005): 10.

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Think about a situation where you meet someone for the first time and, in trying to find out who they are, ask questions about where they come from and what they do. In such situations we are trying to find out what makes up this person and also what makes them the *same* as us – that is, what we have in common – and what makes them *different*. If you see somebody wearing the badge of an organization to which you also belong, it marks that person out as being the same as you, as sharing an identity.

What is often important is a *symbol*, like a badge, a team scarf, a newspaper, the language we speak, or perhaps the clothes we wear. Sometimes it is more subtle, but symbols and representations are important in marking the ways in which we share identities with some people and distinguish ourselves as different from others.[8]

"The concept of diversity encompasses acceptance and respect. It means understanding that each individual is unique, and recognizing our individual differences. These can be along the dimensions of race, ethnicity, gender, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies. It is the exploration of these differences in a safe, positive, and nurturing environment. It is about understanding each other and moving beyond simple tolerance to embracing and celebrating the rich dimensions of diversity contained within each individual."[9] However diversity is not always accepted and people face discrimination related to their identities, especially since the integration of citizens from different origins can be very difficult.

3 – Communication

Communication is the process of sending and receiving messages, either verbally or non-verbally, between people. As this is a continuous process, it will affect the relationships that exist between people who are communicating with each other.[10]

Non-verbal communication or body language gives meaning to what is said and includes tone of voice, facial expressions (smiling, frowning, etc.), eye contact, body position (sitting, standing, pacing, leaning forward or backward), touch, and actions. Body language can influence communication negatively or positively.

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[8] "Identity in Question," The Open University, http://www.open.edu/openlearn/society/politics-policy-people/sociology/identity-question/content-section-1.1.

[9] "Let's Act Together for Change," *Equitas and ANHRE* (2012): 12.

[10] "Introduction to Basic Counselling and Communication Skills," *International Organization for Migration* (2009): 48.

Verbal communication is when one person talks and others listen and react. The conversation can be informative, in the form of questions, a negotiation, statements, instructions, or a story. In relationships communication is usually informal. Communication misunderstandings and problems can happen when one person talks for too long, speaks too softly, interrupts the speaker, does not listen carefully, or when there are loud noises in the background or other distractions.

Developing effective communication skills cannot be left to chance. It requires experiences that provide opportunities to observe, practice and give and get feedback from others.

3.1 Communication Skills[11]
- Empathy building and active listening
- Giving and receiving feedback
- Verbal and non-verbal communication
- Assertion and refusal skills
- Negotiation
- Cooperation and teamwork
- Relationship and community-building skills

3.2 Effective Communication
- Is fundamental to developing responsible behaviors and positive participation within social groups, relationships and the general community
- Enhances personal relationships and self-esteem
- Is necessary between adolescents and teachers, parents and others, if complex and sensitive issues are to be discussed in an open, honest and non-threatening way
- Will be enhanced in a supportive and accepting environment
- People will become aware of a wider range of ideas and values relating to these issues, giving them access to many solutions to their problems. This in turn can help people to build resilience and make informed decisions on their own

> **Effective communication encourages people to openly discuss sensitive issues**

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[11] "Introduction to Basic Counselling and Communication Skills," 48-51.

3.3 Ineffective Communication
- Can result in personal and professional dissatisfaction, loneliness, conflict and estrangement from peers in social, family, school and work settings
- Can, over time, diminish an individual's level of self-esteem and increase feelings of hopelessness and their dependence on others to make and resolve problems for them
- Can make an individual's ability to cope with difficult issues harder

3.4 Active Listening
Active listening is an essential element of an effective communication process. Communication becomes ineffective when the following occur:
- People are so preoccupied with what they are going to say they do not pay attention to what the other person is saying
- People wait for an opportunity to focus on an issue being discussed by another person so that they can express their point of view
- People listen selectively – they only hear what they want to hear
- People interrupt and finish the other person's statement, changing it for their own purposes

3.5 Positive Communication Skills
Attending skills
Give your physical attention to another person. Look involved by adopting an open body position. Maintain eye contact and show facial expressions and other signs that you are interested in what the person is saying.

Following skills
Don't interrupt and divert the speaker. Use minimal encouragers – simple responses that encourage the speaker to tell their story. Ask relevant questions which allow for more of a response than yes or no. Don't take on the role of inquisitor and ask too many questions. Maintain attentive silence.

Reflecting skills
Tell the other person what you think they are feeling
- "You're obviously happy about this project."
- "Sounds like you are angry."
- "It seems to me that you feel annoyed."

Paraphrasing skills
Put in different words what the other person said and check you have heard it correctly
- "If I understand you correctly..."
- "So you're saying that…"
- "So you think that..."
- "Sounds like you're saying that…"

Focusing skills
Politely ask the other person to focus on their main concern.
- "I know that all these matters concern you greatly but is there one of these in particular that we can do something about?"
- "Of what you've mentioned, what concerns you the most?"

3.6 Barriers to Effective Communication

Judging
Judging involves imposing your values on another person and giving solutions to their problems. When you judge you don't fully listen to what someone is saying because you are too busy assessing their appearance, the tone of their voice and the words they use. Examples include:
- Criticizing – "You don't understand anything?"
- Name-calling – "You are crazy"
- Diagnosing – "You are not really interested in this subject"
- Praising to manipulate a person – "With a little more effort you could do a lot better"

Sending solutions
Interrupting before the speaker has finished or giving your idea of a solution before being asked can be irritating for the speaker and can prevent them from transmitting their original message. It may also encourage individuals to become dependent on others to solve problems for them and deny them the opportunity to practice decision-making skills. This type of communication may convey to them that their feelings, values and problems are not important. Examples include:
- Ordering – "You will study two hours a night"
- Threatening – "If you don't do this…"
- Moralizing – "You should do this…"
- Excessive/inappropriate questioning – "Where did you go? What did you do? Who were you with?"
- Finishing sentences for the speaker

Avoiding the other's concerns
The individual's feelings and concerns are not taken into account. The listener does not want to deal with the fears, anxieties and worries of the individual. Examples include:
- Advising – "It would be best if you…"
- Diverting – "What sport are you playing this term?"
- Logical argument – "The only way to improve your results is to study more"
- The emphasis is on facts, and feelings are avoided
- Reassuring – "It will all work out", may make the person feel better but not deal with the problem
- Discounting – "Yes, but…"

4 – Negotiation & Debate

4.1 Negotiation[12,13]

Negotiation is a deliberative process between two or more actors that seek a solution to a common issue. In any disagreement, individuals understandably aim to achieve the best possible outcome for their position (or perhaps an organization they represent). However, the principles of fairness, seeking mutual benefit and maintaining a relationship are the keys to a successful outcome. In the process of negotiation, not only are different opinions taken into account, but also individual needs, aims, interests and differences in background and culture.

Specific forms of negotiation are used in many situations: international affairs, the legal system, government, industrial disputes or domestic relationships as examples. However, general negotiation skills can be learned and applied in a wide range of activities. Negotiation skills can be of great benefit in resolving any differences that arise between you and others. Negotiation skills can help you make deals, solve problems, manage conflicts, and build relationships as well as preserve relationships.

It is inevitable that, from time-to-time, conflict and disagreement will arise as the differing needs, wants, aims and beliefs of people are brought together. Without negotiation, such conflicts may lead to argument and resentment resulting in one or all of the parties feeling dissatisfied. The point of negotiation is to try to reach agreements without causing future barriers to communications.

When you're reluctant to talk about something, it can be tempting to avoid conflict altogether. Yet you need to be willing to communicate openly with people to get the information you need and to impart the information others need from you.

4.1.2 The Process of Negotiation

1. **Preparation**
   Before any negotiation takes place, a decision needs to be taken as to when and where a meeting will take place to discuss the problem and who will attend. This stage involves ensuring all the pertinent facts of the situation are known in order to clarify your own position.

2. **Discussion**
   During this stage, individuals or members of each side put forward the case as they see it, i.e. their understanding of the situation. Sometimes it is helpful to take notes during the discussion stage to record all points put forward in case there is need for further clarification. It is extremely important to listen, as when disagreement takes place it is easy

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[12] "Negotiation Strategies and Negotiation Techniques to Help You Become a Better Negotiator," *Harvard Law School* (2015): 2-14.
[13] "What is Negotiation?" Skills You Need, http://www.skillsyouneed.com/ips/negotiation.html.

to make the mistake of saying too much and listening too little. Each side should have an equal opportunity to present their case.

3.   **Clarification of goals**
From the discussion, the goals, interests and viewpoints of both sides of the disagreement need to be clarified. It is helpful to list these factors in order of priority. Through this clarification it is often possible to identify or establish some common ground. Clarification is an essential part of the negotiation process, without it misunderstandings are likely to occur which may cause problems and barriers to reaching a beneficial outcome.

4.   **Negotiate towards a Win-Win outcome**
A 'win-win' outcome is where both sides feel they have gained something positive through the process of negotiation and both sides feel their point of view has been taken into consideration. A win-win outcome is usually the best result. Although this may not always be possible, through negotiation, it should be the ultimate goal. Suggestions of alternative strategies and compromises need to be considered at this point. Compromises are often positive alternatives which can often achieve greater benefit for all concerned compared to holding to the original positions.

5.   **Agreement**
Agreement can be achieved once understanding of both sides' viewpoints and interests have been considered. It is essential for everybody involved to keep an open mind in order to achieve an acceptable solution. Any agreement needs to be made perfectly clear so that both sides know what has been decided.

6.   **Implementation of a course of action**
From the agreement, a course of action has to be implemented to carry through the decision.

Informal Negotiation
There are times when there is a need to negotiate more informally. At such times, when a difference of opinion arises, it might not be possible or appropriate to go through the stages set out above in a formal manner. Nevertheless, remembering the key points in the stages of formal negotiation may be very helpful in a variety of informal situations.

4.1.3 Failure to Agree
If the process of negotiation breaks down and agreement cannot be reached, then re-scheduling a further meeting is called for. This avoids all parties becoming embroiled in heated discussion or argument, which not only wastes time but can also damage future relationships.

At the subsequent meeting, the stages of negotiation should be repeated. Any new ideas or interests should be taken into account and the situation looked at afresh. At this stage it may also be helpful to look at other alternative solutions and/or bring in another person to mediate *(See Module 5 for more information on mediation).*

4.1.4 Elements of Negotiation

Attitude
All negotiation is strongly influenced by underlying attitudes to the process itself, for example attitudes to the issues and personalities involved in the particular case or attitudes linked to personal needs for recognition.

Note:

- Negotiation is **not** an arena for the realization of individual achievements

- There can be resentment of the need to negotiate by those in authority

- Certain features of negotiation may influence a person's behaviour, for example some people may become defensive

Knowledge
The more knowledge you possess of the issues in question, the greater your participation in the process of negotiation. In other words, good preparation is essential. Do your homework and gather as much information about the issues as you can.

Interpersonal Skills

- Verbal communication

- Listening

- Reducing misunderstanding

- Rapport building

- Problem solving

- Decision making

- Assertiveness

In negotiation, **rapport** is a powerful force that can promote mutually beneficial agreements. When two negotiators share rapport, they feel in sync with each other and focused on the interaction. Negotiation often involves some degree of conflict, whether you're hashing out a potentially profitable deal or trying to resolve a nasty dispute. Rapport between negotiators works as a kind of social tranquilizer. Rapport determines whether negotiators develop the

trust necessary to understand each other's interests and reach a strong agreement.

To build rapport:

- Meet face-to-face. Rapport building behaviour includes facing each other, leaning forward and making eye contact. Taking turns speaking and showing signs of understanding, such as nods, as well as facial expressions, tone of voice, posture and mannerisms all affect the level of rapport you build with your counter-part. These are all lost when you negotiate over the phone or through email which can perpetuate unfamiliarity and distrust.

- Talk first. Small talk before diving into negotiations creates a positive atmosphere. It is an opportunity to establish common ground and set a cooperative and respectful environment.

4.2 Debate[14]

A debate is a structured argument. Two sides speak alternately for and against a particular contention. Unlike the arguments you might have with your family or friends however, each person is allocated a time they are allowed to speak for and any interjections are carefully controlled.

Debating is an excellent way of improving speaking skills and is particularly helpful in providing experience in developing a convincing argument. Those of you who are forced to argue against your natural point of view realize that arguments, like coins, always have at least two sides.

4.2.1 Key Skills

- Your content and strategy are worth little unless you deliver your material in a confident and persuasive way. Projecting confidence is vital.

- The ability to concisely and clearly express complex issues is what debating is all about. The main reason people begin to sound unclear is usually because they lose the stream of thought which is keeping them going. It is also important to keep it simple. While long words may make you sound clever, they may also make you incomprehensible. Make points and arguments clear and relevant.

- Knowledge of the subject in question and an understanding of the alternatives is key

  o To be truly prepared, anticipate questions you don't want to answer. Ask family/friends to ask you questions and practice answers.

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[14]"How to Debate," Simon Fraser University, http://www.sfu.ca/cmns/130d1/HOWTODEBATE.htm.

5 – Critical & Creative Thinking

5.1 Critical Thinking

Everyone thinks, but much of our thinking is biased, distorted, partial, uninformed or down-right prejudiced. Yet the quality of our life and that of what we produce or build depends precisely on the quality of our thought.

Critical thinking provides you with the skills to analyze and evaluate information so that you are able to obtain the greatest amount of knowledge from it. It provides the best chance of making the correct decision, and minimizes damages if a mistake does occur.

5.1.2 A critical thinker… [15]
- Raises vital questions and problems, formulating them clearly and precisely
- Gathers and assesses relevant information, using abstract ideas to interpret it effectively
- Comes to well-reasoned conclusions and solutions, testing them against relevant criteria and standards
- Thinks open-mindedly within alternative systems of thought, recognizing and assessing, as need be, their assumptions, implications, and practical consequences
- Communicates effectively with others in figuring out solutions to complex problems

5.1.3 Critical thinking components [16]

Applying reason
Use our knowledge of one thing, process, or statement to determine if another thing, process, or statement is true

Open mindedness
Taking into account relevant evidence or argument to revise a current understanding. It means being critically open to alternatives, willing to think about other possibilities even after having formed an opinion, and not allowing preconceived notions to constrain or inhibit reflection on newly presented information.

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[15] Dr. Richard Paul and Dr. Linda Elder, "The Miniature Guide to Critical Thinking Concepts and Tools," *The Foundation for Critical Thinking* (2006): 4.
[16] "Critical Thinking Training Manual," *Morena Valley College,* (2012): 7.

Analysis

Helps us to discriminate and access information and involves the process of discriminating or separating

Logic

A conclusion is valid if it follows from statements that accepted as true

5.1.4 Characteristics of critical thinkers[17]

Active listening

The listener is completely engaged in what the speaker is communicating and judging what is being said. The listener is not formulating his rebuttal or responses to the speaker or thinking about something else unrelated

Curiosity

Raise questions about everything

Discipline

Use your own reasoning skills and ability to evaluate and reflect. Show a commitment to self-development and strive to make their environment a better place.

Humility

Being modest of opinion and your own importance. Be receptive to new opinions and information, which allows you to accept and see information in a better way

See the big picture

Our own ideas gain significance when we can relate or connect them to other ideas. We start to gain insight when we see the similarities between ideas

Objectivity

Helps us to engage more thoughtfully and deliberately in the critical thinking process. However, we should not completely exclude our emotions and or subjective feelings in the decision making or problem solving process

Use your emotions

They play a crucial role in the thinking process, however it is important to not let your emotions cloud your judgment

Self-aware

Being aware of one's feelings, opinions, and assumptions

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[17] "Critical Thinking Training Manual," *Morena Valley College,* (2012): 24.

5.2 Creative Thinking[18]

Creative thinking is the ability to depart from traditional ways of thinking, resulting in the generation of original and innovative ideas that enable us to respond adaptively to life situations.

A creative individual is said to be independent, perceptive, open minded, objective and possesses self-control, varied interests and high aspirations and is therefore capable of creative thought.

Creative thinking skills are as much about attitude and self-confidence as about talent. Creativity is often less ordered, structured and predictable. As you are not looking for 'one' answer, you are likely to come up with lots of suggestions that are not 'right'. This can be difficult if you are more used to analytical and logical approaches. It can also be experienced as 'risky' as the prospect of making a mistake or not coming up with an answer is more likely.

Strong emotional self-management is often needed in order to allow creative thinking states to emerge. It is important to be able to cope with risk, confusion, disorder and feeling that you are not progressing quickly.

5.2.1 Approaches to Creative Thinking

- Looking for many possible answers rather than one
- Allowing yourself to make wild and crazy suggestions as well as those that seem sensible
- Not judging ideas early in the process - treat all ideas as if they may contain the seeds of something potentially useful
- Allowing yourself to doodle, daydream or play with a theory or suggestion
- Making mistakes
- Learning from what has not worked as well as what did

5.2.2 Creative Thinking Techniques

- Brainstorm ideas on one topic onto a large piece of paper: don't edit these. Just write them down
- Allowing yourself to play with an idea whilst you go for a walk
- Draw or paint a theory on paper
- Ask the same question at least twenty times and give a different answer each time

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[18] "Creative Thinking Skills," Palgrave Study Skills, http://www.palgrave.com/studentstudyskills/page/creative-thinking-skills/.

- Combine some of the features of two different objects or ideas to see if you can create several more
- Change your routine. Do things a different way
- Let your mind be influenced by new stimuli such as music you do not usually listen to
- Be open to ideas when they are still new: look for ways of making things work and pushing the idea to its limits
- Ask questions such as 'what if….?' Or 'supposing….?'

MESSAGES

- It is important to recognize your own values and to respect others'

- Your identity defines who you are as a person. It is not static but can change often

- Communication is verbal, non-verbal and listening. Effective communication is a vital tool in order to successfully discuss issues and topics of importance and to reach your goals

- Communication is vital when it comes to building relationships with community members and networking with other communities. When you become aware of available resources and relevant legislation, share the information widely with other people

- If you want to talk about a topic with a group of other community members, organizing a discussion group, formal or informal, is a great way to communicate and debate. Sometimes this may involve communicating with tribal leaders, sheikhs, imams, youth, community leaders, community centres etc. who may have more specific information regarding a topic

- Negotiation allows people to come to a common understanding or agreement concerning a topic of contention. When it comes to important topics like GBV and radicalization, negotiation is useful when people are trying to understand each others' opinions and feelings

- Negotiation skills can help you make deals, solve problems, manage conflicts, and build relationships as well as preserve relationships

- Virtually all of us are susceptible to judgment biases that affect our decisions in negotiation. Accept this fact, and you'll be in a good position to adopt better patterns of thinking that you can apply to your own negotiations

- Critical and creative thinking allows you to look at problems, questions and various topics with an open mind and to come to logical, well-thought out solutions and

conclusions that are less biased and judgmental. This skill is extremely important when dealing with sensitive topics

ACTIVITIES

1 - Values[19]

Description of Activity: participants create skits that illustrate different values
Purpose of activity: to encourage the group to think about their own values and human rights values

Instructions

1. Write the following 7 values on pieces of cardboard and place them around the room: inclusion, respect, cooperation, respect for diversity, equality, responsibility and acceptance.

2. Ask participants to go stand next to the value that is most important to them. Form a team with the people who have gathered around the same value.

3. Ask the teams to discuss what their value means to them in their everyday life, giving concrete examples.

4. Have the teams prepare a short skit to illustrate the value they have chosen.

We absorb "values" through various sources such as friends, teachers, parents, books, religious ceremonies and books, films or stories. These values have great bearing on our behavior and it is important to explore them. Behaviour change is a very time consuming process. It requires great patience and will. Often, behaviour changes only when we begin to explore and question our values. The facilitator should use this exercise within this context and encourage the participants to find these links (between values and behaviors). You could alternatively ask the participants to think about behaviour that can result from the "values" that are on the cards. Ask them to make a list of probable behaviors next to each "value". This could also be done in small groups by giving a set of cards to each group

5. Have each team present their skit. After each skit, the rest of the groups comment on the skit and discuss the value that was depicted.

6. For each skit, read the definition of the corresponding value.

7. Ask participants if they agree with the definition.

8. Debrief:
• Why are these values important in our life?
• Are there values which deserve to be more widely recognized and better respected?
• What can we do to promote these values and ensure that they are better respected?

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[19] "Let's Act Together for Change," 85.

2 - Learning Our Values[20]

Description of Activity: participants sort values according to their source
Purpose of Activity: help participants identify values that they receive from their social environment

Instructions

1. Invite the participants to sit in a circle

2. Tell participants that they will be sorting value cards on the basis of the source of those values i.e., where they learnt those "values"

3. Empty out the card container in the centre of the circle and ask the participants to proceed

4. Encourage them to discuss and sort the cards; they can use markers and blank flash cards for writing the source of the values

5. Debrief:
• Do you believe in any of the values you just sorted out? Why and why not?
• Are values important? Why and why not?
• What are the values that you will never compromise on? Why?
• Do values are defined by our socio-cultural environment? Why and how?
• How do values impact our behaviour? Give some examples.

Some "value" statements that may be used for making the cards for this exercise:

Stealing is bad	Compromise is the way of life
Love our fellow beings	Life is for living
Cheating is okay because everyone does it	Everything is fine as long as no one knows
Talking back to our elders is bad manners	Education is useless
Lying is bad	Money is the new God
It s okay to buy goods from the black market	If I have money, I can get anything
Bribes are normal	Helping others is good
It's a dog- eat- dog world	Charity begins at home
By hook, or by crook, I will succeed	Laughing at others expense is bad
Women are not as good as men	Variety is the spice of life
Men are more intelligent	God is watching so be good
Women are "things"	Sex is immoral and impure
Poor people are worthless	Success is all that matters
People are poor because they are lazy	Honesty is the best policy
Everyone is equal in God's eyes	Beauty lies in the eye of the beholder
Family is more important than my principles	What goes down must go up

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[20] "Learning and Practicing Core Life Skills," *UNODC* (2008): 8-10.

Everything is fair in love and war Men and women can never be equal It is okay for a man to have multiple sex partners Women should not smoke or drink Truth is divine	Everything has a price Blood is thicker than water Crying is for women A man never cries Children are a woman's responsibility

3 - Webs of Connection (Identity Activity)[21]

Description of activity: participants construct a personal diagram representing their identities and make connections with other members of the group
Purpose of activity: talk about identity and diversity

Instructions
1. Copy the "Personal Web of Connections" chart. Make one copy for each participant.

2. Explain that within any group there is as much invisible diversity as visible diversity. Differences, whether small or great should be viewed as a resource rather than an obstacle. The activity we are going to do provides us with the opportunity to acknowledge diversity.

3. Ask participants to construct their personal "Web of Connections". The participants begin by writing their name in the centre circle. Then, in the small circles, they write the names of 5 groups they personally belong to. They can refer to the list provided below the diagram for inspiration. They may add extra circles if they wish.

4. Form a large circle. Ask participants to describe briefly their diagrams to the members of the group. If members of the group share a similar circle, they should sign their names in the other person's circle.

5. Explain to participants that they will now construct a web for the whole group.

6. Make a first circle in the middle of a large flipchart paper. Write the name of the group in the centre.

7. Ask participants to identity common groups to which everyone belong. Place these groups near the centre of the diagram in circles that connect by a line to the middle circle.

8. Ask participants to identify common groups to which 2 or more people belong to. Place these groups in circles further out from the centre. Connect these circles by a line to the middle circle.

9. Ask participants whether they would like to mention a group to which they are the only ones they belong to. Place these circles somewhere on the page without connecting lines.

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[21] Let's Act Together for Change," 97.

10. Debrief:
• What characteristics does our group share? Or does not share?
• Have you ever felt pride or discrimination because of your membership to any of the groups?
• How can we use each other's differences in a positive way?
• What would you have to do to change society and/or yourself to change discriminatory behaviors?
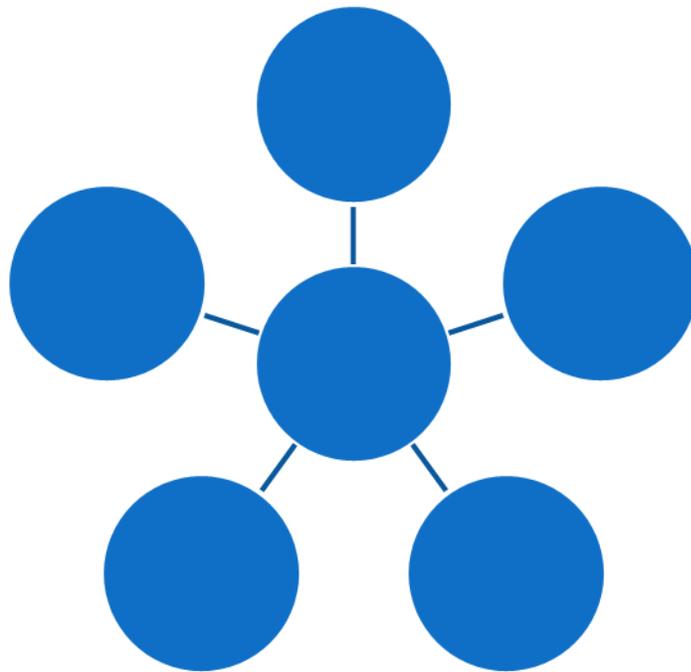
Some types of groups might be:		
religion	political affiliation	belief/ideology
ethnicity	hobbies	profession/occupation
workplace	community service	race
gender	family role	physical appearance
social status	financial status	sexual orientation
friendship	geographic location	particular experience
age	education	state of health

4 - Bad Communication Role Play[22]

Description of Activity: participants act out or watch a role play that utilized bad non-verbal communication

Purpose of Activity: to be able to identify bad communication skills and why they have a negative impact

Instructions

1. Pick 2 participants to act out the role play

2. Give participants a few minutes to go over the following points and create their role play. One participant plays a client, the other plays a specialist. It is the second meeting for the client and the specialist. Things that should happen in the course of the role play are:

- The specialist asks the client to wait a while because she is late and still seeing another client
- The specialist forgets the clients name
- The specialist sits behind the desk in a good chair, whilst the client has a small old chair and is at the other side of the desk
- The specialist takes a call on their mobile phone
- The specialist leaves the room which allows the client to steal some confidential documents from the desk
- The specialist clicks their pen on and off
- The specialist is inattentive, no eye contact and is constantly writing or doodling
- The specialist has inappropriate body language, crossing arms, pointing finger etc.

3. Debrief:

• What was bad about the way the specialist conducted the consultation? (If not all examples are mentioned add in the additional ones they missed)

• What bad communication examples were easy to spot?

• What bad communication examples were hard to spot?

• What impact does bad communication have on the people we are communicating with?

5 - Good Communication[23]

Description of Activity: participants form pairs and discuss a problem they are currently facing

Purpose of Activity: to practice various communication skills

Instructions

1. Ask the learners to form pairs

2. One person is Person A and one person is Person B

3. Person A should talk for 2 minutes about some problem or concern they have

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[22] "Communication Skills for Social Workers: A Trainers Manual," *UNICEF & VSO*, 25.

[23] "Effective Communication and Feedback Skills," *International Training and Education Center on HIV,"* 10.

4. Person B should try to communicate interest and understanding in any way they wish except talking

5. At the end of 2 minutes, have pairs switch roles and repeat the exercise

6. At the end of the second 2 minutes, the pairs should talk freely for another minute about the problems previously discussed

7. Debrief:
• How did it feel to talk for two minutes without being interrupted? (Shy, uncomfortable)
• How did it feel to not be allowed to speak? (Frustrating, wanting to interrupt)
• Did you feel that your partner understood you? How did you know? (Expression, body movement, eye contact)
• Did anyone feel helped by the listener? (Yes, by nods and smiles. No, wanted verbal acknowledgement)
• Why is silence so uncomfortable? (We need feedback)
• What specific body behaviors communicate understanding and support? (Eye contact, leaning forward)

6 - Negotiation Simulation
Description of activity: participants role play a negotiation scenario with a partner
Purpose of activity: to employ various negotiation techniques and strategies

Instructions
1. Divide the group into pairs

2. Provide every participant with one of the roles provided below

3. Tell the participants that each of them have to stick to the role provided and try to negotiate with one another

4. Reconvene the class after 5 minutes

5. Debrief:
• What strategies did you use during your negotiation?
• How do you feel about the outcome of the negotiation?
• How do you feel about your relationship with the other party?
• How did the negotiation evolve? What interesting things happened?
• How does your culture play in the way you negotiate?
• On what did you focus most during the negotiation?
• What active listening skills were used? By whom?
• What active listening skills were not used? How might they have been effective?

Engaging in simulations improves participants' motivation and retention of key concepts that have already been taught in discussions. Thus, sessions that combine simulations with other learning methods may maximize learning

Landlord

You are a landlord and you are meeting with a prospective tenant. The apartment is on the top floor and the building has no lift. It is located on a fairly busy road but has lots of shops around, making it very convenient to buy most things. There are many schools nearby and it is close to her husband's workplace. The woman you are meeting has her 5 young children with her who are pestering her to hurry up so that they can go get ice cream. You also know that she needs to find an apartment very quickly.

The apartment is listed for 400 JOD. It does not include electricity or water.

You are not very willing to go lower in price, but are willing to include electricity and water and to install internet for her.

Apartment Seeker

You are a mother of 5 children who are with you in an apartment you are interested in renting. The apartment is on the top floor and the building has no lift. It is located on a very busy road but there are lots of shops nearby.

 The apartment is listed for 400 JOD. It does not include electricity or water.

You are willing to pay 350 if the water and electricity is included, but that is your maximum budget.

7 - Mini Debate

Description of Activity: a small debate regarding a relevant topic

Purpose of Activity: to practice communication and negotiation skills

Instructions

1. Divide the group into 2 groups

2. Each group should have a few people debating the **pro** (for) side and a few people debating the **con** (against) side. There should also be at least 2 arbitrators/judges

3. Allow time for each group to think about the topic and develop arguments for their side of the debate. Participants should also be encouraged to think about the other side of the argument in order to prepare potential rebuttals

4. Allow each side to introduce their side of the argument. Participants can then alternate, taking turns to make arguments and rebutting the other side's arguments

5. Debrief:
• How did the debate go?
• If you were arguing a side that is opposite to what you actually think/believe, how did you manage to make arguments?
•What communication and negotiation skills did you utilize?
• What did the opposing side do that worked well for them? What did they do that did not work well?

Suggested debate topics:
- Girls have the right to education and should have the same opportunity to go to school as boys

- Vocational training is extremely valuable and should not be looked down upon

- Women should have equal inheritance rights as men

8 - Creative Thinking[24]
Description of Activity: participants create a story with pictures provided
Purpose of Activity: participants think creatively in order to create a logical story with images provided

Instructions
1. Have participants form a circle

2. Give each participant a unique picture of an object, animal, etc.

3. Participants begin a story that incorporates whatever happens to be their assigned photo. The next participant continues the story, incorporating their photo, and so on

4. Debrief:
• Were you able to make a complete story?
• Did you encounter difficulties at any point?

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[24] "10 Team-Building Games That Promote Critical Thinking," Te@chthought, http://www.teachthought.com/teaching/10-team-building-games-that-promote-critical-thinking/.
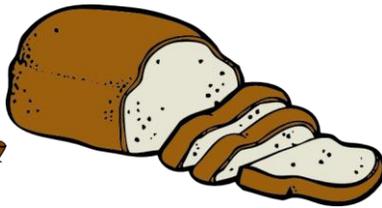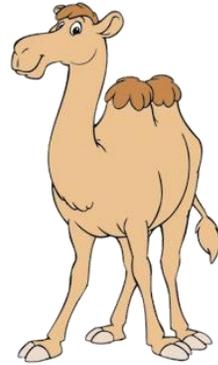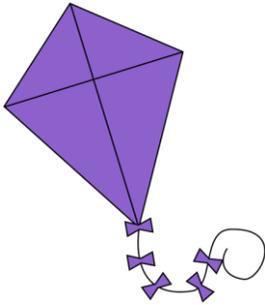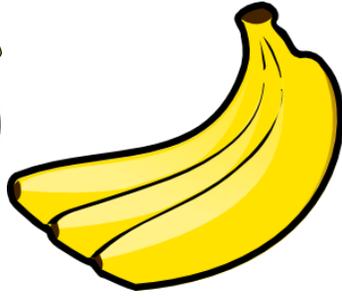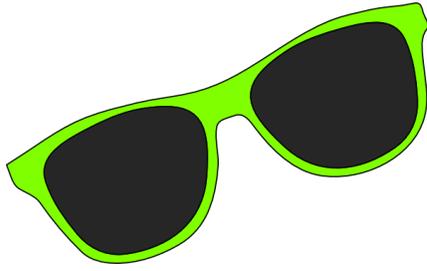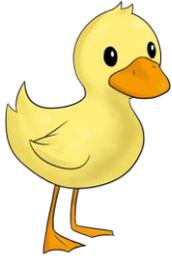
9 - Rock or Feather (Critical Thinking)[25]

Description of Activity: participants must choose which object they are most similar to
Purpose of Activity: think critically about which object they are (identity with) and use high level reasoning

Instructions
1. Ask participants to get into pairs

2. Tell the group that each person needs to decide if they are more like a rock or a feather and explain to their partner why they think this (they are not allowed to choose something in the middle)

3. Debrief:
• Was everyone able to choose either rock or feather?
• What were some of the reasons you came up with?
• Did this activity force you to think critically about yourself?
• Was your partner able to satisfactorily justify their decision?

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[25] "Rock or Feather? A Critical-Thinking Activity," Education World,
http://www.educationworld.com/a_lesson/lesson/lesson145.shtml.

