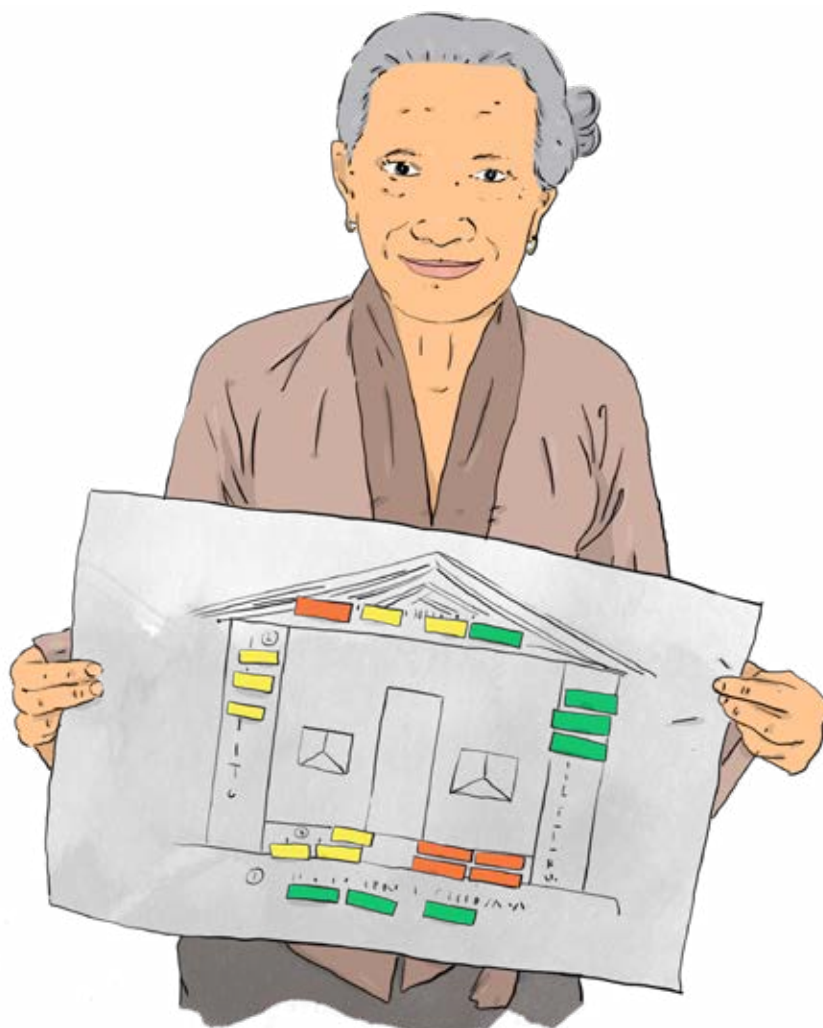Participatory Workbook 9
AJAR's Unlearning Impunity Series

HOUSE OF PEACE

Facilitating Community Dialog
to Safeguard Peace

Introduction

Transitional justice and peacebuilding emerged as coherent disciplines along a similar timeline. Practitioners in each field gained experience working after periods of violent conflict, repression and mass human rights violations. Especially since the 1990s, ad hoc mechanisms and activities have developed into more integrated and strategic approaches.

In this special edition of the workbook series, we focus on participatory tools for safeguarding peace. This workbook provides grassroots organisations and facilitators practical tools to engage with and animate local communities to enable them actively nurture, protect and build peace in a way that is supported by the principles of human rights and transitional justice.

Purpose of This Manual

Increased understanding of the role of institutional reform and social transformation in both peaceThis manual is part of AJAR's Unlearning Impunity Series. It provides a step-by-step guide to facilitating grassroots dialogue on safeguarding peace for communities torn by conflict. This participatory action research (PAR) methodology was developed as part of AJAR's Transitional Justice and Peacebuilding programme, specifically Module 7 "House of Peace."

At AJAR, we work to create just and peaceful societies by promoting accountability and community empowerment. We work with governments, victims' groups, communities, human rights defenders, women's organisations and other civil society groups.

We believe that discussions on peace and justice need to involve a wide range of people, especially victims and community groups. This has led to developing this training manual to provide supportive tools to make learning about peace and justice more inclusive and accessible.

This manual includes activities and materials you can adapt to your own context. It includes lessons from our work in places like Aceh, Timor-Leste, the Solomon Islands and Thailand. Each activity is designed to be simple and practical for field use.

Our goal is to support grassroots groups, teachers, victims' organizations and other civil society groups in explaining and discussing transitional justice.

We created this manual because AJAR believes peacebuilding should involve victims and justice stakeholders in local communities. In the Asia-Pacific, where many countries still struggle with impunity, we hope this manual will deepen understanding, inspire social action and build solidarity for peace and justice.

Each module can be adapted to better fit the needs of participants and available time. They can be a used as stand-alone learning activities or conducted in a series, to promote deepening community understanding, a commitment to change and a collective workplan to be implemented and reviewed together.

Table of Contents

Learning Outcomes of This Workbook

- Increased understanding of the roots of conflict, including the actors and dynamics that sustain conflict, applied to participants' specific contexts.
- Increased understanding of the connections between transitional justice and peacebuilding efforts.
- Increased understanding of peace indicators as they relate to specific context, including the links between peace and accountability, and identification of some specific ways to strengthen human rights in local peace efforts.
- Increased understanding of the role survivors and victims can play to lead and participate in transitional justice and peacebuilding efforts.
- Increased understanding of the importance of involving youth, including young women and girls, in transitional justice and peacebuilding efforts.
- Increased understanding of the importance of making equity a central factor for action on social and economic rights in transitional justice and peacebuilding efforts.
- Increased understanding of how social taboos and prejudices can act to marginalise and exclude people from minority groups, including analysis of participants' specific context, and plans for concrete actions to address this for transitional justice and peacebuilding efforts.
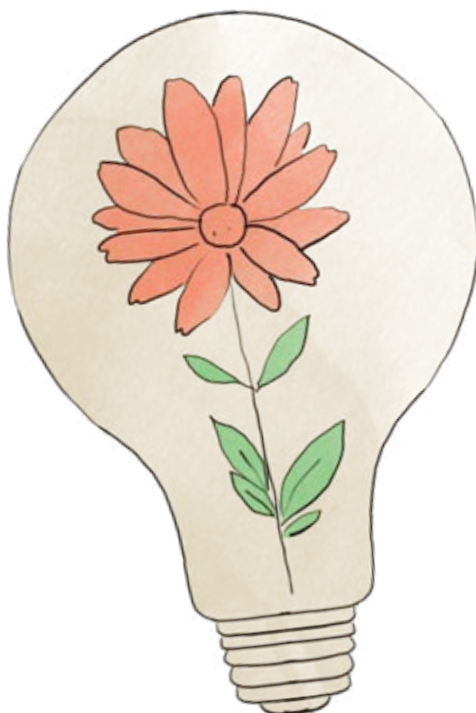
Module 1:

Getting to Know Each Other

Purpose

This session is designed to set the stage for participatory learning by having all participants introduce themselves, get to know each other and discuss their expectations.

Time

About 45-60 minutes.

Materials

- 20-30 pictures (depending on total number of participants) cut from magazines or newspapers.
- Paper, in many colours if possible, glue, scissors.
- Markers.

Steps

1. Ask participants to gather around to look at the pictures, and choose one or two pictures that can be used to explain "Who am I? Why did I join this gathering today (what do I hope to get out of it)? What can I contribute to this learning process?"

2. Encourage participants to choose two pictures, one negative (a difficult experience or something we fear) and one positive (an ideal you want to obtain).

3. Give participants 10-15 minutes to make a poster, with the chosen pictures, by adding words, decoration, color, etc.

4. Invite participants to introduce themselves and explain how the poster they have created illustrates who they are, why they have come to this gathering (what they hope to get out of it), and what they feel they can contribute to the learning process.

5. Place all the posters together on a wall, and point out the collage of people and the variety of experiences that are represented at this workshop.

6. Present the objectives of the workshop and lead discussion on how the expectations can be met (or maybe some cannot be met).

Variations

- If you do not have access to pictures from magazines or newspapers, you can ask participants to find some objects in the garden or classroom that they can use to explain who they are, why they have come, and what they can contribute to the process.

- Instead of each participant introducing himself or herself in the large group, participants may use their posters to introduce themselves in pairs, then each pair takes a turn to introduce his/her new friend to the group.

Short Alternative Time

15-20 minutes

Steps

Participants pair up with someone they do not know and in pairs interview each other using the same questions above. Each pair then takes a turn to introduce his/her new friend to the group but without the longer explanation.
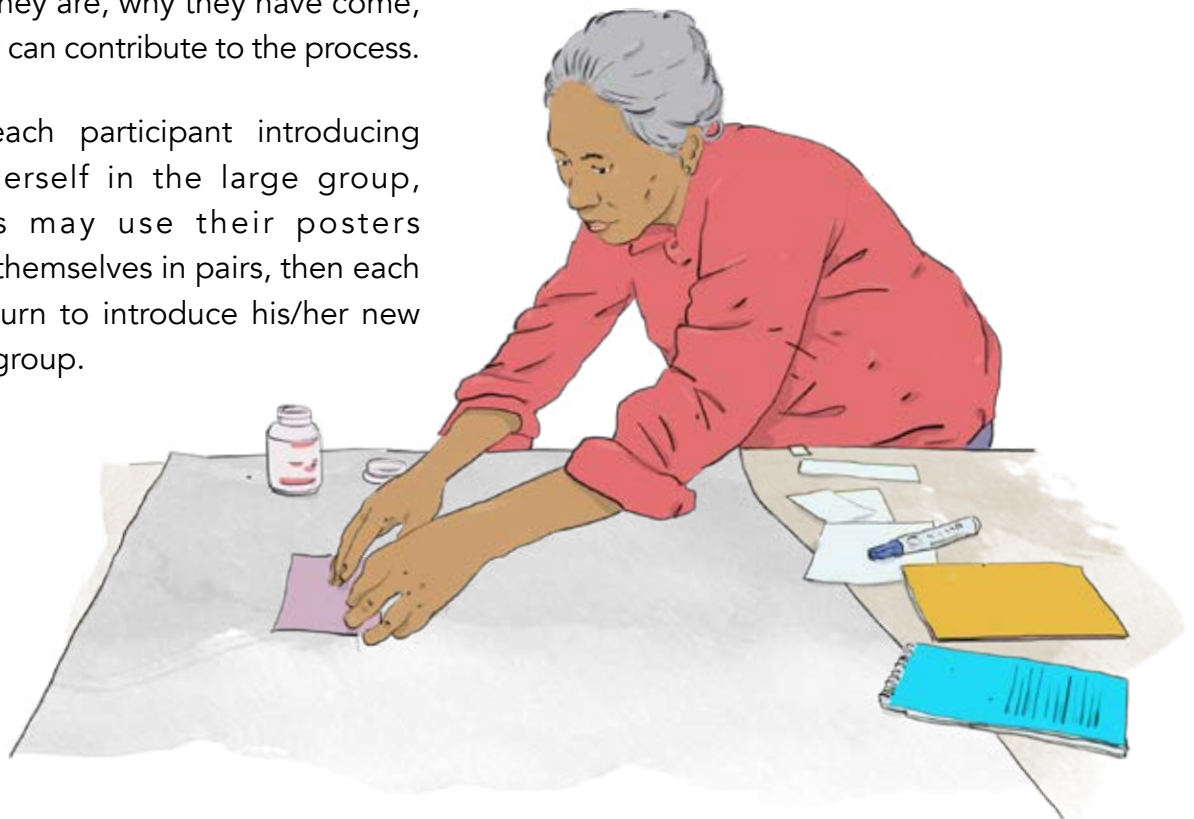
Note to Facilitator

The depth of sharing in this exercise will depend on who the workshop participants are, and to some extent if they have previous knowledge of each other. In a workshop or training where some participants are also victims some strong experiences and expectations may be expressed during this first session.

This session should be followed by a review of the agenda and schedule and discussion about any needed adjustments. There should also be a short discussion on ground rules (switching off mobile phones, honouring the time schedule, no smoking in the classroom, listening to each other, being respectful etc.).

Module 2:
Dialog on Roots of Conflict

Activity 1: TREE OF WAR AND PEACE [1]

Purpose

This activity is divided into two parts: 1) a brainstorming session to understand root causes, practices, and impact of conflict, and 2) an introduction to the basic concept of transitional justice and the various approaches that have been developed.

Time

120 minutes

Materials

- Two large pieces of paper, each with the outline of a tree—trunk, branches, and roots.
- Smaller pieces of paper cut in the shape of rectangles and tree leaves, fruits, roots.
- Markers.
- Handout: Workbook [Choose 1 section].

Steps

(Part A) Tree of "Conflict" or "War"

1. Show the outline of a tree to the participants and ask them to brainstorm about the impacts of armed conflict. They can think of their own context or other conflicts that they may have heard about. Ask participants to write each item on a small piece of paper shaped as a leaf or fruit to illustrate the idea of the "fruits" of conflict. These may include killings, sexual violence, mass detention and torture, people being displaced and becoming refugees, lost opportunities to study etc.

2. Ask participants to brainstorm who are involved in the acts that create and sustain conflict; and how they contribute to or sustain the conflict. These can be listed on the rectangular pieces of paper and placed vertically on the outline as the trunk of the tree.

3. Next, ask participants to brainstorm about the underlying causes of conflict. These may include discrimination against certain groups,

---

[1] This activity was adapted from The Road to Peace by Emily Farrell & Kathy Seipp (Minneapolis, MN, USA: The Advocates for Human Rights, 2008), Lesson 2, Activity 1: The Roots of War, page 11.

unfair distribution of resources or power, greed, violation of human rights, impunity etc. Causes should be written on the pieces of paper shaped as roots and placed as the roots of the tree.

4. Allow some time for participants to look at this tree of war or conflict and make some general observations about what they see.

(Part B) Growing a "Peace" or "Justice" Tree

1. Next to the "conflict tree" put up another outline of a tree, and ask participants to think of what needs to happen in order for the tree to be transformed into a tree that grows peace not war [alternatively, you can use the word "justice" instead of "peace," depending on what suits your context].

2. Looking at the war or conflict tree, ask the following questions:

• What needs to happen for victims to feel satisfied?
• What needs to happen for these violations not to happen again?
• What about the people who committed crimes? What should happen to them?
• How can the next generation learn the lessons from the past?

3. As participants brainstorm ideas, try to organize their suggestions (on the trunk of the tree) into the main approaches used in transitional justice, ie. truth-seeking, criminal justice, reparative justice, institutional reform. You can do this by dividing the trunk into 4 or 5 vertical sections.

4. Some suggestions may relate to changing the root causes (place them in the roots of the tree), or dealing with the impact of the conflict (leaves and fruits).

5. Allow some time for participants to look at this tree of war or conflict and make some general observations.

6. Close the session by summing up and providing some brief input on what transitional justice is. This can be done by the facilitator or a resource person who has observed this process.

7. Distribute Handout: What is transitional justice.

Variations

Depending on the availability of time and also how comfortable participants are speaking in the large group, this exercise can be done in smaller groups.

What is transitional justice?[2]

"Transitional justice is the full range of processes and mechanisms associated with a society's attempt to come to terms with a legacy of large-scale past abuses, in order to ensure accountability, serve justice and achieve reconciliation. Transitional justice programmes are a critical component...for strengthening the rule of law."

– United Nations Approach
to Transitional Justice

More definitions of transitional justice can be found in the detailed AJAR *Transitional Justice Handbook*. This workbook uses the term "transitional justice" to describe an evolving set of responses to systematic or widespread human rights violations, aiming to bring recognition to victims and survivors and to promote the rule of law, peace, reconciliation and democracy.

Since the 1980s, after the fall of brutal dictatorships in Latin America and Eastern Europe, human rights activists and others began to develop a more comprehensive approach to past mass violations. Transitional justice emerged as a term and a framework for holistic models of punishment, deterrence, healing and reconciliation.

Transitional justice is not a lesser form of justice. "Transitional" does not mean weakening or altering the need for justice. Instead, it refers to the context of countries moving from a history of mass crimes to democracy and the rule of law with respect for human rights. Rather than "justice minus", transitional justice is "justice plus."

International recognition of the relationship between transitional justice and peacebuilding

United Nations bodies have recently affirmed and clarified the important strategic links between transitional justice and peacebuilding. In 2016, the UN Security Council and the General Assembly, considering a review of peacebuilding, each recognised that comprehensive transitional justice is critical to peace and stability, poverty reduction, the rule of law, access to justice and good governance. Transitional justice can extend legitimate state authority and prevent countries from relapsing into conflict. They emphasised that this approach must promote healing and reconciliation while fostering a professional, accountable and effective security sector.

In 2022, the UN Human Rights Council affirmed the contribution of transitional justice to sustainable peace and security. Transitional justice helps break cycles of violence, delivers a sense of justice to victims and strengthens state institutions.[3]

---

[3] Transitional justice processes can also contribute to preventing atrocities, peacebuilding and reconstruction, provided they are context-specific, comprehensive, victim-centred, gender-sensitive, participatory, and nationally owned: UN Human Rights Council Resolution A/HRC/RES/51/23, 22 October 2022, paragraph 8. See also paragraph 9 in relation to women, and paragraph 10 in relation to young people.

---

[2] Reproduced from AJAR's participatory workbook 1: Transitional justice and peacebuilding.

The Office of the High Commissioner for Human Rights takes the lead in the UN's transitional justice work. In a 2020 thematic paper on "Peacebuilding, Sustaining Peace and Transitional Justice", OHCHR set out how transitional justice measures contribute to sustaining peace and the realisation of Sustainable Development Goal 16:[4]

- Transitional justice increases the potential for peace. Transitional justice is not a backward-looking exercise of recording history or settling accounts. It is about securing peace and stability in the future, by reaffirming and adhering to fundamental values and norms, and by pursuing prevention, protection, transformation, healing and reconciliation in a divided society. Transitional justice provides an analytical framework and operational tools for sustaining peace by: addressing the needs of victims; reducing the "justice gap" in extraordinary circumstances; building trust; strengthening the rule of law and access to justice; transforming gender inequalities; and reducing inequality, marginalization and corruption. Transitional justice processes that are context-specific, nationally-owned and focused on the needs of victims can connect, empower and transform societies.

- The transformative power of "guarantees of non-recurrence".Beyond institutional reforms, measures to prevent recurrence of violence and human rights violations can address social, cultural and personal elements to help drive social change for peace.

- Reforming the security sector: transitional justice increases the chance of success. Seeking truth and accountability for past human rights can reveal patterns, chain of command issues, and systemic deficits within security structures. Accountability and reform measures can address these problems.

- The role of demobilisation, disarmament and reintegration. Community reintegration can benefit from being informed and driven by affected communities, including victims, through dedicated consultations.

- Root causes of conflict and violence. Transitional justice can reduce violence and increase security by emphasising the need to address root causes.

In many post-conflict situations, transitional justice initiatives take place at the same time as broader peacebuilding. In some ways, transitional justice has become integral to peacebuilding processes. At the same time, the complex political dynamics of peacebuilding pose challenges to those who insist on the necessity of dealing with past violence through the lens of truth, accountability, justice and respect for victims' rights. Political pressure and compromises can water down commitments to transitional justice.

---

[4]UN OHCHR Thematic Report: Peacebuilding, Sustainable Peace and Transitional Justice. 2020. Note also that the OHCHR is preparing a report on the contribution of transitional justice to sustaining peace and the realisation of SDG 16. See https://www.ohchr.org/en/transitional-justice.SDG16 states, "Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels. United Nations Sustainable Development Goal 16. https://sdgs.un.org/goals/goal16

Module 3:

Peace or Justice?
Or Peace and Justice?

Purpose

Participants are aware of the debate around the need to faciltate a peace agreement between warring parties, the demand for justice from victims, and the push for amnesties from perpetrators.

Time

120 minutes

Materials

- Worksheet: Peace and Justice Role Play.
- Handout: Debating peace and justice: Can sustainable peace exist without justice?
- Props (if available): a piece of cardboard cut in the shape of a TV screen to frame reporter.
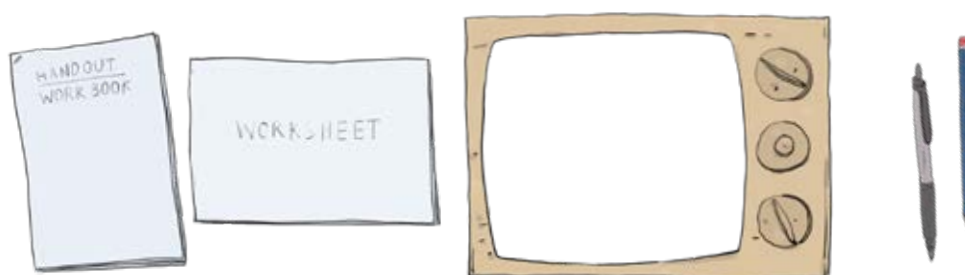
Steps

1. Divide participants into three groups, and provide each group with the Worksheet: Peace and Justice Role-Play.

2. Explain the different variations to the scenario in terms of outcomes. Group 1 fails to reach a peace agreement with accountability; Group 2 succeeds in integrating accountability measures in the peace agreement; and Group 3 is a reunion meeting three years after the peace agreement, where accountability measures in the peace agreement have yet to be implemented.

3. Give the groups 20-30 minutes to prepare their role-plays. They may do this outside or in another available room. If seven participants per group, each chooses one of the characters. If less than seven, decide which characters to leave out, If there are more than seven people per group, participants can be given roles as deputies or supporters of the seven main characters.

4. Each group will enact its role play while the other groups watch. Participants observing are asked to actively note what things make successful the push for accountability or what things block it.

5. After the role plays are finished, facilitate a discussion in the big group.

6. The facilitator or a resource person can sum up the main lessons from the exercise and provide input on peace and justice.

7. Provide participants with the Handout 2.

Worksheet

Peace and Justice Role-Play

Peace Negotiator
You are a seasoned peace negotiator who has mediated in a number of conflicts in Africa. You have recently attended a seminar by AJAR and want to try to introduce some transitional justice mechanisms for accountability into the peace agreement. On the other hand, you do not want to jeopardise the peace talks. If you can bring everyone to sign a peace agreement, you may win a Nobel Peace prize!

Commander of Armed Forces
You have spent your whole military career dedicating yourself to the defence of the nation. You know that some of your troops took "shortcuts" when trying to stop the rebel groups, but you believe this was necessary at the time. This included trying to get information from civilians who were hiding rebels and moving whole villages to separate them from rebel groups. You are prepared to call off the military if there is a blanket amnesty for crimes committed during the conflict.

Commander of Rebel Group BIG
You think that the mediator is elitist and does not understand the suffering of your people. You are determined not to give up too much after so many decades of fighting for your people's rights. You distrust everyone, particularly representatives of the government and the SMALL rebel group. At the same time, the hungry season is approaching and people from the community need to be able to plant food.

Commander of Rebel Group SMALL
You are the leader of an ethnic minority group that broke away from the BIG rebel group because your people were not getting equal opportunities. SMALL has recently bought new arms by selling diamonds

Leader of Women's Victim Group
You have not been invited to the negotiating table. But you and your group are trying to get your demands heard by the people in the peace talks.

Senior Government Official
With all the crimes and corruption that has taken place during this time of conflict, an amnesty would suit you and your President quite well. On the other hand, your government hopes to be elected to the UN's Human Rights Council and wants to be seen to be a leader in human rights in your region.

Media Reporter
At the end of the role play, you will do a stand-up report back on television to the big group, summarizing the main issues and challenges ahead.

Group 1: Your role play does not reach a peace agreement with any accountability measures.

Group 2: Your role play achieves a peace agreement with accountability measures.

Group 3: Your role play takes place 3 years after the peace agreement, at an evaluation meeting chaired by the mediator. The two rebel commanders are now parliamentarians; other people's roles are the same.

Debating Peace and Justice: Can sustainable peace exist without justice?

Introduction

In regions affected by conflict, the pursuit of peace and justice stands at a crucial crossroads. Can sustainable peace be achieved without addressing justice? Justice in this context includes accountability for human rights violations, institutional reform and collective truth-seeking. The UN emphasises that peace without justice is unstable and likely to unravel, as unaddressed grievances may resurface and destabilise society. This handout explores perspectives on the interdependence of peace and justice, including how civil society can help achieve these goals within the framework of Sustainable Development Goal (SDG) 16.

The UN's perspective on peace and justice

According to the UN, lasting peace must be grounded in justice—addressing grievances, preventing impunity and fostering social cohesion. As outlined in the UN Secretary-General's report on the Rule of Law and Transitional Justice in Conflict and Post-Conflict Societies, "peace and justice are mutually reinforcing imperatives," with justice providing the stability essential for enduring peace (UN, 2004).

Key elements for achieving peace and justice include:

- Accountability: Holding perpetrators of human rights violations accountable deters future abuses and builds public trust in institutions.
- Institutional reform: Reforming or dismantling institutions responsible for violations prevents the recurrence of abuses.
- Truth-seeking: Acknowledging past violations helps communities heal and prevents historical denial, which can fuel resentment.

- Repair: Support for victims to rebuild their lives as well as rebuilding trust in communities.

Debate Overview: Can peace exist without justice?

Arguments for peace without immediate justice

Pragmatic stability: Some argue that in post-conflict settings, immediate justice measures can be delayed in order to avoid inflaming tensions. This approach prioritises political stability to maintain peace in the short term.

Gradual process: In highly volatile situations, some believe peace must come first, with justice integrated gradually to prevent further violence. Peace agreements may sometimes include temporary amnesties to encourage demobilisation.

Arguments against peace without justice

- Cycle of violence: UN reports show that without justice, a "culture of impunity" often prevails, emboldening perpetrators and potentially leading to cycles of violence (UN Human Rights Council, 2021).
- Erosion of trust: Peace is unlikely to endure if communities feel their suffering is unaddressed. Truth-seeking and justice processes validate survivors and can foster trust to help community healing.
- Short-lived peace: Research from the UN Transitional Justice Programme indicates that without addressing structural inequalities and past violence, peace is often short-lived, collapsing under unresolved tensions.