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MODULE 2: CIVIC EDUCATION & HUMAN RIGHTS

OBJECTIVES

- Participants will have knowledge about their basic human rights, especially those related specifically to women

- Participants will have knowledge concerning civic education and know how to encourage civic participation and advocate for issues important to them

INTRODUCTION

Human rights are fundamental rights that belong to all people simply because they are human beings. Human rights are based on the principle that every human being is born equal, in dignity and rights. All human rights are equally important and they cannot be taken away under any circumstances.

Women's rights are not respected to the same extent as the rights of men and discrimination against women is a daily reality. Customs and traditions play an important role in restricting women's participation and fulfillment of their basic rights. Social pressures on both women and men to conform to traditional roles are still quite strong, especially at the level of the family. Religion is sometimes instrumentalized against promoting women's interests.

Civic education in a democracy is education in self government. Democratic self government means that citizens are actively involved in their own governance; they do not just passively accept the assertions of others or comply with the demands of others. Civic participation and engagement involves individuals, groups and/or community organizations taking part in social, economic and political life in a meaningful way in order to address issues of common concern. There is a need for Jordanian citizens to achieve a higher level of understanding and acceptance of their rights and responsibilities required to improve their constitutional democracy.

CONCEPTS

1 – Human Rights

Certain moral and ethical values are shared in all regions of the world, and governments and communities should recognize and uphold them. The universality of rights does not mean, however, that the rights cannot change or that they are experienced in the same manner by all people.

Human rights concerns appear in all spheres of life - home, school, workplace, courts, markets - everywhere! Human rights violations are interconnected; the loss of one right detracts from other rights. Similarly, promotion of human rights in one area supports other human rights.

Human rights should be addressed as an indivisible body, including civil, political, economic social, cultural, and collective rights.

Types of Rights

Civil and political rights, such as the right to life, liberty and security, right to equality and non-discrimination, right to private life, as well as fundamental rights and freedoms associated with democracy: freedom of expression, opinion, association, assembly, movement, of belief and religion, right to vote, right to political participation, etc.

Economic, social and cultural rights, such as the right to food, water, housing, healthcare, education, the right to participate in cultural life, right to adequate income and social security, right to work, etc.

Collective rights, such as the right to a clean environment, right to development, right to peace and security as well as culture and language, etc.

[26]

The Universal Declaration of Human Rights (UDHR) is the founding document of human rights. Adopted on December 10, 1948 by the United Nations, the UDHR stands as a shared reference point for the world and sets human rights standards to achieve. Although the UDHR does not officially have force of law, its fundamental principles have become international standards worldwide and most States view the UDHR as international law. Human rights have been codified in various legal documents at international, national, provincial and municipal levels.[27]

1.1 Human dignity[28]

Human dignity is a fundamental principle of human rights, which affirms that all people deserve to be respected simply because they are human beings. Irrespective of age, culture, religion, ethnic origin, color, sex, language, ability, social status, civil status or political convictions, all individuals deserve respect.

> *Human rights are tools to protect everyone from violence and abuse*

1.2 Equality[29]

Equality is another fundamental principle of human rights. It affirms that all human beings are born free and equal. Equality presupposes that all individuals have the same rights and deserve the same level of respect. Non-discrimination is an integral part of the notion of equality. It ensures that no one is denied their rights because of factors such as age, ethnic origin, sex, etc.

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[26] Let's Act Together for Change," 193.
[27] Let's Act Together for Change," 193.
[28] Let's Act Together for Change," 199.
[29] Let's Act Together for Change," 198.

1.3 Promotion & Protection of Human Rights[30]

Everyone is responsible, from government entities to civil society organizations to every individual.

<u>Government responsibility</u>: human rights are not gifts bestowed at the pleasure of governments. Nor should governments withhold them or apply them to some people but not to others. When they do so, they must be held accountable.

<u>Individual responsibility</u>: Every individual has a responsibility to teach human rights, to respect human rights, and to challenge institutions and individuals that abuse them.

<u>Other responsible entities</u>: Every organ of society, including corporations, non-governmental organizations, foundations, and educational institutions, also shares responsibility for the promotion and protection of human rights.

1.4 International texts

1.4.1 Convention on the Elimination of all forms of Discrimination Against Women[31]

Adopted by the UN General Assembly in 1979, CEDAW is often referred to as an international bill of rights for women. It defines what constitutes discrimination against women   and sets up an agenda for national action to end such discrimination.

The Convention defines discrimination against women as "...any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field."

By accepting the Convention, States commit themselves to undertake a series of measures to end discrimination against women in all forms, including:

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[30] Let's Act Together for Change," 199.
[31] "Convention on the Elimination of All Forms of Discrimination Against Women," UN Women, http://www.un.org/womenwatch/daw/cedaw/.

- to incorporate the principle of equality of men and women in their legal system, abolish all discriminatory laws and adopt appropriate ones prohibiting discrimination against women;
- to establish tribunals and other public institutions to ensure the effective protection of women against discrimination; and
- to ensure elimination of all acts of discrimination against women by persons, organizations or enterprises.

The Convention provides the basis for realizing equality between women and men through ensuring women's equal access to, and equal opportunities in, political and public life -- including the right to vote and to stand for election -- as well as education, health and employment. States parties agree to take all appropriate measures, including legislation and temporary special measures, so that women can enjoy all their human rights and fundamental freedoms.

The Convention is the only human rights treaty which affirms the reproductive rights of women and targets culture and tradition as influential forces shaping gender roles and family relations. It affirms women's rights to acquire, change or retain their nationality and the nationality of their children. States parties also agree to take appropriate measures against all forms of traffic in women and exploitation of women.

Countries that have ratified or acceded to the Convention are legally bound to put its provisions into practice. They are also committed to submit national reports, at least every four years, on measures they have taken to comply with their treaty obligations.

Jordan ratified CEDAW in 1992 but still has reservations about Article 9(2) on nationality and 16(1) relating to marital, custody and personal status issues. Jordan officially published the convention in the official gazette in August 2007 which gave it the force of law – any violations of the convention can be challenged in court through lawsuits. Jordan's compliance with CEDAW is monitored by JNCW.

1.4.2 Security Council Resolution 1325[32]

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[32] "Landmark Resolution on Women, Peace and Security," *OSAGI*, http://www.un.org/womenwatch/osagi/wps/.

The Security Council adopted resolution 1325 on women and peace and security on 31 October 2000. The resolution reaffirms the important role of women in the prevention and resolution of conflicts, peace negotiations, peacebuilding, peacekeeping, humanitarian response and in post-conflict reconstruction and stresses the importance of their equal participation and full involvement in all efforts for the maintenance and promotion of peace and security. Resolution 1325 urges all actors to increase the participation of women and incorporate gender perspectives in all United Nations peace and security efforts. It also calls on all parties to conflict to take special measures to protect women and girls from gender-based violence, particularly rape and other forms of sexual abuse, in situations of armed conflict.

1.4.3 Beijing Declaration and Platform for Action[33]

The Platform seeks to promote and protect the full enjoyment of all human rights and the fundamental freedoms of all women throughout their life cycle and reaffirms the fundamental principle that the human rights of women and of the girl child are an inalienable, integral and indivisible part of universal human rights. It is an agenda for women's empowerment aiming to remove all the obstacles to women's active participation in all spheres of public and private life through a full and equal share in economic, social, cultural and political decision-making. This means that the principle of shared power and responsibility should be established between women and men at home, in the workplace and in the wider national and international communities. Equality between women and men is a matter of human rights and a condition for social justice and is also a necessary and fundamental prerequisite for equality, development and peace.

The Platform for Action requires immediate and concerted action by all to create a peaceful, just and humane world based on human rights and fundamental freedoms, including the principle of equality for all people of all ages and from all walks of life, and to this end, recognizes that broad- based and sustained economic growth in the context of sustainable development is necessary to sustain social development and social justice. The success of the Platform for Action will require a strong commitment on the part of Governments, international organizations and institutions at all levels. It will also require a commitment to equal rights, equal responsibilities and equal opportunities and to the equal participation of women and men in all national, regional and international bodies and policy-making processes; and the establishment or strengthening of mechanisms at all levels for accountability to the world's women.

1.4.4 Sustainable Development Goals[34]

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[33] "Beijing Declaration and Platform for Action," UN Women,
http://www.un.org/womenwatch/daw/beijing/platform/.

The SDGs are a proposed set of targets relating to future international development. They are to replace the Millennium Development Goals once those expire at the end of 2015. The SDGs were first formally discussed at the United Nations Conference on Sustainable Development held in Rio de Janeiro in June 2012 (Rio+20). There are 17 goals with 169 targets covering a broad range of sustainable development issues. These included ending poverty and hunger, improving health and education, making cities more sustainable, combating climate change, and protecting oceans and forests.

Goal #5: Achieve gender equality and empower all girls and women

<u>Targets</u>
5.1 End all forms of discrimination against all women and girls everywhere

5.2 Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation

5.3 Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation

5.4 Recognize and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate

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[34] "Sustainable Development Knowledge Platform," United Nations, https://sustainabledevelopment.un.org/index.html.

5.5 Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life

5.6 Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Programme of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences

5.a Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws

5.b Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women

5.c Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels

2 – Civic Education

2.1 Citizenship[35]
Citizenship refers both to the status of being a citizen of country/State or geographic area with a corresponding government, and the enjoyment of human rights, the respect of responsibilities and contributions to the community. At the heart of the concept of citizenship is the state of belonging to a community, that is, to a grouping of people who recognize that they have something in common.

2.2 Democratic citizenship
Democratic citizenship is a skill that everyone needs to develop and involves much more than just voting in elections. Exercising effective democratic citizenship requires the following knowledge, skills, attitudes and behaviors:
- Knowing how a country and society works - why government functions as it does, where to get information and how to vote
- The skills needed to live well in a family and community
- How to resolve disputes in a friendly and fair way
- How to negotiate and find common ground
- How to ensure that rights are respected

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[35] Let's Act Together for Change," 205-219.

- The ground rules of the society we live in
- Personal responsibilities that need to respected
- An understanding of key human rights concepts such as: non-discrimination, gender equality, respect for diversity and identity justice
- What is involved in civic participation and engagement in community actions, social, cultural and political life

2.3 Civic participation and engagement

Civic participation and engagement involves individuals, groups and/or community organizations willing taking part in social, economic and political life in a meaningful way in order to address issues on common concern. Civic participation can take many forms – from volunteering in the community to active membership in a group or association to expressing one's views and opinions at public forums and consultations, to voting in referendums and elections as well as celebrating cultural and religious holidays with community members, or advocating for gender equality.

Civic participation entails a sense of personal responsibility to do one's part as a member of a community or country and that everyone incorporate human rights values such as cooperation, respect, inclusion, fairness, acceptance, respect for diversity and responsibility into their everyday actions and interactions with others. The political, economic and social situation of a country or community impact on how and to what extent people participate.

Civic participation can be initiated by the community or individual members of the community or by local or national authorities. What is important is that there be shared decision-making at the different levels of society including people at grassroots, civil society organizations, government officials, private corporations, professional associations and so on.

2.4 Promote civic participation of youth

Youth have a lot of ideas, but often lack the space and resources to present them and put them into action. Therefore, it is important to involve them at different levels of the decision-making process. Here are a few tips to consider for facilitating youth participation and encouraging their continued involvement:
- Select issues to be addressed together with the youth you are working with. It is important that issues raised are ones that directly affect youth and that spark their interest. Subjects of interest to youth might include: democracy, equality, social justice, environmental protection, community development, social media, etc.

- Encourage youth groups to launch their own initiatives with support from your organization, group, etc. *(see Module 5 on Community-Based Initiatives)*
- Provide safe spaces for discussions, debates, critiques, where youth feel comfortable stating their opinions and speaking freely
- Provide youth the opportunity to enhance knowledge and skills through training and practice
- Coach youth and support them in their endeavors
- Use social media throughout the process
- Make sure there is an opportunity for concrete actions, not just discussion
- Have confidence in youth and see them as the driving force of the action
- Respect your group's privacy, be discreet and respect confidential information
- Recognize the accomplishments the youth

2.5 Promote the participation of women

Women have a strong willingness to participate in public life, become more engaged in their communities and address issues that affect them. Women often face challenges and obstacles when they want to get involved in their community. Here are a few tips to consider, for facilitating women's participation and their continued involvement:

- Make sure you create a welcoming and safe environment for women to have access to and be able to fully participate in activities or community-action projects. For example, ensure dates and times selected for activities do not conflict with women's other responsibilities and commitments
- Select issues with your group of women that are of interest to them
- Empower women to develop their skills and knowledge through program activities
- Respect your group's privacy, be discreet and respect confidential information
- Be prepared to provide references to your group of additional resources to help them deal with issues related to physical and psychological health and issues related to personal finances
- Be conscious of the fact that most women have a lot of personal responsibilities, time is often an issue. Be flexible in your schedule and accommodate women who cannot participate in each session
- Maintain an open and respectful atmosphere, fostering inclusion and respect for differences
- Recognize your group's accomplishments

> **Women have a strong willingness to participate in public life, become more engaged in their communities and address issues that affect them**

2.6 Promote the participation of marginalized groups

A number of people from marginalized groups might be part of initiatives you undertake or you might want to involve them in the initiatives. Some groups to take into consideration include: people living with disabilities, religious, ethnic and linguistic minorities, refugees, and migrant

workers. Reach out to different groups of marginalized people and try to facilitate their involvement in your action. Here are some tips that might help you when trying to reach out to marginalized groups or when you implement an initiative that includes people from different groups.

- Invite people from a diversity of backgrounds to participate in your group's actions
- Invite them through informal channels and reach out to people in different communities
- Keep in mind dates of religious and cultural celebrations when planning activities
- Hold your meetings in locations close to the community you are trying to reach
- Make sure you create a welcoming and safe environment for your group to participate in activities or action-oriented projects
- Respect your group's privacy, be discreet and respect confidential information
- Acknowledge the discrimination group members and their community may face and
- Maintain an open and respectful atmosphere, fostering inclusion and respect for differences
- Recognize your group's accomplishments

2.7 Civic participation and engagement leading to social change

Changes you want to see start with each individual. The way we interact, react and work together influence our perceptions and the types of actions we undertake. Reinforcing positive human rights values is an important step in thinking about social interactions and changes.

Civic participation and engagement are powerful actions that can lead to significant social change. The activities you undertake with your target group should aim at building necessary skills for effective and informed action. These skills include: critical thinking, analysis of community issues and problem solving, conflict resolution and networking. Each individual involved in the process becomes a more engaged citizen and ultimately an agent of change. Types of actions that can lead to change include: awareness raising, advocacy actions directed at local and national government and law-makers, research and monitoring, report writing and dissemination of information, including through Internet and social media. Each action is important in favoring the promotion and protection of human rights.

Keep in mind that you are part of a broader movement and that your actions are related to other actions undertaken by other individuals, groups, and organizations. Remember also that social change takes time. The active participation of you and your group will contribute to building a better society in which human rights are promoted and respected by the authorities and by citizens alike.

3 – Advocacy

Advocacy in all its forms seeks to ensure that people, particularly those who are most vulnerable in society, are able to have their voice heard on issues that are important to them, defend and safeguard their rights, and have their views and wishes genuinely considered when decisions are being made about their lives.[36]

Advocacy is a strategic process by an individual or group which aims to influence decisions within political, economic, and social systems and institutions. It is active promotion of a cause or principle and involves actions that lead to a selected goal. Advocacy can be used as part of a community initiative, nested in with other components. It is not direct service and does not necessarily involve confrontation or conflict.

Advocacy usually involves getting government, businesses, schools, or institutions to correct an unfair or harmful situation affecting people in the community. The situation may be resolved through persuasion, by forcing the institution to buckle under pressure, by compromise, or through political or legal action.

We engage in advocacy because:
- Change is inevitable – what is not inevitable is the direction of change, and that is what we can influence

- Through advocacy we can achieve change from the local to the international level and have an impact on those who influence change

- Advocacy acts as a multiplier on the effectiveness of the work done on the ground

It is important to develop a deeper understanding of the issue, including research to analyze of who has power. Advocacy is about power and who can influence things that matter. You will need to know where the power of your opponents lies, and how you can most effectively influence or confront it.

Your advocacy campaign may not have a direct opponent (for example, you may be working to overcome ignorance about a topic in your community), however most advocacy campaigns have a recognizable opponent. Who are your opponents? Why are they putting up resistance? And what can you do about it? You will need to develop a plan based on your knowledge of who those opponents are; and knowledge of who can help you.[37] However you also have allies -

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[36] "What Is Advocacy?" SEAP Advocacy, http://www.seap.org.uk/im-looking-for-help-or-support/what-is-advocacy.html.

[37] "Overview: Getting an Advocacy Campaign Off the Ground," Community Tool Box, http://ctb.ku.edu/en/table-of-contents/advocacy/advocacy-principles/overview/main.

people who can band together with you and give your cause bulk, visibility, and clout.

3.1 Types of Advocacy[38]

Advocacy can be like tools in a tool box, the different types can be used together or separately depending on the job that needs to be done.

1. **Case Advocacy**
Also referred to as crisis or short-term advocacy, this type focuses on one specific issue or set of issues, and is not intended to have a long-term basis

2. **Self Advocacy**
People speaking out for themselves to express their own needs and representing their own interests

3. **Peer Advocacy**
When the advocate and the advocacy partner share similar experiences or environments. It sometimes means that people who have experienced the same things feel they have a better understanding and can be more supportive

4. **Citizen Advocacy**
Volunteers develop long term relationships with people and speak up for them. This is a partnership between two people; one is usually called the advocacy partner, and one the citizen advocate. An advocacy partner is someone at risk of having choices, wishes and decisions ignored, and who needs help in making them known and making sure they are responded to. A citizen advocate is a person who volunteers to speak up for and support an advocacy partner and is not paid to do so. The citizen advocate is unpaid and independent and is a member of the local community

5. **Statutory Advocacy**
Where there is a statutory duty to provide advocacy following government legislation or where someone is appointed with legal responsibility to represent another

6. **Legal advocacy**
Representation by legally qualified advocates, usually barristers or solicitors

There are many different types of advocacy activities ranging from lobby meetings to seminars, workshops and report launches. Which activity is used is determined by many factors, foremost of which is the likelihood of achieving impact. For example, you may want to bring communities together to articulate their needs and concerns to decision makers or you may want to engage directly with government officials and institutions to influence policy[39]

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[38] "Types of Advocacy," BILD, http://www.bild.org.uk/about-bild/advocacy/advocacy-types/.
[39] Advocacy Capacity Building Toolkit

Advocacy is a process rather than just an event. The key to doing advocacy successfully is to develop an advocacy strategy that is implemented over time with creativity and persistence.

6-Step Process for Devising an Advocacy Strategy[40]

Step 1: Assessing the situation
It's important to assess the context in which you will do your advocacy work before devising your strategy and starting on your advocacy activities. A good understanding of the external and internal factors that affect your chances of success will help you to identify what type of approach and which activities are likely to have the most impact.

Step 2: Establishing the goals
Having looked at the context affecting the issues you are working on, the next step is to begin to clarify the problems you are seeking to address and the goals you will prioritize.

- What is the issue? What are its causes and consequences? What solutions would deal with the causes and what would these achieve? *(See Problem Tree activity in Module 5)*

- What is the change you are seeking? What type of change? Who needs to change and at what level?

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[40] "Advocacy Capacity Building: A Training Toolkit," *Saferworld* (2011): 3-44.

Step 3: Developing an influencing strategy

Developing a strategy allows you to looks at the changes you want to bring about, who needs to make the change happen, and allows you to think through how to influence that person to change. To do this you will need to consider the forces supporting and opposing the change, and the best resources and options available to you to influence your target.

1. Identify, categorize and analyze all stakeholders
- Which organizations, institutions and individuals are involved in or affected by your work? How do you find out more about them?
- Who or what has the power to make the change you have identified as necessary? Which organizations and/or individuals will support or oppose your actions? How much influence do they have?

A stakeholder is an individual, group, or organization, who may affect, be affected by, or perceive itself to be affected by a decision, activity, or outcome of a project

2. Devise your influencing strategy
- Who is the target of your advocacy? Do you understand their position on the issue?
- Who or what would best influence the target to support your goals?

3. Consider the options for your advocacy activity
- What relationships do you need to build to conduct your advocacy successfully? How will you build these relationships?
- Who is the audience for you advocacy? How will you reach them and what will you say?
- How will you conduct your advocacy meetings/events?

Step 4: Planning your Activity

With a broad influencing strategy in place, you now need to plan your approach in greater detail. The clearer you can be about what you are hoping to change (your objectives) the easier it will be.

- Are your objectives SMART? *(refer to Module 5 for SMART diagram)*

- Is it clear how your actions will lead to achieving your objectives? What assumptions is this logic based on? What will you achieve by your actions?

Step 5: Implementation & Monitoring

An advocacy strategy needs a timeline, clear management and clarity on responsibilities. You need to decide what you will measure to allow you to track progress and adjust your work accordingly. Monitoring is a continuous process of information gathering throughout the duration of a project. The information gathered provides regular indications of progress against plans and expected results.

Step 6: Evaluation
Evaluation seeks to determine the value of the work. It involves making judgments about the difference the work has made: whether it is relevant, meaningful, lasting, whether it benefitted and involved the right people, and whether it used resources wisely.

MESSAGES

- Human rights are important because they protect our right to live in dignity, which includes the right to life, freedom and security
- To live in dignity means that we should have such things as a decent place to live and food to eat, to be able to participate in society, to get an education, to work, to practice our religion, to speak our own language and to live in peace
- Human rights are tools to protect everyone from violence and abuse. Human rights foster mutual respect among people. Human rights lead to conscious and responsible action, that ensure the rights of others are not violated. For example, it is our right to live free from all forms of discrimination, but at the same time, it is our responsibility not to discriminate against others[41]
- Civic participation entails a sense of personal responsibility to do one's part as a member of a community or country. Women and youth are critical in terms of civic participation and their involvement can lead to social change
- It is your responsibility to take collective action to fight for and protect your rights

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[41] "Let's Act Together for Change," 193.

ACTIVITIES

1 - Spheres of Influence[42]

Description of Activity: complete a chart that describes the different spheres of influence in the participants lives

Purpose of Activity: reflect on the principal variables influencing the human rights situation of a community

Instructions

1. Explain that many variables exert different degrees of influence on the human rights situation of our community. These variables are visible in different aspects of a community's life: socially, economically, globally, etc.

2. Prepare a flipchart of the attached "Spheres of Influence" diagram.

3. As a whole group, complete the diagram with the participants thinking about their community by adding in each circle the specific variables. Remind the participants that both positive and negative variables should be included. Refer to the following examples to help participants.

4. Determine what the relationships between the different "variables" within the same circles and in other spheres (e.g. power relations, cooperation, etc.) by adding a coloured line between "variables" that have a relationship.

5. Debrief:
• What is the most striking thing about this diagram?
• What are the most important influences in your community?
• Do you feel you have some power over these variables? Why or why not?
• What can you do as an educator, a citizen, a woman, a man, etc. to address in some way the negative influences?
• What can you do to take advantage of the positive influences?

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[42] Let's Act Together for Change," 105.

Examples		
Social influences • Religion and faith institutions • Social movements • Individuals' perceptions, opinions • Illiteracy • Gender inequalities • Customs and traditions • NGOs, International NGOs • Unions • Press, media	**Global influences** • Wars • Media and communications (Internet, Al Jazeera, etc.) • United Nations • Inflation • Global economic crisis • World powers, such as the USA, China, Russia, European Union • League of Arab States • African Union • Sub-regional entities	**Economical influences** • Poverty • Corruption • Inflation • Unemployment • Country debt • Regional Development Banks • World Bank • Big and small companies
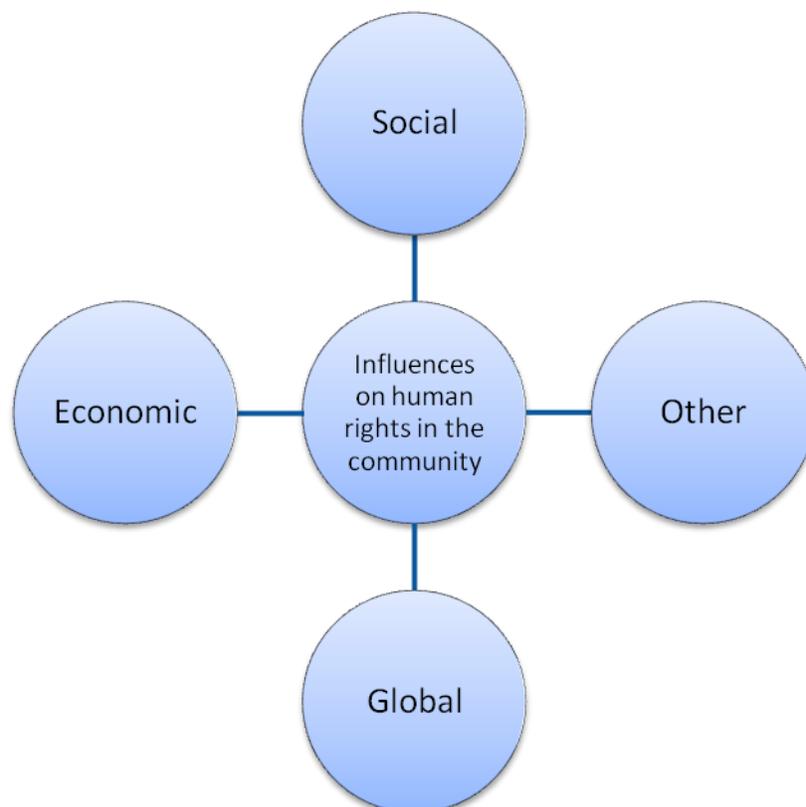
2 - Draw Me a Right, Tell Me Your Responsibilities[43]

Description of Activity: participants guess what rights teammates are drawing and determine which rights are the most important

Purpose of Activity: describe your vision of human rights and learn what everyone's rights and responsibilities are

Instructions

1. To prepare for the activity, make a list of 10 rights, choosing from the attached list. At one end of the room, tape 2 large pieces of paper to the wall leaving space between them.

2. Begin by asking participants if they can name some of their rights. Ask them what these rights mean in their daily lives.

3. Form 2 teams. Have each team sit next to one of the pieces of paper taped to the wall. You should stand at the other end of the room.

4. Explain to the group that this is a race where the members of each team must identify the right that one of them will be drawing. The first team to guess all the rights that are drawn wins.

5. Have a member of each team come to you so you can whisper in their ear one of the rights taken from the list.

6. They then go back to their respective teams and draw this right. The others must try to guess which right it is. Once they have guessed correctly, another member of the team comes to you to hear the next right.

7. The activity ends when one of the teams has identified all the rights

8. Form a circle and ask participants to mention which responsibility is associated with each right. For example, to enjoy the right to opinion, you need to respect other people's ideas and listen to what they have to say.

9. Debrief:
• Is it important to know your rights? Why?
• Do we all have the same rights?
• Which rights are truly respected in our community?
• Which rights are not always respected?
• What can you do to ensure your rights are respected?
• How can you educate other young people about their rights?
• What events could we organize in our community to promote human rights?

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[43] Let's Act Together for Change," 121.

List of Rights

- •Right to equality
- • Right to life
- • Right to a nationality
- • Right to marry
- • Right to legal aid
- • Right to privacy
- • Right to free movement
- • Right to religion

- • Right to opinion
- • Right to association
- • Right to rest
- • Right to own property
- • Right to work
- • Right to education
- • Right to participate in cultural life

3 - Being an Active Citizen Means… [44]

Description of Activity: participants express personal views about civic participation and engagement

Purpose of Activity: think about civic participation and engagement

Instructions

1. Explain the purpose of the activity. During the discussion, participants will create a spider web using a ball of yarn. This symbolic web represents the bonds we form with members of our community.

2. Ask the group to form a circle.

3. Take the end of the ball of yarn and hold it in your hand. Start the activity by completing the following sentence: "Being an active citizen means…" You could say, for example: "Being an active citizen means voting during the election."

4. Throw the ball to another person, while holding the end of the yarn. The web will begin to take shape.

5. The person you throw the ball to also completes the sentence "Being an active citizen means …" and then throws the ball to someone else.

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[44] Let's Act Together for Change," 125.

6. When everyone has caught the ball and the web is formed, ask participants to think about the examples that were given by asking a few questions such as:
• What is the idea behind the web that was created with the ball of yarn?
• Are there connections between the examples that were given?
• What is a good network?

7. Ask participants to mention something that can be an obstacle to active citizenship. For example, you could say corruption, violence, poverty, lack of spaces to express yourself, etc. After giving their example, each person cuts off their strand of yarn with scissors so that, at the end, the web is completely destroyed.

8. Debrief:
• Why do we need to be active citizens?
• What do freedom and equality mean in a society?
• Is it normal to face challenges and obstacles when you want to be more active in your community?
• What can you do to overcome some of the challenges or obstacles you face?

4 - Forum Theatre[45]
Description of Activity: participants act out situations and find solutions
Purpose of Activity: think about rights and responsibilities and conflict resolution

Instructions
1. Copy and cut out the attached scenarios.

2. Explain how this activity will work: a team acts out a situation. The audience is asked to react. When someone from the audience notices a violent action or a confrontational or discriminatory gesture or language, they shout "freeze". The participants in the skit stop and allow the person who shouted "freeze" to join the team. The skit resumes and the new participant tries to act in a way that resolves the situation.

3. Form teams of 3 to 5 people and give a scenario to each team.

4. Ask the teams to act out the scenarios they were given, adapting them if they wish.

5. Have the teams take turns acting out their scenarios.

Variation
Instead of handing out scenarios to the teams, have them imagine a situation involving issues around rights and responsibilities or discrimination and ask them to act it out.

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[45] Let's Act Together for Change," 143.

6. Debrief:
• Have you ever found yourself in situations like the ones that were acted out?
• How did you react to those situations? How did you feel in those situations?
• Why are people often hesitant to intervene in conflict situations?
• What do you do when people make comments that annoy you?
• What will you do if one of the situations represented in the sketch occurs?

Scenarios

1. In a group meeting at a local organization

A group of men and women start discussing the discrimination women face in society. One woman mentions that she does not feel free to do what she wants, when she wants. Another one says that she would like to create an association to protect and defend women's rights. Suddenly, one man says in an aggressive tone that women always criticize everything and that discrimination does not exist. Women are making this up.

2. In a coffee shop

Amin explains to his group of friends that a big demonstration will be happening the day after tomorrow. He explains that everybody will be on the street demanding for more freedom and reforms from the government. He encourages everyone to come and not to go to work without telling their bosses. They need to surprise everyone, so they should not tell their companies. Not everyone is comfortable with this.

3. At a friend's house

Your friend starts making jokes about immigrant workers and saying things that are uncomfortable for Huda. Everybody laughs except her.

4. In the park

A group of young people are taking a walk in the park. Everyone seems in a good mood, walking, chatting and laughing. Someone comes up to them and says: "You're taking up the whole path. Young people today—they do whatever they want, no concern for anyone else." The person shoves you out of the way, pushes through the group and continues down the path.

5. On the street

A group of friends are walking down the street and discussing. Some of them eat a few small things and throw out their garbage on the street. Hassen can't help noticing all the garbage lying around. He tells them not to throw out their garbage on the street, it is dirty and disrespectful. Everyone laughs at him and tells him to stay home if he doesn't like it.

5 – SWOT Analysis[46]

Description of Activity: participants evaluate the strengths, weaknesses, opportunities and threats of an advocacy initiative

Purpose of Activity: to assess the situation participants will potentially be advocating in

Instructions

1. Ask participants how many have heard of a SWOT analysis before – what does it stand for?

2. Explain that Strengths and Weaknesses focus on internal strengths or weaknesses whereas Opportunities and Threats concern external factors that may improve or threaten chances of success.

3. Break participants into groups and ask them to create a SWOT table for work on a particular issue.

4. Either ask them to present their completed tables or move straight into group discussion.

5. Debrief:
• Did the activity highlight any gaps or issues you hadn't considered?
• Did the activity highlight any advantages you hadn't considered?
• How can we maximize our strengths and counter our weaknesses?
• How can we exploit our opportunities and minimize our threats?

Internal – Strengths & Weaknesses

Legitimacy - Who will accept our right to speak out on issues? - Who will question our legitimacy? Why do they question it? - How can we enhance our legitimacy?	Credibility - What ways do we use to communicate? - How reliable is the information our group provides to the public? - Are our leaders seen as trustworthy and knowledgeable? - How can we increase our credibility?
Accountability - Who makes decisions in our group? - How open is the decision-making process? - How are decision-makers held accountable? - How are people informed and involved? - How can we improve our accountability?	Preparedness - What past experience do we have that is relevant? - Have we considered the relevant gender dimensions of our work? - Have you identified key stakeholders? - How can we improve our preparedness?

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[46] "Advocacy Capacity Building," 3-44.

Ability to work with others	Resources
- Are we well placed to work with others? - Which have been our best partnerships and why?	- Do we have the physical resources we need? - Do we have the right people with the right experience and skills? - Do we have secure funding?

External – Opportunities and Threats

Political Factors	Key Institutions
-Which groups or individuals have power to make the changes we are looking for and which are excluded? - What are the relationships between the key players and between decision-makers? - What political opportunities are coming up that we could use to achieve our aims?	- Are the government and state institutions accessible? - Who else outside the country has influence? - Which institutions are likely to present opportunities for our work and which are likely to put up barriers?
Public Accountability	Social Factors
- How is policy change monitored and enforced? - Do decision makers behave in an open and transparent way? - Do we have access to information about decisions made?	- Is the media state-controlled? How will it portray us? - How strong are civil society organizations? - Is civil society participation in political life tolerated? - Who is likely to support or oppose us?
Economic Factors	
- How does the overall state of the economy affect our ability to operate? - What economic alternatives are there?	