Sustainable Development Goal 16 and the role of civil society

Sustainable Development Goal 16 (SDG 16) calls for "promoting peaceful and inclusive societies for sustainable development, providing access to justice for all, and building effective, accountable institutions at all levels." Achieving SDG 16 requires addressing the root causes of violence, ensuring justice and fostering inclusive institutions.

Civil society plays a critical role in realising these objectives by:

- Advocating for justice and accountability: Civil society organisations (CSOs) work to hold governments and other actors accountable for human rights abuses, often pushing for investigations, public acknowledgment and legal reforms.
- Promoting access to information and transparency: CSOs provide platforms for affected communities to share their experiences and demand transparency in governmental and institutional actions.
- Fostering community reconciliation: By organising truth-telling forums, facilitating dialogues, and supporting restorative justice initiatives, civil society helps bridge divides and rebuild trust in fractured societies.
- Monitoring and reporting violations: CSOs gather evidence of human rights abuses and provide reliable data, crucial for international advocacy, policy recommendations and accountability processes.

SDG 16 envisions a world where justice is accessible to all, institutions are inclusive, and societies can sustain peace through accountability and respect for human rights. Civil society, through advocacy, education and direct support for affected populations, is indispensable in achieving these goals and ensuring that peace is grounded in justice and shared responsibility.

Building sustainable peace with justice

The UN's experience in post-conflict societies demonstrates that while temporary peace may exist without immediate justice, sustainable peace requires addressing past abuses. Justice mechanisms such as truth commissions, reparations and institutional reforms are essential for dismantling cycles of impunity and fostering an inclusive, stable society. Peace without justice may offer short-term calm. But without real efforts to attain justice there is an increased risk of a return to abuse of power and violence. Even if it is difficult to achieve a full sense of justice, serious attempts to achieve a significant measure of justice and accountability can be fundamental building blocks to establishing healing and resilience, respect for human rights and dignity, as well as lasting harmony in a society.

Sources:
United Nations, Report of the Secretary-General: The Rule of Law and Transitional Justice in Conflict and Post-Conflict Societies, 2004. UN Human Rights Council, Reports on Transitional Justice and Human Rights, 2021. UN Sustainable Development Goals, SDG 16

Module 4:

Listening to
# The Voices of Victims
and Survivors

Purpose

Participants deepen their understanding of victims' rights and of various strategies to strengthen their full engagement in creating a better future.

Time

60 minutes.

Materials

- Worksheet: Violations.
- Handout: UN Guiding Principles on Victims' Rights to Remedy and Reparation.
- Markers, pieces of paper or cards [metaplan], whiteboard, masking tape.
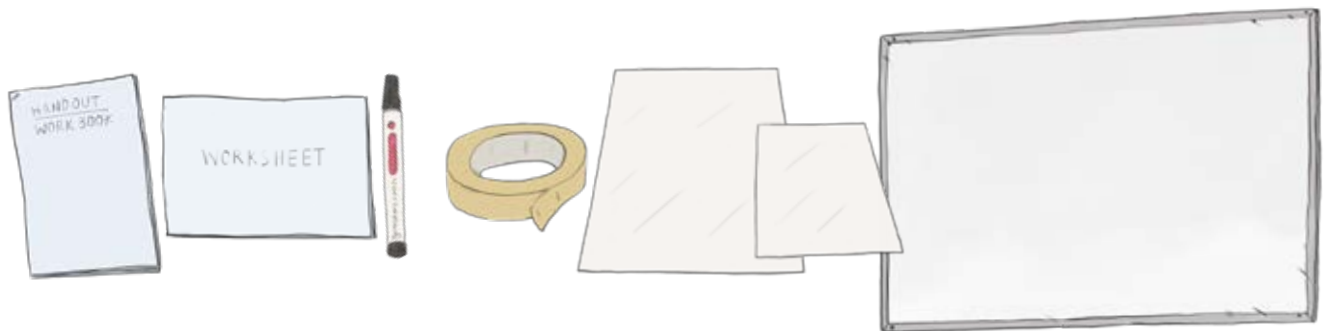
Steps

1. Each participant randomly selects a piece of paper from a hat or basket that identifies a particular violation taken from the Worksheet: Violations. There will be some overlap, with several participants receiving the same violation

2. In pairs, ask participants to imagine discrimination they face in the community as a victim of this violation and what they need to overcome the impact of the violation. Ask them to write down these needs, one on each piece of paper/card.

3. Ask each pair to read out their pieces of paper and have them begin to group similar ones together as they tape them on the whiteboard.

4. Introduce the three main rights of victims: right to justice, reparations, and information. Regroup victims' needs cards according to these three rights.

5. Distribute Handout: UN Guiding Principles on Victims' Rights and ask participants to read the section on rights of victims. Allow time for discussion. Facilitator should prepare some basic questions about the Principles, to prompt discussion from participants if the discussion is slow to begin.

6. Divide participants into small groups to discuss the following questions:

- How are the rights of victims upheld or violated in your context?
- What have victims' groups done to deal with this situation? If victims have not yet organised into groups, ask about actions of individual victims.
- What challenges or obstacles are faced, both internally (in relation to victims' groups themselves) and externally (in relation to the larger context)?
- What other steps do you think victims' groups need to take?

7. Ask each group to share the highlights of their discussions.

8. Provide a summary of the main issues.

Worksheet

Violations

Print multiple copies then cut each section, provide 1 violation to each participant --there can be people who have experienced the same violations.

Fold or roll the small pieces of paper and place them in a hat or basket, so participants can randomly choose the violation.

You were evicted from your home	**A family member was a victim in a massacre**
Your crops were destroyed and land sprayed with poiso	**You are a victim of torture**
A family member was disappeared	**You were raped while in detention**

UN Guiding Principles on Victims' Rights to Remedy and Reparations

Victims of gross violations of human rights and war crimes have special rights that must be protected because of what they experienced. They have the right to a remedy as provided for under international law.

This includes victims' rights to:
(a) Equal and effective access to justice;
(b) Adequate, effective and prompt reparations for harm suffered;
(c) Access to relevant information concerning the violations they experienced and reparation mechanisms. (VII. 11.)

Reparations are programs carried out by the state to ensure that the suffering of victims is acknowledged and efforts are made to improve their lives. Reparations can be provided to individual victims or groups of victims, and some reparations programs provide material benefits and/or symbolic recognition.

Based on experiences around the world, reparations may include the following components:

- Restitution is meant to "restore the victim to the original situation" before the gross violations of human rights occurred, such as through the restoration of liberty, citizenship, employment, or property. (IX. 19.)
- Compensation provides victims with monetary and non-monetary damages to make up for the losses they have experienced. (IX. 20.)
- Rehabilitation should help repair the lasting damage of human rights violations through "medical and psychological care as well as legal and social services." (IX. 21.)
- Satisfaction is a broad category that includes such things as "cessation of

continuing violations . . . disclosure of the truth . . . a search for the whereabouts of the disappeared . . . and for the bodies of those killed . . . an official declaration restoring the dignity, the reputation, and the rights of the victim, public apology, judicial and administrative sanctions against persons liable for the violations, [and] commemorations and tributes to the victims." (IX, 22.)

- Guarantees of non-repetition should include reforms to ensure "effective civilian control of military and security forces . . . independence of the judiciary . . . human rights . . .education to all sectors of society . . . mechanisms for preventing and monitoring social conflicts . . . [and] reviewing and reforming laws . . ." (IX. 23.)

Source:
Basic Principles and Guidelines on the Right to a Remedy and Reparation for Victims of Gross Violations of International Human Rights Law and Serious Violations of International Humanitarian Law, UNGA Resolution A/RES/60/147 of 16 December 2005; See also the International Covenant on Civil and Political Rights, art. 2(3), and the Convention Against Torture and Other Cruel, Inhumane, or Degrading Treatment or Punishment, art. 14(1), on state responsibility to provide redress and reparations to victims.

Module 5:

Engaging Children and Youth as Peacebuilders

Purpose

To consider the impact of prolonged violent conflict on children and youth and explore creative ways for post-conflict dialogue, reconciliation and community building efforts.

Time

60 minutes.

Materials

Newsprint, markers, tape.

Steps

1. Ask participants to brainstorm the effects/impact of violent conflict upon children and youth. Record all answers on newsprint paper.

2. Discussion: Have participants categorize the types of impact. Is the impact different for boys and for girls? Young men and women? Mark the two or three types of impact that boys experience most frequently with one symbol and the two or three types of impact that girls experience with a different symbol.

3. Have participants form four small group, each will focus on one of the 4 Handouts..

4. Distribute Handouts A-7. Using these handouts and recalling the presentation, have groups review criteria used to determine how children and youth in your context have been or can be positively or negatively engaged in peace.

5. Ask the groups to present. Ask other groups if they have additional criteria that do not appear on the first group's list.

6. In the large group, brainstorm a list of criteria for children and youth's participation in peacebuilding?

- Also, what needs to be done in order for children and youth to safely engage in the initiative?
- How can we ensure that these initiatives address the best interests of the child?
- What can civil society organizations do to ensure that peacebuilding efforts address children's needs, interests and rights?
- What other steps can be taken to help people who experienced violence as children to reintegrate more fully into society?

7. Conclude the session by asking participants to write a one-page essay entitled: What I Will Teach My Children about (the) Conflict? Collect the essays and post them in the classroom. If participants are not able to write you can alternatively have facilitators help them or ask them to communicate this in a drawing or give this presentation orally.

Handout

Children as Peacebuilders

Understanding Children's Experiences in Conflict

The United Nations defines "children" as those under the age of 18 (UN Convention on the Rights of the Child). Conflict affects children severely, often disrupting their schooling, family life, and sense of safety. Many children lose access to basic needs like food, water, and shelter, and may even face exploitation, violence, or forced recruitment by armed groups.

"Children have the right to grow up in a safe and supportive environment, free from violence and exploitation." — United Nations Convention on the Rights of the Child

The Impact of Conflict on Children

Children experience the impact of conflict in many ways:

1. Loss of Education – Schools are often destroyed or used for military purposes, disrupting children's right to learn and develop.
2. Separation from Family – Conflict can split families apart, leaving many children without the protection and care they need.
3. Exposure to Violence – Children are frequently direct or indirect victims of violence, which can cause physical and emotional trauma.
4. Risk of Recruitment – Some children are forced or manipulated into joining armed groups as soldiers, informants, or even in support roles.
5. Limited Access to Health Care – Conflict often disrupts access to medical services, leaving children vulnerable to illness and malnutrition.

"Conflict takes a devastating toll on children, robbing them of their childhood, their rights, and, too often, their lives." — United Nations Secretary-General António Guterres

The UN has established Six Grave Violations against children in armed conflict to highlight the severe threats they face. These include:

1. Killing and Maiming.
2. Recruitment and Use by Armed Forces or Groups.
3. Sexual Violence.
4. Attacks on Schools and Hospitals.
5. Abduction.
6. Denial of Humanitarian Access.

"Children need special protections in conflict. We must do everything possible to prevent violations of their rights." — UN Security Council Resolution 1612 (2005)

The UN has established Six Grave Violations against children in armed conflict to highlight the severe threats they face. These include:

1. Killing and Maiming
2. Recruitment and Use by Armed Forces or Groups
3. Sexual Violence
4. Attacks on Schools and Hospitals
5. Abduction
6. Denial of Humanitarian Access

"Children need special protections in conflict. We must do everything possible to prevent violations of their rights." — UN Security Council Resolution 1612 (2005)

Protection for Children in Conflict

For real change, children need safe environments where their voices are valued. This include:

- Rebuild Schools and Safe Spaces – Schools and child-friendly spaces provide stability and a sense of normalcy.
- Offer Psychological Support – Trauma-sensitive care helps children process and heal from their experiences.
- Listen to Children – Children often understand their needs better than adults think. By listening to them, communities can better support their healing and resilience.

"Children are key to building a peaceful future. Protecting them is our shared responsibility." — UN Special Representative for Children and Armed Conflict

Children as Agents of Peace

Despite the challenges, children have an incredible ability to promote peace and resilience in their communities. Their potential can be harnessed in various ways:

- Peace Clubs in Schools – Children learn conflict resolution and the importance of unity. These clubs allow children to develop peaceful behaviors and skills to manage conflict in positive ways.
- Storytelling and Art for Healing – Many children express their experiences through art, storytelling, and drama. These creative outlets help children process trauma and share messages of peace.
- Peer Support Programs – Children often support each other, forming friendships that break down barriers between communities and help build understanding and empathy.
- Advocacy by Youth Leaders – Older children and teenagers can be effective advocates for their rights and the rights of their peers, bringing attention to issues like child protection and education in conflict areas.

"Children who understand peace from an early age become adults who act as agents of peace in their communities." — UNICEF

Children are not just victims in conflict; they also have a strong capacity to contribute to peace and stability in their communities. When given support and opportunities, children can play several positive roles in peacebuilding:

- Promoting Tolerance and Understanding – Children are naturally open-minded and often embrace diversity with curiosity and kindness. By learning about other cultures, languages, and perspectives, they can become strong advocates for inclusion and tolerance within their communities.
- Leading by Example – Children who learn and practice non-violent communication, empathy, and cooperation can inspire others. By modeling peaceful behaviors, they encourage siblings, peers, and even adults to resolve conflicts respectfully.
- Spreading Messages of Peace through Media – In some areas, children participate in creating radio shows, videos, or social media campaigns to share messages of peace. Through these platforms, they raise awareness about the importance of harmony and understanding.
- Creating Peer Networks for Support and Inclusion – Children often build supportive peer networks that strengthen trust and friendship across divided communities. These networks help to reduce prejudice and encourage unity, making it harder for conflicts to take root.
- Inspiring Adults to Commit to Peace – Children's natural hopefulness and resilience can remind adults of the importance of a peaceful future. By expressing their dreams for a safe world, they motivate leaders and families to pursue peace for the next generation.

"When children are empowered to embrace peace, they inspire communities to build a better, more harmonious world." — UNICEF

Youth, Peace and Security

Who are youth?

The UN generally defines "youth" as individuals between the ages of 15 and 24. This definition is often used for statistical purposes and to guide UN policies and programmes. However, in the context of initiatives like the UN Security Council Resolution 2250 on Youth, Peace, and Security (YPS) Agenda, the term "youth" can extend to individuals up to 29 years old to include a broader range of young people involved in peacebuilding and related work.

Why youth matter in peace and security

Children and young people under 24 make up more than 40% of the world's population, and many live in areas affected by conflict and violence. They have unique perspectives, energy and innovative ideas that can contribute to building peace and strengthening communities. The UN recognises that youth are essential in promoting peace and security.

The UN Security Council Resolution 2250 (2015) acknowledges the importance of including young people in peacebuilding. It stresses that young people should not only be seen as victims or as fighters but as key actors in creating positive change. This means that young people's voices, experiences, and skills are necessary for achieving lasting peace.

"Young people are often the first to respond to injustices, bringing energy, creativity and passion to peacebuilding." — UN Youth Strategy

Five key areas for youth in peace and security

The UN Resolution on Youth, Peace, and Security highlights five areas where youth play a key role:

1. Participation: Youth should have a seat at the table in peace negotiations, local decision-making and community projects. Youth should be involved in designing and implementing policies that affect them.
2. Protection: In conflict zones, young people often face increased risks of violence, exploitation and abuse. Governments and communities must work to protect them from harm.
3. Prevention: Young people are leaders in preventing conflict by promoting tolerance and working to address root causes of violence, like inequality and lack of opportunities.
4. Partnerships: Working together with youth-led organisations and other groups creates stronger and more sustainable peace efforts.
5. Disengagement and reintegration: For young people affected by conflict, whether as refugees, former child soldiers or others, it is essential to support their return to community life and help them heal.


"Youth are agents of change, empowered to shape peace and development in their communities." — UN Security Council Resolution 2250 (2015)

Youth contributions in action

Youth contribute to peace in various ways, from organising dialogues in their communities to participating in social media campaigns against hate speech. In regions affected by conflict, youth often lead initiatives to rebuild trust between communities and create opportunities for education and employment.

For example, in some communities young people have formed peace clubs where they learn about conflict resolution and work to prevent violence. In others, they advocate for fair policies and speak up about issues that directly impact their lives and future.
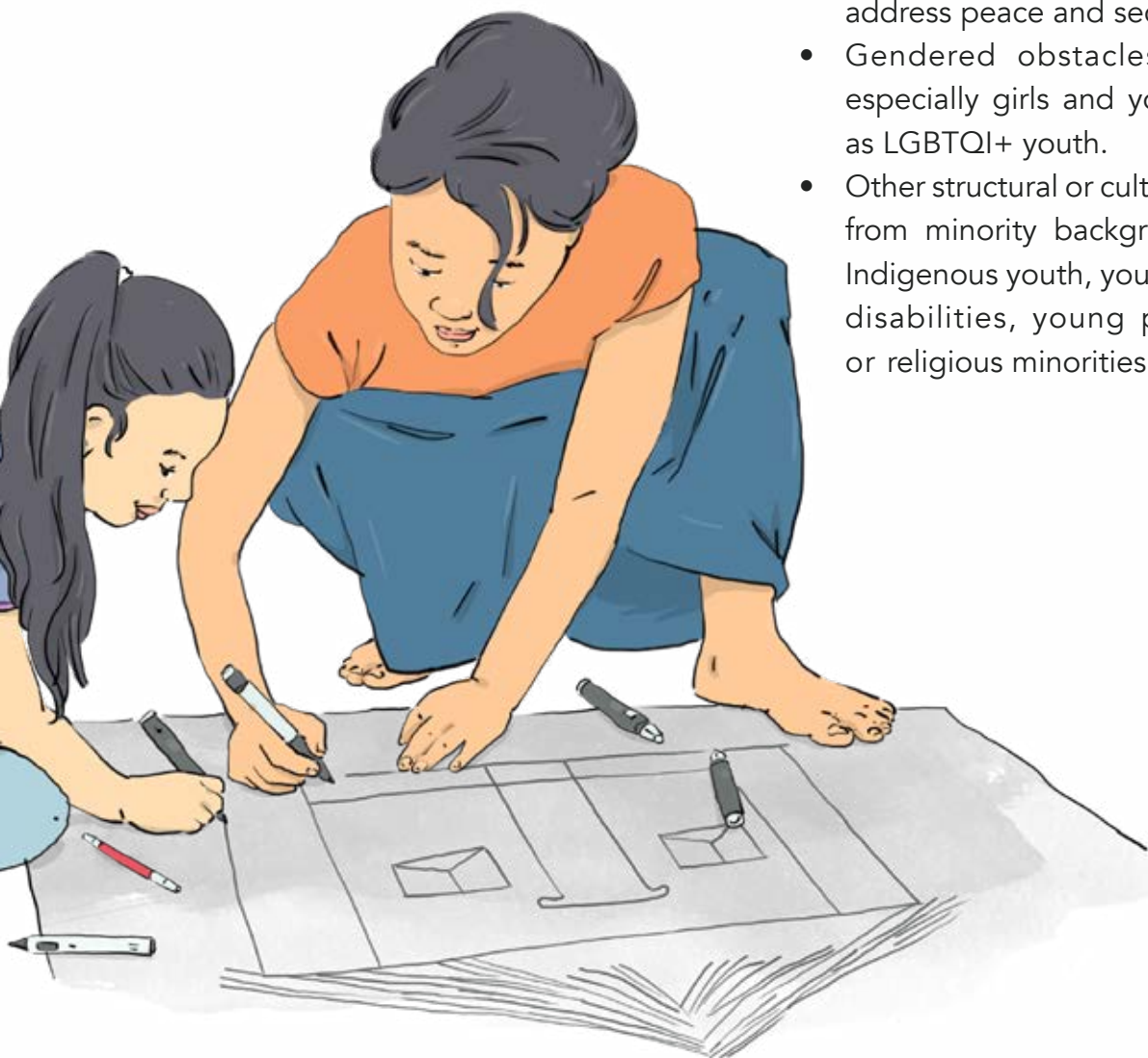
Barriers to youth involvement

Despite their potential, young people face many challenges in joining peace efforts, including ensuring that youth from all backgrounds are able to participate equally in youth initiatives:

- Political and economic dominance of older generations, including those leading and managing peacebuilding strategies, initiatives and budgets.
- Lack of opportunities for education, employment and involvement in decision-making.
- Negative stereotypes that label youth as troublemakers or ignore their contributions.
- Limited funding for youth-led initiatives that address peace and security issues.
- Gendered obstacles for some youth, especially girls and young women as well as LGBTQI+ youth.
- Other structural or cultural barriers for youth from minority backgrounds, for example, Indigenous youth, young people living with disabilities, young people from ethnic or religious minorities.

What needs to change

To truly engage youth in peacebuilding, governments and communities must:

- Space be made in all peacebuilding processes, organisations and initiatives to ensure that youth voices are heard and valued.
- Provide safe spaces for youth to express themselves.
- Invest in youth-led projects and initiatives.
- Develop strategies, programmes and initiatives to ensure that girls and young women are able to participate equally.
- Promote participation of young people from all backgrounds, with special attention to removing obstacles to the participation of youth from a range of minority backgrounds.

"The creativity, energy, and resilience of young people are powerful tools for building a better future." — UN Secretary-General António Guterres

Young people are at the heart of peace and security efforts. By empowering youth in an inclusive way, society can create a more peaceful, just and inclusive world. The Youth, Peace and Security Agenda provides a framework for governments, organisations and communities to recognise youth as partners, not just beneficiaries, in building peace.

Young Women and Girls as Agents of Peace

Why young women and girls matter in peacebuilding

Young women and girls can play a crucial role in building and sustaining peace. In conflict situations, they often face unique risks but also bring unique strengths to peacebuilding processes.

UN Security Council Resolution 1325 on Women, Peace and Security emphasises the need to involve women at all levels of peace and security. Although young women and girls are disproportionately affected by conflict, and they can face many obstacles to equally participating in peacebuilding in mainstream youth initiatives, they have incredible potential to lead efforts for change. Strategies and actions to recognise and empower young women and girls as agents of peace can transform communities and help address issues at the heart of conflict.

"Women are central to creating solutions to peace and security challenges. Young women's voices are essential in this process." — UN Women

The impact of conflict on young women and girls

Young women and girls often face specific challenges in conflict, many of which can spill over into the peacebuilding period:

- Increased vulnerability: Many face the threat of gender-based violence, exploitation and early marriage due to insecurity and poverty.
- Limited access to education and healthcare: Conflict frequently disrupts schools and clinics, limiting young women's and girls' access to essential services.

- Exclusion from decision-making: Young women and girls are often excluded from decisions that impact their lives, both during and after conflict.

However, these same young women and girls can bring important skills, perspectives and insights into peace processes when given the opportunity.

"Young women bring energy, resilience and powerful voices to peace processes, addressing the issues that matter most to them and their communities." — UN Security Council Resolution 1325

Supporting young women and girls in peacebuilding

The UN recommends that governments, communities and organisations take action to support young women and girls as peacebuilders:

- Ensure their safety and rights: Protection from violence and access to education and healthcare are essential for their full participation.
- Invest in leadership programmes: Training programmes build the skills and confidence young women need to take on leadership roles in their communities.

- Promote inclusion in decision-making: Young women's voices should be heard in peace negotiations, local councils and all levels of decision-making.

How young women and girls build peace

Young women and girls contribute to peacebuilding in many ways.

- Advocating for education and equal rights: Young women and girls are vocal advocates for their rights and those of others in their communities. By fighting for equal access to education, they help build a future generation that values fairness and equality.
- Leading community peace initiatives: Many young women lead or participate in local peace committees, where they help mediate conflicts and create safer environments. They often bridge divides in communities and bring diverse groups together.
- Promoting health and wellbeing: Young women and girls frequently play a central role in caring for families and neighbours. Through community health programmes, they spread awareness about physical and mental wellbeing, which is essential for stability and peace.

- Using art and media to share messages of peace: Young women and girls increasingly use storytelling, art and social media to advocate for peace. Through these creative platforms, they inspire empathy, share stories of resilience and reach a broad audience with their message.
- Working against gender-based violence: Many young women work to support survivors of violence, raise awareness and push for laws that protect women and girls. By challenging harmful norms, they create safer communities for everyone.
- Supporting efforts to access justice: Young women can play a key role in supporting victims, documenting their stories, and acting as peer support and a bridge to existing truth and justice mechanisms, including UN inquiries and international courts.

"Empowering young women and girls as peacebuilders strengthens society's resilience to future conflict." — UN Women

Handout

Young refugees and internally displaced persons as builders of peace and justice

Why young refugees and internally displaced persons are vital for peace and justice

Young refugees and internally displaced persons (IDPs), both children and youth, face incredible hardships due to displacement. They also possess unique perspectives that can contribute to peace and justice. Their experiences can offer insights into the effects of conflict, while their resilience and commitment to fairness make them essential partners in peacebuilding and justice efforts. At the same time, if young refugees and IDPs are left to languish in denial of their human rights as well as opportunities to contribute to a better future, they can also fall prey to violent influences that leads to more harm.

UNHCR, the UN refugee agency, emphasises that young refugees are not only rebuilding their own lives but also contributing to global justice and human rights by sharing testimonies, advocating for accountability and supporting their communities. Engaging them in justice processes gives voice to affected communities and strengthens accountability efforts.