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MODULE 3: GENDER-BASED VIOLENCE

OBJECTIVES

- Participants will understand that GBV is not acceptable no matter their culture or traditions
- Participants will have the required knowledge to detect, address and prevent GBV in their communities
- Participants will be aware of all the resources available to them and other community members who are at risk, experiencing or are survivors of GBV

INTRODUCTION

Gender-based violence (GBV) constitutes any harmful act that is perpetrated against a person's will, and that is based on socially ascribed (gender) differences between males and females. GBV can take many forms and is prevalent throughout the world. It is associated with poor mental and physical health and has severe socio-economic implications. As a whole, GBV is a worldwide human rights, public health, and development problem.

Addressing and preventing GBV is a basic life saving and protection issue.

Indicators from the Arab region show some of the highest rates of female illiteracy and the lowest rate of female labor force participation in the world. Women in the region continue to encounter serious problems of access to health care and information, education and income, resulting in widespread levels of poverty and exposure to violence. In addition, women in the region have limited legal rights and access to justice. These conditions are exacerbated by social exclusion, restrictions on fundamental freedoms and a lack of democracy.[47]

Jordan's conservative patriarchal structure of society can hinder women's advancement and access to resources and opportunities. Acceptance of abuse, particularly wife abuse, is high, most victims do not seek help, especially not formal help, and significant barriers exist to seeking help.[48] Although violence affects both males and females, the percentage of women affected by it far exceeds the percentage of men.

Jordan is a member of various groups, union and initiatives that directly relate to women's rights, including EuroMed Feminist Initiative (EFI) and the Istanbul Platform for Action. EFI advocates for gender equality and women's rights as full part of democracy and citizenship, for the right of people to self-determination, against militarism, war and occupation. They seek to improve and promote women's rights as universal human rights, the value of gender equality and the use of non-violent means to solve conflicts.[49] A EuroMed meeting held in 2006 in Istanbul led to the a Framework of Action known as The Istanbul Platform for Action whose objective is to strengthen women's role in political, civil, social, economic and cultural spheres, as well as to fight against discrimination.[50]

For more information regarding GBV procedures in Jordan, especially concerning the Syrian crisis and other emergency situations, please refer to the Inter-Agency Standard Operating Procedures document referenced below.

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[47] "Regional Strategy on Prevention and Response to Gender-Based Violence in the Arab States Region," *UNFPA* (2013): 6.
[48] "Violence Against Women: Assessing the Situation in Jordan," *United Nations* (2006): 7.
[49] "EuroMed Feminist Initiative," http://www.efi-ife.org/page/about-us.
[50] "International Conventions and Istanbul Framework of Action," *Equality First.*

2012 Jordan Population and Family Health Survey[51]

- 34% of ever-married women age 15-49 have experienced physical violence at least once since age 15
- 9% of ever-married women age 15-49 report having experienced sexual violence at least once in their lifetime
- 32% of ever-married women age 15-49 report ever having experienced emotional, physical, and/or sexual violence from their spouse
- Among ever-married women who had experienced spousal violence (physical or sexual) in the past 12 months, 30% reported experiencing physical injuries
- 47% of women have never sought help and never told anyone about the violence they have experienced. The most common source of help is a woman's own family
- **Women age 25-39 are more likely than other women to have experienced physical violence**
- A woman's marital status is strongly related to the likelihood that she had ever experienced physical violence; the prevalence of violence is higher among formerly married (divorced, separated, or widowed) women (57%) than currently married women (33%)
- Urban women, women living in the Central region, and women in the non Badia areas are more likely to have experienced physical violence since age 15 than women in other areas and regions
- Women living in **Zarqa** were more likely to have ever experienced physical violence than women living in other governorates
- Women who are **not employed** are more likely than employed women to have experienced physical violence
- Women with higher education (26%) are less likely than women with lower educational attainment (35-46%) to have experienced physical violence
- The most commonly reported perpetrator of physical violence is the **current husband** (57%). More than one in four (27%) women report physical violence by a brother, one in five (21%) women report physical violence by their father, and one in ten (10%) women report physical violence by a former husband
- Women who are **divorced, separated, or widowed** are much more likely to have ever experienced spousal sexual violence (23%) than currently married women (9%).
- More than one in two (54%) divorced, separated, or widowed women have ever experienced emotional, physical, or sexual violence from a spouse. Spousal violence rises from 23% among women with no children to 33-35% among **women with three or more children**.
- Spousal violence is higher in **urban** than rural areas, and in the Central and North regions.

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[51] "Jordan Population and Family Health Survey," *The Hashemite Kingdom of Jordan Department of Statistics* (2012) 199.

CONCEPTS

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1 – Basics

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1.1 Sex[52]
The biological attributes of men and women. They are universal and generally permanent, e.g. men can impregnate, women give birth and breastfeed.

1.2 Gender
The social attributes that are learned or acquired during socialization as a member of a given community. Because these attributes are learned behaviors, they can and do change over time and vary across cultures. Gender therefore refers to the socially given attributes, roles, activities, responsibilities and needs connected to being men (masculine) and women (feminine) in a given society, at a given time, and as a member of a specific community within that society. Women and men's gender identity determines how they are perceived and how they are expected to think and act.

> The elimination of gender-based violence starts with the individual decision not to tolerate any form of violence by self and others. **Participants to the training are role models who must make personal commitments to live violence-free lives and to fight violence in their families, communities, institutions and countries.**

1.3 Gender Relations
How men and women relate to each other resulting from manifestations of gender-based power. This arises from roles men and women are expected to play. Gender analysis shows that unequal power relations between women and men, which ensure male dominance over women, is a common feature in many parts of the world. Violence against women is often a result of these unequal relations.

1.4 Gender Equity
Gender equity is concerned with the promotion of personal, social, cultural, political and economic equality for all. The term emerged out of a growing recognition in society of pervasive gender inequities. Continuing traditions of stereotypical conceptions and discriminatory practices have resulted in the systemic devaluation of attitudes, activities and abilities attributed to and associated with girls and women. The negative consequences of stereotypical conceptions and discriminatory practices adversely affect males as well as females.

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[52] "Training Manual on Gender Based Violence," *FEMNET,* 10-62.

1.5 Gender Equality

Gender equality reflects an equal sharing of power between women and men in their equal access to education, health, administrative and managerial positions, equal pay for work of value and equal seats in parliament, among others.

1.6 Gender-Based Violence (GBV)

Any harmful act that is perpetrated against a person's will, and that is based on socially ascribed (gender) differences between males and females. Around the world, GBV has a greater impact on women and girls than on men and boys.

The forms of GBV most frequently reported in the Arab region are domestic violence, child marriage, female genital mutilation/cutting (FGM/C), trafficking, rape, sexual slavery, forced prostitution and "honor crimes" including mutilation, acid throwing and killing.[53]

What is GBV?

Gender-based violence is defined in the UN Multilingual Terminology Database as: "Acts of physical, mental or social abuse (including sexual violence) that is attempted or threatened with some type of force (such as violence, threats coercion, manipulation, deception, cultural expectations, weapons, or economic circumstances) and is directed against a person because of his or her gender roles and expectation in a society or culture. A person facing gender-based violence has no choice to refuse or pursue other options without severe social, physical or psychological consequences. Forms of GBV include sexual violence, sexual abuse, sexual harassment, sexual exploitation, early marriage or forced marriage, gender discrimination, denial (such as education, food, freedom) and female genital mutilation." GBV is usually based on unequal power relationships among men, women, boys and girls. Women and girls are the most frequent but not the only targets due to social norms and beliefs that perpetuate their second-class social status. GBV occurs in peacetime, during and after armed conflict, and in the context of natural disasters.

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[53] "Regional Strategy on Prevention and Response", 6.

1.7 Violence against Women

"Any act of gender-based violence that results in, or is likely to result in, physical, sexual and psychological harm to women and girls, whether occurring in private or in public." Within this definition other harmful acts are included such as early marriage, honor crimes and deprivation of inheritance rights.

There is a strong tendency in Jordan to consider violence against women a personal and familial issue rather than a social and legal problem. A woman is expected to fulfill her feminist roles, including her loyalty to her husband and the family, and the preservation of the reputation of the family. If the wife fails to preserve the reputation of her family, physical and cultural punishment is expected.

1.8 Sexual violence

Includes exploitation and abuse, is any act, attempt or threat of a sexual nature that results, or is likely to result, in physical, psychological and emotional harm.

1.9 Domestic Violence

Various behavioral patterns from a member of the family against other members, which directly or indirectly inflict psychological, physical, verbal or sexual harm. However, the term limits actions of violence against women to those occurring within the private sphere and does not address VAW within the public sphere.

1.10 Factors that Cause or Perpetuate Violence

- Socio-cultural factors, e.g. unequal power relations, low status of women in society, socialization, traditions, customs, beliefs, attitudes, illiteracy and limited education

- Legal factors, e.g. dual legal systems, archaic laws, lack of commitment to international instruments, inadequate legal provisions, inaccessibility of legal services, attitudes of judicial officers and ignorance of rights and responsibilities

> **The main controlling behaviour women experience from their husbands or partner is jealousy or anger if she talks to other men**

- Policies and practices, e.g. negative policy environment, gender insensitive policies and lip service to international commitments

- Economic factors, e.g. economic dependence, poverty, limited opportunities and income sources, lack of control of own resources and drug and alcohol abuse

- Institutional factors, e.g. lack of or inadequate victim support services and distances from courts, health facilities, police services, etc

1.11 Consequences of Violence

- Health effects include: physical injury, death, sexually transmitted infections (STIs) including HIV/AIDS, unwanted pregnancies, mental health and behavioral problems and sexual dysfunction

- Psychological effects include: suicidal tendencies, depression, loss of self-esteem, feelings of shame and guilt, alcohol and drug abuse, poor performance in schools and fear and anxiety

- Economic consequences include: loss of productivity, cost of health care and cost of legal and judicial investigation and prosecution

- Social consequences include: ostracized and stigmatized, forced marriage to rapist or abductor, imprisonment and loss of self and social-esteem.

1.12 Cycle of violence[54]
The relationship between two persons passes through a four phase cycle:

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[54] "Working with Gender Based Violence Survivors," *UNRWA* (2012): 31.

Honeymoon

Phase of acquaintance, with each person showing his / her best to the other to impress. This phase usually entails incidents such as simple oral and physical abuse that is ignored and justified. After an act of violence, the abuse will act differently - some deny it and others ignore it. Some blame their anger over what was said or done. The abuser will try to compensate, showing regret, sending cards and gifts, seeking counseling, spending time with their children, or making promises.

Violence

Physical, psychological and sexual violence is perpetrated.

Tension

It is like walking on eggshells. There is no way to predict what the abuser wants. There may be no/minimal physical violence, but there there is emotional abuse, intimidation and threats.one of the two parties may distance herself / himself in escape, which may be explained by the other party as running away from the relationship.

2 - Prevention

2.1 General Prevention Measures[55]

- Influence changes in socio-cultural norms
- Encourage survivors to seek assistance
- Ensure services are inclusive and accessible for persons with disabilities
- Organize economic empowerment activities to reduce vulnerabilities
- Strengthen the protective environment by assessing security and safety and addressing protection issues. When designing projects and implementing interventions, always consider intended and unintended consequences of activities

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[55] "Working with Gender Based Violence Survivors," 88.

and review strategies to ensure survivor's protection and according to the best interests of the survivor

- Foster community mobilization and outreach information campaigns to prevent further incidence of the identified violence and stigmatization of survivors
- Actively promote respect for human rights and women's rights, and support the role of women and youths as equal decision makers
- Promote male role models and positive masculine norms and behaviors that are non-violent
- Mobilize religious leaders to speak out on protection of women, men and children
- Use arts, social media and mass media to raise awareness and stimulate dialogue on prevention of violence
- Ensure health services are accessible to women and children
- Integrate GBV awareness-raising and behaviour change activities into community health activities
- Raise awareness among the population on national laws and available legal aid service
- Promote respect for the survivor by the Criminal Justice System to encourage them come forward to report violence
- Apply relevant laws and policies
- All actors involved in prevention must coordinate with each other and plan activities in a collaborative manner. Public information messages, awareness-raising campaigns and behaviour change strategies must be coherent, consistent, and connected to services and organizations to avoid confusion in the community.

2.2 Youth Prevention[56]

1. Educate students on:
   - Non-violent conflict resolution and problem solving
   - Anger management
   - Awareness on identification of violence early in the relationship
   - Encouraging disclosure

2. Work with parents and raise awareness among them on:
   - Sound upbringing and appropriate discipline
   - Raising children equally regardless of gender

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[56] "Inter-Agency Emergency Standard Operating Procedures for Prevention of and Response to Gender-Based Violence and Child Protection in Jordan," *SOP Task Force* (2013): 88.

- Providing an environment free of violence: conflict resolution and anger management

3. Address bullying:
- Enhance programmes to teach life skills to teenagers to include healthy relationships, gender equality, peaceful conflict resolution, and sound sexual behaviour
- Encouraging gender equality in rates of school enrolment and school achievements
- Guarantee facilities, curricula, school books and education processes that are girl-friendly
- Raise children, male and female, in a violence-free environment
- Encourage the respect of the dignity of others, their rights and equality
- Create a conducive environment for gender equality, including eliminating gender stereotypes

2.3 Informing the Community[57]
- Ensure a coordinated approach and consistent messages
- Inform communities about existing services
- Ensure that the development of messages is focused on safe and confidential access to assistance for GBV survivors
- Ensure that information is provided on emergency medical responses and other services
- Provide messages that are culturally acceptable and in a format that protect individuals accessing these services from risk of harm
- Information materials include:
  o Referral cards
  o Posters
  o Radio information programmes on services
  o Hotline
  o Awareness-raising activities
- Meet chiefs and existing groups in the community to identify other community activists and develop and implement an outreach strategy
- Consider regular outreach activities, like "door to door" and large gathering space awareness
- Bring people together in an outreach space or gathering areas and share information about types of violence, consequences of violence, benefits of nonviolence, services available, and other appropriate responses to violence
- Facilitate songs, games, dramas, and dances at the outreach space
- Consult experts for technical accuracy of GBV outreach messages and activities or for technical support and advice on community mobilization and messaging

3 - Intervention

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[57] "Inter-Agency Emergency Standard Operating Procedures," 76.

3.1 Indicators of Abuse[58]

People react and deal differently with violence because of differences in their personality, their life experiences, the relationship between the perpetrator and the recipient, and the environment in which they live. Therefore, it is difficult to create a stereotype of survivors, recipients or perpetrators. However, there are reactions and effects that are usually tied to abusive relationships, although we should remember that they may not apply to all cases.

- Fear of the abuser may range from terror to feelings of discomfort or anxiety
- Overreacting to things or events that do not usually cause anxiety, such as fear of making a phone call from home, or being late in returning home
- Clear injuries or a history of "accidents" that are difficult to explain
- Repeated separation and reconciliation with the perpetrator
- A history of drug abuse causes suspicion of abuse
- High levels of tension in life without a clear idea about the source of the stress
- Lack of emotions, crying easily, increasing difficulty in adapting day after day, defensive or aggressive attitudes, hesitating to talk when the perpetrator is around
- Suicidal thoughts

3.1.1 Indicators of an Abusive Person

- Extreme jealousy or irrational desires of possession
- Humiliates, yells, criticizes, ignores, blames and treats partner badly
- Bad and unpredictable temper
- Use of force during an argument
- Isolates other person
- Rigid sex roles
- Makes threatening comments
- Talking on behalf of the other person and insisting on remaining close to and accompanying the person.

The main controlling behavior women experience from their husbands or partner is jealousy or anger if she talks to other men (70%). 31% of women say their husbands insist on knowing where they are at all times, 15% say their husbands do not permit them to meet their female friends, 10% say he tries to limit her contact with her family, and 4% say he frequently accuses her of being unfaithful.[59]

3.2 Asking Questions

It is often better to ask someone who you know or suspect is experiencing GBV rather than waiting for them to make a statement about it because it sends the message that violence is

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[58] "Working with Gender Based Violence Survivors," 53.
[59] "Jordan Population and Family Health Survey," 206.

not normal, and that the abused is not alone in this situation. The question also breaks the barrier of silence and addresses gender based violence as a problem and not as a taboo or a private issue.[60]

Asking questions to women is also a good idea because there are many factors that constitute obstacles to confessions of violence:

External reasons	Internal reasons
- Anxiety with regard to a stigma of shame tied to the term "violence" - Threats from the abuser of more abuse if discovered - Disappointment after earlier attempts to talk about the violence with others (family, clergy, lawyers) that were not fruitful - Society ignoring and tolerating violence - Lack of questions from others - Fear for confidentiality - Society's acceptance and approval of gender based violence and stereotypes - Lack of any offers of assistance	- Belief that violence is normal - Belief that people deserve the violence they are subject to - Fear of consequences of telling anyone - Not knowing they are in an abusive relationship - Fear of losing their children - Fear of not being believed, especially if there are no physical injuries - Not knowing the questioner's ability to help - Lack of confidence in others - Fear of losing the financial support of the abuser, especially if he / she is the only provider for the survivor - Feelings of shame and humiliation - Lack of self confidence - Using denial as a means of coping with the situation

Listen to the survivor and ask only non-intrusive, relevant, and non-judgmental questions for clarification only. Do not press her/him for more information than she/he is ready to give

3.2.1 Example questions
General questions
- There are sometimes conflicts between all married couples. What happens when you and your partner disagree on something? Is there physical conflict?
- How do you assess your stress levels?
- Have you noticed any changes in your habits? In eating and sleeping? How do you spend your free time?
- Are you afraid of anyone? Is there someone in your life that may hurt you?
- I sometimes meet people who are abused or threatened by someone they love, has this happened to you?
- Have you ever been afraid for your child?

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[60] "Working with Gender Based Violence Survivors," 52.

- Your child has behavioral and educational problems. This could indicate problems in the home. How do you describe the situation at home?

<u>Direct questions</u>
If you are not a trained GBV case worker, it is not advised for you to ask direct questions
- Have you been beaten or kicked, or have you felt afraid at any time? Has anyone ever threatened you with harm?
- How many times have you felt afraid of your husband? When was the scariest time?
- Did you feel afraid that you will be seriously injured or killed?
- Have you ever hit your son or daughter before?
- Can your husband, brother or father obtain weapons? Has anyone threatened you with them?

3.2.2 Your Response
- If the survivor expresses self-blame, you need to gently reassure him/her that sexual violence is always the fault of the perpetrator and never the fault of the survivor
- If the answer is negative and not convincing, and there is still doubt that there is violence, the follow-up may be in the form of:
  > Some people are abused and feel embarrassed about disclosing it. I understand this. I just want you to know that if this is the case, it is OK to tell me. I want you to know that this is a safe place for you.
- If the answer is affirmative, use the following messages:
  - You do not deserve to be beaten or abused for any reason
  - You are not alone – help is available
  - I am worried about you and I am here to help you
- If the person feels insulted by the question, you can say:
  > I am sorry. I did not mean to offend you. I have seen people who suffer from injuries like yours and they were caused by abuse. Most people do not report it until they are asked.
- Be sure to utilize the communication skills learned in the life skills section (active listening, paraphrasing, body language, etc.)

3.3 Providing Support[61]
- The main element in providing appropriate support and encouragement is to look at the abused person as a survivor and not a victim
- Survivor sends positive signals: strong, decisive, brave and confident. The word 'victim' on the other hand is tied to helplessness, weakness and inability to take action

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[61] "Working with Gender Based Violence Survivors," 64.

- Be respectful and maintain a non-judgmental manner. Do not laugh or show any disrespect for the individual or his/her culture, family, or situation
- Be patient; do not press for more information if the survivor is not ready to speak about his/her experience

3.3.1 Psychosocial Assistance

Psychological supports for survivors of GBV should be holistic. Both people and communities (or aspects of both) should be targeted. Psychosocial interventions for survivors of GBV include the following inter-related types of activities:
- Psychosocial support to assist with recovery and healing including psychological first aid, individual and group counseling
- Support and assistance with social re-integration, including vocational training and women's empowerment, literacy training, school reintegration, child friendly spaces
- Mental health services. Survivors who require/request specialized metal health support should be referred to the mental health focal point
  - Individuals who are likely to need more specialized support include those who are unable to take care of daily tasks, cannot maintain good relationships with others or are unable to take care of their physical health. Individuals with pre-existing mental health problems are also more likely to need specialized support
  - **Protection actors should counsel those suspected of needing mental health services on available mental health services and, when they consent, refer to a specialized provider**

3.3.1.1 Psychological First Aid[62]

Psychological first aid is a basic mental health response for people experiencing extreme stress and acknowledges that people experience psychological reactions to traumatic events that require a basic healing response.

Psychological first aid should:
- Stabilize the survivor
- Address immediate needs
- Be implemented by all responders in the acute stage of an emergency
- Continue to be applied by responders who do not specialize in psychosocial service provision beyond the acute phase of an emergency

Psychological first aid promotes:
- **Safety**: considers survivors' needs for an immediate sense of safety that can be realized through accurate information about basic services in the community
- **Calmness**: responders must show patience, compassion, and care. Listen to what survivors have to say, repeat information, and recognize that everyone reacts differently

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[62] "Inter-Agency Emergency Standard Operating Procedures," 125.

- **Connectedness**: survivors will benefit from positive connections with responders and by being connected to families and friends
- **Hope**: providing accurate information about available services could begin to reinstate a sense of hope that was lost
- **Self-control**: allows survivors to make choices about the information provided to meet their own needs

Psychological first aid does not:
- Ask for survivors stories
- Make promises
- Criticize or judge survivor actions or available services.

3.3.1 How to offer support and encouragement
- Sit quietly and peacefully, avoid interruption
- Active listening
- Maintain eye contact and positive body language
- Avoid expression of personal opinions on the incidents
- Show appreciation for their confidence in you
- Avoid blaming the survivor. Often when we listen to a person talk about assault, we think: "I do not know how she/he stayed, if I were her / him I would have certainly left" or "She / he is crazy, after everything she / he went through, she / he wants to go back", "if she / he stays, she / he must enjoy the beatings".

Avoid phrases like:
- If you acted differently, perhaps there would not be violence?
- What did you do so that he / she beat you?
- How can you accept this? If I were you, I would pack my bags and leave forever.
- After everything he / she did to you, you still love him / her?

To remove feelings of shame and guilt, use phrases like:
- Gender-based violence is common
- Violent incidents are never isolated, they can escalate with time
- No one deserves to be treated this way
- Only he / she can stop this violent behaviour. It is not up to you, and you cannot change it.
- It does not really matter what you do or do not do, he / she will always find a reason to be hurtful
- You are not to blame, nor are you responsible for his / her actions. He / she will always find an excuse for this bad behaviour and for not taking responsibility for his / her own actions.

To provide encouragement, phrases such as these can be used:

- You are a very brave person. You have now taken a big step with your decision to talk about this.
- You are looking for or studying means of assisting yourself and your children. This shows how brave and smart you are.
- It takes a lot of courage and persistence to bear all this.
- You are facing a very difficult situation with a great deal of courage.
- I can see you care a lot about your children.
- You have shown great strength in very difficult circumstances.

To show support to the person while clarifying some ideas, you can use phrases such as:
- How can I help you? What do you need? Physical harm usually becomes worse with time. This is why I am worried and I want to help you. I will support and respect any decision you make.
- He / she will tell you what he / she thinks you want to hear if you are thinking of leaving him / her.
- It is natural for you to love him / her, or else you would not have so much patience. But this relationship is not healthy and I do not think you feel safe.

3.4 Case Management[63]

Case management is a multidisciplinary process promoting quality and effective outcomes through communication and the provision of appropriate resources to meet an individual's needs. These processes include assessment, planning, implementation, coordination, monitoring and evaluation of options and services.

Case management for GBV survivors is focused primarily on meeting the survivor's health, safety, psychosocial and legal needs following the incident(s).

The goal of case management is to empower the survivor/child and, where appropriate, their caregiver, by giving her/him increased awareness of choices they have in dealing with the problem, and assisting her/him to make informed decisions about what to do about the problem. Case management ensures that the survivor/child is involved in all aspects of the planning and service delivery.

3.4.1 Basic Principles of Case Management
- Ensure the survivor is the primary actor in case management
- Empower the survivor and ensure that he/she is involved in all aspects of the planning and service delivery

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[63] "Inter-Agency Emergency Standard Operating Procedures," 24-30.

- Respect the wishes, rights, dignity, needs and capacity of the survivor
- Provide emotional support by demonstrating a caring attitude towards the survivor
- Provide information to the survivor to allow him/her make informed choices about services requested
- Listen and establish rapport and a trusting relationship, which creates a supportive environment in which the survivor can begin to heal
- Ensure confidentiality which is critical to protecting the survivor's safety and security and to prevent misuse of information
- Ensure non-discrimination by treating every survivor in a dignified manner irrespective of his/her sex, background, race, ethnicity or circumstances of the incident(s)
- Obtain **informed consent** from the survivor prior to sharing any information.

Do not conduct any home visits if this action might put the survivor at risk or be stigmatizing. When conducting home visits always keep a low profile. Be aware that any information you request of the survivor in the presence of relatives or other members of the community might have an impact on her/his protection.

Child protection case management for child GBV survivors should only be provided by case managers trained in dealing with children and always be guided by the best interest of the child in all actions.

3.5 Referral[64]
A referral is an act of referring someone for consultation, review or further action to a specialist or professional body.
If a person is in imminent danger interim alternative accommodation needs to be provided. Safe houses/shelters should be used as a last resort as they can often further isolate a survivor.

3.5.1 Referral Practices

Confidentiality

If the survivor gives his/her informed and specific consent, share only pertinent and relevant information with others for the purpose of helping the survivor, such as referring for services. All written information about survivors must be kept in secure, locked files.

After disclosing information, the GBV survivor has the right to control how information about his/her case is shared with other agencies or individuals. The survivor must be made aware of any risks or implications of sharing information about her/his situation. The survivor has the right to place limitations on the type of information to be shared, and to specify which organizations can and cannot be given the information. He/she must also understand and consent to the sharing of non-identifying data about her/his case for data collection and security monitoring purposes

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[64] "Inter-Agency Emergency Standard Operating Procedures," 35-36.

- To refer correctly, it is important to identify all available resources and services. People and organizations can refer people to specific places such as civil society organizations in their community, psychologists, legal assistance, health care centres, shelters, and other specific bodies such as JNCW and the Jordanian Women's Union who have a hotline and shelters
- Giving counseling to someone asking for help or referring that person to a certain organization, person or centre does not necessarily mean she / he will do this. With the consent of the survivor you may refer he/she to the appropriate services for follow-up support and advocate (if required) in accessing the required services
- Consult the survivor on where he/she wishes to seek help and respect his/her wishes. Do not push, suggest or otherwise guide his/her in any specific direction
- This step requires careful consideration. It is important when referring to explain that the person needs services that you cannot provide, and to thank the person for their confidence in you, while stressing that you will **maintain confidentiality** even if family or community members request feedback on support given.
- All actors coming into contact with GBV survivors are responsible for knowing the assistance that is available. *Each trainer will have a list of resources available per governorate that will be useful for women who wish to seek help regarding GBV*
- **Non-specialized actors should not interview survivors or respond directly**
- Non-specialized actors should ask the survivor's consent to facilitate contact between the service provider and survivor
- The wishes of the survivor must always be respected as to where or with whom to seek help. He/she should not be urged into a particular course of action
- **The importance of receiving medical attention as soon as possible after an incident of sexual violence must be explained to the survivor to prevent sexually transmitted diseases, HIV/AIDS and unwanted pregnancy**

3.5.2 Follow up
- Conduct monitoring and follow-up to ensure the response is efficient and effective and review the action plan
- Ensure the survivor is getting the help and services needed to improve her/his situation and solve her/his problems
- Identify additional needs and action points and plan accordingly with the survivor

4 – Child Protection

As a general service provider, you should be aware of the kinds of violence, abuse, neglect and exploitation that children can be exposed to and the signs that a child may have been exposed to violence, abuse, neglect or exploitation.

4.1 Signs that children are experiencing or witnessing abuse[65]

School Performance	Emotional Problems
• Loss of concentration and constant absent mindedness • Loss of desire to participate in extra-curricular activities • Absence, and refraining from doing homework or not turning it in on time • Weak school performance in general • Skipping school, especially when the violence escalates. This is more common among girls than boys.	• Crying easily • Overreacting emotionally to any situation • Bad relationships with others that may be violent • Inability to maintain long term friendships • Lack of empathy: not feeling the suffering of others • Weak social competence
Behavioral Problems • Early marriage • Inability to reject requests, even if they are inappropriate (related to the need for attention) • Low self respect • Isolation and seclusion • Need and dependence • Undermined initiative • Lying repeatedly and manipulation • Always acting on impulse, difficulty in controlling anger • Acting cruelly with animals • Control: using violence to achieve goals • Bad hygiene and nutrition • Acting with animosity towards society, and constant conflict with colleagues and teachers • Excessive movement • Prostitution • Suicide attempts • Alcohol and substance abuse • Food and sleep disorders	**Additional Signs** • Explicit sexual drawings • Playing of a sexual nature • Expressing unjustified fear of a place or person • Attempts to avoid, or actually avoiding, familiar adults • Child's statements • Sexual expression as if they are in an age appropriate for the practice of sex, in addition to knowing methods of sexual communication, and "semi-mature" behaviour

4.2 Intervention[66]

- Intervention with abused children can take place in various stages and take the form of different methods based on the child's age
- Promote the child's best interest: A child's best interest is central to good care. A primary consideration for children is securing their physical and emotional safety—in other words, the child's wellbeing - throughout their care and treatment

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[65] "Working with Gender Based Violence Survivors," 84.
[66] "Working with Gender Based Violence Survivors," 85.

- Children have the right to participate in decisions that have implications in their lives. The level of a child's participation in decision-making should be appropriate to the child's level of maturity and age
- You should not ask probing questions, nor conduct in-depth interviews with children who have experienced or are at risk of violence, abuse, neglect and exploitation or who have been separated from their caregivers, but find a trained professional who can

When thinking of any intervention plan with children, three essential things must be taken into consideration:

a. <u>Child safety</u>

Children can be asked questions that are directly related to their safety, thus helping them to think about the steps that need to be taken when there is a problem. These questions include:
- Where can you hide?
- Who can you call?
- Is there a safe adult you can stay with?

b. <u>Emotional support</u>
- Respect the child's loyalty to both parents. It is very important to avoid insulting the abuser
- The child's fear of a parent does not negate love of the parent
- Not insisting the child speaks and urging them to talk about the problem. Often, children are hesitant to talk about abuse in their home, perhaps due to shyness, loyalty to the parents if they are abusive, or for fear of the consequences
- As is the case when facing any upsetting experience, it is useful for the child to be with someone who listens and appreciates the problem
- Drawings help small children to tell their story and express their feelings, due to their weak verbal expression abilities
- It is important to explain to children that violence is not their fault
- Children who disclose sexual abuse require comfort, encouragement and support. You should believe children who disclose sexual abuse and never blame them in any way for the sexual abuse they have experienced. A fundamental responsibility of service providers is to make children feel safe and cared for as they receive services

c. <u>Social support</u>

Ask the children to introduce or give the names of adults, who may sometimes be older friends, who can be allies for the children in terms of helping them stay safe, and that the children feel physically and psychologically safe with.
- Parents/caregivers who use physical violence against their children should be supported with appropriate guidance, mentoring or counseling to prevent the violence including: positive parent/caregiver skills including positive discipline; anger management; counseling to address causes of the violence; and/or family mediation
- Wherever possible and appropriate, accompany the child to the case manager, with the child's caregiver where appropriate.

4.3 Early Marriage[67]

The legal age of marriage in Jordan is **18**.

Shariah judges may authorize marriage for those who are 15 years to 17 years, provided that the groom is capable of paying the alimony and dowry, the bride agrees to the marriage, the child guardian's consents and that judge determines that the marriage is in her best interest. If the groom is under 18, they must agree to the marriage, their guardian must consent and the judge must determine it is in their best interest. According to Jordanian law, marriage for those below 15 years of age is not allowed.

4.3.1 Responding to Children at Risk of Early Marriage

Upon receiving clients at risk of early marriage, service providers should apply the same case management procedures in accordance with other GBV cases. Furthermore responsible agencies will:

- Counsel the client on legal, social and health consequences of early marriage
- If the client consents, always giving priority to her/his safety, provide counseling to relevant family members to prevent the early marriage
- Ensure other referrals as guided by the wishes of the client.

4.3.2 Responding to Early Marriage Cases

Upon receiving cases of early marriage that have already occurred, the following services will be available:

- Legal assistance and representation in obtaining birth registration, marriage certification and when appropriate in family law matters
- Provision of reproductive health counseling and services, including family planning;
- Access to educational and vocational training and referral
- Advice and information regarding available psychosocial services including women's spaces, counseling and couple counseling, if the person consents.

MESSAGES

- Gender-based violence is condoned, rationalized, explained and justified through myths that are passed on as truths and which often are not challenged. Effective action to stop gender-based violence includes quashing these myths and replacing them with the facts. For example, there is a myth that violence is part of our culture. The fact is that violence is a crime that is culturally condoned and is punishable by law.

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[67] "Inter-Agency Emergency Standard Operating," 47.