"Young refugees are critical for peace and justice. Their resilience fuels hope for a future built on fairness and accountability." — UN-HCR

Challenges faced by young refugees and IDPs

Young refugees and IDPs often face serious barriers that limit their potential to contribute to justice and peace:

- Trauma and loss: Witnessing or experiencing violence can deeply impact young people's mental health, making it harder for them to share their stories.
- Fear of reprisal: Many refugees and IDPs worry that speaking out about human rights abuses may put them or their families at risk.
- Lack of legal knowledge: Young refugees may not understand how to engage with justice processes or where to seek support.
- Disrupted education: Many young refugees and IDPs miss years of schooling due to displacement, affecting their personal growth and opportunities.
- Risk of exploitation: Displacement increases young people's vulnerability to exploitation, child labour, trafficking, recruitment into armed groups and gangs, and violence.
- Social isolation: Refugees are often excluded from local communities, making it harder for young people to feel safe, integrated and accepted. Young refugees and IDPs from minority groups (eg. LGBTQI+ youth, those living with a disability, pregnant youth, ethnic and religious minorities) can even be isolated within refugee/IDP communities and from mainstream services supporting these communities.
- Mental health struggles: Experiencing or witnessing violence and losing family members, as well as dislocation and social isolation, can lead to trauma that affects young refugees' and IDPs' mental and emotional wellbeing.

Despite these challenges, young refugees and IDPs are often eager to contribute to justice and support their communities' healing. Young refuges and IDPs often become an important bridge between their parents and wider families and the various support and legal systems that must be navigated.

How young refugees and IDPs contribute to peace and justice

Young refugees and IDPs can play essential roles in promoting both peace and justice, including:

- Documenting human rights abuses: Many young refugees participate in documentation projects to record human rights abuses, often working with international organisations like the International Criminal Court (ICC) or the United Nations. Also, by sharing their testimonies, they help create records that support justice efforts.
- Providing trauma peer support: Young refugees and IDPs who have experienced conflict can offer peer support to others in similar situations, helping to build trust and reduce trauma. Through peer support networks and safe spaces, they encourage survivors to share their experiences and engage in justice processes with more confidence.
- Raising awareness of justice processes: Young refugees and IDPs help educate their communities on justice and accountability. By sharing information about international and national justice systems, they empower others to participate, giving survivors a voice in formal justice mechanisms.
- Advocating for refugee and IDP rights and justice: Young refugees and IDPs are increasingly vocal advocates, working with NGOs, human rights bodies and legal groups to call for accountability and address

discrimination. Their efforts promote a fairer, safer environment for refugees and contribute to building awareness of human rights worldwide.

- Promoting intercultural understanding: By connecting with both refugee and IDP and host communities, young refugees and IDPs bridge can gaps in understanding. Through local peace initiatives, they reduce stigma and encourage mutual respect which is essential for achieving justice and harmony in communities.

"Young refugees not only witness injustice but actively contribute to justice processes, helping their communities heal and hold perpetrators accountable." — UN Youth Envoy

Supporting young refugees in peace and justice efforts

To support young refugees and IDPs as agents of peace and justice, young refugees and IDPs have recommended the need to:

- Provide trauma-informed care: Psychological support enables young refugees and IDPs to process trauma, helping them engage more effectively in justice and documentation efforts.

- Create safe spaces for testimonies: Safe and private spaces are essential for young refugees and IDPs to document experiences without fear of reprisal or re-traumatisation.

- Offer legal education: Educating young refugees and IDPS on how justice mechanisms like the ICC and other international bodies work can empower them to actively participate in accountability efforts.

"Young refugees' participation in justice processes is crucial for accountability and healing." — UN Secretary-General António Guterres

Young refugees and IDPs are not just survivors. They are powerful advocates for justice and peace. By documenting abuses, supporting peers and raising awareness of legal processes, they play a vital role in healing their communities and promoting accountability. Their courage and commitment to justice are building blocks for a world where human rights are respected and upheld.

Module 6:

Social and Economic Rights[5]

Purpose

Participants explore links between conflict, social-economic status and peace.

Time

60 minutes.

Materials

• Handout: Social and economic rights, conflict and peace
• Worksheet: Equity

Steps

1. Prepare slips of "assumed identities" per the Worksheet: Unequal Race.

2. Ask for ten volunteers and have them stand side-by-side along a "start line" with adequate space to move either forward or backward.

3. Each volunteer draws and reads silently the identity she/he is to "adopt" for the game. Instruct volunteers to keep their slips of paper, and not to show others to tell others their identity for the exercise.

4. There are 3 rounds of this exercise: Round 1 Pre-conflict period; Round 2 Conflict period; Round 3 Post-conflict peacebuilding and transitional justice period. You can shorten the exercise by choosing to ask a limited number of the example questions for each period – but do try to cover all 3 periods, so that participants can discuss the different impacts during different periods.

5. Give Instructions for Round 1: Pre-conflict situation from the Worksheet.

6. At the end of Round 1 and while people in the sculpture remain in place, ask all participants: Ask participants to guess the identity of each other, based on their position in the sculpture. What happened? How did these differences come about? How have institutions or governments attempted to correct these social and economic differences during periods of when there has been no conflict? Move the sculpture around according to suggestions. Possibilities may include the following:

• Interventions that move everyone forward, i.e. give everyone $400. Instruct everyone to take one step forward. Ask, "How has that improved equity? What other interventions would help increase equity? What is the difference between equity and equality?"
• Secondary and university education for girls, and literacy and adult education for women. Instruct all non-university-educated women to take two steps forward.
• Improved roads, telecommunications and market access for rural areas. All people from rural areas take one step forward.

- Increased employment and improvements in livelihoods. Homeless people stay put. Other unemployed people take two steps forward and everyone else takes one step forward.

7. Have each volunteer trade places with a participant who observed Round 1, handing over the identity slip to the new volunteer player. The new volunteers adopt their identities and line up side-by-side. The game continues, this time using instructions from Round 2: Conflict situation (see Worksheet).

8. At the end of Round 2 and while people in the sculpture remain in place, ask all participants: Who managed to benefit during the conflict situation? Who fell behind? Can peacebuilding and transitional justice initiatives begin to close the gaps? Can they sometimes create bigger gaps or leave people further behind? If so, how? Should peacebuilding and transitional justice bring those behind the line back up to it and pull back those who are ahead of the line? Are peacebuilding and transitional justice initiatives geared towards equity or equality?

9. Round 3: Post-conflict peacebuilding and transitional justice period.

10. Conclude the session by summarising points:

- Address the impact of conflict on social-economic rights.
- Point out the social-economic challenges that transitional justice initiatives face (e.g., efforts to return to a pre-conflict situation as embodied in the concept of restitution as restoring something to its original state may simply reproduce an unjust social-economic order).
- Distribute Handout

Worksheet

Equity

Slips for identities -- Cut out and provide to volunteers:

• Male • Urban • Medical doctor • College education • Gay	• Male • Urban • Civil servant • Additional income from corruption	• Male • Rural • Religious minority • College education
• Female • Urban • College education • Religious minority • Displaced person	• Female • Urban • HIV/AIDS positive • Single mother • Victim of GBV	• Female • Rural • Commercial sex worker • Pays for protection
• Male • Rural • Ethnic minority • Unemployed • Spouse in detention	• Male • Rural • Homeless • Handsome • Indigenous person	• Male • Rural • HIV/AIDS positive • Artist • Physical disability (wheelchair user)
• Female • Rural • HIV/AIDS positive • Single mother, survivor of conflict rape	• Female • Urban • Civil servant • Additional income from corruption	• Female • Urban • HIV/AIDS positive • Single teenage mother • Religious minority
• Transgender male youth • Unemployed • Homeless • College education • Urban	• Elderly widow • Indigenous person • Carer of 5 school-aged grandchildren • Unemployed and uneducated • IDP • Urban	• 16-year-old girl • Physically disabled (blind) • Orphan, parents killed in conflict, lives in religious community • Rural • No education

**Instructions for Unequal Race:
"Advancement" and "Falling behind"**

Participants all have the slip of paper with their identity (not shared with others). The facilitator reads out a series of social policies and programmes, and participants move according to how they are effected by these: if a positive impact, one step forward, if a negative impact, one step backward, if no direct impact, do not move.

For each period, the facilitator reads out the policy/programme/action. If time is limited, facilitators can select a limited number of actions to read out, or they can add new policy/ programme ideas, based on their experiences. Facilitators can also create extra identifies if more are needed.

Round 1: Pre-conflict situation

- Government education policies favour people living in the cities, as there are few schools in the rural areas.
- The economic situation in rural areas is very depressed. Nearly all government jobs are in city areas.
- The limited medical services for HIV positive people are only based in city areas.
- The government has a support programme for orphans and their carers.
- There are no laws against homosexuality or LGBTQI+ people, but there is also little social acceptance or support.
- Girls and women in rural areas are not en-couraged to go to school or to work outside the home/fields.
- Gender-based violence against girls and women is common in communities across the country.
- The government provides free healthcare and housing subsidies to all civil servants.
- There is very little control over corruption in the government, and many civil servants make money from corruption.

- The dominant religion in the country is close to the government and state power, and it influences government so that religious minorities are deprived of support from government programmes.
- The government cuts unemployment benefits, saying that the unemployed are lazy and must help themselves.
- Many ethnic minorities and Indigenous peoples have become displaced by government development projects like mining and forestry.
- The state military has had big increase in its funding, so that less government funds available for education and support to poor families.
- Armed groups begin to form in many rural areas, and they start to forcibly recruit young men and women especially those who are unemployed.

Round 2: Conflict Situation

- The state military begins targeting ethnic and religious minorities and Indigenous peoples.
- A new phase of the conflict sees military and armed groups both using rape as a weapon of war, especially targeting young and single women in your area.
- Your community is attacked and everyone has to flee, but those with disabilities are trapped and cannot get away.
- The government increases the pay of all soldiers, police and civil servants.
- The war escalates in rural areas throughout the country.
- You hear rumours that those held in state detention are being tortured and disappeared.
- The main religious leader of the country makes an announcement that villages and neighbourhoods should rise up to "cleanse"

- them of all ethnic and religious minorities who are enemies of the state and God.
- The war escalates in rural areas throughout the country.
- You hear rumours that those held in state detention are being tortured and disappeared.
- The main religious leader of the country makes an announcement that villages and neighbourhoods should rise up to "cleanse" them of all ethnic and religious minorities who are enemies of the state and God.
- Civil servants have new opportunities for corruption due to increase of contracts to support military operations.
- In the city, where there are many IDP camps of people escaping the violence in rural areas, the government decides to clear away all the camps away so that the displaced people have no shelter.
- All the men in your village have fled, leaving women behind to take care of children and all the livelihood duties.
- The government refuses visiting rights of families of those in detention.
- The state military starts a new campaign to target all LGBTQI+ people, and starts to "disappear" them.
- The government acknowledges that there are increased numbers of orphans due to the conflict, and creates a programme to support orphans and their carers.
- A new food distribution programme is created in your area, but people must come to collect it themselves and there is no support for people with disabilities.
- The government decides to confiscate the houses and other assets of all ethnic minorities.

Phase 3: Peacebuilding and transitional period

- A new family cash support programme is announced by the government. To be eligible, a "family" must be a mother and father and at least one child.
- The government creates new programme to provide monthly allowance for single mothers.
- The government bans all refugees from working in the country.
- The government breaks up the IDP camps in the country, but does not provide any housing for IDPs.
- Government provides free health care and medication for all HIV-positive people.
- Government decides to crack down on sex-workers and starts to make arrests.
- The leader of the main religious organisation in the country makes public statements about rape during the conflict, saying that men should not marry women survivors because they are no longer clean.
- The government passes a new law criminalising homosexuality and transexual identity, stating that this is against the religion, culture and traditions of the country and it is immoral.
- The government creates a new policy so that grandparents looking after grandchildren can get the same benefits as single mothers.
- Government decides to place a ban against all former military, police and civil servants working in government positions.
- The government provides subsidies for basic food staples for rural areas, to make them more affordable.
- The government announces that all victims of the conflict who have given official testimonies to the truth commission will receive a one-off support payment of $1000.
- The government starts a new programme to give entry-level jobs to all college and

university graduates, but this is only for people living in the capital city.

- The government creates a new free housing scheme for single parents in the capital city.
- The government cuts funding for aged care, saying that this is the responsibility of families.
- The High Court dismisses a major case about corruption after judges were threatened with violence.
- All civil servants receive a 10% payrise.
- The High Court bans all sex education from schools and from NGOs, based on a case brought by a major national church organisation.
- The most popular TV programme in the country runs a programme attacking all ethnic and religious minorities, saying that they are enemies of the state and that people should take direct action and kick them out of their houses.
- The government signs up to the Convention of the Rights of Persons With Disabilities, and announces a new programme for free training and education.
- A local business starts a new national competition, to find the most good-looking man in all the villages of the country. All applicants/participants will receive $50 and the winner will get a contract for new TV show.
- Government provides free meals and education to all children living in refugee and IDP camps.
- Government announces new programme to provide free internet to all city neighbourhoods.
- The government announces a new jobs and training programme, but it is targeted only for men living in the capital city.
- All doctors receive a 30% payrise.
- The government cuts benefits including housing support for single mothers, saying that they have acted against social morals and the state will not be responsible for them.

Social economic rights, conflict and peace

Understanding social and economic rights

Social and economic rights are fundamental entitlements that address basic human needs, helping ensure dignity and well-being for all. Recognised by the United Nations, they include:

- Right to education: Access to quality education is essential for personal and societal growth.
- Right to health: Everyone should have access to healthcare, enabling physical and mental well-being.
- Right to work and fair wages: Employment and fair wages allow people to sustain livelihoods and provide for families.
- Right to adequate housing: Safe housing is critical for physical safety and personal security.
- Right to food and water: Access to nutritious food and clean water is a foundation for health.