- Although gender-based violence is a common and increasingly growing problem, it is not an inevitable part of the human condition, nor is it an intractable problem that cannot be overcome.

- Violence is preventable, especially by tackling the factors that perpetuate it. Prevention of violence is one of the most effective ways of eliminating it. Understanding the contexts, perpetrators and victims of violence are crucial to designing effective strategies and interventions. The recognition of the critical role that men can play as perpetrators and allies in the elimination of violence is very important.

- There is never a justified reason for GBV (many women cite reasons they think validate violence such as not preparing food for their husband, insulting their husband, and having relations with another man).

- Given that large numbers of men and women believe that it is acceptable for men to use violence against their partners, the goal of social norm change is challenging. Its achievement requires profound attitudinal change on the part of women, men and children, and it requires institutions including political, business and cultural leaders, the judiciary and the media, to promote and model those changes.

- Raising questions about violence, listening, and providing support are the first steps of intervention, and the least that can be offered to survivors of violence.

- Reinforce positive social norms, attitudes and behaviors at community level
    Ensure that women and girls know their rights and are empowered to claim them as individuals and collectively. Make sure men and boys are enlisted in the fight to end GBV. Cultivate values, attitudes, behaviors and practices among individuals, communities and institutions to recognize GBV as unacceptable and a crime. Strengthen the capacity of the community and religious leaders, both males and females, as well as networks and groups of men and boys to advocate against GBV. Mobilize media professionals and youth-led organizations and networks to combat GBV.
- Empowering women to act as agents of change and be actively involved in community campaigns against GBV is essential.

ACTIVITIES

1 - Case Study[68]

Description of Activity: group case study about GBV
Purpose of Activity: for participants to identify abuse and the factors behind GBV

Instructions
1. Distribute case study copies among the participants

2. Divide the participants into small working groups

3. Select a catalyst from each group and select a reporter from each group

5. Read the case study within the group

6. Ask the groups to answer the following questions:
• What are the types of abuse / violence reflected in this case?
• Is this an example of gender based violence? Is the violence practiced by the stepmother gender based violence?
• What are the factors behind gender based violence in this case?
• What are possible options to solve Hanan's problem?
• If this happened in your community what steps would you take?

7. Ask each group to present their work to the other participants

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Hanan's Case Study
Hanan's mother died when she was one year old, and her father remarried a woman who beat her and treated her and her siblings badly. She spent the winter without taking a bath, and in the summer she bathed in cold water. She does not remember taking a hot water bath until after she was married. Her father used to take them to their mother's relatives' homes every once in a while to bathe them. The teachers in school bathed her in the bathroom, and bought her and her siblings clothes because her stepmother refused to buy her clothes so that she would not have to do much laundry. A lack of proper hygiene caused her to suffer repeatedly from head lice. Additionally, the stepmother did not let them eat the food that Hanan prepared.

Hanan studied until the seventh grade, and she did not finish that year because her stepmother decided to marry her to someone she knew. He lived in Damascus and was an alcoholic, in addition to being careless. Her dowry was 25,000 Syrian Lira. The stepmother took this money

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[68] "Working with Gender Based Violence Survivors," 37.

and sent her to her husband's house with only the clothes on her back. As she was leaving the house on her wedding day, she told her "Forget that you have a father and a home here". Hanan had four children. Most days, her husband was not conscious from alcohol abuse, and because of their bad financial situation she moved with him to a farm that they supervised in return for being allowed to live there. She worked day and night, above and beyond her ability, so that her family was not evicted, while her husband usually slept and refused to work. He also beat her and kicked her out of the house late at night. She remained patient for her children's sake. Due to the shortage of money, especially since her husband took it from her to support his drinking habit, she worked at other farms to provide for her children and so that they do not feel the injustice she felt as a child.

After a while, her husband sold a house to his brother and so she decided to learn a useful trade with the money. She convinced her husband and joined a famous institute to study to become a beautician. When she received her certificate, she rushed to find a good job. Her husband took part of her income to support his drinking, and when she was ready she asked her brother for assistance in divorce without any financial return and in finding a home. She now lives with her four children.

2 - Detecting GBV[69]

Description of Activity: case study detection
Purpose of Activity: to enhance the skills of the participants in asking questions, listening and detecting cases of gender based violence

Instructions
1. Divide the participants into 4 groups and gives each group a case from the case studies below

2. Each group is to read and discuss the case and then prepare a scenario of the case for presentation before the group – role play.

3. The groups perform the role play before the larger group and the others discuss the scenario

4. The facilitator is encouraged to comment on the methods of communication used, including non-verbal methods. Remind participants about issues surrounding confidentiality before they begin.

Case #1: Alia
The problem arose years ago when she lived with her father and grandfather after her divorce. For years was beaten and locked up for hours and days until she could escape from home, only to return to more violence and cruelty, even by her father.

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[69] "Working with Gender Based Violence Survivors," 59.

Case #2: Maha

My mother separated from my father and my two sisters and I lived with our mother. On most days, she is angry and moody, and when she is tired she is increasingly hateful and cruel, even violent to the extent of pulling our hair and beating us. The most hurtful thing was telling us: "I do not want you, go to your father, he should put up with you". We were then forced to go to our father's house where he lives with his wife and young son. He is nice to us for the first two days but then on the third day he turns into a cruel and mean person, unable to put up with us. He yells at us and calls us names, telling us: "Go to your mother, I should not have to deal with you, I have another family now." We go to our grandmother's home who asks our mother to take us back. She accepts and then we are back to where we were. One month she is kind, and then at the first sign of problem or disagreement, she goes back to yelling, beating, and kicking us out of her home. This has happened four times so far and we do not know what to do to solve our problem.

Case #3: Sameer's Neighbour

Sameer is eleven and his teachers complain that he is fidgety and tries to cause problems in class. You hear information that he is heading a gang of students that provokes some students and teachers. His grades are not good. After discussing his case with some teachers, the substitute teacher told him that he was advised that he needs to focus in class, and he responded "what is it to you; you focus on your work only". You think that Sameer is being abused. You meet Sameer's neighbor by accident, and she tells you that she hears yelling from her neighbor's house and Sameer's mother told her she is abused.

Case #4: Sali

Sali married a very nice man last year. He has treated her well and all of her family and friends love him. Recently his has had a bad temper and has been getting very mad at her for no apparent reason. Sometime he looks like he is about to hit her, but hasn't followed through yet. More and more he has been taking the money she earns through her job and says very mean things that make her feel inadequate. Every time he gets mad he is exceptionally nice to her the next day. Sali thinks she needs to reduce her social activities and spend more time at home so that she can cook for him and tend to his needs to avoid him getting angry.

3 - Vote With Your Feet[70]

Description of Activity: participants agree or disagree with statements about GBV

Purpose of Activity: has participants explore their own beliefs and views about GBV

Instructions

1. Start by explaining that, as a group, participants will discuss some GBV-related statements.

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[70] "Gender-Based Violence: A Primer," *IGWG* (2010): 7.

Explain that they are going to explore their own views and beliefs about gender-based violence through an interesting exercise.

2. Ask the group to stand in the center of the room. Explain that you are going to call out a statement. Tell the participants to step to the right if they agree with the statement or step to the left if they disagree.

3. Read each statement twice to ensure everyone heard it. After the participants choose whether they agree or not, ask 2 or 3 participants from each side to explain why they voted the way they did. Generate responses and probe further with additional questions. Then ask the same question of the other response group. Ask participants if anyone wants to change their vote.

Statements

1. Women are just as likely to perpetuate norms around violence as men are.
2. In certain circumstances, women provoke violent behavior.
3. Gender-based violence is too culturally sensitive an issue to be addressed in reproductive health projects.
4. Men sometimes have a good reason to use violence against their partners. (This statement typically generates more discussion in overseas settings.)

Facilitator Note: The richness of this exercise comes from discussion and debate. Try to ask questions pertaining to the participants' own cultural norms around GBV; whether it's acceptable or not, only in certain circumstances, etc.

4. Debrief:
Explain to participants that even though we may be familiar with GBV, and the importance of addressing it, some of the issues may still be difficult for us to work with.
Also, we need to look at ourselves as a product of our own cultures. We need to ask ourselves:
• How do our own cultures shape our opinions about violence toward women and girls?
• Can cultural norms and experiences influence the way we address GBV in our projects/programs or even whether we address it at all?

5. Ask participants whether they have any further questions or comments. Close with a statement about violence never being an acceptable means of interaction with a person.

4 - Myths and Realities of Gender-Based Violence[71]

Description of Activity: myths about GBV are read and discussed
Purpose of Activity: to dispel myths about GBV and discuss why they are myths

Instructions

1. Point participants to five flipcharts hanging on the walls throughout the room, each with a statement about GBV (in italics below).

2. Ask the participants to stand and join you by the first flipchart. Read the statement aloud, and ask whether it's true or false. Have participants raise their hand for the response they choose.

3. Go to the next flipchart and do the same, facilitating a brief discussion around participants' responses.

4. As the discussions around each response develop, clarify the misperceptions and beliefs about each myth with the facts detailed after each myth below.

Myths Surrounding GBV

1. *The perpetrators of violence are a minority group of men with mental health issues*.

Violence may be perpetrated by those with mental health problems, but it is by no means a symptom or behavior related just to those who are mentally ill. Violence, and GBV in particular, is a common occurrence worldwide, as we will see in our next session. It is a socially and culturally learned behavior.

2. *Poverty or war lead to attacks on and abuse of women*.

Poverty and war may exacerbate levels of violence. Some studies have found these phenomena to be risk factors for gender-based violence. However, they are not the cause of violent behavior. Gender-based violence cuts across socio-economic levels. There are many individuals living in poverty or war who are not violent toward women, and there are many individuals in higher economic quintiles or non-conflict settings that are violent toward women.

3. *Gender-based violence is caused by substance abuse such as alcohol and/or drugs.*

Substance abuse may precipitate violent behavior or make potential victims more susceptible to violence. First, it may lower inhibitions on the side of the perpetrator. For the potential victims, it may impair judgment and cause them to make decisions that put them in situations that increase their risk for abuse or prevent them from defending themselves. It is important to recognize that neither alcohol or drugs or the victim should be blamed in these situations. Violence against women is unacceptable under all circumstances.

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[71] "Gender-Based Violence: A Primer," 9-11.

4. *Gender-based violence is an inevitable part of intimate partner relations*.

Disagreements and disputes may be inevitable parts of intimate partner relations. However, violence as a way to resolve those disputes is not. Violence is a learned behavior and can be unlearned.

5. *Violence against women is an inherent part of maleness or a natural expression of male sexual urges*.

Male violence is not genetically based; it is perpetuated by a model of masculinity that permits and even encourages men to be aggressive. It is up to us as individuals, communities, and society to change these gender norms so that violence against women is not accepted or tolerated.

5. Debrief:
Explain that all of these statements are actually myths about gender-based violence that attempt to explain it or justify it: Such views lead to a perception that GBV is rare or exceptional and/or that it is caused by factors outside of men's control. They are used as justifications for violence. These views place the onus on women to ensure that they minimize the chances of their behavior instigating violence. Make connections where possible to statements and comments made during the —Vote With Your Feet‖ exercise.

Explain to the group that justifications for violence are frequently based on gender norms:
- Gender norms are the socially assigned roles and responsibilities of women and men.

- Cultural and social norms often socialize men to be aggressive, powerful, unemotional, and controlling. This contributes to a social expectation (by both men and women) that accepts men as dominant

- Similarly, expectations of women are that they be passive, nurturing, submissive, and emotional. This reinforces women's roles as weak, powerless, and dependent on men.

- The socialization of both men and women has resulted in an unequal balance of power and unequal power relationships between women and men.

- In many societies, children learn that men are dominant and that violence is an acceptable means of asserting power and resolving conflict.

- Women as mothers and mothers-in-law unwittingly perpetuate violence by socializing boys and girls to accept the dominance of men and by acquiescing throughout life to men's demands.

- Mothers teach their daughters to accept the roles that society assigns them, often punishing deviant behavior to ensure their sexual and social acceptance.

Tell the group that we should keep in mind our own cultural norms and thoughts about GBV as we design projects/programs and staff these projects. They can have an impact on attaining outcomes that prevent or mitigate GBV.

5 - The Life Cycle of Violence Against Women[72]

Description of Activity: participants identify what types of GBV can happen at each life stage
Purpose of Activity: has participants think about different types of GBV and how it can affect anyone

Instructions

1. Explain to participants that they are going to identify the types of gender-based violence that can occur at different points of the life cycle for girls and women.

2. Divide the participants into six small groups. Give each group one piece of flipchart paper with one of the six stages of the life cycle written on it:

> Six Stages of the Life Cycle
>
> 1. PRE-BIRTH
> 2. INFANCY
> 3. CHILDHOOD
> 4. ADOLESCENCE
> 5. REPRODUCTIVE AGE
> 6. ELDERLY
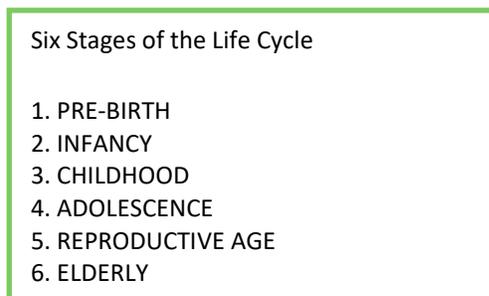
3. Give the group the following instructions:
- Brainstorm on the different types of gender-based violence that can occur at this stage of the life cycle

- Choose a recorder and have that person write the group's list of types on the flipchart

- Choose a presenter to report on your group's findings

4. Ask the groups to present their lists, starting with pre-birth and working through each stage of the life cycle.

5. Debrief:
• Would you add or delete anything from the different stages? Why?
• Are there any culturally specific practices of which Westerners may not be aware?
• Was this task easy or difficult? Why? Were there any surprises?

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[72] "Gender-Based Violence: A Primer," 12-13.

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MODULE 4:

RADICALIZATION PREVENTION & PEACEBUILDING

OBJECTIVES

- **Trainers will be able to provide a strong conceptual and practical framework to beneficiaries regarding peacebuilding and prevention of radicalization, thus contributing to <u>the SDG 16 of the UN Agenda 2030 for sustainable development,</u> aimed at promoting peaceful and inclusive societies, in particular through the reduction of all forms of violence;**

- **Beneficiaries will increase their knowledge regarding peacebuilding and prevention of radicalization;**

- **Beneficiaries will acquire skills improving their capacities to prevent violence through dialogue, building of trust at the community level and conflict resolution;**

- **Trainers and beneficiaries will contribute to foster communication and networking capacities among youth, women and community members to promote peacebuilding and prevent radicalization.**

4.1. Introduction

Despite increasing global efforts to understand and prevent radicalization, the rate of extremist violence is on the rise. An increasing number of groups are seeking to radicalize and recruit people to their cause; however, the percentage of people who are prepared to support violent extremism does remain small.

In the context of Jordan, radicalization prevention and peacebuilding are referred to in the **Amman Youth Declaration of 2015** and the **Amman Message**. The **Amman Message of 2004** ('Risalat Amman') was launched by King Abdullah ll. The letter was issued by a convention of 180 Muslim scholars, representing various strands of Islam, who were brought together to project a tolerant, moderate, and apolitical presentation of their faith. The letter advocates for the peaceful coexistence between peoples based upon respect, mutual pacts and agreements, and refutes the ideology of the extremists. It also de-legitimizes fatwas issued by violent extremists that excommunicate other Muslims and justify violent acts, and confines the right of issuing fatwas to officially recognized, competent scholars. [73] **The Amman Declaration of August 2015** aims at presenting a common vision and roadmap towards a strengthened policy framework to support youth in transforming conflict, preventing and countering violence and building sustainable peace. It refers to the need to recognize and support the role of youth in the implementation of **Sustainable Development Goal 16** defined by the United Nations in the Post-2015 Development Agenda. The full Amman Message and Amman Youth Declaration can be found in Annex 7.

Jordan's proximity to the Syrian crisis has given rise to increased dialogue and debate relating to violence, radicalization and peacebuilding. Dealing with these issues has become a prime objective in Jordan. For years, there has been a small extremist presence in Jordan, but the growing strength of radical groups and the conflict in neighboring Syria that has resulted in mass movements of refugees crossing in Jordan has further destabilized the situation.

One of the most vulnerable groups to radical ideologies is youth.[74] Youth hold the greatest potential to have a strong positive impact on the present and future of their societies, but when faced with limited opportunities, their ambitions can be at risk of turning into frustration, which can be manipulated by violent groups to fuel their own agendas.[75]

Women have a huge role to play in the prevention of radicalization and the promotion of peace, as wives, mothers and integral members of their communities. They are also one of the groups most vulnerable to the impact of radicalization. Women's particular experience of conflict and the potential they have to contribute to peace was underlined in United Nations

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[73] "De-radicalizing Islamists: Programs and their Impact in Muslim Majority States," *ICSR* (2012): 33.

[74] "Prevent Strategy," *Home Department* (2011): 13.

[75] "'Stop Feeding Terrorism with Blood of Our Youth,' Jordan's Crown Prince Tells Security Council during Debate on Violent Extremism," Relief Web, http://reliefweb.int/report/world/stop-feeding-terrorism-blood-our-youth-jordan-s-crown-prince-tells-security-council.

Security Council Resolution 1325 on Women, Peace and Security, as well as UNRSC2122 (2013) and UNSCR2422 (2015), which reiterated the commitment to devoting resources and attention to the women, peace and security agenda, while calling for increased women's leadership.

Radicalization and peacebuilding are complex issues that needs to be addressed through a holistic approach including education, awareness raising, counseling, and improved dialogue between civil society and authorities with a specific focus on groups vulnerable to the process of and impact of radicalization and conflict, such as youth and women.

According to a survey launched by UN Women in 2016 in Jordan on women and violent radicalization, 85% of respondents believe that radicalization is occurring in Jordan communities, and that radicalization is an important issue that is growing and expanding in the country. 82% believe that social and economic pressures encourage men and women in Jordan to join radical groups or engage in radical ideologies. 71% of respondents believe that women are more at risk from radicalization in their communities than men, noting that increased radicalization could exacerbate existing limitations\ on women's freedom and access to their rights. Women's fears about the impacts of radicalization relate directly to their daily activities, while men respondents believe that the key threat caused by radicalization concern their aspirations and futures.

On September 28, 2015, King Abdullah gave a speech at the United Nations General Assembly in New York. Here he outlined a seven point plan to tackle extremism:[76]

1. **Go back to basics**. What separates all of humanity is miniscule, compared to what we hold in common: deep values of love, peace, justice and compassion.

2. **Change our tone**. Fear and intimidation surround our everyday lives, "our world is also threatened when violence, fear and anger dominate our discourse, whether in school lessons or weekly sermons or international affairs."

3. **Act upon our beliefs** by "integrating our values into every part of our daily lives, every hour of every day. By loving our neighbor, showing respect to those different from us, being kind to our own children, each one of us can do something to reflect the spirit of our creator."

4. **Amplify the voice of moderation**. "We must not let our screens, airwaves, broadband and social media be monopolized by those who pose the greatest danger to our world. We too must populate our media, and more important, the minds of our young people, with the purity and power of moderation."

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[76] "Speeches," His Majesty King Abdullah II Ibn Al Hussein,
http://kingabdullah.jo/index.php/en_US/speeches/view/id/565/videoDisplay/0.html.

5. **Recognize deceit and the motives of extremists.** "They use religion as a mask. Is there a worse crime than twisting God's word to promote your own interests? Is there a more despicable act than feeding on the vulnerable and innocent, to recruit them to your ranks?"

6. **Be intolerant of intolerance.** "Extremists rely on the apathy of moderates. Yet, moderation does not mean accepting those who trample on others and reject all who differ. Today's global fight is not between peoples, communities or religions. It is between all moderates, of all faiths, against all extremists, in all religions. "

7. **Hyper-connectivity**. "'Connectivity' defines how we live and interact: in our work, our communities, our schools, our lives." There needs to be "Internet of Humanity – a hyper-connection, bringing us together in collective consciousness and common cause."

4.2. CONCEPTS

1 – Radicalization

1.1 Definition of Radicalization

ACTED and AWO's baseline assessment on the perceptions of women in communities on the risks of radicalization in Jordan, launched in 2015 in 12 governorates, revealed that these women generally considered "radicalization" as a deviation from community norms and values. While, this definition is based on common sense, other aspects of the concept of radicalization should be also developed and shared as described below.

There are many definitions of radicalization, however one of the most common is:

- Radicalization is a process by which an individual or group comes to adopt increasingly extreme political, social, or religious ideals and aspirations that (1) reject or undermine the status quo or (2) reject and/or undermine contemporary ideas and expressions of freedom of choice[77].

Other definitions of radicalization include:

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[77] "Prevent Strategy," 13.

- The process by which individuals are introduced to an overtly ideological message and belief system that encourages movement from moderate, mainstream beliefs towards extreme views[78]

- Growing readiness to pursue and/or support - if necessary by undemocratic means - far reaching changes in society that conflict with, or pose a threat to, the democratic order[79]

- The process by which people come to support terrorism and violent extremism and, in some cases, then join terrorist groups[80]

- Radicalization frequently is driven by personal concerns at the local level in addition to frustration with international events[81]

ACTED-AWO survey finally highlighted that indicators of age, social status, academic background and professional occupation influence the way women perceive the concept of radicalization. In particular, women aged 20-30 tend to have a better knowledge regarding radicalization and its causes. Therefore, awareness raising events and trainings should design and disseminate gender and age sensitive messages reflecting needs and gaps of targeted sub-groups.

1.2 Factors that Contribute to Radicalization

Extremists generally do not commit radical activities because they are extraordinarily vengeful or uncaring, poor or uneducated, schooled as children in radical religion or brainwashed, criminally-minded or suicidal. Many have no personal history of violent emotions and are generally peaceful in their daily lives but become "born again" into a radical cause.[82]

There is no obvious profile of a person likely to become involved in extremism, or single indicator of when a person might move to adopt violence in support of extremist ideas.[83] There are all kinds of external, contextual conditions that can lead to a person becoming radicalized; however, there are always **unexplained psychological dimensions** that trigger an individual to become actively involved in terrorism.[84]

ACTED and AWO's baseline survey highlighted strong linkages between gender based violence and risk of radicalization: those areas that were prone to GBV tended to become also more at risks or violent extremism. In parallel, women who had a better awareness of gender based

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[78] "Radicalization: A Guide for the Perplexed," Royal Canadian Mounted Police, http://publications.gc.ca/site/eng/431926/publication.html.

[79] Tinka Veldhuis and Jorgen Staun, "Islamist Radicalization: A Root Cause Model," *Netherlands Institute of International Relations Clingendael* (2009): 1.

[80] "MI5 Report Challenges Views on Terrorism in Britain, "*The Guardian,* http://www.guardian.co.uk/uk/2008/aug/20/uksecurity.terrorism1.

[81] "Radicalization," U.S. National Counterterrorism Center, http://www.nctc.gov/site/technical/radicalization.html.

[82] Scott Atran, "The romance of terror," *The Guardian,* July 2010, http://www.theguardian.com/commentisfree/belief/2010/jul/19/terrorism-radical-religion.

[83] Learning to be safe p.13

[84] Kropiunigg and Schlaffer, "Can Mothers Challenge Extremism?" 10.

violence, practices and tools to combat these violence were in a stronger position to understand and act to prevent the risks of radicalization. Besides, the role of civil society organizations, which has been engaged in the prevention of GBV, is also essential to support communities in preventing violent extremism.

5 broad issues driving radicalization have been identified:

An ideology that purports to justify and oblige acts of terrorism	People who promote that ideology, often taking advantage of institutions in a country	A lack of resilience in some areas and communities
Grievances, some real and some imagined, which are frequently exploited by advocates of violence who provide reasons for engaging in it	A vulnerability in groups of people created by a wide range of experiences and social factors	

The main contributing factors identified in Jordan include:

Identity

Radicalization occurs as people search for identity, meaning and community. For example, some second or third generation Muslims in Europe, facing apparent or real discrimination and socio-economic disadvantage, can find in extremism a 'value system', a community and an apparently just cause.[85] Radicalism can seem to provide a sense of dignity and purpose to youth who often feel marginalized or discriminated against.

> **Radicalization is a dynamic process that varies for each individual**

Among the most vulnerable are transitional youth, including students, immigrants, and those between jobs or partners – looking for a meaningful path in life, and in search of a social identity that gives them personal significance. It is in this time of doubt and confusion that a window of opportunity opens for extremists to offer up their ideologies as alternative value systems. This new identity is eventually incorporated into a larger community of resistance.[86]

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[85] "Prevent Strategy," 15.
[86] Dina Al Raffie, "Social Identity Theory for Investigating Islamic Extremism in the Diaspora," *Journal of Strategic Security* (2013): 74.

Religious radicalization's success partially lies in the radical's ability to provide the radical-to-be with a distinctive identity. The identity is based on a strict interpretation of the religion that inspires the radical with a sense of moral and spiritual superiority, setting him/her aside from the rest of society. In this sense, the new radical successfully joins an imaginary elite social group. It is then much easier to demonize progressively the society that exists outside the group.[87]

Grievances

Personal grievances can result in revenge for real or perceived harm inflicted and reduced inhibitions to violence. Group grievance dynamics are similar, but the person perceives harm inflicted on a group that he/she belongs to or has sympathy for. Action is then taken on behalf of the group at large.

Grievance is a high concern, with many being worried about children growing up in volatile communities and being exposed to violence during their formative years. The Syrian crisis that has been active since 2011 has significantly increased the number of people with grievances. Children are growing up in Syria where there is violence every day, and many others are either living in refugee camps in neighboring countries or are making the perilous journey to Europe.

> **Most people who become radicalized have no personal history of violent emotions and are generally peaceful in their daily lives**

Grievances often lead to divisions in society. Violent extremism relies on sustaining and exaggerating these divisions, often by exploiting people's fears or lack of understanding of others. People are then much more vulnerable to being dissatisfied with political or social protest as a method to produce political change and instead believe that violence against the state and its symbols is morally justified.

Groups manipulate the grievances of alienated youth, radicalize them, and give them a sense of purpose. Grievance cannot be the sole factor, since most people experience grievances at some point in their lives. An ideology often plays an important role in giving the grievance weight and channeling it into that particular ideology.

Ideology

Central to the development of any movement or group is the construction of an ideological framework. Ideology offers its believers a coherent set of ideas that provide the basis for organized political action, whether it is intended to preserve, modify or overthrow the existing system of power. Some groups use religion as both a basis for their ideology and as a means of justifying their actions.

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[87] "Social Identity Theory," 68.

Ideology depends on ideologues, people who promote that ideology and encourage others to subscribe to it. Some apologists for terrorism have a particular appeal for young people across the world. Who they are (their background and life history) and how they behave is as central to their appeal as what they say.[88]

Extremists use persuasive narratives to attract people to their cause, based on a particular interpretation or distortion of history, politics or religion.[89] They use narratives that mix fact or selected fact with assertions, subjective opinion and emotion to justify their actions and promote violence. Violent extremist narrative does not allow for alternative interpretations and denies contradictory factual evidence or analysis.[90]

Social Bonds & Networks

Radicalization can also be a social process, particularly prevalent in small groups. Kinship, personal relations and social groups are all important since many people who join an extremist group do so through friends or family. Group bonding, peer pressure and indoctrination are necessary to manipulate a person's identity to encourage the view that violence is a legitimate response to perceived injustice.[91] Peer pressure and the prospect of personal benefit are important: one of the most common routes into extreme right-wing terrorism can be through contact with like-minded people.

Individuals now mostly radicalize horizontally with their peers, rather than vertically through institutional leaders or organizational hierarchies: in small groups of friends – from the same neighborhood or social network – or even as loners who find common cause with a virtual internet community.[92] Individuals can strengthen their social identity by emphasizing group similarities and their differences with others. This sharpens group boundaries and results in a strong collective identity.

What inspires many extremists in the world today is not so much the Qur'an or religious teachings, but the thrilling cause and call to action that promises glory and esteem in the eyes of friends. Jihad is an egalitarian, equal-opportunity employer: fraternal, fast breaking, glorious and cool.[93] It is presented as joining comrades in a sacred cause, which gives them a sense of special destiny and the will to fight.[94]

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[88] "Prevent Strategy," 44.
[89] "Learning Together To Be Safe," *Department for Innovation, Universities & Skills* (2009): 13.
[90] "Learning Together To Be Safe," 21.
[91] "Prevent Strategy, 15."
[92] Atran, "The romance of terror."
[93] Scott Atran, "Jihad's fatal attraction," *The Guardian,* September 2014, http://www.theguardian.com/commentisfree/2014/sep/04/jihad-fatal-attraction-challenge-democracies-isis-barbarism.
[94] Scott Atran, "Youth, Violent Extremism and Promoting Peace," *ARTIS,* April 2015, http://blogs.plos.org/neuroanthropology/2015/04/25/scott-atran-on-youth-violent-extremism-and-promoting-peace/.

Social Media

Everywhere in the world internet access is rising, increasing the opportunities for those wishing to use it for the purpose of radicalization. It gives extremists the capacity to communicate, convince and collaborate with like-minded people from all over the world at all hours of the day. The internet has reduced the cost of communication, has enabled unlimited access to much of the world's knowledge, has made it easier to find people and create networks among like-minded individuals across great distances, and has lowered the threshold for engaging in risky behavior because users can interact anonymously.

The internet plays a facilitating and enabling role in the process of radicalization; it provides a space for people to confirm existing beliefs. It does not replace the importance of in-person communication, but rather complements it.

Facebook, Twitter, YouTube and other social media open doors that did not exist before, allowing for swift and easy communication. They are used for propaganda and recruitment purposes. Videos and images reinforce a particular worldview and can be powerful catalysts in the radicalization process.

Islamic State and its use of Social Media[95,96]

The Islamic State (ISIS) considers dissemination of propaganda to be one of its most important activities—and a highly effective recruiting tool. ISIS has mastered the use of social media, using various platforms such as Facebook, Twitter and YouTube.

ISIS has the most sophisticated propaganda machine of any terrorist organization, a global communications strategy that has stumped counterterrorism officials while making significant inroads among sympathizers. ISIS uses its social media prowess to lure more and more people, who are often young, sometimes disillusioned.

Various videos have been posted depicting varying levels of violence, including the murders of multiple captives. There is a mix of barbaric content and a "jihadi cool" aesthetic. ISIS sympathizers have harnessed the immediacy and reach of social media to ensure its image is instantly and globally recognizable.

"These are young men in their 20s who have grown up with all this stuff... They all know it's not that hard to build an app, they know how important Twitter is, they know how to upload a

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[95] Mark Townsend and Toby Helm, "Jihad in a social media age: how can the west win an online war?" *The Guardian,* August 2014, http://www.theguardian.com/world/2014/aug/23/jihad-social-media-age-west-win-online-war.

[96] Javier Lesaca, "On social media, ISIS uses modern cultural images to spread anti-modern values," *The Brookings Institute* (2015) http://www.brookings.edu/blogs/techtank/posts/2015/09/24-isis-social-media-engagement.

really nasty YouTube video, and it'll go viral quickly."
- Jamie Bartlett, director of Demos

Many recruitment processes begin with simple tweet exchanges. ISIS supporters control more than 46,000 Twitter accounts through which they can directly release messages to the public without mediation.

ISIS uses cultural images aimed at engaging their audiences and making extremism popular. They use various languages in order to engage people in their mother tongue and use their own cultural language.

There are many actions that authorities can take to attempt to control what is available for viewing on social media, but it is impossible to eliminate it. You can shut down an account that is promoting extremist ideology, but it will simply appear under a new account or on a different platform. Anything posted online can easily be shared immediately.

News stories about radicalization, extremism and terrorist activities are reported every day. Many of these stories disturb people and cause people to start or contribute to actions countering radical movements and groups. However, the messages these extremist groups want to spread are also made available to the public which can contribute to the radicalization process. The violence shown through the media does not always act as a disincentive; on the contrary, it can sometimes act as a method of empowerment for some individuals who are already convinced of a mission's moral virtue.

Unemployment

People with no prospects may be easily lured by promises of work and status. In particular, Jordan has a youth unemployment rate of over 30%.[97] Individuals who are educated but live in a struggling country and have difficulties finding adequate employment are at a higher risk of becoming radical than those with low education levels. It is those with unmet expectations of economic and social advancement who are more likely to rebel.[98] There is often a mismatch between the skills employers are looking for and those offered by universities and other education sources. The lack of opportunities can causes people, in particular youth, to lose faith in their government and institutions and leave them receptive and vulnerable to marginalization and radicalization.

Resulting feelings of marginalization, or social exclusion, within one's community, emotional neglect, or authoritarian parenting styles may act as push factors, driving adolescents to find alluring alternatives.[99] Extremists can exploit the substandard socioeconomic conditions and poor service delivery by positioning themselves as providers of assistance.

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[97] "Jordan Unemployment Rate," *IndexMundi,* http://www.indexmundi.com/jordan/unemployment_rate.html.
[98] Michele Dunne, "Is Unemployment to Blame for Radicalization?" *Carnegie Endowment for International Peace* (2015) http://carnegieendowment.org/2015/05/23/is-unemployment-to-blame-for-radicalization/i8y8.
[99] Kropiunigg and Schlaffer, "Can Mothers Challenge Extremism?" 11.

1.3 Prevention

Radicalization cannot be solved or completely neutralized, it can only be managed. The process of radicalization still lacks complete understanding; there is no typical journey into radical activity and there is no typical extremist. The issue of radicalization will always contain a high degree of uncertainty and unpredictability.

Radicalization is usually a process, not an event, which can occur in any society. During that process, it is possible to intervene to prevent vulnerable people from being drawn into terrorist-related activity. Preventing radicalization is a collective responsibility. Individual citizens, families, faith leaders, police, government, and of course communities, all have a role to play.

1.3.1 Community Leaders[100]

Community leaders need to uphold a clear ethos which:
- Is based on the promotion of human rights, equalities and freedoms under the law

- Promotes critical thinking and informed moral purpose in engaging youth with local, national and international issues and grievances

- Recognizes and meets the social and emotional needs of youth

- Promotes a shared culture of openness and pluralism with the wider community, regardless of the specific status, location or faith affiliation of the individual or group

> **When local leadership connects with young people in a community, it provides fewer opportunities for radical influences**

- Promotes a strong sense of belonging, shared community care and responsibility for others

- Challenges any behaviors which harm the ability of individuals and groups to work together and models ways to recognize grievance and repair harm

*Community leaders must promote the **core values** of a democratic society and model the processes by:*
- Upholding the right to equality under the law by people regardless of gender, age, race, belief, class, ability or disability

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[100] "Learning Together To Be Safe," 15.

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- Promoting the use of due processes to resolve disagreement and to protect the vulnerable

- Modeling participatory and representative democracy by engaging and examining views expressed

- Modeling positive problem solving

Community leaders should build community member understanding of their roles and confidence in their skills:
- To build awareness of local issues

- To provide a safe place for discussion which can deal with grievances

- To promote the well-being of youth including when vulnerable to group pressures linked to violent extremism

- In responding to events which affect youth or local communities

Community leaders need to deepen engagement with the community by:
- Openness to hearing and understanding tensions within the communities

- Being an active partner in community leadership (with other leaders, statutory agencies and with community groups)

- Encouraging youth as citizens to support the vulnerable and to use democratic and lawful vehicles for advocacy

- Respectful engagement with families and community groups which, when necessary, challenges unacceptable views and models ways to solve problems

1.3.2 Community Members

Challenging ideology is about being confident in our own values – the values of democracy, rule of law, equality of opportunity, freedom of speech and the rights of all men and women to live free from persecution of any kind. Challenge must be accompanied by advocacy of the very systems and values, which terrorists in this country and elsewhere set out to destroy. To that extent, challenging ideologies is a collective responsibility.[101]

Community-based initiatives (*more information in Module 5*) provide opportunities for personal engagement, where people have an audience with whom they can share and refine their grievances, hopes and desires – as opposed to government outreach programs that offer generic counter-narratives that may ignore personal circumstances.[102] Factors that motivate

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[101] "Prevent Strategy ," 44.
[102] "Youth, Violent Extremism and Promoting Peace."

young people to follow an extremist path are often local. Therefore, the domestic and local pressures that marginalize youth must be identified, understood and dealt with through local initiatives. **Young people must be empowered to create their own social force rejecting violence**.

The development of personal, learning and thinking skills supports youths in resisting the messages of violent extremists, in particular the skills of independent enquiry (evaluating evidence to take reasoned decisions while recognizing the beliefs of others) and effective participation.[103]

> "Swift measures should be taken to stop feeding the fires of terrorism with the blood of our youth, who are the primary target of recruitment, both voluntary and forced, by armies and extremist terrorist groups."
>
> - Prince Hussein

Effectively addressing controversial issues will help to challenge misinformed views and perceptions amongst youth, challenge commonly held myths and build understanding and appreciation about others. This requires:

- Questioning techniques to open up safe debate

- Confidence to promote honesty about pluralist views

- Ensuring both freedom of expression and freedom from threat

- Debating fundamental moral and human rights principles

- Promoting open respectful dialogue

- Affirming the multiple dynamic identities we all have[104]

In the aftermath of an event or an incident, communities may choose to undertake whole sessions to promote opportunities for informed discussion including:[105]

- Getting the facts clear – evidence versus rumor
- Understanding motivations
- Promoting human rights and legal protection – freedom of speech and due process to raise grievances
- Community leaders should ensure personal support is in place for youth and other community members most affected by incidents.

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[103]"Learning Together To Be Safe," 23.

[104] "Learning Together To Be Safe," 23-24.

[105] "Learning Together To Be Safe," 33.

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1.3.3 Women: Wives, Mothers, Community Members

As the "first responders", families, especially mothers, must be supported in their efforts to

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UN Security Council Resolution 1325: Women, Peace and Security

United Nations Security Council Resolution 1325 (UNSCR 1325) is an important international framework that addresses the impact of war on women but also the pivotal role that women should and do play in conflict management, conflict resolution and peace.

In war and conflict situations, the experiences of men and women are often very different. For this reason, women can offer crucial insights and play an invaluable role in the analysis of conflict and the creation of strategies for peacebuilding in an inclusive, transparent and sustainable manner.

UNSCR 1325 contains **four "pillars":**

(1) Participation – Calling for increased participation of women at all levels of decision-making at local, national, regional and international levels in the prevention, management and resolution of conflict; in peace negotiations; and in peace operations as soldiers, police and civilians.

(2) Protection – Calling for the protection of women and girls from sexual and gender-based violence, including in emergency and humanitarian contexts, such as in refugee camps.

(3) Prevention – Calling for improved intervention strategies regarding violence against women; the strengthening of women's rights under national laws; and support for local women's peace initiatives and conflict resolution processes.

(4) Relief and recovery – Calling for better measures to address international crisis from a gender perspective, such as taking into account the particular needs of women and girls in the design of refugee camps and settlements.

The Resolution is being implemented through **National Action Plans** (NAPs) in each country. In Jordan, the NAP was developed by the Jordanian National Commission on Women (JNCW) in collaboration with many local and national NGOs, including AWO, and has yet to be adopted by the Jordanian government.

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challenge propaganda, provide leadership and offer credible alternative narratives.

Women are seen as the primary pillars and influencers of their families, thus, they are thought to be targeted by radicalized groups to impact their ideology as a first step to influencing their whole families. Literature review has often described women as either victims, or participants in violent radicalization, through their roles of mothers and wives. More recently, there has been a shift to recognize that women can play an active and positive role both in peacebuilding and prevention of violence, and ultimately become leaders and agents of peace and change.

Practically, when facing problems of radicalization, mothers do not usually seek the advice of experts but instead they ascribe the expertise to their own circles and look for support within. Mothers generally believe that they have the potential to be a preventative force, and that their own capacity to protect effectively their children is dependent on having the following supports: [106]

- Increased knowledge of early-warning signs
- Training in responding to early warning-signs
- Self-confidence training
- Parenting skills
- Meetings with other mothers
- Knowledge of religion
- Support from social organizations
- Alternatives to violent ideologies
- More formal school education
- Knowledge on training
- Support from social organization
- Knowledge of politics
- Knowledge about internet
- Knowledge on computer use
- To contribute money to the household

> **"The role of youth lies at the heart of international peace and security."**
> **- Ban Ki-Moon**

1.3.4 Youth

Youth are potential recruits but also potential interveners in the radicalization process, so it is critical that they are meaningfully engaged and seen as part of the solution, not only the problem. Young people are critical in encouraging others to take up the causes of **peace, diversity and mutual respect**. While they are often the targets of radicalization, they are

> If you know anyone in your community that has been de-radicalized or other experience regarding radicalization, take the opportunity to invite them to speak at this session and to strengthen their voice and presence in the community

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[106] Kropiunigg and Schlaffer, "Can Mothers Challenge Extremism?" 5.

also well equipped to combat that messaging. The most effective programs countering violent extremism harness the passion and creativity of youth. Youth need to identify opportunities for individual and community intervention and resources before an individual crosses the threshold to violent extremism. Opportunities need to be created for youth-at-risk to find alternatives to violence and crime, and become engaged as positive members of their societies and young voices of moderation need to be empowered.

(*Refer to the UN Guiding Principles on Young People's Participation in Peacebuilding in the References/Annex section for more information*)

Possible actions:
- Start a constructive dialogue between governments, businesses and civil society to explore how to reduce radicalization on the internet

- Engage in constructive debates (online or in person)

- Run leadership and mentoring programs and support youth participation in the arts and sport to enhance equity and inclusion

- Advocate for free and fair education and access to information and communication technology in order to strengthen the resilience of future generations

- Aid and facilitate information sharing amongst 'first-liners' – people directly engaged with at-risk individuals or groups. First-liners include social workers, teachers, police, academics, and NGO's.

- Facilitate workshops on using the internet to foster tolerance and moderation and to exchange knowledge and best practices between organizations and the private sector.

- Organize gatherings to address Muslim identity issues. A two-stage approach can be implemented, firstly, having safe and accessible spaces for community debates examining Islam and political issues, and secondly, extending this debate more widely to include non-Muslims. These gatherings can result in the respectful, listening mode of interaction about the most relevant groups, agencies, and public bodies and engagement with the wider community and those who are crucial to sustaining the communities' engagement and providing longer-term governance.[107]

- Implement '**counter-narratives**' on the internet which challenge extremist discourse online. Silencing radical views must be considered as a last option because banning radical voices will neither prove effective nor lessen their appeal in the long term. However, a liberal approach to debate and freedom of speech also requires strong counterarguments. A liberal approach can thus demystify and de-glamorize extremism without alienating large numbers of people. It requires wide engagement of stakeholders, including those with potentially anti-liberal views.

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[107] "Preventing Religious Radicalisation and Violent Extremism," *Youth Justice Board* (2012): 42.

These narratives broadly take three forms: messages that pick apart the terrorists' ideology; messages that seek to undermine their credibility; and those that promote a positive alternative. Effective, persuasive messages must be developed and disseminated to convince young people that the ideologies promoted by extremist propagandists are false and empty promises. This is potentially one of the most effective counter radicalization methods, but can be very difficult to get right.

There are two approaches to critiquing extremists online. The first relates to attempts to counter their ideology by offering alternative interpretations of key texts and speeches and showing how the methods and means they adopt are inconsistent with their own beliefs. This might involve better use and dissemination of religious edicts that counter jihadist narratives.

The second type of counter-narrative is an attempt to undermine jihadists, not in terms of the credibility and authenticity of their ideology and motivations, but in terms of their effectiveness. These kinds of counter-narratives point out when extremists get things wrong and make mistakes, they stress the counter-productive consequences of their actions for the communities that they claim to defend, and they point out that violence does not achieve the desired effects. They can also take a more personal approach, seeking to undermine the 'Jihadi cool' brand, as groups and/or individuals, and even using humor to de-humanize them.
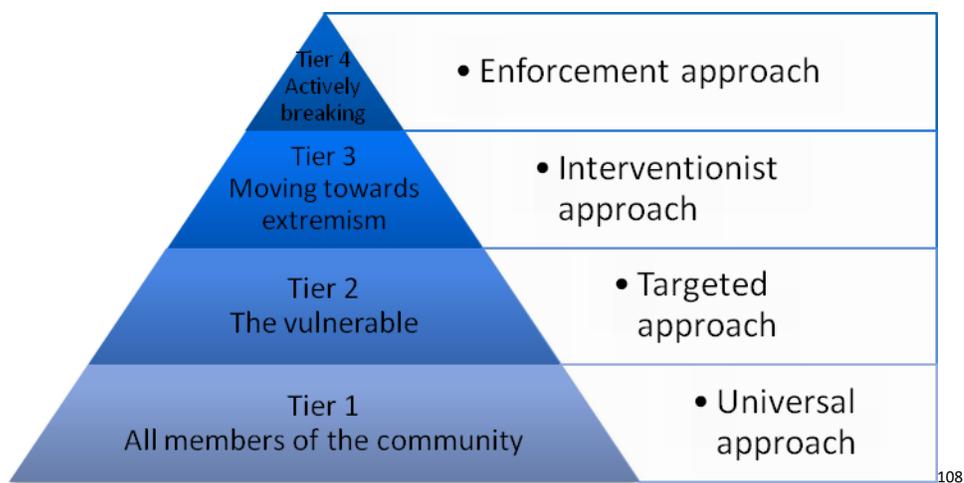
When planning activities related to radicalization prevention in the community, think about what group you want to target. Tier 4 should be left to the formal authorities to deal with, as they are often dangerous and unpredictable. Tier 3 requires specialized support from trained personnel as they usually provide tacit support to those already breaking the law and are influencing and inspiring the vulnerable members of the community. The target group will

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[108] "Preventing Religious Radicalization and Violent Extremism," 12.

depend on the type of activity being implemented, but general community initiatives will mostly target the vulnerable members in your communities.

1.3.5 Warning Signs

None of these are indicators that an individual has been radicalized; however, communities should be aware of the following:

- What religious and political leaders inspire children and youth - Use of radical religious and/or political language - Becoming overly interesting in stories about extremist groups or terrorist attacks - Use of extremist websites - Unemployment - Not accepting of other cultures and religions - Experienced domestic violence - Identity problems - Attachment to ideology justifying violence	- Perception of injustice and grievances - Internalized martyrdom to die for cause - Rejection of society and values (alienation) - Need for group bonding and belonging - Support for violent action - Direct contact with violent extremists - Anger at political decisions and actions of country - Family/friends involvement in violent action - Prior criminal violence - Shift in ideology

An increase in religiosity or expression of disagreement with the government does not mean an individual has been radicalized. It should be noted if there is a change and they should be targeted for various prevention activities, but avoid any language or actions to make this individual feel alienated, discriminated or marginalized.

2 – Peacebuilding & Conflict Resolution

A culture of peace consists of values, attitudes, behaviors and ways of life based on nonviolence, respect for rights and freedoms, and an appreciation of every person. In a culture of peace, power grows not from the barrel of a gun but from participation, dialogue and solution focused action.[109]

2.1 Terms

• *Conflict prevention* aims to prevent the outbreak of violent conflict
• *Conflict management* aims to limit and avoid future violence by promoting positive behavioral changes in the parties involved
• *Conflict resolution* addresses the causes of conflict and seeks to build new and lasting relationships between hostile groups

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[109] "Youth Peacebuilding Training," 28.

- *Peacekeeping* aims to keep the peace and does not acknowledge that conflict can be used as a positive
- *Peacemaking* aims to make peace regardless of understanding the differences of opinions that exist and why
- *Peacebuilding* establishes sustainable peace by addressing root causes of conflict through reconciliation, institution building, and political and economic transformation
- *Conflict transformation* addresses the wider society and political sources of a conflict and seeks to transform the negative energy of war into positive social and political change.

2.2 Positive Functions of Conflict[110]

- Conflict is a natural and necessary part of our lives. Whether at home with our families, at work with colleagues or in negotiations between governments, conflict pervades our relationships.
- Conflict helps establish our identity and independence. Conflicts, especially at earlier stages of your life, help you assert your personal identity as separate from the aspirations, beliefs and behaviors of those around you.
- Intensity of conflict demonstrates the closeness and importance of relationships. Intimate relationships require us to express opposing feelings such as love and anger.
- Conflict can build new relationships. At times, conflict brings together people who did not have a previous relationship.
- Conflict can create coalitions. Similar to building relationships, sometimes adversaries come together to build coalitions to achieve common goals or fend off a common threat.
- Conflict serves as a safety-valve mechanism, which helps to sustain relationships. Relationships, which repress disagreement or conflict, grow rigid over time, making them brittle. Exchanges of conflict allow people to vent pent-up hostility and reduce tension in a relationship.
- Conflict establishes and maintains group identities. Groups in conflict tend to create clearer boundaries. In this way, conflict can help individuals understand how they are part of a certain group and mobilize them to take action to defend the group's interests.
- Conflicts enhance group cohesion through issue and belief clarification. When a group is threatened, its members pull together in solidarity.
- Conflict creates or modifies rules, norms, laws and institutions. It is through the raising of issues that rules, norms, laws and institutions are changed or created. Problems or frustrations left unexpressed result in the maintaining of the status quo.

2.3 Causes of Conflict[111]

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[110] "Training of Trainers Manual: Conflict Transformation and Peacebuilding in Rwanda," *USAID* (2008): 3.
[111] "Conflict Transformation and Peacebuilding in Rwanda," 4.

- Information conflict involves lack of information and misinformation and the misinterpretation of the information
- Relationship conflict results from strong emotions, stereotypes, miscommunication and repetitive negative behavior.
- Value conflict arises over ideological differences or differing standards on evaluation of ideas or behaviors. The actual or perceived differences in values do not necessarily lead to conflict. It is only when values are imposed on groups, or groups are prevented from upholding their value systems, that conflict arises.
- Structural conflict is caused by unequal or unfair distributions of power and resources. Time constraints, destructive patterns of interaction and non-conducive geographical or environmental factors contribute to structural conflict.
- Interest conflict involves actual or perceived competition over interests, such as resources, the way a dispute is to be resolved, or perceptions of trust and fairness.

2.4 Approbaches to conflict[112] [113]

a. **Controlling/Confrontation** – impatient with dialogue and information gathering. Entails the party placing his desires above those of all others involved in the conflict. Assertiveness is the hallmark of this approach, and those employing this style aim to address the conflict head-on.

b. **Avoiding** – Refuses to enter into dialogue or to gather information Involves one of the conflicted parties avoiding communicating about or confronting the problem, hoping it will go away. By not participating in the problem-solving process, she is effectively removing herself from it. The underlying differences between the parties are never resolved.

c. **Compromising** – Cautious but open. Bargaining is the hallmark of the compromise approach. The conflicting parties can identify some interests they are willing to compromise on to bring about a resolution.

d. **Accommodating** – Interested in others' information and approval. There is an emphasis on cooperation. A person places their interests last and allows the other party to further their interests. This often occurs when a party is not significantly invested in securing a victory, because he does not perceive the alternative option as a significant threat.

e. **Problem-solving/Collaborating** – Concerned but committed to resolve Involves parties working together to resolve issues, and both sides come to the table with win-win attitudes.

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[112] "Youth Peacebuilding Training," 29.

[113] Vanessa Cross, "Five Approaches to Conflict Resolution," *Small Business*, http://smallbusiness.chron.com/five-approaches-conflict-resolution-21360.html.

2.5 Types of Conflict Resolution

Conflict resolution is a broad term, which refers to the many ways disputes are resolved. Conflict resolution is a progression from an order based on coercion to one based on voluntarism. It creates a relationship not characterized by hierarchy but one marked by equality, participation, respect, mutual enrichment and growth.

The term also refers to addressing the causes of conflict and seeking to build new and lasting relationships between hostile groups.

Cooperative problem solving is an unassisted procedure, which includes formal or informal discussions between individuals or groups. With this process, parties work jointly to determine the nature of their differences and look for creative alternatives, which will allow them to meet their needs, desires or concerns.

Negotiation is when parties make offers and counter-offers, which they feel will resolve the conflict. These exchanges of offers typically start to converge on a solution, which both parties find acceptable.

Principled negotiation is a method based on five main principles:
1. Separate the people from the problem.
2. Focus is on the problem.
3. Focus on interests, not positions.
4. Invent options for mutual gain.
5. Insist on using objective criteria.
(Refer to Module 1: Life Skills for more information)

Mediation refers to a process through which a third party provides procedural assistance to help individuals or groups in conflict to resolve their differences. The mediator may be an independent, impartial person who has no decision-making authority or they may be known and trusted by the parties. Mediation is a voluntary process and its success is linked to the vesting of decision-making authority in the parties involved in the dispute. The mediator structures the process in a way, which creates a safe environment for parties to discuss the conflict and find solutions, which will meet their interests. (Refer to section 2.7 for more information).

Facilitation is an assisted process, which is similar to mediation in its objectives; however, facilitated processes typically do not adhere to a tightly defined procedure. In this type of proceeding, the facilitator works with parties to increase the effectiveness of their communication and problem-solving abilities.

Arbitration is a form of dispute resolution where a third party makes the decision on the outcome of dispute. Typically, the parties appoint the arbitrator to render this decision.

Reconciliation searches for a solution but also fundamentally alters relationships. All parties must equally invest and participate.

A conflict-sensitive approach involves:

- Gaining a good understanding through conflict analysis of the context you operate (e.g. key conflict actors, drivers and dynamics)

- Understanding the ways in which your intervention might impact on these conflict issues (e.g. what positive or negative, intended or unintended impacts might your activities have on these actors, causes and dynamics)

- Acting upon this understanding in order to minimize the negative and maximize the positive impacts on peace and conflict.[114]

2.6 Conflict Analysis[115]

The following questions and dilemmas are useful to consider in a conflict analysis process:

1. Who are the parties relevant to the conflict situation?
2. What are the positions of each party in the conflict?
3. What are the needs and interests of each party?
4. What is the relative power, status and resources of each part in the conflict?
5. What are the processes they are using to pursue their interest in conflict with other?
6. Within what framework, structure or system is the conflict taking place?
7. How are decisions made and conflict resolved/transformed in the situation?
8. What external factors influence the conflict?
9. What outcome does each party expect?
10. What are the possible changes as the result of the resolution/transformation of the conflict at following levels?
      a) Personal
      b) Relational
      c) Structural/systems
      d) Culture/traditions
      e) Spiritual
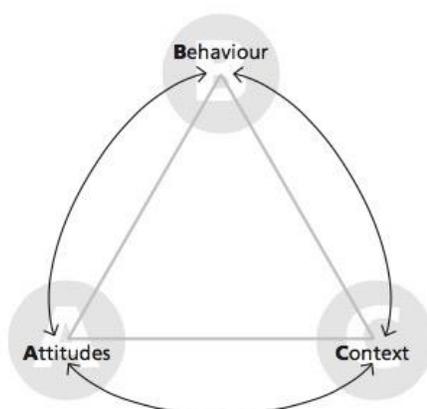
The ABC Triangle[116] helps to deepen our understanding of how each of the parties perceives their attitudes and behavior and the context in which they are operating, and how each of these factors influences the others. This tool assists in building empathy and highlights factors to bear in

orming Conflict and Building Peace," *CAMP & Saferworld* (2014): 42.
uilding in Rwanda," 7.
'eace," 36.

mind   to   create   conflict   sensitive   interventions.

Behavior – e.g. statements, offences, insults, attacks
Context   –   e.g.   historical,   socio-eco.   and   political   background
Attitudes – e.g. perceptions, prejudices, feelings, beliefs

The triangle helps us think through in more detail how the conflict actors think about themselves in a conflict context. The tool can be applied to an individual or a group.

How to use this tool
1. Make a separate ABC Triangle for each of the major parties in a situation.
2. On each triangle, list the key issues related to attitude, behavior and context from the viewpoint of that party. (If the parties are participating in this analysis, then they can each make a triangle from their own perspective.)
3. In the middle of each triangle, write what that party sees as their ***most important needs and fears***.
4. Compare the triangles, noticing similarities and differences between the perceptions of the parties.

Father

Behaviour
– Sets and enforces rules for the family
– Stops daughter from going to school

Key need: Maintain respect of family in community

Key fear: Will lose business if his family is shamed in community

Attitudes
– Girls don't need education
– Education undermines culture
– Is responsible to ensure that daughter will be respected in community and sought as a wife

Context
– Head of household
– Represents family in community; is highly respected
– The opinion of the others matter

Mother

Behaviour
– Argues with her husband trying to persuade him that times have changed
– Discusses with friends

Key need: Daughter reaches full potential and marries an educated man outside the village

Key fear: Daughter marries young

Attitudes
– Girls are entitled to education
– Trusts her daughter and knows that she will behave appropriately
– Doesn't want tension in family

Context
– Comes from an educated family; she has a degree
– Runs the household
– Is seen as a leader among the women in the community

2.7 Basic principles of mediation[117]

Mediation is an effective means of dispute resolution for any dispute not requiring a judicial or third party determination. It provides a forum and an atmosphere in which parties gain understanding, become understood, and work together to explore options for resolution. By

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[117] "Transforming Conflict and Building Peace," 72.

resolving disputes in mediation, parties determine for themselves what is important, and ultimately, the outcome of the situation:

- Mediation includes a concern for suffering, and a desire to bring a human face into the middle of the conflict.
- Mediators become involved with and attached to all sides, rather than being detached and uninterested.
- Mediators must have a good understanding of the parties involved.
- All sides must voluntarily agree to participate in the process and must accept the particular mediator(s).
- Mediators must be willing to work with all sides.
- Mediation does not aim to find objective truth, but rather to find an agreed solution that acknowledges, and is based upon, the perceptions and experience of all sides including cultural norms and practices.
- Mediators guide and control the mediation process, but must avoid trying to direct the content of discussions.
- Mediators must remain unbiased at all times.
- Options for resolving the conflict must come from the parties themselves who must 'own' any agreement.

Note: Active listening (Module 1: Life Skills – Communication) is essential during mediation

4.3. MESSAGES

- Increase women's leadership: **empower women** as leaders and active agents of change is critical **for decreasing the risk of violent extremism**.

- Those working to prevent radicalization should recognize and address the roles that women have to play not only as mothers, wives and community members, but also as **professionals, decision-makers and influencers of public opinion**. [118]

- Increase women's awareness on the risks of radicalization through **a variety of platforms and activities,** such as community events and social media. These activities should encourage women to **become aware of signs of radicalization**, help parents to better monitor their children's behaviors and attitudes, while encouraging their children to be opened to other cultures and religions.

- It is important to **facilitate dialogue,** debate and meetings **between community members, leaders and authorities**

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[118] UN Women survey on women and violent radicalization in Jordan, Technical Report 2016.

- We need to offer **youth** something that offers them the opportunity to **become significance** in and contribute to their societies, individually and as a group

- Messages need to be at **the individual level**, not through mass marketing and repetitive messaging, but focused at the grassroots level, **delivered through trusted individuals or groups** within communities
- A reframed preventative, **bottom-up strategy** is essential to address the problem of extremism
- A preventative strategy on the home front must **strengthen women as the first line of defense** to be able to connect, to listen, to support, and to learn from one another
- **Embedding women as a building block** will result in a much stronger, sustainable, cost-effective counter violent extremism (CVE) approach
- **The family is the nexus of socialization** and identity formation and as such needs to **play a more central role** in counter-violence research and strategies
- Women want to **meet other like-minded women** to help effectively prevent children becoming involved in extremist behaviors
- Counter-radicalization programs work effectively when the government shows **willingness to improve societal conditions** so programs should contain an aspect of socio-economic development as well as raise awareness on positive social change
- **Education** can play a powerful role in encouraging **young people to challenge ideas**, **think for themselves** and **take responsibility** for their actions
- A key step in countering terrorism is to find ways to **enable cohesion and trust within communities**. It must involve a two-way motion: at first, families become more open to discussing potentially concerning behaviors in their children and second, communities concurrently facilitate trust and responsiveness to families' concerns. Only in a mutual climate of trust can new alternatives to violence and extremism be developed and new pathways to peace tested[119]
- When facilitating conflict resolution, ensure it is in a **sensitive manner** and that you have thought through the various behaviors, attitudes and context involved.
- The inclusion of a module on **life skills** in training materials on the prevention of radicalization, targeting women in communities, is essential by strengthening beneficiaries' interpersonal, cognitive and communication skills, self-confidence and openness for other cultures and religions.

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[119] Kropiunig and Schlaffer, "Can Mothers Challenge Extremism?" 18.

4.4. ACTIVITIES

1 - Sacred Values

Description of Activity: participants identify and draw their sacred values

Purpose of Activity: has participants identify what they value most.

Most societies have "sacred values" for which their people would fight, risk serious loss and even die rather than compromise. Devoted actors act because they sincerely and deeply believe "it's the right thing to do," regardless of risks or rewards. [120] [121]

Instructions:

1. Divide the group into smaller groups

2. Ask each group to draw on a large sheet of paper their sacred values. Not all values need to be shared by everyone in the group

3. Have each group discuss the values together

4. Debrief:
  - Was everyone able to identify at least one sacred value?

  - How far would you go to defend this value(s)?

  - Is there a point that is too far when defending a value?

2 – Role Play: Approaches to Conflict Resolution

Description of Activity: group role-play the different approaches to conflict
Purpose of Activity: participants think critically about the different approaches to conflict, and which ones work better in different types of situations.

Instructions:

1. Assign each group one of the approaches to conflict (section 2.4)

2. Explain that each group has to create a role-play of the approach and present it to the group.

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[120] Atran, "Jihad's fatal attraction."
[121] Scott Atran, "Social Warfare," *Psychology Today* (2013) https://www.psychologytoday.com/blog/in-gods-we-trust/201303/social-warfare.

3. The participants can think of something from their own context as an example or can use any of the following examples:

- Water scarcity: one farmer is diverting more than his share of water to his field
- GBV: a woman's husband is controlling the money she earns from her job
- Human rights: a Muslim woman moves abroad and is told that she is not free to practice her religion

Participants have the option of all doing the same scenario or using different ones for each group.

4. Debrief:

• Which of the five approaches do you usually use in your team/society/organization?
• Do you use different approaches?
• What are the challenges that these approaches cause?
• Which of these approaches is most successful in dealing with conflict in your family or community? Why?

Tunisian Quartet

A coalition of labor union leaders, businesspeople, lawyers and human rights activists, the Tunisian Quartet won the Nobel Peace Prize on 9 October 2015 for its decisive contribution to the building of a pluralistic democracy in Tunisia in the wake of the Jasmine Revolution of 2011.

The quartet comprises four organizations: the Tunisian General Labor Union; the Tunisian Confederation of Industry, Trade and Handicrafts; the Tunisian Human Rights League; and the Tunisian Order of Lawyers.

The president of the Human Rights League, Abdessattar Ben Moussa, said, "It proves that dialogue is the only way to solve a crisis and not weapons."

The quartet paved the way for a peaceful dialogue between the citizens, the political parties and the authorities, and helped to find consensus-based solutions to a wide range of the challenges across political and religious divides.

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3 - Mediation conflict scenario: Tunisian Quartet

Description of Activity: participant role-play a conflict mediation scenario
Purpose of Activity: introduce a dialogue process in a practical way

Instructions:

1. Distribute the scenario

2. Ask for volunteers for each of the roles

3. Allow 5 minutes for preparations

4. Debrief:

• What are the qualities and skills needed for mediation?
• What are the implications and perspectives about gender and power?
 • What to do you do if the mediation fails?
• How might constructive future relationships be ensured?

Thank the role-players and ask the observers to give them a round of applause. If appropriate, ask the role-players to shake hands with each other.

Role-play process:

Part 1: Disputants families arguing over the land.
Part 2: Sons of Brother 1 meet with their family elder and talk about the situation.
Part 3: Sons of Brother 2 meet with their family elder and talk about their situation.
Part 4: The two family elders and disputants meet but fail to resolve the dispute.
Part 5: Family elders organize the Tunisian Quartet and consult about who the leaders should be.
Part 6: The Tunisian Quartet proceedings
Part 7: The Tunisian Quartet decision

Characters needed for role-play/simulation:

- Family elders × two
- Disputants × five – three sons from one family, and two sons from the other. The sons can be given different personalities such as hot-tempered and fiery, calm and considered, older/younger brother, wanting the decision in their favor etc.
- Tunisian Quartet host × one – patron/Khan of village who could be a wealthy landowner, politician etc.
- Tunisian Quartet leaders × four – two leaders to represent each disputing party.

- Community members – made up by the rest of the participants. This represents the community in general, as an audience to the Tunisian Quartet proceedings, and includes civil society, teachers, professors, retired government representatives and others.

Scenario

Two brothers divide their land between them and shake hands on the deal. No 'formal' written record is kept. As circumstances happen, they both die within a close period of each other, leaving their sons (cousins) the land as inheritance. The sons disagree on who owns what land and where the boundaries are. Some land is better for agriculture and gives a good agricultural yield, while other higher land is suited for goats. One set of cousins makes a claim to the majority of the agricultural land. This conflict becomes heated, and violence is threatened.

A local peacebuilding CBO hears about the escalating dispute and suggests a process for conflict resolution. In an attempt to de-escalate the situation, each family is advised to approach their family elder(s) to seek their assistance. The family elders talk with each other and with the disputants but cannot come to any settlement so they decide to organize a Tunisian Quartet. Therefore, the family elders approach and consult with suitable Tunisian Quartet members, and a date and location is set for the Tunisian Quartet.

An Imam opens the proceedings with prayer. The agreed Tunisian Quartet host (local patron/Khan) begins by asking each family elder to present the cases of both sides. The Tunisian Quartet leaders have previously visited the disputants' homes and land to investigate and learn more about the situation – this also helps to defuse the situation somewhat.

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MODULE 5: COMMUNITY-BASED INITIATIVES

OBJECTIVES

- Participants will have sufficient knowledge regarding project cycle management

- Participants will develop ideas for potential initiatives in your community

INTRODUCTION

Local small-scale initiatives are more effective than large national large-scale programs at creating effective and sustainable solutions to meaningful concerns the community themselves have identified. An alternative to top-down social and economic programs, community-based approaches offer the promise of more relevant, more integrated, and ultimately more sustainable programs.

The approach of community-driven initiatives seeks to make sustainable improvements to local community experiences. In doing so, it actively engages communities in the identification and prioritization of their local concerns, as well as in the development of appropriate and effective responses jointly with local authorities, service providers and civil society. This promotes confidence and reconciliation between state and non-state actors, and supports affected and marginalized groups in articulating and addressing their pressing and immediate concerns. It generates a positive social development benefit as well as greater community cohesion.[122]

Some of the groups to take into consideration include: youth, women, children, people living with disabilities, tribal communities, Bedouins, religious groups, urban versus rural communities, linguistic minorities, Christians as well as refugees.