- These rights are protected by several UN documents, including: **Universal Declaration of Human Rights** (UDHR, 1948): Establishes social, economic and cultural rights as universal. **International Covenant on Economic, Social and Cultural Rights** (ICESCR, 1966): Provides binding commitments on states to respect, protect and fulfil these rights.

Social and economic rights in conflict contextst

Conflict often disrupts social and economic rights, leading to widespread deprivation. Common impacts include:

- Loss of livelihoods: Conflicts destroy workplaces and disrupt economic systems, increasing poverty.
- Displacement: Wars and civil unrest force people from their homes, compromising rights to housing, health and education.
- Breakdown of services: Health, education and infrastructure are often targeted or neglected during conflict, making it difficult for civilians to access basic services.

A lack of social and economic rights can also increase the risk of conflict:

- Economic inequality: Large disparities in wealth or access to resources create tensions within societies.
- Resource competition: Struggles over land, water and other resources can drive communities into conflict.
- Marginalization and exclusion: Groups excluded from social and economic systems may turn to violence to address grievances.

UN-led efforts

- UNDP's Human Development Report emphasises that economic inequality contributes to conflict vulnerability.
- World Food Programme (WFP) highlights food insecurity as both a cause and consequence of conflict, especially in fragile states.
- Office of the High Commissioner for Human Rights (OHCHR) stresses that protecting social and economic rights in conflict areas can build resilience.

The role of grassroots communities in advancing social and economic rights and peace

Grassroots communities play a vital role in protecting social and economic rights and preventing or resolving conflicts. Their contributions include:

- Local advocacy and awareness: Community groups educate others about social economic rights, mobilising people to address inequalities and hold leaders accountable.
- Early warning systems: Grassroots groups are often the first to detect rising tensions and local grievances, allowing early interventions to prevent conflict.
- Resource distribution: During conflict, grassroots organisations often organise the distribution of food, water and healthcare, ensuring these essential needs reach vulnerable populations.
- Mediation and dialogue facilitation: Community leaders are essential in peace talks, using their influence to bring conflicting parties to the table, bridge divisions and promote reconciliation.

The role of social and economic rights in peacebuilding

Protecting and restoring social and economic rights is crucial for sustainable peace. Addressing these rights helps:

- Rebuild trust: Ensuring equal access to resources helps communities heal and strengthens social cohesion.
- Support justice and accountability: Fair economic policies can prevent exploitation and reduce grievances.
- Promote inclusion and development: Programmes focusing on education, health and employment create stability and reduce inequalities.

Key approaches:

- Economic recovery initiatives: Programmes that revitalise local economies and create jobs aid post-conflict recovery.

- Inclusive policies: Focusing on marginalised groups ensures equitable distribution of resources, reducing future tensions.
- Legal and institutional reforms: Building institutions that safeguard social and economic rights can help prevent conflicts.
- Support projects: Address social and economic rights to prevent relapse into conflict.

Ensuring social and economic rights before, during and after conflicts is essential for peace. Protecting these rights upholds human dignity, reduces the root causes of inequality and violence and fosters social unity. Grassroots communities play an irreplaceable role in these efforts, making social and economic rights a practical foundation for peace.

Module 7:

Addressing Marginalisation and Social Exclusion of Minorities

Purpose

Participants become more aware of 1) which minority groups in their society are marginalised and socially excluded; 2) the specific social, cultural, political and legal context of their society contributing to this marginalisation; and 3) use this awareness to plan concrete actions for more inclusive transitional justice and peacebuilding processes.
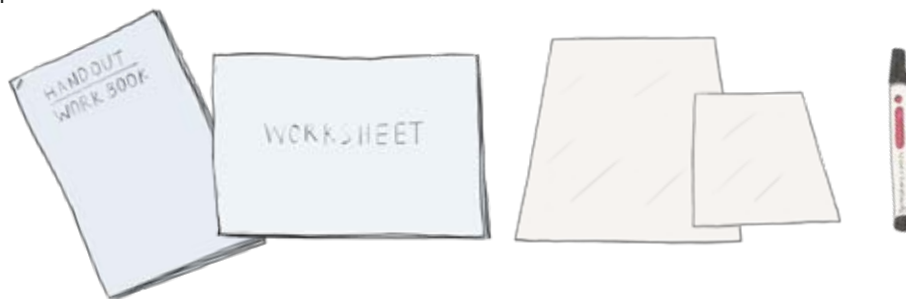
Note to Facilitator

This work has some cross-over with the issue of equity raised in the module of social and economic rights, but it the impact of social marginalisation and exclusion is broader than social and economic rights and impacts all aspects of transitional justice and peacebuilding work.

Time

60-90 minutes

Materials

- Handout: International norms and standards for three key commonly marginalised groups
- Worksheet
- Slips of paper, markers

Steps

Facilitator introduces the topic, utilising the notes in Handout 1, How is social marginalisation and exclusion relevant to conflict situations and transitional justice and peacebuilding efforts?

Activity 1: Analysing marginalisation and social exclusion in your society

- Break into small groups of 3-4 participants, Ask each group to brainstorm 1) which are the minority groups most marginalised and excluded in their society, including from pre-conflict times (write each group on a piece of paper); 2) Then ask the group to brainstorm what they believe are the main reasons behind this marginalisation for each group and which/who are the main

and actors upholding the marginalisation and exclusion (write each reason/actor on a separate piece of paper).

- After the brainstorm, ask groups to report back and post their pieces of paper on a central chart at the front of the room. Ask the assembled larger group to discuss results.

Activity 2: Assessing current relationships between marginalised groups and the transitional justice and peacebuilding sector.

- Return to small groups. Ask small groups to brainstorm 1) if people from marginalised minority groups are currently working in each of the main transitional

justice and peacebuilding initiatives and main organisations. 2) If each marginalised group already has their own civil society organisations working to represent and defend their human rights, and if so how strong is their relationship with mainstream transitional justice and peacebuilding institutions, organisations and programmes (1 = weak; 5 = very strong). 3) Discuss the current strengths and weaknesses in your context of transitional justice and peacebuilding efforts.

Activity 3: Strategising action to address marginalisation and exclusion in transitional justice and peacebuilding efforts

- Still in small groups, brainstorm and prioritise 3 immediate actions for mainstream transitional justice and peacebuilding institutions, organisations and programmes to take to make them more inclusive of marginalised and excluded minority groups.
- Brainstorm 3 priority actions for medium term actions (implementation over the next 1-3 years) by civil society organisations working on transitional justice to become more inclusive.
- Combine report back to large group for Activity 1 and Activity 2. Discussion.

How is social marginalisation and exclusion relevant to conflict situations and transitional justice and peacebuilding efforts?

Key points:

- In societies before conflict strikes there are always certain groups or sectors of the society who are marginalised or excluded from the mainstream of social and economic life. Often this marginalisation stems from longstanding social and cultural views and taboos, which have resulted in discrimination against people in these groups and violations leading to denial of equality and respect for their human rights. Often laws are in place to enforce this discrimination in addition to dominant cultural "norms".

- When conflict strikes, if is often people from these most vulnerable groups who are most at risk of being targeted with violence and denial of their rights because they have little social protection to begin with.

- When conflict ends, those leading transitional justice and peacebuilding efforts are usually from mainstream organisations and parts of societies. It is common that those people and groups that have been marginalised pre- and during conflict are marginalised all over again by such programmes.

- One of the results of marginalisation and exclusion of minority groups is a kind of social invisibility. Very often, national and local data sets such as census and health and economic reports do not count or include people from some minorities or consider their experiences. E.g. In some countries it is common to hear officials and community leaders say, "We do not have LGBTQI+ people in our country or culture." This invisibility compounds and enables discrimination, and leaves people in these groups vulnerable to future abuse of their rights.

- Transitional justice and peacebuilding efforts must take care not to compound the invisibility of marginalised and excluded minority groups. From the outset, when conceptualising and strategizing of such efforts, it is critical to address and plan to pro-actively address marginalisation and exclusion of such groups.

- Each context will be different, so in each context human rights and peacebuilding organisations and workers must analyse and strategise to meet the particular needs in their society.

- Because of their experience of longstanding legal, social and cultural marginalisation by mainstream society, marginalised people often lack trust in official institutions and processes and may be reluctant to participate in them. For example, this can include mistrust in the legal system and courts, in religious institutions, in international organisations and political leaders.

- Equally, those to establish transitional justice and peacebuilding processes, and who control the resources, often have very little experience of working with people from these groups. They may even hold personal judgements and discrimination against them.

- For these reasons, a highly pro-active approach is required in which people from marginalised groups are not just included in mainstream processes run by others

but are included as partners and leaders to help shape processes that are safe and relevant to them.

- This Module will focus on peoples from four commonly marginalised and excluded groups: Indigenous peoples, ethnic and religious minorities, LGBTQI+ peoples and people living with disabilities. But there may be others, e.g.: Survivors of child sexual abuse, male survivors of sexual torture in detention during the conflict and children born of conflict rape. It is also important to remember that a person's lived experience may mean that they align with a number of these groups, compounding their vulnerability to marginalisation and future abuses: e.g. a transgender female Indigenous person who during the conflict was detained as a sex slave.

- Some of the issues covered in this Module are also covered in the section on social and economic rights. However, the impacts of longstanding and often legal and structural marginalisation and exclusion are experienced across all aspects of transitional justice and peacebuilding efforts. For example, does a prosecution strategy for conflict-era crimes include an analysis of the targeting if Indigenous peoples? Are the systems of the courts accessible to people with various kinds of disabilities? Do transitional justice and peacebuilding programmes include workers and resources to engage with people from ethnic minorities in their languages? Do reparations programmes for survivors of sexual violence have adequate resources and adjusted processes to make it safe for male survivors and people who were abused as children to safely come forward?

Handout

International norms and standards related to some of the most marginalised groups

International norms and standards on the human rights of some minority groups have been slow to be formulated. It is only in recent years in the 21st century that progress can be seen in the development of official human rights documents and processes. Despite this international progress to protect the rights of peoples from these groups, many countries resist or have been slow to adopt and implement these standards.

This Handout sets out some basic international standards and norms in relation to the rights of peoples from three groups: Indigenous peoples, LGBTQI+ peoples and peoples living with disabilities. The Sources section at the end of the Workbook contains links to many further resources and reading for each group.

Indigenous peoples

According to the UN Office of the High Commissioner for Human Rights, Indigenous peoples make up about 6 per cent of the global population (476 million in some 90 countries), yet Indigenous peoples are nearly three times as likely to be living in extreme poverty. UNOHCHR reports that Indigenous peoples continue to be left behind and suffer disproportionately from climate change, environmental degradation, high levels of poverty, poor access to education, health and broader human rights violations.

The UN reports that many Indigenous peoples are targeted in relation to mining and forestry resource grabs, and that they are vulnerable to displacement, dispossession and targeted killings in many countries. Often Indigenous peoples' traditional lands span the borders of

more than one modern nation-state, further complicating protection of their rights. The UN especially highlights the vulnerability of Indigenous women and youth to human rights abuses.

Recognition, especially by national governments, remains a major obstacle for many Indigenous peoples, especially in countries in Asia and Africa.

UN Declaration on the Rights of Indigenous Peoples 2007 (A/RES/61/295)

Work began on the UNDRIP in the 1980s and the Declaration was adopted in 2007, with 144 votes in favour, 11 abstentions and four States against (Australia, Canada, New Zealand and the United States of America). Since then, a number of States have changed their position, including the four which voted against but have now endorsed the Declaration.

The Declaration is the most comprehensive instrument detailing the rights of indigenous peoples in international law and policy, containing minimum standards for the recognition, protection and promotion of these rights. It establishes a universal framework of minimum standards for the survival, dignity, wellbeing and rights of the world's indigenous peoples.

The Declaration addresses both individual and collective rights; cultural rights and identity; rights to education, health, employment, language, and others. It outlaws discrimination against indigenous peoples and promotes their full and effective participation in all matters that concern them. It also ensures their right to remain distinct and to pursue their own priorities in economic, social and cultural development. The Declaration explicitly encourages harmonious and cooperative relations between States and indigenous peoples.

People living with disabilities

Progress on international standards to recognise and protect the rights of people living with disabilities has been slow. But the 2006 Convention on the Rights of Persons with Disabilities was an important breakthrough, led by people living with disabilities themselves. Globally, it is estimated that approximately 20 percent of the world's population live with a disability, physical or mental.

In most countries, at best governments are still playing catch-up to develop laws and social protections to ensure the rights of people living with disabilities.

LGBTQI+ people

It was only late in the first decade of the 21st century that progress began to be seen in in the international community to recognise and protect the rights of LGBTQI+ people. Yet despite this progress, LGBTQI+ people remain one of the most excluded and vulnerable in many countries who resist applying international standards on the grounds of cultural mores, religion or arguments about moral prejudices.