CONCEPTS

Civic participation and engagement becomes a reality when human rights are promoted and protected. Youth and women can sometimes express their opinions in certain situations, but their opinions are seldom taken into account by relevant decision makers. There is often a lack of opportunity for many traditionally marginalized segments of the population to participate in decision-making processes, despite their desire to serve their communities and their country. [123]

1.1 Program vs. Project vs. initiative

Program: A group of related projects managed in a coordinated way that achieves a specific result and set of objectives.
- Programs have larger scope than projects and typically run at higher levels in the organization
- Strategic initiatives are linked to programs
- Programs require more sophisticated approach to managing change and navigating politics
- The external environment is important to understand and monitor since it impacts program success

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[122] "Conflict Transformation and Peacebuilding in Rwanda," *106*.
[123] "Let's Act Together for Change," 13.

Project: established to deliver specific outputs in line with predefined time, cost and quality constraints.

- Scope is strictly limited; tightly defined

- Resources to deliver the project can be reasonably estimated in advance

- A relatively limited number of stakeholders

- Not a recurring operation; has both a beginning and an end

- While projects can exist without programs, programs are always made up of related projects

Initiative: an integrated bottom-up socioeconomic development concept based on full community involvement.

- A self-sustained people-oriented strategy that addresses the diverse basic needs of the community
- Organization, mobilization and enhancement of community capabilities and involvement in micro-development

1.2 Project Cycle Management

Project Cycle Management is a term used to describe the management activities and decision-making procedures used during the life-cycle of a project (including key tasks, roles and responsibilities, key documents and decision options).

PCM helps to ensure that:

- Projects are relevant to an agreed strategy and to the real problems of target groups/beneficiaries

- Projects are feasible, meaning that objectives can be realistically achieved within the constraints of the operating environment and capabilities of the implementing agencies; and
- Benefits generated by projects are likely to be sustainable.

The way in which projects are planned and carried out follows a sequence beginning with an agreed strategy, which leads to an idea for a specific action, which then is formulated, implemented, and evaluated with a view to improving the strategy and further action

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1. **Programming**[124]
What are the development priorities and focus?
The community situation is analyzed to identify problems, constraints and opportunities which the project could address. This involves a review of socio-economic indicators and national priorities. The purpose is to identify the main objectives and to provide a relevant and feasible framework within which projects can be identified and prepared.
Identify key stakeholders and their needs, interests and capacities.

2. **Identification**
Is the project relevant to local priority needs?
Identify project ideas that are consistent with development priorities and assess the relevance and feasibility of these ideas. Project ideas could come from local partners in the community or from priorities and strategies the government has identified.
At this stage you need to organize meetings with stakeholders to discuss the project and ensure their active involvement in decision making. Gather information from other sources about other projects that are similar to yours and pay special attention to the lessons learned.

3. **Formulation**
Is the project feasible and able to deliver sustainable benefits?
Prepare a detailed project design, including the management and coordination arrangements, financing plan, cost-benefit analysis, risk management, monitoring, evaluation and audit arrangements. Relevant stakeholders should have a significant role throughout this stage.
The duration of the formulation stage may vary greatly for different types of project and will be influenced by the availability/accessibility of required information, the capacity of local stakeholders and the degree of political and administrative support provided by local partners.

4. **Implementation** (Monitoring & Reporting)
Are results being achieved and resources effectively and efficiently used?
The purpose of this stage is to deliver the results, achieve the purpose(s) and contribute effectively to the overall objective of the project; manage the available resources efficiently; and monitor and report on progress.
This stage of the project cycle is in many ways the most critical, as it is during this stage that planned benefits are delivered.
This stage is usually composed of the following main periods:
a. Inception period
- Mobilize resources
- Establish working relationship with stakeholders
- Hold inception workshop(s)
- Review and revise project plan

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[124] "Project Cycle Management Manual," *ECHO (2005):* 16-53.

- Establish M&E systems

b. Main implementation period
On an ongoing basis:
- Procure and deploy resources, including personnel

- Implement activities and deliver results

- Monitor and review progress

- Revise operational plans in light of experience

- Report on progress

c. Phase-out period.
Progressively:
- Hand over all responsibilities to local partners

- Ensure maintenance plans are in place

- Ensure relevant skills are effectively transferred

- Help ensure recurrent cost requirements are secured

Monitoring and evaluation are both concerned with the collection, analysis and use of information to support informed decision making. Project management must keep track of how the project is progressing in terms of expenditure, resource use, implementation of activities, delivery of results and the management of risks. This is achieved through 'monitoring', which is the systematic and continuous collection, analysis and use of information to support effective decision-making.

Plans are best estimates of what will happen in the future, but must be modified on an ongoing basis to take account of what actually happens during implementation.

Project managers must provide reports on physical and financial progress to stakeholders, particularly those providing financial resources to support implementation. The aim of these reports should be to:
- Inform stakeholders of project progress (against what was planned), constraints encountered and any significant remedial or supportive action required
- Provide a formal documented record of what has been achieved during the reporting period, and thus facilitate future reviews or evaluations
- Document any changes in forward plans, including budgetary requirements
- Promote transparency and accountability.

The key concern with respect to project progress reports is that they contain information that is relevant to the reader, that progress against what was planned is assessed (performance), and that the information is clearly and concisely presented.

5. **Evaluation and Audit**

Were planned benefits achieved, will they be sustained, and have lessons been learned? Has there been compliance with applicable laws and rules?

An evaluation is an assessment of the efficiency, effectiveness, impact, relevance and sustainability of aid policies and actions.
The purpose of evaluation is to:
Make an assessment, as systematic and objective as possible, of an ongoing or completed project, programme or policy, its design, implementation and results. The aim is to determine the relevance and fulfillment of objectives, developmental efficiency, effectiveness, impact and sustainability. An evaluation should provide information that is credible and useful, enabling the incorporation of lessons learned into the decision-making process of both recipients and donors.

An audit is an assessment of (i) the legality and regularity of project expenditure and income *i.e.* compliance with laws and regulations and with applicable contractual rules and criteria; (ii) whether project funds have been used efficiently and economically *i.e.* in accordance with sound financial management;; and (iii) whether project funds have been used effectively i.e. for purposes intended. Primarily a financial and financial management focus, with the focus of effectiveness being on project results.
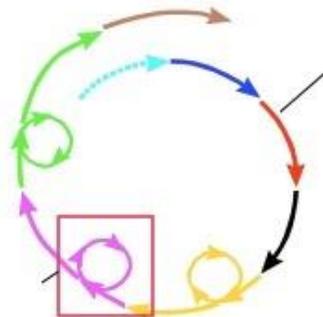
Development work is never straightforward and in reality does not always follow the ideal 'project cycle'. Since all development work involves learning and change at every stage, it is useful to think in terms of a spiral rather than a cycle

1.3 Essentials of Starting an Initiative

1. Identify a problem/need – it is very useful to create a problem tree (activity below) at this point in order to identify the causes and consequences of a problem to ensure the initiative tackles a cause and not a consequence of a problem

2. Determine the scope of your initiative – how long will it last? How many people will you target?

3. Identify short, medium and long-term objectives – objectives need to be clear and concise statements about desired outcomes. Good objectives are SMART (see chart below).

Non-SMART objective: 90% of youth participants will participate in lessons on assertive communication skills.

This objective is not SMART because it is not specific or time-phased. It can be made SMART by specifically indicating who will do the activity, by when, and who will participate in lessons on assertive communication skills.

SMART objective 2: By the end of the school year, district health educators will have delivered lessons on assertive communication skills to 90% of youth participants in the middle school HIV prevention curriculum

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SMART Criteria for creating a successful initiative

Specific	•Should be clear to people with a basic knowledge of the issue, program or initiative and clearly articulated, well defined and focused.
Measurable	•Should be able to determine the degree to which there is completion or attainment
Achievable	•Should be realistic, practical, and attainable within contraints dependent upon availability of resources, knowledge, and timeframe
Relevant	•Should match needs of the community and be applicable in the current socie-economic environment
Time Bound	•Should have clear deadlines

4. Resources – does your initiative require funding? If you are planning to write a project proposal in order to obtain external funding, it may be a good idea to take a course in proposal writing so that you have a higher chance of being funded. You can also use the local resources in your community. For example, use the room in a building owned by the municipality and ask to use it free of charge, ask around to try and find local experts who would be willing to help you, or use your own vehicle or one that belongs to a friend or family member. How many staff/volunteers do you require for the initiative to be successfully implemented?

5. Authorities – what authorities in your community do you need to make contact with? Local authorities will need to know specific information about your initiative or else they may force you to stop your efforts. Some authorities may be useful in implementing your initiative or could be important **stakeholders** with useful information and resources.

Step 1: Exploring Your Context
- Explore the issue in relation to community or national context

Step 2: Targeting Specific Changes
- Determine what you perceive to be the ideal regarding your issue and identify the necessary changes to achieve this ideal

Step 3: Preparing an Action Plan
- Plan for a specific action related to changes we want to bring. Decide on the action(s) you will undertake to promote the desired changes. A plan for monitoring and an evaluation strategy will also be developed.

Step 4: Taking Action
- Take action in the community

Step 5: Monitoring the Action and Making Adjustments
- Monitor the project actions, process and results to ensure the project is on track. Provide support when needed.

Step 6: Final Evaluation and Next Steps
- Measure changes, document results and identify the next steps.

INFO

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MESSAGES

- Community initiatives are unlikely to solve an entire problem, but will instead address a part of the problem. A project is more comprehensive and can address many parts of a problem and has the potential to solve a problem in its entirety.

- Let youth help youth make sense of their issues and find solutions to their problems (oppression and political marginalization, lack of economic opportunity, the trauma of exposure to violence, or problems of identity and social exclusion)

- Make sure you consider gender when designing an initiative

- Support personal engagement, through mutual support and community-based mentors – because it is almost always a particular personal circumstance, shared with friends, that radical extremism probes for, draws out, and tries to universalize into moral outrage and violent action[125]

- Taking action is not always complicated. Find other people who share similar interests and start an initiative regarding a common problem you have identified

- If your initiative is successful, establishing your own women's association is a great next step. MOSAWA network focal points are a great resource for help

- Remain aware of what is happening in other communities and be informed of lessons learned in other areas. ELECTRON youth and MOSAWA are a valuable resource in this regard

- You will face difficulties at every step of your initiative, but do not be discourage. It is at these moments that your team is most important as a support system and finding solutions to the problems

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[125] Atran, "Youth, Violent Extremism and Promoting Peace."

ACTIVITIES

1 - Problem Tree

Description of Activity: participants identify a problem and its causes and consequences

Purpose of Activity: has participants think through all the causes and consequences of a problem so that they address its causes when they design an initiative or project

Instructions

1. Split into four groups.

2. Give each group a big sheet of paper on which you have drawn a tree with several large roots and numerous branches.

3. Have each group identify a problem in their community and write it on the trunk of the tree.

4. Ask the groups to write the causes of the problem on each of the roots of the tree and the consequences (results) of the problem on the branches. Explain that problems can have both direct and indirect causes. Direct causes are easier to identify; indirect causes are less obvious and therefore harder to point out.

5. When they are finished, tell the groups to write, beside the trunk, some possible solutions for the causes and the consequences of the problem.

6. Debrief:
• Were you able to identify direct and indirect causes and consequences of your problem?
• Did your group's solutions address the causes of the problem?
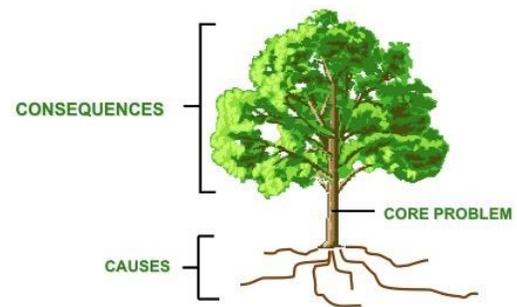
2 - Community Mapping[126]

Description of Activity: Participants draw a map of their community, and identify which rights correspond to the needs and desires of the group and think about a desired community where

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[126] Let's Act Together for Change," 161.

all of these rights are respected *Purpose of Activity:* To develop an understanding of community and think about the changes you want to see

Instructions

1. Ask participants to remember when they were young, to think about their community at that time, and how that community has changed or stayed the same. Ask them to reflect on how those changes took place and who made the decisions that led to these changes.

2. Ask participant to draw a map of their community (it could be their street, village, city or country) on that paper including places that are important for them, such as their houses, schools, subway stations, shopping centres, etc.

3. Provide participants with the list of attached rights. Ask them to identify 10 rights that are most important to them. Ask them to identify the places on the map that correspond to those 10 rights. For example, their school could be associated with the right to education, and a park with the right to play or rest. Ask participants to tell you which responsibility is associated with each right. For example, the right to education is associated with the responsibility to go to school and try to learn.

4. Ask participants to identify the local authority/authorities that are responsible for the places on the map. For example, their school is likely the responsibility of the Ministry of Education and a community centre may be the responsibility of a local CSO.

5. Ask each group to add to the map things that would create desired change in their community. What would they need to add to ensure that most of the rights that they have identified are respected and promoted? They can add as much as they like, there are no limits.

6. Ask the group to present their ideas and to explain how they came up with them.

7. Debrief:
• What do you like about your community?
• What should be improved or changed? How can we better respect the rights of everyone?
• Is the ideal community you created possible? Why? Why not?
• Do you think you could discuss your ideas with some people? Why or why not?
• What could you do to see some of the changes you suggested in your community?
• Who makes decisions in your community?
• Do they listen to you and what can you do to be heard?

3 - Choosing an Initiative

Description of Activity: participants brainstorm potential initiatives in their community and develop plans

Purpose of Activity: has participants think about what initiatives are possible and needed in their community and practically how they could be developed and implemented

Instructions

1. Split the participants into 3 groups.

2. Every person needs to think of 3 potential initiatives that their community would benefit from

3. Each person will share their initiative ideas with the rest of the group.

4. The group will vote to decide which 3 initiatives are the best ones.

5. Ask each group to make a plan for their chosen initiatives. If a problem tree was not created for a particular problem it is a good idea to encourage the group to create one

6. Debrief:
• Why did you choose your chosen initiatives over the others?
• What difficulties did you encounter when making the plans?
• What initiative do you like the best?
•Would you consider actually developing and implementing any of the initiatives?

REFERENCES

Atran, Scott. "Youth, Violent Extremism and Promoting Peace." *ARTIS,* April 2015
http://blogs.plos.org/neuroanthropology/2015/04/25/scott-atran-on-youth-violent-extremism-and-promoting-peace/.

"Let's Act Together for Change." *Equitas and ANHRE* (2012): 12.

CONCLUDING THE TRAINING

Questions Under The Chair – Evaluation Activity[127]

1. Write the following 5 questions on post-it notes. Write enough post-it notes for every participant. Some people will receive the same questions.

• What was your favorite part of the day?
• What was your least favorite part of the day?
• What would you recommend for the next session?
• Complete the sentence: I would like to know more about…
• Complete the sentence: I think that the activities were… because…

2. During the last break of your session, when everyone is away, stick one question under each participant's chair.

3. Ask participants, one after another, to find the question under their seat and to give an answer.

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[127] "Let's Act Together for Change," 187.

CASE STUDIES

INSTRUCTIONS

1. Form teams of 2 to 5 people.

2. Ask participants to read one of the case studies in their team and to discuss the questions that follow the case study. Each case study deals with one specific theme.

Case study 1: Women's Rights
Case Study 2: Identity
Case Study 3: Rights and Responsibilities
Case Study 4: Civic Participation and Engagement
Case Study 5: Challenges

3. Ask each team to act out the case study and to present the solutions they found to the whole group.

4. Debrief:
• Do you know of any other situations, case studies that you would like to share with the group?
• Did you learn anything from this activity?
• How can you apply what you have learned and discussed in this activity to your daily life?

Case Study 1 – Amina, Noor and Samar at the Community Council

Theme – Women's Rights

Amina, Noor and Samar are 20 year-old university students who have been trying to get involved in different kinds of community actions for a while. In their city in the South of the country, they feel that many actions or initiatives are decided only by men and they would like to be involved in decision-making processes.

They decide to participate in a local council meeting in which discussions are focused on the development of a new neighbourhood in the northern part of the city. The local council as well as community members who take part in the discussion are all men.

At different moments during the sessions, the young women tried to express their opinions and mentioned ideas that would encourage the participation of women in the design and planning of the new neighbourhood. Every time they tried to express their opinion, someone made a

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negative comment or ignored them. One man even said that "as women, I do not think that you know about urban planning, this is the work of men." Some members of the local council met Amina's father and advised him not to let his daughter and her friends participate in the council as it is full of men and that is not suitable for girls at their ages. People would talk about them badly and they should be careful. He said that if she were his daughter, he would not allow her to do this, he would protect her more.

Amina, Noor and Samar left the local council as they felt their opinions were not important. They don't know what to do anymore.

Questions

1. What rights are at stake in this situation?

2. What should Amina, Noor and Samar do in that case?

3. What role could Amina's father play in this situation?

4. Do you think that gender affects the way people perceive you and interact with you? Why or why not?

5. What can we do to overcome the challenges you face?

Case Study 2 – Hibah and Wasfi are in Love

Theme – Identity

Hibah and Wasfi are friends and students at the university. Wasfi is Jordanian of Palestinian origin. Hibah is from a tribal community.

Hibah feels safe in mentioning the name of her tribe when asked. However, people sometimes make fun of her identity as a person from a tribal community. They label her a Bedouin who knows nothing about city life. She used to tell her colleagues that she lives in the capital and has a car to dispel the ideas that people had of her, but they still labeled her a Bedouin. At the same time, people envy her because of the privileges she has and because her well-known family name can help her.

Wasfi used to tell people that he was Jordanian when asked about his identity, but people insist on knowing his family name in order to determine his origins. He does not feel safe revealing this and sometimes feels that he is not a full member of Jordanian society.

Wasfi and Hibah fell in love, but Hibah's family disapproved of the relationship because, according to them, Wasfi was not from a well-known or a good family. Hibah's family thinks that their union will harm her, the couple and their children's future, because there will be nothing to protect them and they will not be privileged.

Hibah told her parents that they will be Jordanian and that they will enjoy all their rights. Her family laughed at her reminding her that if she does not belong to their family, she will not have the power that she has now and that life will be really hard.

Questions

1. What rights are at stake in this situation?

2. What is the meaning of identity?

3. How could Hibah and Wasif overcome the challenges they face?

4. Do you ever feel that you are not respected because of who you are (identity, gender, status, etc.)?

5. What can we do to overcome the challenges we face?

Case Study 3 – Saeda and Mohamed Participate in a Demonstration

Theme – Rights and Responsibilities

Saeda, Mohamed and their friends are youth aged 25 to 30 years old. Although they have a good education, they cannot find jobs in their fields of study. They have been working in a factory for the last year.

Last week, a big demonstration was held and they left work to join it. More than 10,000 people were out on the street demanding more freedom and reforms from the government.

The group did not tell their boss about this demonstration and left work 3 hours earlier than usual.

Now, the company is very upset and threatens to fire the 15 employees who left work to join the protest. The company said that work had to be stopped as a result of their actions and that they are now behind in their production schedule.

Saeda, Mohamed and the others feel that they had the right to express their opinion and are unhappy about the possibility of losing their jobs.

Questions

1. How do you feel about this situation?

2. What rights and responsibilities did they have?

3. Do you think that Saeda, Mohamed and the other employees should have told their boss about their possible participation in the demonstration? Why or why not?

4. What can we do to make sure everyone gets a chance to participate in public life and get involved in actions that can bring change?

Case Study 4 – Four Friends Discuss the Elections

Theme – Civic Participation and Engagement

Four friends met in a coffee shop. They started talking about participation in the election and community engagement.

Khalil – I did not vote last year during the election. I just don't see how my participation will change the situation.

Rasmi – I know what you mean. Who really cares? There are no youth representatives at the government level. And the issues are so complicated.

Khadijah – There are so many ways to get involved in our community besides the election. We can actually volunteer at an organization, organize an information campaign and create an advocacy group.

Huda – I know, think about what happened in Egypt and in Tunisia. People mobilized and things are changing.

Khalil – Maybe you are right! But I know someone who tried to get involved in an advocacy campaign and he was threatened by people who had opposite views. I am not sure I want to get into that and risk my safety.

Huda – You are right, but we can always start with something that is simple and safe to mobilize people, like an education campaign.

Questions

1. What were the feelings expressed in this case study?

2. Do you and some of your friends feel that way sometimes? Why or why not?

3. What other arguments would you use to convince Khalil and Rasmi that participation and engagement in your community are important?

4. Is participation harder for some groups (disabled, women, elderly people, etc.)? Why or why not?

5. What can we do to make sure everyone gets a chance to participate in public life and get involved in actions that can bring changes?

Case Study 5 – Malikah is Advocating

Theme – Challenges

Malikah lives with her husband Fadi and their 2 children in a rural town. Fadi works six days a week in a nearby textile factory. Malikah, a stay-at-home mother, feels that she plays an important role in her family. She is a good mother who accomplishes a lot during the day. She raises her two children, takes care of school matters and makes sure that her children get the best education they can.

Malikah has been part of school meetings for the last year and has been discussing with other parents the role of women in society. She is really interested in human rights issues and the importance of women's participation in public life. Malikah feels that there is no space for women to express themselves freely and to advocate for changes at the community level. One parent suggested she speak with a local organization working on women's rights.

Malikah met with the coordinator of the women's rights organization and has become involved with them, doing some volunteer work. Recently, she has brought together a group of women who live in an precarious situation where safe drinking water is not available, health care is inadequate and public services are almost inexistent. She is trying to help these women advocate for their basic rights before the municipal council. She hopes that the municipal authorities will support their claims and find solutions.

Fadi is supportive of Malikah's initiatives and feels that she is doing a great job at advocating for women's rights. However, Fadi's boss has told him that Malikah's initiative is not well thought of by some people in the community and that the company feels that the grant that they were expecting to get might go towards helping these women instead. He strongly suggests to Fadi to tell his wife to stop the actions she has undertaken. Fadi now fears for his own job.

Questions

1. What rights are at stake in this situation?

2. What kind of support could Malikah get?

3. What should Fadi do in this case?

4. What kind of obstacles do we face when we try to participate in community actions?

5. What can we do to overcome those challenges?

Annexes

Annex 1

Summary of the Articles of the Universal Declaration of Human Rights[129]

1. Right to equality

2. Freedom from discrimination

3. Right to life, liberty, personal security

4. Freedom from slavery

5. Freedom from torture and degrading treatment

6. Right to recognition as a person before the law

7. Right to equality before the law

8. Right to remedy by competent tribunal

9. Freedom from arbitrary arrest and exile

10. Right to fair public hearing

11. Right to be considered innocent until proven guilty

12. Freedom from interference with privacy, family, home, and correspondence

13. Right to free movement in and out of any country

14. Right to asylum in other countries from persecution

15. Right to a nationality and freedom to change it

16. Right to marriage and family

17. Right to own property

18. Freedom of belief and religion

19. Freedom of opinion and information

20. Right of peaceful assembly and association

21. Right to participate in government and free elections

22. Right to social security

23. Right to desirable work and to join trade unions

24. Right to rest and leisure

25. Right to adequate living standards

26. Right to education

27. Right to participate in cultural life and community

28. Right to social and international order in which the rights and freedoms set forth in this Declaration can be fully realized

29. Community duties essential to free and full development

30. Freedom from state and personal interference in the above rights

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[129] Let's Act Together for Change," 197.

Annex 2

Human Rights Values		
Value	**Definition**	**Example**
Cooperation	Cooperation is working together to achieve a common goal.	• Exchanging ideas and pooling our talents to accomplish a group task. • Getting together and working together to plan our actions
Respect	Respect is recognizing that every person is important and must be treated with dignity. In the context of human rights, respect does not need to be earned; it is the right of every person in all circumstances	• Treating every individual with respect. • Treating men and women equally. • Respecting other people's opinions.
Equality	Equality is treating everyone the same without distinction, exclusion or preference of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.	• Including people from different religious background in your activities and making sure everyone is respected. • Giving men and women equal opportunities to express themselves in mixed groups.
Inclusion	Inclusion is recognizing that each person is a full member of society and of the group.	• Exploring ways to reach out to members of other communities (Tribal, linguistic or religious minority, etc.) and including them in your initiatives.

		• Including everyone in your activities or community-action projects so that everyone can participate, especially those who are marginalized.
Respect for Diversity	Respect for diversity is recognizing and appreciating individual differences.	• Valuing differences so that everyone can feel proud of who they are, their culture, their origin, their physical appearance, their tastes, how they think
Responsibility	Responsibility is thinking before we act and being ready to accept the consequences of our actions (or inaction).	• Speaking respectfully when we disagree with an idea
Acceptance	Acceptance4 is acting to ensure full participation from everyone, without exception.	• Encouraging everyone to share ideas or to participate without fear of being judged or rejected, regardless of their age, gender, culture, religion any other personal characteristic.

Annex 3

GBV Specific National Laws & International Conventions

1. Women's right to live without discrimination that is based on sex:
International policies and conventions:
• International Covenant on Civil and Political Rights (ICCPR) Article 3.
• International Covenant on Economic, Social and Cultural Rights (ICESCR) Article 3.
• Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) Article 1, 2, 3.
• Declaration on the Elimination of Violence against Women (DEVAW) Article 3e

National laws and legislation:
• The Jordanian Constitution for the year 1952
• The Jordanian National Charter for the year 1991
• Personal Status Law No. 61 for the year 1976

2. Protection against suffering, torture or any form of cruel, inhuman or degrading treatment or punishment:
International policies and conventions:
• Universal Declaration of Human Rights (UDHR , Article 5).
• International Covenant on Civil and Political Rights (ICCPR , Article 7).
• Convention on the Rights of the Child (CRC , Article 37), 1989
• Declaration on the Elimination of Violence against Women DEVAW
• UN Convention against Torture and Other Cruel and Inhuman or Degrading Treatments or Punishments,1984.

National laws and legislation:
• In 1989 Jordan signed the UN Convention against Torture and Other Cruel and Inhuman or Degrading Treatments or Punishments.
• Penal Code No. 16 for the year 1960
• Personal Status Law No. 61 for the year 1976
• Protection against Domestic Violence Act No. 6 for the year 2008
• Penal Code No. 16 for the year 1960
• Paragraph A, Article 8 of the Domestic and Family Violence Protection Action No 6, 2008

3. The equal right of men and women for family planning:
International policies and conventions:
• Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) Article 12:1,
14:2b, 16:1e.

National laws and legislation:
None

4. The right to be protected from sexual exploitation and abuse, including unlawful sexual activity,
prostitution and pornography:
International policies and conventions:
• Convention on the Rights of the child (CRC) 34, 35, 19.1, 19.2
• Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) Art, 6

National laws and legislation:
• Anti-Human Trafficking Law (2008)
• Penal Code No. 16 for the year 1960
• For 'Indecent Assault' refer to Penal Code 296, 297, 298, 299
• For 'Rape' refer to Penal Code 292, 293, 294, 295, 300, 301
• Juveniles' Law No. 24 for the year 1968
• Penalties for encouraging prostitution: Penal Code Art. 309, 318

5. The right to access resources, opportunities or services:
International policies and conventions:
• Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) Art. 13.
National laws and legislation:
• Penal Code Art. 309-318

6. Mandatory reporting for cases of adult and child domestic violence and sexual abuse:
International policies and conventions:
• Secretary-General›s Bulletin: Special measures for protection from sexual exploitation and sexual abuse
(ST/SGB/2003/13) UN Secretary-General, October 2003.

National laws and legislation:
• Penal Code 207 1.2 and 333-334
• Family Protection Law Art. 5 and 8

7. The right to consent to marriage and the minimum legal age for marriage:
International policies and conventions:
• Convention on the Consent to Marriage, Minimum Age for Marriage and Registration of Marriages in accordance with Article 6 for the year 1964.
• Convention on the Elimination of Discrimination against Women, Article 16 for the year 1979.
• Convention on the Rights of the Child (CRC). Article 24(3), 16(2), 1989

National laws and legislation:
• Personal Status Law No. 36 for the year 2010

• Penal Code 279 for the year 2011

Laws Relating to Children
1. The right to be protected from violence, abuse, exploitation and neglect:
International policies and conventions:
• Convention on the Rights of the Child (CRC) 19.1, 19.2

National laws and legislation:
• Penal Code Art. 62, 289, 290, 333-338
• Juvenile Law Art. 32
For laws on sexual assault, see GBV specific laws above

2. Protection against violence in schools:
International policies and conventions:
• Convention on the Rights of the Child (CRC) 28:1, 28:2, CRC 29.1

National laws and legislation:
• School Discipline Regulation. Instruction No. 4 (1981) issued in accordance with Law No. 16 (1964)
• Juvenile Law, Article 18
• Civil Servant Law No. 134 for the year 2009

Family Protection Law[130]

Article 6 (B): Family Reconciliation Committees exert efforts to arrive at reconciliation between family members; it may use the expertise of any relevant entity and from the local community in order to bring about reconciliation.

Article 7: Preference shall be given to referrals to Family Reconciliation Committees prior to taking any of the protective measure stipulated in this law, providing that the best interests of the family is taken into consideration.

Article 8
A. Providers of health care, social and education services from both public and private sector shall inform competent authorities once they learn about the incidence of domestic violence or see traces or marks they feel associated with domestic violence.
B. Officers in charge shall take appropriate procedures to safeguard the safety of the injured

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[130] "Family Protection Law No. 6 of Jordan (2008)," Corpus of Laws, http://corpus.learningpartnership.org/family-protection-law-no-6-of-jordan-2008.

person of the family members once they learn about the incidence of domestic violence.

Article 9
Law enforcement agencies including PSD officers shall go to the place where domestic violence allegedly happened in the following cases
A. Upon receiving a report that there currently is a situation of domestic violence or that it is about to happen;
B. Upon receiving a report that an effective restraining order issued under the provisions of this law has been violated.

Article 11
The director of the Family Protection Department or the head of the Family Protection Section may take any of the measures below as a precautionary measure to ensure the safety of the injured and any family member:
A. Taking a promissory note from the respondent pledging not to assault the injured or any of the family members.
B. In cases where the injured or any of the family members is at risk, the following measure may be taken:

> 1- Not allowing the respondent to enter the family household for no more than 48 hours if there were no other measures to safeguard the safety of the injured and other family members;
> 2- Placing the respondent at the custody of the Family Protection Department or any of its sections for a period of no more than 24 hours with a view to ensuring the safety of the injured or any family member if the measure under item 1 was not possible.

Article 12
A. The director of the Family Protection Department or the heads of family protection divisions at governorates may, before referring the case to court, refer the injured and the respondent to family reconciliation committees at the preliminary stage if both parties accept.
B. If two parties do not arrive at an agreement according to the provisions of clause a) under this article, the case is referred to court; if both parties eventually reach an agreement, the prosecution of the respondent is terminated.

Article 13
A. If the court deems the protection of the injured and family members necessary, it shall compel the respondent to do any of the following:
> 1- Not to assault the injured or any of the family members or incite that;
> 2- Not to come to vicinity of the new abode, be it a safe place, a shelter or any other place mentioned under the restraining order;
> 3- Not to damage the personal belongings of the injured or any of the family members;
> 4- Enabling the injured or whoever he/she assigns to access the family household with

the presence of an assigned officer to collect the belongings of the injured and hand it to them upon a report of receipt.

B. Claim parties shall not dispose of the funds allocated for the living of the family.

Article 14

A. A renewable restraining order for no more than one month shall be issued by court under the provisions of this article;

B. In any of the cases below, the restraining order may be renewed, providing that the period of protection does not exceed six months:

      1- If the order is violated by the respondent;

      2- If the court is convinced that it is necessary to protect the injured person or any of the family members.

C. The court shall issue decisions following the restraining order to guarantee the enforcement of the latter and to safeguard the safety of family members.

Article 15

The court may detain the respondent for no more than a week in any of the following cases:

A. If the court is convinced that the precautionary protection measure, or the restraining order are not sufficient to protect the injured or any of the family members needing protection;

B. If the respondent does not respect, intentionally, the restraining order or the precautionary protective order.

Article 16

A. If the restraining order or any of its terms was intentionally violated by the respondent, the court applies the following penalties:

      1- A fine of no more than one hundred JDs, an imprisonment for no more than a month, or both;

      2- A fine of no more than two hundred JDs, an imprisonment for no more than three months, or both if the violation was associated with violence used against any of those protected under the order.

B. If the restraining order is repeatedly violated for more than two times, the respondent shall be punished by an imprisonment of no less than 3 days and no more than six months and with a fine of no more than 200 JDs.

Article 17

The court hears the compensation claim upon the request of the injured or any party representing them, providing that the following are taken into consideration:

A. The financial situation of the disputing parties and the extent to which paying the compensation might harm the family;

B. The expenses incurred due to implementing precautionary and protective measures.

Article 18
In case the disputing parties reach an agreement, the court may take the measures below as an alternative to the restraining order or in addition thereto:
A. referring both the injured and the respondent to the domestic reconciliation committees;
B. Referring one or both of the claim parties and the family members to domestic counseling sessions or psychological and social rehabilitation.

Justice System

In general, cases of physical violence, whether perpetrated by a family member or non-family member, are handled by the court, in accordance with the Criminal Procedures Act. There is no family court to deal with such cases. The survivor can file a regular lawsuit in the regular Criminal Court and/or a divorce lawsuit in the Shariah Court (Personal Status Court).

The judge has discretionary authority to decide whether or not court proceedings can take place in private, and this is done on a case-by-case basis. Service providers should advocate for closed-door trials and sessions for all GBV survivors.

Given the sensitivity of cases of sexual violence, judicial procedures are different from those for physical violence, in that hearings are always conducted in private sessions and chambers in the courtroom. Extra protection and security measures are put in place during the hearing to ensure the safety of the survivor.[131]

For a woman to divorce her husband on grounds of domestic abuse, two male witness testimony is required. Another option is Khula, which allows a woman to divorce with no justification other than "she detests living with the husband" but must return her dowry and give up financial maintenance.

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[131] "Inter-Agency Emergency Standard Operating Procedures," 45.

Annex 4

Gender-based violence has five categories:[132]
a. Sexual violence
b. Physical violence
c. Psychological / moral violence
d. Harmful traditional practices
e. Social and economic violence

Physical Violence

Act	Description/Examples	May be perpetrated by
Sexual Assault	Beating, punching, kicking, burning, mutilation, killing with weapons or without them. These acts are usually committed with other forms of gender based violence.	Husband, intimate partner, family member, friend, acquaintance, stranger, any person in a position of power, parties to a conflict
Trafficking, slavery	Sale and / or trafficking of persons for the purpose of forcing them to conduct sexual activities for slavery or compulsory services, servitude, or slave-like acts, or for organ removal	Any person in a position of power or control

Moral/Psychological Violence

Act	Description/Examples	May be perpetrated by
Abuse/insults	Non-sexual verbal abuse that insults the person, forcing the victim/ survivor to engage in insulting acts, publicly or privately, or threats	Any person in a position of power or control, this act is usually perpetrated by husbands, intimate partners or family members in a position of power
Confinement	Separating a person from friends/ family, restricting movement, denying freedom, restricting/ obstructing the right to move freely	Any person in a position of power or control, this act is usually perpetrated by husbands, intimate partners, or family members in a position of power

Sexual Violence

Act	Description/Examples	May be perpetrated by
Rape	Entering any part of the victim's body with a sexual organ or object, by force, the threat of force, coercion, hateful environment exploitation or against a person unable to give consent	Any person in a position of power, influence and control, including the husband, intimate partner or caregiver
Sexual abuse of children, violation of privacy, incest	Every act in which the child is used to attain sexual satisfaction. Every sexual relationship / sexual interaction with a child	Someone the child trusts, including the parents, siblings, member of the larger family, friend or stranger, teacher, elderly

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[132] "Working with Gender Based Violence Survivors," 24-28.

		person, leader or any other caregiver, and any person with power, influence and authority over the child
Forced sodomy/anal rape	Forced / coerced anal penetration, usually between a male and another male, or a male and a female	Any person in a position of power, influence and authority
Attempted rape or attempted forced sodomy / anal rape	Attempted coerced / forced intercourse, without penetration	Any person in a position of power, influence and authority
Sexual Abuse	Physical penetration or attempted physical penetration of a sexual nature, including inappropriate touching by force, through unequal terms, or coercion	Any person in a position of power, influence and authority, family members / local community, colleagues at work, including supervisors, strangers
Sexual Exploitation	Any exploitation of a position of weakness, variance in power, or confidence, for sexual purposes. This includes financial, political or social benefit of the sexual exploitation of another person. Sexual exploitation is one of the goals of trafficking in persons. Other kinds include making offers in a sexual manner, forcing nakedness and / or stripping, forced marriage, forced pregnancy, engaging in pornographic materials or prostitution, sexual exploitation to obtain benefits, services or assistance, or sexual servitude	Any person in a position of power, influence and authority, including humanitarian aid workers, soldiers / officers at checkpoints, teachers, smugglers and trafficking rings
Forced prostitution (referred to also as sexual exploitation)	Forced / mandatory sexual trade in return for financial resources, services and assistance. This commerce usually affects very weak women or girls who cannot provide the basic humanitarian needs for themselves and / or their children	Any person in a position of privilege, with money or in control of financial resources and services, considered to be influential, humanitarian aid workers
Sexual harassment	Any unwelcome sexual offer that is usually repeated and not mutual, unwanted sexual interest, request of sexual access or request of sexual services, sexual insinuation, other oral or sexual behaviors of a sexual nature, presentation of pornographic materials when the presentation violates the terms of work or creates a hostile, insulting or provocative work environment	Employers, supervisors or colleagues, any person in a position of power, authority and control
Sexual violence as a weapon of war and torture	Crimes against humanity of a sexual nature, including rape, sexual slavery, forced abortion or sterility or any other form of contraception, forced pregnancy, forced birth, forced upbringing of children, and other crimes. As for sexual violence as a form of torture, it is any act or threat of a sexual nature through which severe physical or mental harm or pain may be caused, in order to obtain	This act is usually committed, or approved by, or ordered by military personnel, police officers, armed groups or parties in conflict

	information or confessions from a victim or punish the victim or a third party, and intimidating the victim or third party, or to partially or completely destroy a national, ethnic or religious group	

Harmful Traditional Practices

Act	Description/Examples	May be perpetrated by
Female genital mutilation	Female genital mutilation for nonmedical reasons, usually at an early age. Mutilation ranges from partial to total, and includes the removal of genital organs, stitching for cultural or other non-treatment reasons, usually practiced several times throughout the lifetime, (after birth or if the girl/woman is the victim of sexual assault)	Traditional doctors with the support, consent and assistance of the families and religious groups, entire local communities and some countries
Early Marriage	Arranged marriage below the legal age (intercourse in such relationships is considered rape of a minor since the girls do not enjoy legal capacity to approve this marriage)	Parents, local community, country
Forced Marriage	Arranged marriage against the will of the victim/survivor, in most cases a dowry is paid to the family, rejection has violent and / or abusive consequences	Parents, family members
Crimes of honor and mutilation	Mutilation or murder of a woman or girl as punishment for acts considered inappropriate for her gender and that brings shame to her family or local community (for example, pouring acid on the face of a young woman as punishment for bringing shame to her family by attempting to marry someone not chosen by the family) or in order to maintain family honor (for example, to atone for a sin committed by a male member of the family)	Parents, husband, family members, local community members
Killing the infants and / or negligence	Murder, denial of food, and / or negligence of female children because they are considered less valuable that male children in society	Parents, family members
Denying girls or women education	Taking the girls out of school, preventing or hindering access of girls and women to technical, professional or basic academic knowledge	Parents, family members, local community, some countries

Social & Economic Violence

Act	Description/Examples	May be perpetrated by
Discrimination and / or denial of opportunities and services	Exclusion, denial of access to education, medical assistance or paid employment, denial of property rights	Family members, society, institutions and organizations, government entities

Sexual preference based social exclusion / ostracism	Denial of access to services, social benefits, practice of civil, social, economic, cultural and political rights and their enjoyment, imposing criminal penalties, discriminatory practices or physical and psychological harm, acceptance of discriminatory practices, public or private animosity directed at homosexuals, transsexuals, or cross-dressers	Family members, community, institutions and organizations, government entities
Obstructive legislative practices	Denial of access to practice and enjoyment of civil, social, economic, cultural and political rights, specifically denying them to women	Family, local community, institutions, state

Annex 5

UN Guiding Principles on Young People's Participation in Peacebuilding[133]

1. Promote Young People's Participation as an Essential Condition for Successful Peacebuilding

1.1 Prioritize regular, systematic and meaningful participation of young people as an essential condition for the sustainability, inclusiveness and success of peacebuilding efforts. This is of particular importance when young people constitute a majority of the population.

1.2 Promote and abide by the understanding that the majority of young people strive for peace and stability and that a number of them are actively engaged in peacebuilding efforts; only a minority of young people engages in violence.

1.3 Link young people's participation in peacebuilding to all sectors (social, economic, cultural and political) and to all levels (family, school, community, and local, regional and national governance).

1.4 Promote sustainable, long-term and collaborative initiatives for and with young people, including joint initiatives that build on existing efforts and interventions at scale. Avoid short-term projects that will only benefit a few.

2. Value and Build Upon Young People's Diversity and Experiences

2.1 Acknowledge that definitions of 'young people' vary depending on social, cultural and political contexts, and strive to understand the national and local contexts that young people have grown up in.

2.2 Value diversity among young people and develop targeted strategies to involve and include young people from different backgrounds, taking into account differences in age, gender, ethnicity, culture, religion, class, caste, education, social status, place of residence (rural/urban), physical and intellectual abilities, interests, etc.

2.3 Involve hard-to-reach young people and those who belong to groups often disproportionately affected by conflict, such as disabled young people and young people from minority and indigenous groups.

2.4 Make specific efforts to reach out to marginalized young people within all of these groups; do not assume that elite youth leaders from civil society represent them.

2.5 Support young people and youth-led organizations to reflect on patterns of inclusion and exclusion and to work proactively to address discrimination, which is often one of the root causes of conflict.

2.6 Respect the experiences of all, including those of young people associated with conflict, and make special efforts to facilitate the active participation of young people who are more vulnerable to recruitment by armed groups and/or otherwise involved in violence.

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[133] "UN Guiding Principles on Young People's Participation in Peacebuilding," *United Nations* (2014): 1-3.

3. Be Sensitive to Gender Dynamics

3.1 A void stereotypical assumptions about the roles and aspirations of girls, boys, young women, young men and young transgender people in conflict.

3.2 Recognize the specific grievances or vulnerabilities that young people may have as a result of conflict and violence, and that these experiences are often gendered.

3.3 Identify strategies to reach out to young women, seek their engagement, and create a safe space to raise their specific issues and concerns and support their initiatives.

4. Enable Young People's Ownership, Leadership and Accountabi9lity in Peacebuilding

4.1 Identify young people and youth led-organizations involved in peacebuilding initiatives: find them, learn from them and support them.

4.2 Create opportunities for young people's sustained participation, ownership and leadership in local, national, regional and international mechanisms to prevent, manage and resolve conflict and maintain peace.

4.3 Foster trust and support power-sharing between decision makers and young people, especially through intergenerational dialogue and youth-adult trust-building activities and trainings.

4.4 Work with young people who are influential among their peers and foster their leadership skills, while simultaneously ensuring the participation of marginalized young people.

4.5 Facilitate mechanisms, both physical and virtual, for feedback and communication to enable young leaders to be accountable to their peers, communities and partners.

5. Do No Harm

5.1 Provide a physically, socially and emotionally safe and supportive environment for young people to participate in peacebuilding and post-conflict activities.

5.2 Acknowledge the trauma that many young people have suffered, and offer a safe space to share experiences, including access to psychosocial support, justice and other support services for their rehabilitation and reintegration.

5.3 B e sensitive to divides and inequalities among and between young people, their peers and their communities, and avoid exacerbating these, fomenting stereotypes, or creating potentially difficult or dangerous situations for young people before, during and after their participation.

5.4 Ensure that facilitators are specifically trained to handle difficult conversations and situations and know where to refer young people who might need specialized services.

5.5 B e cautious about offering too many opportunities and services to young people who have been involved in violence, to avoid incentivizing others to turn to violence or engage with armed groups to receive money or support.

6. Involve Young People in all Stages of Peacebuilding and Post-Conflict Programming

6.1 Involve diverse groups of young people in identifying critical interventions that can change the dynamics of conflict and violence, and in analysing the conflict and the roles of different actors.

6.2 Use tailored and age-appropriate methodologies for young people to contribute directly to designing, implementing, monitoring, evaluating and following up on peacebuilding and post-conflict programmes and processes.

6.3 Advocate for and support institutionalizing young people's participation and representation in local and national governance processes so that they can influence practices and policies affecting them and ensure that youth have the appropriate training and support to engage in these processes.

6.4 Promote and facilitate young people's civic engagement and volunteerism for peace.

6.5 Have relevant decision makers, institutions and organizations commit to accountability to young people.

Establish mechanisms to communicate with and receive feedback from young people, particularly as part of any youth-focused programme and policy framework.

6.6 Offer alternative sources of power to young people who have attained political, social and economic power using violent means.

7. Enhance the Knowledge, Attitudes, Skills and Competencies of Young People for Peacebuilding

7.1 Nurture young people's skills in leadership, mediation, negotiation, conflict resolution, communication, life skills and positive social norms.

7.2 Create opportunities for young people to share goals and aspirations with adults in addition to one another; capitalize on their experiences and assets; and engage in multiple areas, including social, emotional, moral, spiritual, civic, vocational, physical, cognitive, personal and cultural development.

7.3 Identify young people who can serve as positive role models and provide guidance to younger individuals.

7.4 Promote positive relationships between young people and adult mentors who can help guide them during life transitions and provide them with the vision and confidence to realize their goals.

7.5 Develop violence-prevention strategies that go beyond simple security responses and encompass prevention of violence in the family, school and community, and which support reinsertion and rehabilitation.

8. Invest in Intergenerational Partnerships in Young People's Communities

8.1 Increase dialogue, understanding of and opportunities for cooperation among children, young people, parents and elders, in order to act jointly to prevent and resolve violence and transform conflicts.

8.2 Work with adults so that they see the empowerment of young people as a positive change, and not as a threat to their own power and position.

8.3 Recognize and promote the role of local, regional and national governments to support young people's participation in processes and decisions that affect their lives.

9. Introduce and Support Policies that Address the Full Needs of Young People

9.1 Prioritize the development of youth-focused and youth-inclusive policies as important peace dividends.

9.2 Contribute to the establishment of or support existing local, regional and national forums and other appropriate channels of communication that can enhance young people's participation in the development of public policies that affect their lives.

9.3 Support research on youth and peacebuilding that can be used as a reference for policy.

9.4 Support the development of inclusive national policies that address the needs and aspirations of young people; contribute to young people's participation, development and empowerment; and fully align with international human rights standards, regional instruments and key policy documents.

Annex 6

Amman Youth Declaration on Youth, Peace and Security[134]
Adopted in Amman, Jordan on 22 August 2015

1. Youth Participation and Leadership in Issues of Peace and Security
We, young people, are highly engaged in transforming conflict, countering violence and building peace. Yet, our efforts remain largely invisible, unrecognized, and even undermined due to lack of adequate participatory and inclusive mechanisms and opportunities to partner with decision-making bodies. We implore policy makers to develop meaningful mechanisms for youth participation and leadership in decision and policy-making from the local to national and international levels. We must also foster young people's leadership skills, creating an interdependent virtuous cycle to shift the negative perceptions and discourse on young people to that of partners in building peaceful and sustainable communities.

Action Points:
- The *United Nations* must establish a **global policy framework** recognising and addressing the specific needs, assets, potential and diverse identities of youth in conflict and post-conflict scenarios by 2017. A United Nations Security Council resolution on Youth, Peace and Security is the most appropriate option to recognise the role of young people and institutionalise their participation at all levels. We call on the United Nations Security Council to adopt a resolution on Youth, Peace and Security.

- *International agencies, national governments* and *local authorities* urgently need to establish **policy dialogue processes** with young people on issues of peace and security. This engagement must go beyond symbolic consultation.

- *International agencies, national governments* and *local authorities* must establish mechanisms to meaningfully involve youth in current and future **peace processes, including formal peace negotiations** from the local to the global levels. These mechanisms need to ensure youth are engaged as equal partners and promote youth leadership.

- *International agencies* and *national governments* need to **provide support to, and partner with, youth-led organisations engaged in building peace** with a focus on capacity development**.**

- *National governments* must **mainstream context-specific, quality education for peace** that equips young people with the ability to engage constructively in civic structures;

- *Donors* must **allocate long-term, sustainable funding and material support** to youth-led organisations and networks, formal and informal youth groups, and individual youth initiatives. We, youth, must be included in donor's decision making structures to ensure

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[134] "Amman Youth Declaration on Youth, Peace and Security," *Global Forum on Youth, Peace and Security* (2015): 1-4.

that funding is accessible and appropriate in amount and duration. Donors need to work with youth organisations to assess to what extent current funding structures meet real needs for youth in peacebuilding.

2. Youth Preventing Violence and Building Peace
Within international and national contexts, the discourse on violence and violent extremism frames young people as potential perpetrators of violence despite the fact that most young people are not involved in armed conflict or violence. This framing is a harmful reduction of the role young people play in preventing violence and transforming conflicts.

Action Points:
- *National Governments*, *local authorities, private sector* and *civil society organizations,* including *faith based organizations and faith leaders*, must **recognize and support what young people are already doing in preventing violence and violent extremism**. They should build upon the existing capacities, networks and resources of young people in their countries and communities, as well as at the international level.

- We, *young people,* must continue to **prevent violence and violent extremism***. National governments* and *local authorities* should **facilitate an enabling environment** in which youth actors are recognised and provided with adequate support to implement violence prevention activities. This space must be inclusive of youth from different social, political, economic, ethnic and religious backgrounds,

- *International agencies and national governments* must ensure that young people enjoy **full provision of their fundamental human rights**, without exception.

- *National governments, local authorities* and *researchers* should ensure that **contextual research is conducted in collaboration with young people and youth organizations** to identify the drivers and enablers of violence and extremism in order to design effective responses at local, national and international levels.

3. Gender Equality
The challenges faced by young people when engaging in building peace, transforming conflicts and countering violence remain highly gender-dependent. In several parts of the world, the political participation of young women in particular is jeopardised. Thus, it is necessary to create mechanisms that not only ensure equality among genders, but also address the hardships that are gender specific.

Action Points:
- *Local authorities* and *national governments* must ensure that young men and women have **equal opportunities and access to education and employment** and create **mechanisms to tackle gender discrimination** in those environments, recognising that the marginalisation of particular groups such as women is detrimental to building sustainable peace in all societies.

- *International agencies, national governments* and *donors* must **identify and support youth-led organizations** which address gender inequality and empower young women in peacebuilding and conflict resolution as those are crucial partners in peacebuilding efforts;

- *International agencies, national governments* and *local authorities* must implement internationally agreed commitments to **promote and protect the rights of girls, prevent gender-based violence and end impunity** for crimes such as child, early and forced marriage, sexual and domestic violence, femicide and female genital mutilation. Gender-based violence hinders the development and meaningful participation of young people in peacebuilding processes. Additionally, sexual and gender based violence is linked to broader issues of insecurity and hampers negotiations in the context of peace agreements and ceasefires.

- *Local authorities* and *national governments* should establish **temporary special measures, including minimum quotas, for the participation of girls and women in all decision- and policy-making** levels by 2018. Such measures ensure that women's perspectives and interests will be represented and they effectively combat the persistent exclusion of women from the political environment;

- *Youth-led peace organisations* must continuously **be gender sensitive** in all their actions and strive to ensure inclusiveness.

4. Young People's Socio-Economic Empowerment

Around the world we, young people, are disproportionately affected by limited access to social and economic opportunities. Limited or inadequate employment opportunities and a lack of educational empowerment can contribute to economic isolation, political disillusionment and social unrest. This hinders social cohesion and our ability to engage in peace processes as it limits our capacity to organize and act. Societies will not enjoy peace without economic development, and they will not enjoy economic development without peace. To be active agents for building peace, we need to be able to see that we have an ongoing stake in society.

Action Points:
- *National governments* must **prioritise youth employment opportunities and inclusive labour policies** by adopting a national youth employment action plan, working together with the private sector, and allocating budget to its implementation. The plan must be evidence-based, developed in partnership with young people and recognise the interrelated role of education, employment and training in preventing the marginalisation of young people.

- *National governments* and *local authorities* must collaborate to create social and economic opportunities for young people, **in both rural and urban locations**. They must **invest in building young people's capabilities** and equip them with skills to meet the labour demands through relevant education opportunities designed in a manner which promotes a culture of peace.

- *International organisations, national governments, donors* and the *private sector* need to support **youth-led and youth peacebuilding organisations as partners in youth employment and entrepreneurship programs** as those organisations are uniquely placed to engage marginalised young people.

- *Local authorities* and *national governments* must **fund and develop policies, laws and programs on health**, for the life cycle of all young people. This is a prerequisite for social and economic empowerment of young people.

Annex 7

Amman Message (2004)[135]

This is a declaration to our brethren in the lands of Islam and throughout the world that Amman, the capital of the Hashemite Kingdom of Jordan, is proud to issue during the blessed month of Ramadan *in which the Qur'an descended as guidance to humankind and as clarifications for guidance and discernment.* (2:185)

In this declaration we speak frankly to the [Islamic] nation, at this difficult juncture in its history, regarding the perils that beset it. We are aware of the challenges confronting the nation, threatening its identity, assailing its tenets *(kalima),* and working to distort its religion and harm what is sacred to it. Today the magnanimous message of Islam faces a vicious attack from those who through distortion and fabrication try to portray Islam as an enemy to them. It is also under attack from some who claim affiliation with Islam and commit irresponsible acts in its name.

This magnanimous message that the Originator—great is His power—revealed to the unlettered Prophet Muhammad—God's blessings and peace upon him, and that was carried by his successors and the members of his household after him, is an address of brotherhood, humanity and a religion that encompasses all human activity. It states the truth directly, commands what is right, forbids what is wrong, honors the human being, and accepts others.

The Hashemite Kingdom of Jordan has embraced the path of promoting the true luminous image of Islam, halting the accusations against it and repelling the attacks upon it. This is in accordance with the inherited spiritual and historical responsibility carried by the Hashemite monarchy, honored as direct descendants of the Prophet, the Messenger of God—peace and blessings upon him—who carried the message. For five decades, his late Majesty King Hussein Bin Talal—God rest his soul—demonstrated this way with the vigorous effort that he exerted. Since the day he took the flag, His Majesty King Abdullah II has continued this effort, with resolution and determination, as a service to Islam, fortifying the solidarity of 1.2 billion Muslims who comprise one fifth of humanity, preventing their marginalization or extrication from the movement of human society, and affirming their role in building human civilization and participating in its progress during our present age.

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[135] "The Amman Message," The Offical Website of the Amman Message, http://ammanmessage.com/.

Islam is founded upon basic principles, the fundamentals are attesting to the unity of God *(tawhid Allah);* belief in the message of His Prophet; continuous connection with the Creator through ritual prayer *(salat);* training and rectifying the soul through the fast of Ramadan; safeguarding one another by paying the alms tax *(zakat);* the unity of the people through the annual pilgrimage *ihajj)*to God's Sanctified House, [performed] by those who are able; and [observing] His rulings that regulate human behavior in all its dimensions. Over history these [basic principles] have formed a strong and cohesive nation and a great civilization. They bear witness to noble principles and values that verify the good of humanity, whose foundation is the oneness of the human species, and that people are equal in rights and obligations, peace and justice, realizing comprehensive security, mutual social responsibility, being good to one's neighbor, protecting belongings and property, honoring pledges, and more.

Together, these are principles that provide common ground for the followers of religions and [different] groups of people. That is because the origin of divine religions is one, and Muslims believe in all Messengers of God and do not differentiate between any of them. Denying the message of any one of them is a deviation from Islam. This establishes a wide platform for the believers of [different] religions to meet the other upon common ground, for the service of human society, without encroaching upon creedal distinctions or upon intellectual freedom. For all of this we base ourselves upon His saying:

The messenger believes in what has been revealed unto him from his Lord as do the believers. Each one believes in God and His angels and His scriptures and His messengers. We make no distinction between any of His messengers—and they say: 'We hear, and we obey. [Grant us] Your forgiveness, our Lord. Unto You is the journeying,' (2:285)

Islam honors every human being, regardless of his color, race or religion: *We have honored the sons of Adam, provided them transport on land and sea, sustained them with good things, and conferred on them special favors above a great part of our creation.* (17:70)

Islam also affirms that the way of calling [others] to God is founded upon kindness and gentleness:*Call to the path of your Lord with wisdom and a beautiful exhortation, and debate with them in that which is most beautiful (ahsan).* (16:125) Furthermore, it shuns cruelty and violence in how one faces and addresses [others]:

It is by some Mercy of God that you were gentle to them. Were you severe—cruel-hearted— they would have broken away from you. So pardon them and ask forgiveness for them and consult with them in the conduct of affairs. And when you are resolved, put your trust in God; truly God loves those who trust [in Him]. (3:i59)

Islam has made clear that the goal of its message is realizing mercy and good for all people. The Transcendent has said,*We did not send you [Muhammad] but out of mercy for all creatures.*(21:107) And the Prophet Muhammad—blessings and peace upon Him—said, 'The Merciful has mercy upon those who are merciful, be merciful to those on earth, He who is in heaven will be merciful unto you.'

Islam calls for treating others as one desires to be treated. It urges the tolerance and forgiveness that express the nobility of the human being: *The recompense for an evil is an evil equal thereto, but who forgives and reconciles, his recompense is from God.* (42:40) *Good and evil are not equal. Repel with what is most virtuous. Then he between whom and you there is enmity will be as if he were an intimate friend.* (41:34)

Islam confirms the principle of justice in interacting with others, safeguarding their rights, and confirms that one must not deny people their possessions: *And let not the hatred of others make you swerve to wrong and depart from justice. Be just: that is closer to piety;* (5:8) *God commands you to return trusts to their owners, and if you judge between people, you shall judge with justice;* (4:58) *So give [full] measure and [full] weight and do not deny the people their goods, and work no corruption in the land, after it has been set right.* (7:85)

Islam requires respect for pledges and covenants, and adhering to what has been specified; and it forbids treachery and treason: *Fulfill the covenant of God when you have entered into it, and break not oaths after they have been confirmed and you have made God your surety; truly God knows what you do.* (16:91)

Islam recognizes the noble station of [human] life, so there is to be no fighting against non-combatants, and no assault upon civilians and their properties, children at their mothers' bosom, students in their schools, nor upon elderly men and women. Assault upon the life of a human being, be it murder, injury or threat, is an assault upon the right to life among all human beings. It is among the gravest of sins; for human life is the basis for the prosperity of humanity: *Whoever kills a soul for other than slaying a soul or corruption upon the earth it is as if he has killed the whole of humanity, and whoever saves a life, it is as if has revived the whole of humanity.* (5:32)

The primordial religion of Islam is founded upon equanimity, balance, moderation, and facilitation:*Thus have we made of you a middle nation that you might be witnesses over the people, and the Messenger a witness over yourselves.* (2:143) The Prophet Muhammad—peace and blessings upon him—said: 'Facilitate and do not make difficult, bear good tidings and do not deter.' Islam has provided the foundation for the knowledge, reflection and contemplation that has enabled the creation of this deep-rooted civilization that was a crucial link by which the West arrived at the gates of modern knowledge, and in whose accomplishments non-Muslims participated, as a consequence of its being a comprehensive human civilization.

No day has passed but that this religion has been at war against extremism, radicalism and fanaticism, for they veil the intellect from foreseeing negative consequences [of one's actions]. Such blind impetuousness falls outside the human regulations pertaining to religion, reason and character. They are not from the true character of the tolerant, accepting Muslim.

Islam rejects extremism, radicalism and fanaticism—just as all noble, heavenly religions reject them—considering them as recalcitrant ways and forms of injustice. Furthermore, it is not a trait that characterizes a particular nation; it is an aberration that has been experienced by all

nations, races, and religions. They are not particular to one people; truly they are a phenomenon that every people, every race and every religion has known.

We denounce and condemn extremism, radicalism and fanaticism today, just as our forefathers tirelessly denounced and opposed them throughout Islamic history. They are the ones who affirmed, as do we, the firm and unshakeable understanding that Islam is a religion of [noble] character traits in both its ends and means; a religion that strives for the good of the people, their happiness in this life and the next; and a religion that can only be defended in ways that are ethical; and the ends do not justify the means in this religion.

The source of relations between Muslims and others is peace; for there is no fighting [permitted] when there is no aggression. Even then, [it must be done with] benevolence, justice and virtue: *God does not prevent you, as regards those who do not fight you in religion's [cause], nor drive you from your homes, from dealing kindly and justly with them: truly God loves the just;* (60:8) *Then if they cease, let there be no aggression, save against the oppressors.* (2:193)

On religious and moral grounds, we denounce the contemporary concept of terrorism that is associated with wrongful practices, whatever their source and form may be. Such acts are represented by aggression against human life in an oppressive form that transgresses the rulings of God, frightening those who are secure, violating peaceful civilians, finishing off the wounded, and killing prisoners; and they employ unethical means, such as destroying buildings and ransacking cities: *Do not kill the soul that God has made sacrosanct, save for justice.* (6:151)

We condemn these practices and believe that resisting oppression and con-firming justice should be a legitimate undertaking through legitimate means. We call on the people to take the necessary steps to achieve the strength and steadfastness for building identity and preserving rights.

We realize that over history extremism has been instrumental in destroying noble achievements in great civilizations, and that the tree of civilization withers when malice takes hold and breasts are shut. In all its shapes, extremism is a stranger to Islam, which is founded upon equanimity and tolerance. No human whose heart has been illumined by God could be a radical extremist.

At the same time, we decry the campaign of brazen distortion that portrays Islam as a religion that encourages violence and institutionalizes terrorism. We call upon the international community to work earnestly to implement inter-national laws and honor the international mandates and resolutions issued by the United Nations, ensuring that all parties accept them and that they be enacted without double standards, to guarantee the return of rights to their [rightful] holders and the end of oppression. Achieving this will be a significant contribution to uprooting the causes of violence, fanaticism and extremism.

The way of this great religion that we are honored to belong to calls us to affiliate with and participate in modern society, and to contribute to its elevation and progress, helping one another with every faculty [to achieve] good and to comprehend, desiring justice for all peoples, while faithfully proclaiming the truth [of our religion], and sincerely expressing the soundness of our faith and beliefs—all of which are founded upon God's call for coexistence and piety. [We are called] to work toward renewing our civilization, based upon the guidance of religion, and following upon established practical intellectual policies.

The primary components of these policies comprise developing methods for preparing preachers, with the goal of ensuring that they realize the spirit of Islam and its methodology for structuring human life, as well as providing them with knowledge of contemporary culture, so that they are able to interact with their communities on the basis of awareness and insight: *Say, 'This is my way. I, and those who follow me, call for God with insight.'* (12:108); taking advantage of the communication revolution to refute the doubts that the enemies of Islam are arousing, in a sound, intellectual manner, without weakness or agitation, and with a style that attracts the reader, the listener and the viewer; consolidating the educational structure for individual Muslims, who are confident in their knowledge and abilities, working to form the integral identity that protects against corrupting forces; interest in scientific research and working with the modern sciences upon the basis of the Islamic perspective that distinguishes between creation, life and the human being; benefiting from modern achievements in the fields of science and technology; adopting an Islamic approach for realizing the comprehensive development that is founded upon [maintaining] the delicate balance between the spiritual, economic and social dimensions [of life]; providing for human rights and basic liberties, ensuring life, dignity and security, and guaranteeing basic needs; administering the affairs of society in accordance with the principles of justice and consultation; and benefiting from the goods and mechanisms for adopting democracy that human society has presented.

Hope lies in the scholars of our Nation, that through the reality of Islam and its values they will enlighten the intellects of our youth—the ornament of our present age and the promise of our future. The scholars shield our youth from the danger of sliding down the paths of ignorance, corruption, close-minded-ness and subordination. It is our scholars who illuminate for them the paths of tolerance, moderation, and goodness, and prevent them from [falling] into the abysses of extremism and fanaticism that destroy the spirit and body.

We look to our scholars to lead us in partaking of our role and verifying our priorities, that they maybe exemplars in religion, character, conduct, and discerning enlightened speech, presenting to the nation their noble religion that brings ease [in all matters] and its practical laws in which lie the awakening and joy of the nation. Among the individuals of the nation and throughout the regions of the world, they disseminate good, peace and benevolence, through subtle knowledge, insightful wisdom and political guidance in all matters, uniting and not dividing, appeasing hearts and not deterring them, looking to the horizons of fulfillment to meet the requirements and challenges of the 21st century.

We ask God to prepare for our Islamic Nation the paths of renaissance, prosperity and advancement; to shield it from the evils of extremism and close- mindedness; to preserve its rights, sustain its glory, and uphold its dignity. What an excellent Lord is he, and what an excellent Supporter.

God Almighty says: *This is My straight path, so follow it. And follow not the [other] ways, lest you be parted from His way. This has He ordained for you, that you may he God-fearing.* (6:152-153)

And the last of our supplications *is that praise he to God, Lord of the worlds.* (10:10)

Amman   *Ramadan 1425 Hijri*
The Hashemite Kingdom of Jordan   *November 2004 A.D.*

The Three Points of the Amman Message

(1) Whosoever is an adherent to one of the four *Sunni* schools (*Mathahib*) of Islamic jurisprudence (*Hanafi, Maliki, Shafi`i* and *Hanbali*), the two *Shi'i* schools of Islamic jurisprudence (*Ja`fari* and *Zaydi*), the *Ibadi* school of Islamic jurisprudence and the *Thahiri* school of Islamic jurisprudence, is a Muslim. Declaring that person an apostate is impossible and impermissible. Verily his (or her) blood, honour, and property are inviolable. Moreover, in accordance with the Shaykh Al-Azhar's *fatwa*, it is neither possible nor permissible to declare whosoever subscribes to the *Ash`ari* creed or whoever practices real *Tasawwuf* (Sufism) an apostate. Likewise, it is neither possible nor permissible to declare whosoever subscribes to true *Salafi* thought an apostate.

Equally, it is neither possible nor permissible to declare as apostates any group of Muslims who believes in God, Glorified and Exalted be He, and His Messenger (may peace and blessings be upon him) and the pillars of faith, and acknowledges the five pillars of Islam, and does not deny any necessarily self-evident tenet of religion.