Worksheet

3 commonly marginalised and socially excluded minorities, add the key reasons and actors behind their marginalisation in your society

Indigenous peoples	LGBTQI+ peoples	People living with a disability (includes mental health)

Other marginalised and excluded minorities in your society, add the key reasons and actors behind their marginalisation in your society

E.g. Religious minority	Ethnic minority	Refugee/IDP community
Survivors of child sexual abuse in conflict	Male survivors of sexual torture in conflict	

Brainstorm 3 priority immediate actions by the transitional justice and peacebuilding sectors and organisations

Draft 3 medium term (1-3 years implementation) actions by the transitional justice and peacebuilding sectors and organisations

Module 8:

House of Peace

Objective

Participants will explore concepts of peace and accountability by reflecting on key peace indicators and assessing their local context, as well as identifying ways to strengthen local peace efforts.

Time

2 hours

Materials

- Handout on peace indicators.
- Red, orange and green markers or coloured paper.
- Flipchart or large poster paper for each group.
- Optional, small model house or building blocks to symbolise the "House of Peace".

Steps

1. Explain the goal of the exercise: To reflect on the building blocks of peace and how peace might be built from the ground up.

2. Explain the concept of the house: Each brick represents an indicator, and choosing the appropriate colour (red, orange, green) reflects the current status of peace.

3. Introduce the Peace Indicators: Safety and Security, Conflict, Militarisation, Gender Equality, Accountability and Participation/Inclusion. The facilitator may help to explain each Peace Indicator with reflection questions (see Reflection sessions).

4. Participants reflect and choose a colour (red, orange, green) for each indicator:

- Red: Indicates significant issues and risks.
- Orange: Shows moderate status with room for improvement.
- Green: Indicates a strong, positive outcome.

5. In groups, participants discuss their indicator and the colour they chose. Each participant explains why they chose that colour, providing insights into local challenges and successes.

6. Each group presents their House of Peace to the larger group, discussing patterns observed (e.g. many red bricks in a particular area) and initial ideas for improvement).

7. Reflection questions:

- What can we do to turn red bricks to orange, and orange to green?
- How do we keep the green bricks green?
- What specific actions can help address challenges in each indicator?

8. Action Plan development: Participants brainstorm actions they can take at the local level to improve specific indicators. Groups present their key action items and discuss how they can support each other in these efforts.

9. Wrap-up and encouragement.
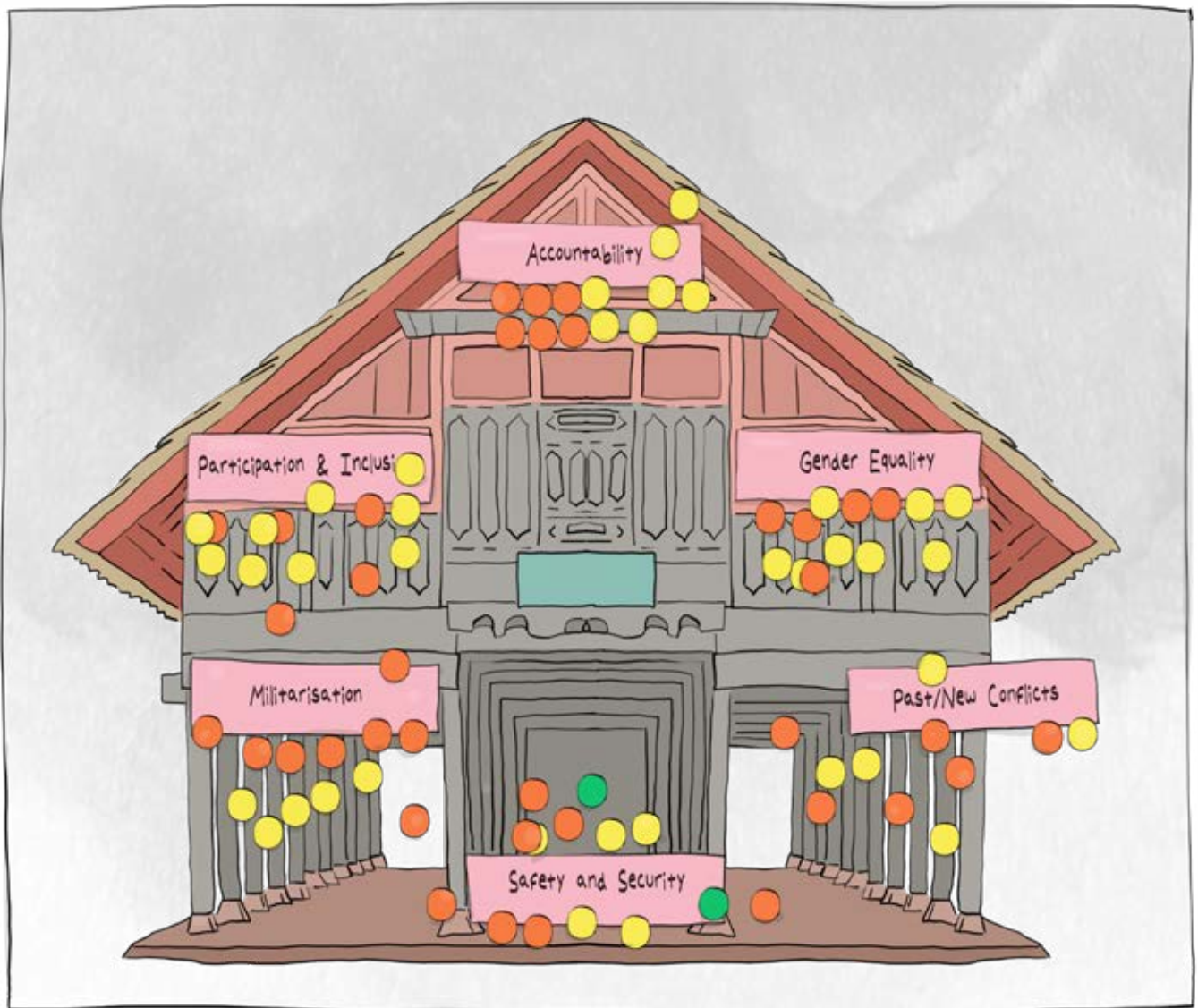
Worksheet

1. Safety and security

Explanation from facilitator: When we talk about safety and security we may look at basic needs. But also issues such as protection from crime. Are there terrorist activities? Violent demonstrations? Are there harmonious relations with neighbouring countries? Is the political scene stable? Are there people being internally displaced or made refugees? Is there a lot of gender-based violence. Are certain minority groups targeted with violence or discriminated against by laws and the authorities?

Examples of some answers:
- Do you have secure and affordable housing, and enough food for you and your family? Chose Red: No, I don't have secure housing. Orange: Yes, a bit, I live with my parents and relatives. Green: Yes, I feel safe in my home.
- Do you feel safe from violence in your home? Red: No. Orange: Mostly Yes, I feel safe. Green: Yes, definitely.
- Do you feel safe from any potential threats of violence in the community, outside your home? Red: No. Orange: Mostly Yes, I feel safe. Green: Yes, definitely.
- Do you feel safe from discrimination or violence by state actors such as police? Red: No. Orange: Mostly Yes, I feel safe. Green: Yes, definitely.

2. Old/new conflict

Explanation from facilitator: Is the country involved in internal and external conflicts, as well as its role and duration of involvement in conflicts.

Examples of some answers:
- Are you confident that there won't be new eruptions of violence when there are social disagreements or political tensions at the community and/or national level? Red: No, there is violence all the time. Orange: Mostly Yes, there are skirmishes here and there but they are resolved. Green, yes definitely, conflict is resolved through dialogue.
- Do you trust your local leaders as well as national level government and parliament to operate in a stable way that respects the human rights of citizens, including with transparency and willingness to control corruption and abuse of power? Red: No, there are no controls on government abuse of power. Orange: I trust some, and not others. Green: Mostly yes, I trust them.
- Do you feel the government is able to prevent violence returning due to international/local conflicts? Red: No-not at all, they use force and threaten all the time. Orange: Some officials are committed, others reckless. Green: Mostly Yes, I believe the government can prevent future international/local conflicts.

3. Militarisation

Explanation from facilitator: What is the country's level of military build-up and access to weapons and its level of peacefulness, both domestically and internationally. Does the military/police/militia have a large budget compared to other sectors? Are there a lot of armed service officers per population? Are international peacekeepers present?

Examples of some answers:
- Do you feel you could safely go to the police if you were worried about your personal or family security? Red: No. Orange: Mostly Yes, I trust them. Green: Yes, I trust the police.
- Is the military under the control of the civilian government? Do you trust the military and other security forces to respect your human rights when they are active in the community? (eg, during humanitarian emergency response or Covid-19 response). Red: No. Orange: Mostly Yes, the military is controlled by the government and I trust them to respect human rights. Green: yes the military is firmly under the control of the civilian government.
- Do you think the younger generation, especially men and adolescent boys/youth, respect non-violence as a way to resolve differences and disputes? Red: No. Orange: Mostly yes, conflict is resolved through dialogue. Green: Yes, it is clear men and adolescent boys/youth respect non-violence.
- Do the military and police have a history of targeting certain parts of the population with violence and has this changed? Red: No. Orange: Mostly yes, I trust them. Green: IF there was such a history, the culture and activities of the military and police has now fully changed.

4. Participation/inclusion

Explanation from facilitator: Participation and inclusion of minority groups are key to a strong peaceful democracy.

Examples of some answers can be:
- In your family and at community level, do you feel that you are respected and able to participate fully in decision-making that affects your life and the lives of your family? Red: No. Orange: Mostly. Green: Yes, I am involved in decisions in my family.
- Do you feel that legal and institutional obstacles to your ability to participate equally in society have been removed? Red: No. Women and minority groups are not allowed to join groups making key decisions. Orange: Although we are asked to join groups, sometimes our opinions not listened to. Green: Mostly Yes, I am treated equally under the law and by government and other institutions.
- Do you feel able to provide care and opportunities for your children, like access to good education? Red: No, our children not allowed to attend. Orange: Schools are open to our children but we cannot afford them. Green: Mostly Yes, children in good schools.
- Has there been progress to address inequality and discrimination against minority groups in your community, such as people displaced by violence or activities such as mining and forestry; single mothers; people with disabilities; ethnic and/or religious minorities; Indigenous people; LGBTQI+ people). Red: No. Orange: Mostly Yes, the rights of minority groups are protected and they are treated equally though not all groups enjoy full equality yet. Green. Full equality in law has been achieved for all minority groups and I see this upheld by communities as well as government officials.

- If the laws have been changed to prevent such discrimination, do you feel that old cultural taboos and attitudes persist and still affect minorities? **Red: No** – old taboos and attitudes continue, despite new laws, and drive people's actions in the community. **Orange:** old taboos and attitudes have changed in some areas, e.g. in cities and among educated people, but persist in other areas such as rural areas. **Green** – Yes, they do not persist because social education has mostly changed discrimination under old taboos and attitudes.

5. Accountability

Explanation from facilitator: Accountability is an important part of making sure that the same patterns of injustice are not repeated.

Examples of some answers:
- Do you feel that there has been justice for past violence? **Red: No. Orange: Mostly yes,** perpetrators have been taken to court and some jailed. **Green: Yes,** there has been a thorough process of prosecution of perpetrators.
- Has there been adequate respect, recognition and support from the government for victims of past violence? **Red: No. Orange: Mostly yes,** victims are acknowledged and assisted. **Green: Yes,** there have been thorough processes to include victims in the design of programmes such as reparations and support.
- Have reforms taken place to make sure that these violations do not happen again? **Red: No. Orange:** There have been some changes, but mostly by civil society. **Green: Yes,** major reform and cultural shift is taking place.
- Is the current government transparent and accountable for its decisions? **Red: No. Orange: Mostly yes,** there are checks and balances. **Green: Yes,** there is strong monitoring of government to keep it accountable, e.g. by anti-corruption commission and free and independent media.

6. Gender equality

Explanation from facilitator: Women and men have important roles to strengthen peace. When all power is held by men, and women and LGBTQI+ people are often sidelined, as a culture of patriarchal dominance may threaten peace and democracy.

Examples of some answers:
- Do you think women and men are treated equally in your family and community? Red: No. Orange: Mostly Green: Yes, equal.
- Are you able as a woman/man to undertake activities you wish, such as education, paid work in the job you wish, stand for public positions such as village chief or member of parliament, take the role of caring for your children? Red: No. Orange: Mostly yes, but we have progress but need more. Green: Yes, being a woman/man does not prevent me pursuing my interests.
- Do you think girls are encouraged and allowed to complete education in a way that is equal to boys. Red: No. Orange: Mostly, yes. Green: Yes, there are both laws and social and family attitudes supporting girls equal participation in education.
- Do you see women in public leadership positions at national, regional and local institutions? Red: no. Orange: Yes, some but there are still more men. Green: Yes, there are many women in public leadership positions at all levels.

- Do you think it is safe in your community for LGBTQI+ people? Are they treated equally under the law and by community members? Red: No; Orange: Mostly yes. Green: Yes, we see LGBTQI+ people participating equally in public life, including in education and high-level government jobs.