(2) There exists more in common between the various schools of Islamic jurisprudence than there is difference between them. The adherents to the eight schools of Islamic jurisprudence are in agreement as regards the basic principles of Islam. All believe in Allah (God), Glorified and Exalted be He, the One and the Unique; that the Noble Qur'an is the Revealed Word of God; and that our master Muhammad, may blessings and peace be upon him, is a Prophet and Messenger unto all mankind. All are in agreement about the five pillars of Islam: the two testaments of faith (*shahadatayn*); the ritual prayer (*salat*); almsgiving (*zakat*); fasting the month of Ramadan (*sawm*), and the *Hajj* to the sacred house of God (in Mecca). All are also in agreement about the foundations of belief: belief in Allah (God), His angels, His scriptures, His messengers, and in the Day of Judgment, in Divine Providence in good and in evil. Disagreements between the *'ulama* (scholars) of the eight schools of Islamic jurisprudence are only with respect to the ancillary branches of religion (*furu`*) and not as regards the principles and fundamentals (*usul*) [of the religion of Islam]. Disagreement with respect to the ancillary

branches of religion (*furu`*) is a mercy. Long ago it was said that variance in opinion among the *'ulama* (scholars) "is a good affair".

(3) Acknowledgement of the schools of Islamic jurisprudence (*Mathahib*) within Islam means adhering to a fundamental methodology in the issuance of *fatwa*s: no one may issue a *fatwa*without the requisite personal qualifications which each school of Islamic jurisprudence determines [for its own adherents]. No one may issue a *fatwa* without adhering to the methodology of the schools of Islamic jurisprudence. No one may claim to do unlimited *Ijtihad* and create a new school of Islamic jurisprudence or to issue unacceptable *fatwa*s that take Muslims out of the principles and certainties of the *Shari`ah* and what has been established in respect of its schools of jurisprudence.

Amman Youth Declaration (2015)

AMMAN YOUTH DECLARATION

ON YOUTH, PEACE AND SECURITY

Adopted in Amman, Jordan, on 22 August 2015

We, young people from around the world, gathered here in Amman, Jordan on 21-22 August 2015 at the Global Forum on Youth, Peace and Security, express our commitment to live in a peaceful global society. Today, with more young people than ever globally, it is a demographic imperative to include us in working to achieve stability and security.

We express our gratitude to His Royal Highness Crown Prince Al Hussein Bin Abdullah II for his concerted efforts and leadership, and for the Hashemite Kingdom of Jordan for hosting this Global Forum and its commitment to furthering the conversation around youth, peace and security.

With this Declaration, we present a common vision and roadmap towards a strengthened policy framework to support us in transforming conflict, preventing and countering violence and building sustainable peace.

This Declaration was developed by youth and is the outcome of an extensive consultation process with young people from all over the world to ensure an inclusive and integrated approach. In this regard, we;

Build on the principles of the Charter of the United Nations and acknowledge that the main responsibility of the Security Council under the Charter is to maintain international peace and security;

Refer to the need to recognise and support the role of youth in the implementation of Sustainable

Development Goal 16 defined by the United Nations in the Post-2015 Development Agenda;

Recall the importance of the Guiding Principles on Young People's Participation in Peacebuilding in creating a foundation that ensures young people's participation and contribution to building peace, including in conflict and post-conflict contexts;

Recognise that we, youth, are engaged in shaping lasting peace in our communities as positive contributors to peace, justice and reconciliation;

Acknowledge the ongoing work of national and international governments and organisations to engage youth in building peace;

Recognise the vulnerable status of many young people including refugees and internally displaced persons;

Call on governmental and non-governmental organisations, associations and agencies including youth-led civil society to partner with us to ensure the implementation of the following action points:

We, young people, are highly engaged in transforming conflict, countering violence and building peace. Yet, our efforts remain largely invisible, unrecognised, and even undermined due to lack of adequate participatory and inclusive mechanisms and opportunities to partner with decision-making bodies. We implore policy makers to develop meaningful mechanisms for youth participation and leadership in decision and policy-making from the local to national and international levels. We must also foster young people's leadership skills, creating an interdependent virtuous cycle to shift the negative perceptions and discourse on young people to that of partners in building peaceful and sustainable communities.

- The United Nations must establish a global policy framework recognising and addressing the specific needs, assets, potential and diverse identities of youth in conflict and post-conflict scenarios by 2017. A United Nations Security Council resolution on Youth, Peace and Security is the most appropriate option to recognise the role of young people and institutionalise their participation at all levels. We call on the United Nations Security Council to adopt a resolution on Youth, Peace and Security.

- International agencies, national governments and local authorities urgently need to establish policy dialogue processes with young people on issues of peace and security. This engagement must go beyond symbolic consultation.

- International agencies, national governments and local authorities must establish mechanisms to meaningfully involve youth in current and future peace processes, including formal peace negotiations from the local to the global levels. These

mechanisms need to ensure youth are engaged as equal partners and promote youth leadership.

- International agencies and national governments need to provide support to, and partner with, youth‑led organisations engaged in building peace with a focus on capacity development.

- National governments must mainstream context-specific, quality education for peace that equips young people with the ability to engage constructively in civic structures.

- Donors must allocate long-term, sustainable funding and material support to youth‑led organisations and networks, formal and informal youth groups, and individual youth initiatives. We, youth, must be included in donor's decision making structures to ensure that funding is accessible and appropriate in amount and duration. Donors need to work with youth organisations to assess to what extent current funding structures meet real needs for youth in peacebuilding.

Within international and national contexts, the discourse on violence and violent extremism frames young people as potential perpetrators of violence despite the fact that most young people are not involved in armed conflict or violence. This framing is a harmful reduction of the role young people play in preventing violence and transforming conflicts.

- National Governments, local authorities, private sector and civil society organizations, including faith based organizations and faith leaders, must recognise and support what young people are already doing in preventing violence and violent extremism. They should build upon the existing capacities, networks and resources of young people in their countries and communities, as well as at the international level.

- We, young people, must continue to prevent violence and violent extremism. National governments and local authorities should facilitate an enabling environment in which youth actors are recognised and provided with adequate support to implement violence prevention activities. This space must be inclusive of youth from different social, political, economic, ethnic and religious backgrounds.

- International agencies and national governments must ensure that young people enjoy full provision of their fundamental human rights, without exception.

- National governments, local authorities and researchers should ensure that contextual research is conducted in collaboration with young people and youth organizations to identify the drivers and enablers of violence and extremism in order to design effective responses at local, national and international levels.

The challenges faced by young people when engaging in building peace, transforming conflicts and countering violence remain highly gender-dependent. In several parts of the world, the political participation of young women in particular is jeopardised. Thus, it is necessary to create mechanisms that not only ensure equality among genders, but also address the hardships that are gender specific.

- Local authorities and national governments must ensure that young men and women have equal opportunities and access to education and employment and create mechanisms to tackle gender discrimination in those environments, recognising that the marginalisation of particular groups such as women is detrimental to building sustainable peace in all societies.

- International agencies, national governments and donors must identify and support youth-led organizations which address gender inequality and empower young women in peacebuilding and conflict resolution as those are crucial partners in peacebuilding efforts.

- International agencies, national governments and local authorities must implement internationally agreed commitments to promote and protect the rights of girls, prevent gender-based violence and end impunity for crimes such as child, early and forced marriage, sexual and domestic violence, femicide and female genital mutilation. Gender-based violence hinders the development and meaningful participation of young people in peacebuilding processes. Additionally, sexual and gender based violence is linked to broader issues of insecurity and hampers negotiations in the context of peace agreements and ceasefires.

- Local authorities and national governments should establish temporary special measures, including minimum quotas, for the participation of girls and women in all decision- and policy-making levels by 2018. Such measures ensure that women's perspectives and interests will be represented and they effectively combat the persistent exclusion of women from the political environment.

- Youth-led peace organisations must continuously be gender sensitive in all their actions and strive to ensure inclusiveness.

- Around the world we, young people, are disproportionately affected by limited access to social and economic opportunities. Limited or inadequate employment opportunities and a lack of educational empowerment can contribute to economic isolation, political disillusionment and social unrest. This hinders social cohesion and our ability to engage in peace processes as it limits our capacity to organise and act. Societies will not enjoy

peace without economic development, and they will not enjoy economic development without peace. To be active agents for building peace, we need to be able to see that we have an ongoing stake in society.

- National governments must prioritise youth employment opportunities and inclusive labour policies by adopting a national youth employment action plan, working together with the private sector, and allocating budget to its implementation. The plan must be evidence-based, developed in partnership with young people and recognise the interrelated role of education, employment and training in preventing the marginalisation of young people.

- National governments and local authorities must collaborate to create social and economic opportunities for young people, in both rural and urban locations. They must invest in building young people's capabilities and equip them with skills to meet the labour demands through relevant education opportunities designed in a manner which promotes a culture of peace.

- International organisations, national governments, donors and the private sector need to support youth-led and youth peacebuilding organisations as partners in youth employment and entrepreneurship programs as those organisations are uniquely placed to engage marginalised young people.

- Local authorities and national governments must fund and develop policies, laws and programs on health, for the life cycle of all young people. This is a prerequisite for social and economic empowerment of young people.

Highlighted above are some of the key requirements for a policy framework supporting youth participation in peacebuilding. To this end, local authorities, national governments, donors, civil society and other actors, must take urgent measures to support young people as actors in preventing and transforming conflict, countering violent extremism and building peace by implementing the action points in this Declaration.

As young people attending the Global Forum on Youth, Peace and Security we commit to work together with all stakeholders in order to build peace around the world. We commit to monitoring the implementation of these action points.

The Global Forum on Youth, Peace and Security was held in Amman, Jordan, on 21-22 August 2015. The forum brought together over 400 young people, representatives of youth-led organizations, non-governmental organizations, governments and UN entities and experts.

The forum was hosted by the Hashemite Kingdom of Jordan under the Patronage of His Royal Highness Crown Prince Al Hussein bin Abdullah II, and co-organised by the United Nations represented, on behalf of the InterAgency Network on Youth Development, by Office of the UN Secretary-General's Envoy on Youth, Peacebuilding Support Office, UNFPA and UNDP, in partnership with Search for Common Ground and the United Network of Young Peacebuilders.

Annex 8

MOSAWA community-based initiatives examples

Life Skills Handout

Values

Values are the code of behaviour, principles, ethics, morals or standards by which we live our lives.
• Things that are important to us
• Things we support or are against
• Things we choose freely (though they are influenced by families, religious teachings, culture, friends, media)
• Things we believe in and are willing to stand up for
• Beliefs, principles, or ideas that are of worth to us and help define who we are
• Things that guide our behavior and lives

Identity

Identity is a person's conception and expression of their own and others' individuality or group affiliations. Our relationship with our own identity changes over time; our relationship with individuals and communities that we consider to be different from ourselves also changes over time.

Communication

- Is fundamental to developing responsible behaviors and positive participation within social groups, relationships and the general community
- Enhances personal relationships and self-esteem
- Is necessary between adolescents and teachers, parents and others, if complex and sensitive issues are to be discussed in an open, honest and non-threatening way
- Will be enhanced in a supportive and accepting environment

Active listening is an essential element of communication. Communication becomes ineffective when the following occur:

- People are so preoccupied with what they are going to say they do not pay attention to what the other person is saying
- People wait for an opportunity to focus on an issue being discussed by another person so that they can express their point of view
- People listen selectively – they only hear what they want to hear
- People interrupt and finish the other person's statement, changing it for their own purposes

Negotiation & Debate

Negotiation is a deliberative process between two or more actors that seek a solution to a common issue. In the process of negotiation, not only are different opinions taken into account, but also individual needs, aims, interests and differences in background and culture.

Negotiation skills can be of great benefit in resolving any differences that arise between you

and others. Negotiation skills can help you make deals, solve problems, manage conflicts, and build relationships as well as preserve relationships.

Without negotiation, conflicts may lead to argument and resentment resulting in one or all of the parties feeling dissatisfied. The point of negotiation is to try to reach agreements without causing future barriers to communications.

Negotiation Process

A **debate** is a structured argument. Two sides speak alternately for and against a particular contention usually based on a topical issue. Unlike the arguments you might have with your family or friends however, each person is allocated a time they are allowed to speak for and any interjections are carefully controlled.

Critical & Creative Thinking
A critical thinker:
- Raises vital questions and problems, formulating them clearly and precisely
- Gathers and assesses relevant information, using abstract ideas to interpret it effectively
- Comes to well-reasoned conclusions and solutions, testing them against relevant criteria and standards
- Thinks open-mindedly within alternative systems of thought, recognizing and assessing, as need be, their assumptions, implications, and practical consequences
- Communicates effectively with others in figuring out solutions to complex problems

Creative thinking is the ability to depart from traditional ways of thinking, resulting in the generation of original and innovative ideas that enable us to respond adaptively to life situations.

Approaches to Creative Thinking

- Looking for many possible answers rather than one
- Allowing yourself to make wild and crazy suggestions as well as those that seem sensible
- Not judging ideas early in the process
- Allowing yourself to doodle, daydream or play with a theory or suggestion

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Human Rights & Civic Education Handout

Human rights are fundamental rights that belong to all people simply because they are human beings. Human rights are based on the principle that every human being is born equal, in dignity and rights.

Types of Rights

Civil and political rights, such as the right to life, liberty and security, right to equality and non-discrimination, right to private life, as well as fundamental rights and freedoms associated with democracy: freedom of expression, opinion, association, assembly, movement, of belief and religion, right to vote, right to political participation, etc.

Economic, social and cultural rights, such as the right to food, water, housing, healthcare, education, the right to participate in cultural life, right to adequate income and social security, right to work, etc.

Collective rights, such as the right to a clean environment, right to development, right to peace and security as well as culture and language, etc.

Human rights are tools to protect everyone from violence and abuse. Human rights foster mutual respect among people. Human rights lead to conscious and responsible action, that ensure the rights of others are not violated. For example, it is our right to live free from all forms of discrimination, but at the same time, it is our responsibility not to discriminate against others.

Civic participation and engagement involves individuals, groups and/or community organizations willing taking part in social, economic and political life in a meaningful way in order to address issues on common concern. Civic participation can take many forms – from volunteering in the community to active membership in a group or association to expressing one's views and opinions at public forums and consultations, to voting in referendums and elections as well as celebrating cultural and religious holidays with community members, or advocating for gender equality.

Civic participation entails a sense of personal responsibility to do one's part as a member of a community or country and that everyone incorporate human rights values such as cooperation, respect, inclusion, fairness, acceptance, respect for diversity and responsibility into their everyday actions and interactions with others.

Civic participation can be initiated by the community or individual members of the community or by local or national authorities. What is important is that there be shared decision-making at the different

levels of society that is among people at grassroots, civil society organizations, government officials, private corporations, professional associations and so on.

Types of actions that can lead to **social change** include: awareness raising, advocacy actions directed at local and national government and law-makers, research and monitoring, report writing and dissemination of information, including through Internet and social media. Each action is important in favoring the promotion and protection of human rights. Women and youth are critical in terms of civic participation and their involvement can lead to social change.

Advocacy in all its forms seeks to ensure that people, particularly those who are most vulnerable in society, are able to have their voice heard on issues that are important to them, defend and safeguard their rights, and have their views and wishes genuinely considered when decisions are being made about their lives.

Advocacy is a strategic process by an individual or group which aims to influence decisions within political, economic, and social systems and institutions. It is active promotion of a cause or principle and involves actions that lead to a selected goal.

6 Step Process of Advocacy

It is your responsibility to take collective action to fight for and protect your rights.

Gender-Based Violence Handout

Gender-based violence (GBV): Acts of physical, mental or social abuse (including sexual violence) that is attempted or threatened with some type of force (such as violence, threats coercion, manipulation, deception, cultural expectations, weapons, or economic circumstances) and is directed against a person because of his or her gender roles and expectation in a society or culture. A person facing GBV has no choice to refuse or pursue other options without severe social, physical or psychological consequences. Forms of GBV include sexual violence, sexual abuse, sexual harassment, sexual exploitation, early marriage or forced marriage, gender discrimination, denial (such as education, food, freedom) and female genital mutilation. GBV is usually based on unequal power relationships among men, women, boys and girls.

Addressing and preventing GBV is a basic life saving and protection issue.

<u>Violence against women</u>: Any act of gender-based violence that results in, or is likely to result in, physical, sexual and psychological harm to women and girls, whether occurring in private or in public."

Although GBV is a common and increasingly growing problem, it is not an inevitable part of the human condition, nor is it an intractable problem that cannot be overcome. GBV is condoned, rationalized, explained and justified through myths that are passed on as truths and which often are not challenged. Effective action to stop GBV includes quashing these myths and replacing them with the facts. There is never a justified reason for GBV.

Social norm change requires profound attitudinal change on the part of women, men and children, and it requires institutions including political, business and cultural leaders, the judiciary and the media, to promote and model those changes. Empowering women to act as agents of change and be actively involved in community campaigns against GBV is essential.

Prevention
- Influence changes in socio-cultural norms
- Encourage survivors to seek assistance
- Ensure services are inclusive and accessible
- Organize economic empowerment activities to reduce vulnerabilities
- Strengthen the protective environment by assessing security and safety and addressing protection issues
- Foster community mobilization and outreach information campaigns to prevent further incidence of the identified violence and stigmatization of survivors
- Actively promote respect for human rights and women's rights, and support the role of women and youths as equal decision makers
- Promote male role models and positive masculine norms and behaviors that are non-violent

- Mobilize religious leaders to speak out on protection of women, men and children
- Use arts, social media and mass media to raise awareness and stimulate dialogue on prevention of violence
- Raise awareness among the population on national laws and available legal aid service
- Bring people together in an outreach space or gathering areas and share information about types of violence, consequences of violence, benefits of nonviolence, services available, and other appropriate responses to violence
- Consult experts for technical accuracy of GBV outreach messages and activities or for technical support and advice on community mobilization and messaging

Intervention

Indicators of Abuse

There are reactions and effects that are usually tied to abusive relationships, although we should remember that they may not apply to all cases:
- Fear of the abuser may range from terror to feelings of discomfort or anxiety
- Overreacting to things or events that do not usually cause anxiety, such as fear of making a phone call from home, or being late in returning home
- Clear injuries or a history of "accidents" that are difficult to explain
- Repeated separation and reconciliation with the perpetrator
- High levels of tension in life without a clear idea about the source of the stress
- Lack of emotions, crying easily, increasing difficulty in adapting day after day, defensive or aggressive attitudes, hesitating to talk when the perpetrator is around
- Suicidal thoughts

Indicators of an Abusive Person
- Extreme jealousy or irrational desires of possession
- Humiliates, yells, criticizes, ignores, blames and treats partner badly
- Bad and unpredictable temper
- Use of force during an argument
- A history of drug abuse causes suspicion of abuse
- Isolates other person
- Rigid sex roles
- Makes threatening comments
- Talking on behalf of the other person and insisting on remaining close to the person.

The main controlling behavior women experience from their husbands or partner is jealousy or anger if she talks to other men

It is often better to ask someone who you know or suspect is experiencing GBV rather than waiting for them to make a statement about it because it sends the message that violence is not normal, and that the abused is not alone in this situation.

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Listen to the survivor and ask only non-intrusive, relevant, and non-judgmental questions for clarification only. Do not press her/him for more information than she/he is ready to give

Example questions
- There are sometimes conflicts between all married couples. What happens when you and your partner disagree on something? Is there physical conflict?
- How do you assess your stress levels?
- Have you noticed any changes in your habits? In eating and sleeping? How do you spend your free time?
- Are you afraid of anyone? Is there someone in your life that may hurt you?
- I sometimes meet people who are abused or threatened by someone they love, has this happened to you?
- Have you ever been afraid for your child?
- Your child has behavioral and educational problems. This could indicate problems in the home. How do you describe the situation at home?

Support
- The main element in providing appropriate support and encouragement is to look at the abused person as a survivor and not a victim
- Be respectful and maintain a non-judgmental manner
- Be patient; do not press for more information if the survivor is not ready to speak about his/her experience
- **Protection actors should counsel those suspected of needing mental health services on available mental health services and, when they consent, refer to a specialized provider**
- Psychological first aid should stabilize the survivor, address immediate needs (health care), be implemented by all responders in the acute stage of an emergency and continue to be applied by responders who do not specialize in psychosocial service provision beyond the acute phase of an emergency
- Psychological first aid promotes safety, calmness, connectedness, hope and self-control
- Sit quietly and peacefully, avoid interruption, active listening (maintain eye contact and positive body language)
- Avoid expression of personal opinions on the incidents
- Show appreciation for their confidence in you
- Avoid blaming the survivor. Often when we listen to a person talk about assault, we think: "I do not know how she/he stayed, if I were her / him I would have certainly left" or "She / he is crazy, after everything she / he went through, she / he wants to go back", "if she / he stays, she / he must enjoy the beatings".

Case Management
Case management for GBV survivors is focused primarily on meeting the survivor's health, safety, psychosocial and legal needs following the incident(s).

The goal of case management is to empower the survivor/child and, where appropriate, their caregiver, by giving her/him increased awareness of choices they have in dealing with the problem, and assisting her/him to make informed decisions about what to do about the problem.

Basic Principles of Case Management
- Ensure the survivor is the primary actor in case management
- Empower the survivor and ensure that he/she is involved in all aspects of the planning and service delivery
- Respect the wishes, rights, dignity, needs and capacity of the survivor
- Provide emotional support by demonstrating a caring attitude towards the survivor
- Provide information to the survivor to allow him/her make informed choices about services requested
- Ensure non-discrimination by treating every survivor in a dignified manner irrespective of his/her sex, background, race, ethnicity or circumstances of the incident(s)
- Obtain **informed consent** from the survivor prior to sharing any information.

Referral

To refer correctly, it is important to identify all available resources and services. People and organizations can refer people to specific places such as civil society organizations in their community, psychologists, legal assistance, health care centres, shelters, and other specific bodies

Child Protection

Child protection case management for child GBV survivors should only be provided by case managers trained in dealing with children and always be guided by the best interest of the child in all actions.

Promote the child's best interest: A child's best interest is central to good care. A primary consideration for children is securing their physical and emotional safety—in other words, the child's wellbeing - throughout their care and treatment

Children have the right to participate in decisions that have implications in their lives. The level of a child's participation in decision-making should be appropriate to the child's level of maturity and age

Confidentiality

If the survivor gives his/her informed and specific consent, share only pertinent and relevant information with others for the purpose of helping the survivor, such as referring for services. All written information about survivors must be kept in secure, locked files.

After disclosing information, the GBV survivor has the right to control how information about his/her case is shared with other agencies or individuals. The survivor must be made aware of any risks or implications of sharing information about her/his situation. The survivor has the right to place limitations on the type of information to be shared, and to specify which organizations can and cannot be given the information. He/she must also understand and consent to the sharing of non-identifying data about her/his case for data collection and security monitoring purposes

Radicalization Prevention & Peacebuilding Handout

There is no obvious profile of a person likely to become involved in extremism, or single indicator of when a person might move to adopt violence in support of extremist ideas. There are all kinds of external, contextual conditions that can lead to a person becoming radicalized; however there are always **unexplained psychological dimensions** that trigger an individual to become actively involved in terrorism.

The main <u>contributing factors</u> identified in Jordan include:

Identity
Radicalization occurs as people search for identity, meaning and community. Among the most vulnerable are mostly transitional youth, including students, immigrants, and those between jobs or partners – looking for a meaningful path in life, and in search of a social identity that gives them personal significance. It is in this time of doubt and confusion that a window of opportunity opens for extremists to offer up their ideologies as alternative value systems.

Grievances
Personal grievances can result in revenge for real or perceived harm inflicted and reduced inhibitions to violence. Group grievance dynamics are similar, but the person perceives harm inflicted on a group that he/she belongs to or has sympathy for. Action is then taken on behalf of the group at large. Extremism relies on sustaining and exaggerating the divisions grievances can create in a society, often by exploiting people's fears or lack of understanding of others. People are then much more vulnerable to being dissatisfied with political or social protest as a method to produce political change.

Ideology
Ideology offers its believers a coherent set of ideas that provide the basis for organized political action. Some groups use religion as both a basis for their ideology and as a means of justifying their actions. Extremists use persuasive narratives to attract people to their cause, based on a particular interpretation or distortion of history, politics or religion. They use narratives that mix fact or selected fact with assertions, subjective opinion and emotion to justify their actions and promote violence.

Social Bonds & Networks
Kinship, personal relations and social groups are all important since the majority of people who join an extremist group do so through friends or family. Group bonding, peer pressure and indoctrination are necessary to manipulate a person's identity to encourage the view that violence is a legitimate response to perceived injustice. Peer pressure and the prospect of personal benefit are important: one of the most common routes into extreme right-wing terrorism can be through contact with like-minded people.

Social Media & Other Media
Internet access allows extremists to communicate, convince and collaborate with like-minded

people from all over the world. The internet can facilitate the process of radicalization, especially as it acts as a place for people to confirm existing beliefs. Facebook, Twitter, YouTube and other social media open doors that did not exist before, allowing for swift and easy communication. It is used for propaganda and recruitment purposes.

News stories about radicalization, extremism and terrorist activities are reported in the news every day. Many of these stories disturb people and cause people to start or contribute to actions countering radical movements and groups; however it can sometimes act as a method of empowerment for some individuals who are already convinced of a mission's moral virtue.

Unemployment

Young people with no prospects may be easily lured by promises of work and status. Individuals who are educated but live in a struggling country and have difficulties finding adequate employment are at a higher risk of becoming radical than those with low education levels. The lack of opportunity causes many youth to lose faith in their government and institutions which leaves them receptive and vulnerable to marginalization and radicalization.

Warning Signs

None of these are indicators that an individual has been radicalized; however communities should be aware of the following, especially regarding youth:

- What religious and political leaders inspire children and youth	- Perception of injustice and grievances
- Use of radical religious and/or political language	- Internalized martyrdom to die for cause
- Becoming overly interesting in stories about extremist groups or terrorist attacks	- Rejection of society and values (alienation)
- Use of extremist websites	- Need for group bonding and belonging
- Unemployment	- Support for violent action
- Not accepting of other cultures and religions	- Direct contact with violent extremists
- Experienced domestic violence	- Anger at political decisions and actions of country
- Identity problems	- Family/friends involvement in violent action
- Attachment to ideology justifying violence	- Prior criminal violence
	- Shift in ideology

Prevention

Challenging ideology is about being confident in our own values – the values of democracy, rule of law, equality of opportunity, freedom of speech and the rights of all men and women to live free from persecution of any kind.

Community leaders need to promote human rights, equality and freedom. They need to recognize and meet the social and emotional needs of youth, promote a shared culture of openness and pluralism, promote a strong sense of belonging, shared community care and responsibility for others, and challenge any behaviors which harm the ability of individuals and groups to work together and models ways to recognize grievance and repair harm. Community leaders must promote the core values of a democratic society and model the processes.

Community leaders should build awareness of local issues, provide a safe place for discussion which can deal with grievances, promote the well-being of youth including when vulnerable to group pressures linked to violent extremism and respond to events which affect youth or local communities. Community leaders also need to deepen engagement with the community by being open to hearing and understanding tensions within the communities.

Community-based initiatives provide opportunities for personal engagement, where people have an audience with whom they can share and refine their grievances, hopes and desires – as opposed to government outreach programs that offer generic counter-narratives that ignore personal circumstances. **Young people must be empowered to create their own social force rejecting violence**.

Effectively addressing controversial issues will help to challenge misinformed views and perceptions amongst youth, challenge commonly held myths and build understanding and appreciation about others. This requires:

- Questioning techniques to open up safe debate

- Confidence to promote honesty about pluralist views

- Ensuring both freedom of expression and freedom from threat

- Debating fundamental moral and human rights principles

- Promoting open respectful dialogue

- Affirming the multiple dynamic identities we all have

As the "first responders", **families, especially mothers**, must be supported in their efforts to challenge propaganda, provide leadership and offer credible alternative narratives. They need alternatives to violent ideologies, training in self confidence, knowledge about warning signs and how to react, meeting with other mothers, knowledge on training, training in parenting skills, support from social organization, knowledge of politics, knowledge about internet and computer use.

While **youth** are usually the targets of radicalization, they are also well-equipped to combat that messaging. The most effective programmes countering violent extremism harness the passion and creativity of youths.

- Start a constructive dialogue between governments, businesses and civil society to explore how to reduce radicalization on the internet

- Engage in constructive debates (online or in person)

- Run leadership and mentoring programmes and support youth participation in the arts and sport to enhance equity and inclusion

- Facilitate workshops on using the internet to foster tolerance and moderation and to exchange knowledge and best practices between organizations and the private sector.

- Implement '**counter-narratives**' which challenge extremist discourse. Silencing radical views must be considered as a last option because banning radical voices will neither prove effective nor lessen their appeal in the long term. However, a liberal approach can demystify and de-glamorize extremism without alienating large numbers of people.

  These narratives broadly take three forms: messages that pick apart the terrorists' ideology; messages that seek to mock, ridicule or somehow undermine their credibility; and those that promote a positive alternative. Effective, persuasive messages must be developed and disseminated to convince people that the ideologies promoted by extremist propagandists were false and empty promises.

Peacebuilding

Conflict is a natural and necessary part of our lives. Conflict helps establish our identity and independence. Conflict can build new relationships. Conflict can create coalitions. Conflict serves as a safety-valve mechanism which helps to sustain relationships. Conflict establishes and maintains group identities. Conflicts enhance group cohesion through issue and belief clarification. Conflict creates or modifies rules, norms, laws and institutions.

Approaches to conflict

Controlling/Confrontation – Entails the party placing his desires above those of all others involved in the conflict.
Avoiding –Involves one of the conflicted parties avoiding communicating about or confronting the problem, hoping it will go away.
Compromising (bargaining) –. The conflicting parties can identify some interests they are willing to compromise on to bring about a resolution
Accommodating –A person places their interests last and allows the other party to further their interests.
Problem-solving/Collaborating –Involves parties working together to resolve issues, and both sides come to the table with win-win attitudes.

Types of Conflict Resolution

Cooperative problem solving is an unassisted procedure where parties work jointly to determine the nature of their differences and look for creative alternatives which will allow them to meet their needs, desires or concerns.
Negotiation is when parties make offers and counter-offers which they feel will resolve the conflict.
Mediation is a process through which a third party provides procedural assistance to help individuals or groups in conflict to resolve their differences. Parties determine for themselves what is important and, ultimately the outcome of the situation.

Facilitation is an assisted process which is similar to mediation in its objectives; however, facilitated processes typically do not adhere to a tightly defined procedure. In this type of proceeding, the facilitator works with parties to increase the effectiveness of their communication and problem-solving abilities.
Arbitration is where a third party makes the decision on the outcome of dispute.
Reconciliation searches for a solution but also fundamentally alters relationships. All parties must equally invest and participate

Community-Based Initiatives Handout

Program: A group of related projects managed in a coordinated way that achieves a specific result and set of objectives. Programs have larger scope than projects and typically run at higher levels in the organization.
Project: established to deliver specific outputs in line with predefined time, cost and quality constraints. The scope is strictly limited and tightly defined.
Initiative: an integrated bottom-up socioeconomic development concept based on full community involvement; a self-sustained people-oriented strategy.

Project Cycle Management is the management of activities and decision-making procedures used during the life-cycle of a project

PCM helps to ensure that:
- Projects are relevant to an agreed strategy and to the real problems of target groups/beneficiaries
- Projects are feasible, meaning that objectives can be realistically achieved within the constraints of the operating environment and capabilities of the implementing agencies; and
- Benefits generated by projects are likely to be sustainable.

1. **Programming**
What are the development priorities and focus?
The community situation is analyzed to identify problems, constraints and opportunities which the project could address.
2. **Identification**
Is the project relevant to local priority needs?
Identify project ideas that are consistent with development priorities and assess the relevance and feasibility of these ideas.

3. **Formulation**

Is the project feasible and able to deliver sustainable benefits?

Prepare a detailed project design, including the management and coordination arrangements, financing plan, cost-benefit analysis, risk management, monitoring, and evaluation and audit arrangements.

4. **Implementation**

Are results being achieved and resources effectively and efficiently used?

Deliver the results, achieve the purpose(s) and contribute effectively to the overall objective of the project; manage the available resources efficiently; and monitor and report on progress. Monitoring must keep track of how the project is progressing in terms of expenditure, resource use, implementation of activities, delivery of results and the management of risks. Project managers must provide reports on physical and financial progress to stakeholders, particularly those providing financial resources to support implementation.

5. **Evaluation and Audit**

Were planned benefits achieved, will they be sustained, and have lessons been learned? Has there been compliance with applicable laws and rules? An evaluation is an assessment of the efficiency, effectiveness, impact, relevance and sustainability of aid policies and actions.

An audit is an assessment of (i) the legality and regularity of project expenditure and income *i.e.* compliance with laws and regulations and with applicable contractual rules and criteria; (ii) whether project funds have been used efficiently and economically; and (iii) whether project funds have been used effectively.

Essentials of Starting an Initiative

1. Identify a **problem/need** –identify the causes and consequences of a problem
2. Identify short, medium and long-term **objectives** – objectives need to be clear and concise statements about desired outcomes. Good objectives are SMART

Specific	•Should be clear to people with a basic knowledge of the issue, program or initiative and clearly articulated, well defined and focused.
Measurable	•Should be able to determine the degree to which there is completion or attainment
Achievable	•Should be realistic, practical, and attainable within contraints dependent upon availability of resources, knowledge, and timeframe
Relevant	•Should match needs of the community and be applicable in the current socie-economic environment
Time Bound	•Should have clear deadlines

3. Determine the **scope** of your initiative - determine the limitations and parameters of the initiative to make clear what will be delivered.

4. **Resources** – does your initiative require funding? How many staff/volunteers do you require for the initiative to be successfully implemented?

5. **Authorities** – what authorities in your community do you need to make contact with? Local authorities will need to know specific information about your initiative or else they may force you to stop your efforts. Some authorities may be useful in implementing your initiative or could be **stakeholders** (an individual, group, or organization, who may affect, be affected by, or perceive itself to be affected by a decision, activity, or outcome of a project) with useful information and resources.