Peace Indicators:
Building a framework for understanding community peace

This exercise adapted a simplified look at six essential indicators that contribute to peace in communities. Each indicator reflects different aspects of well-being, stability and inclusion, drawing from research by Vision of Humanity[6] and the United Nations. Together, these elements help us measure how peaceful a community feels for its members and where improvement might be needed.

1. Safety and security

Overview: This indicator centres on personal safety, freedom from violence, and having access to basic needs like food, shelter and healthcare (Vision of Humanity). According to the United Nations, safety and security are essential for stability and recovery in post-conflict areas (UN Peacebuilding Fund).

Key reflections: When we talk about safety and security we may look at basic needs. But also are there threats from criminal activity? Are there terrorist activities? Violent demonstrations? Are there harmonious relations with neighbouring countries? Is the political scene stable? Are there people being internally displaced or made refugees? Is there a lot of gender-based violence?

Why It matters: When people feel safe and secure, they can focus on building stronger community bonds and improving their quality of life.

[6]See https://www.visionofhumanity.org/chart-of-the-week-indicators-of-peace/

2. Old/new conflict

Overview: This looks at the presence or history of conflicts, including long-standing and more recent ones. This includes the impact of conflicts on lives, the presence of active peace processes, and mechanisms for addressing grievances (Vision of Humanity).

Key reflections: Is the state involved in internal and external conflicts. What is its role and duration of involvement in these conflicts?

Why It matters: Understanding past and current conflicts helps communities find ways to heal, prevent further tensions and move toward long-term peace (UN Conflict Prevention and Peacebuilding).

3. Militarisation

Overview: This indicator assesses the military or armed presence in the community and the reliance on force, including military spending and police actions (Vision of Humanity). The UN notes that high levels of militarisation can increase insecurity, so careful management of force is essential (UN Security Council Reports).

Key reflections: What is the country's level of military build-up and access to weapons and its level of peacefulness, both domestically and internationally? Does the military/police/militia have a large budget compared to other sectors? Are there a lot of armed service officers per population? UN or other peacekeepers?

Why It matters: High militarisation often creates tension and fear, means that there is ready access to dangerous weapons and can mean that military entities become more powerful than civilian parts of government. A balanced and accountable approach to security helps communities feel safer and more stable.

5. Accountability

Overview: This indicator looks at how much people trust local and national institutions to be fair and transparent. Accountability includes mechanisms for addressing past violence and current grievances, reinforcing the importance of trust in leadership (UN Principles of Accountability in Peacebuilding).

Key reflections: How is accountability an important part of making sure that the same patterns of injustice are not repeated?

Why It matters: Accountability builds trust within communities. When people feel that leaders are responsible and just, and when public institutions fulfill their responsibilities fairly and properly, it strengthens trust and bonds and helps prevent conflict (UNDP Guide on Accountability in Peace Processes).

6. Gender equality

Overview: This indicator examines the roles, rights and opportunities available to women and men as well as to people of all sexual and gender identities, focusing on equality in social, economic and political life. Examples from grassroots communities, like the Village Savings and Loan Associations in East Africa, show how empowering women in financial and decision-making roles strengthens community resilience. Similar initiatives globally demonstrate that when both men and women have equal access to resources and leadership, communities thrive.

Key reflections: Do all genders, women, men and other identities feel that they are stakeholders for peace? If all power is held by men, and women and LGBTQI+ people are likely to be sidelined, a culture of patriarchal dominance may threaten participation in peace and democracy and therefore undermine its strength.

Why It Matters: Gender equality allows everyone to contribute fully to their community, creating a fairer, stronger and more cooperative environment.
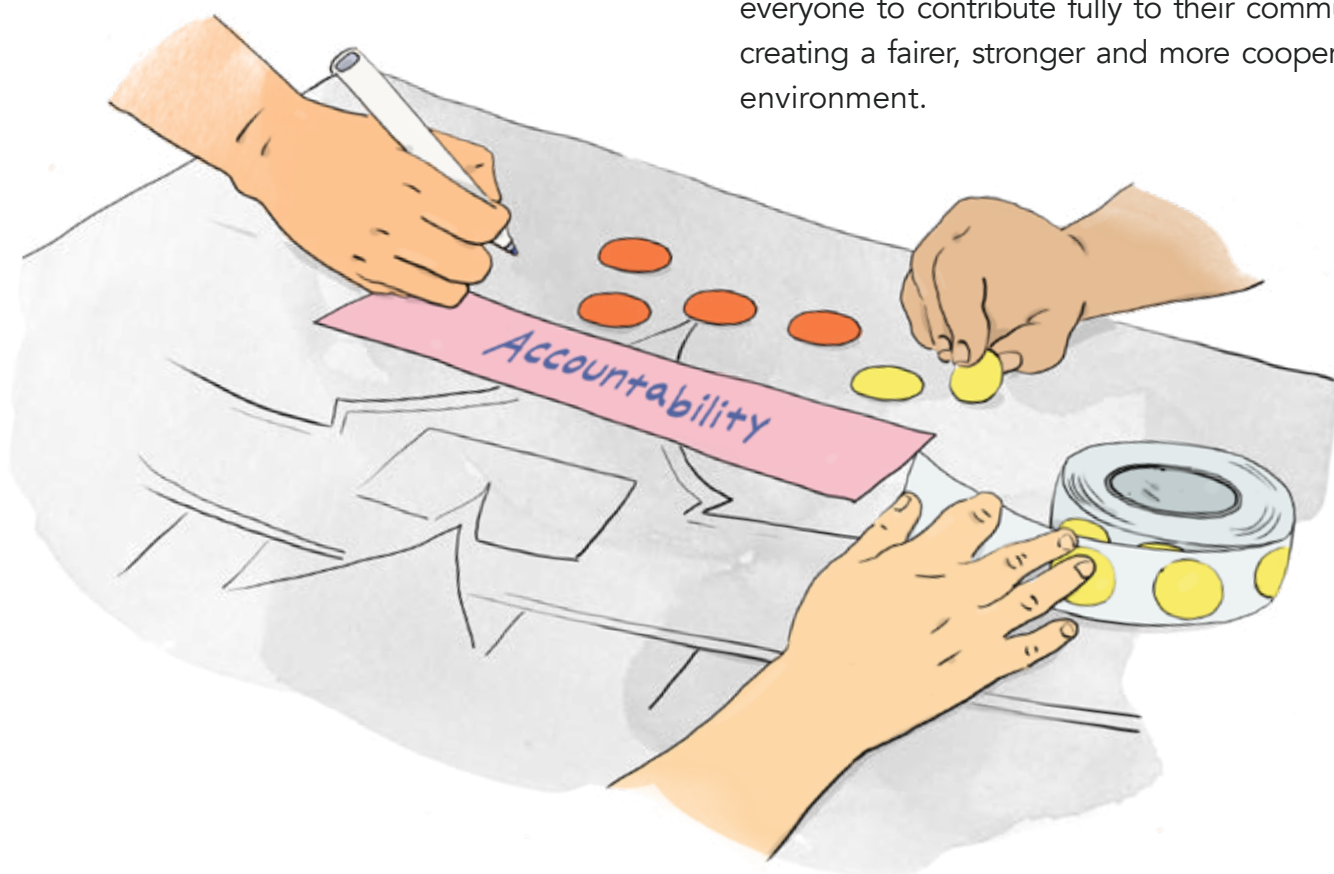
Module 9:

Evaluation
and Farewells

Time

150-180 minutes

Purpose

Participants evaluate if the learning goals were met based on a series of criteria. Participants also develop concrete follow-up plans to integrate input from this training with the work they are doing.

Materials

- Coloured note cards, pens, tape
- Newsprint
- Worksheet: Evaluation form
- Worksheet: Most significant change
- Worksheet: Action plan

Introduction

An evaluation is an important and integral component of any learning event. An evaluation enables participants to measure changes they experienced from moment to moment (results can be compared to any initial baseline data collected at the beginning of the workshop) and to better understand why desired goals may not have been realised.

This is the final session that allows participants to evaluate the training in writing and short interviews so that positive aspects can be further developed and negative aspects can be points for reflection and study so they are not repeated in future events.

This session is also important as it provides the facilitator an opportunity to explain why follow-up plans are essential and provides time for participants to make simple action plans for

how they will implement new knowledge and skills in their work and/or the work of their organisations.

1. INDIVIDUAL EVALUATION (anonymous): Distribute **Worksheet: Evaluation form** to each participant. Give participants about 30 minutes to complete the form. Ask them to comment thoroughly on achievements made towards each goal.

2. Most significant change INTERVIEWS: Participants are asked to find a partner they feel they least know. Distribute **Worksheet: Most significant change interview** form to each participant and explain that they are to interview each other and fill in the interview form. Give pairs 40 minutes (~20 minutes for each person) to conduct the interviews.

Participants summarize results of their interviews by completing this sentence with one to two phrases: "The most significant change for my partner was: _____." Jot down the results as bullet points on a sheet of newsprint with three columns (below). Once the summaries are finished, collect all the interview forms.

MOST SIGNIFICANT CHANGES		
Knowledge	Skills	Other

3. ACTION PLANS: Ask participants to come up with at least one action. They are free to develop these according to interest, relevance and feasibility. They should feel free to focus just on short-term or just on long-term actions. Encourage participants to team up if collective action plans are feasible. Ask them to look at their House of Peace, especially the last question on how to work towards making everything green?

The individual and collective action plans are shared and discussed in terms of feasibility, with emphasis on means of mutual support and mechanisms for monitoring developments.

Parting event

It is important to have a clear event to close the training. Use your creativity! Trainings may end with a celebratory event such as a special meal, talent show/cultural night, group dance, readings, exchange of compliments activity etc.

Worksheet

Evaluation form

This evaluation is confidential, no need to write your name down. Choose a number from 1-5.

1 is poor, not very good <--> **5 is excellent!**

3 is so-so

Rate from 1 to 5 each of the modules and why

Module 1: Getting to Know Each Other [ ] 1; [ ] 2; [ ] 3; [ ] 4; [ ] 5;
Explain:

Module 2: Dialog on Roots of Conflict [ ] 1; [ ] 2; [ ] 3; [ ] 4; [ ] 5;
Explain:

Module 3: Role Play on Peace and Justice [ ] 1; [ ] 2; [ ] 3; [ ] 4; [ ] 5;
Explain:

Module 4: Strengthening Victims and Survivors [ ] 1; [ ] 2; [ ] 3; [ ] 4; [ ] 5;
Explain:

Module 5: Children and youth [ ] 1; [ ] 2; [ ] 3; [ ] 4; [ ] 5;
Explain:

Module 6: Social-Economic Rights [ ] 1; [ ] 2; [ ] 3; [ ] 4; [ ] 5;
Explain:

Module 7: House of Peace and Agenda for Change [ ] 1; [ ] 2; [ ] 3; [ ] 4; [ ] 5;
Explain:

Module 1: Evaluation and Closing [ ] 1; [ ] 2; [ ] 3; [ ] 4; [ ] 5;
Explain:

What would be the 1 thing that needs to be improved? How?

What was the best thing you enjoyed, and thought was useful? Why?

Any other comments:

Resources and References

Background reading

AJAR Transitional Justice Handbook, Chapter 3
https://asia-ajar.org/resources/books-research/transitional-justice-handbook/

UN Special Rapporteur on the promotion of truth, justice, reparation and guarantees of non-recurrence, on institutional reform and broader personal, societal and cultural transformation including the role of NGOs and civil society. Report of the Special Rapporteur on the promotion of truth, justice, reparation and guarantees of non-recurrence, Pablo de Greiff, A/HRC/30/42, 7 September 2015: http://www.ohchr.org/Documents/Issues/Truth/A-HRC-30-42.pdf

A full text of the Declaration along with many training and support documents and reports is available at: https://www.ohchr.org/en/indigenous-peoples/un-declaration-rights-indigenous-peoples

World Conference on Indigenous Peoples 2014.
In 2014, the UN General Assembly convened the first ever World Conference on Indigenous Peoples. The official outcome document of the Conference is available at:
https://documents.un.org/doc/undoc/ltd/n14/534/91/pdf/n1453491.pdf

UN Office of the High Commissioner for Human Rights.
The UNOHCHR maintains a strong focus on Indigenous rights, and maintains a webpage with links to key resources at
https://www.ohchr.org/en/indigenous-peoples/about-indigenous-peoples-and-human-rights

UN Special Rapporteur on the rights of Indigenous Peoples.
In 2001, the UN Commission on Human Rights decided to appoint a Special Rapporteur on the rights of indigenous peoples. The Special Rapporteur publishes regular thematic and country reports, statements and press releases on current and emerging rights issues. These are available at: https://www.ohchr.org/en/special-procedures/sr-indigenous-peoples

AJAR resources
Transitional Justice in Australia and the Pacific Series: Truth-telling and Reconciliation in Australia. AJAR 2022.
Truth Telling and Reconciliation in Australia is an overview of Australia's experience with Indigenous truth-telling processes. The discussion centres on the Indigenous-led struggle for recognition and rights, dating from first contact with European colonists. The paper is aimed at transitional justice and human rights practitioners, including Indigenous peoples in the Asia-Pacific region. Available at: https://asia-ajar.org/resources/policy-papers/truth-telling-and-reconciliation-in-australia/

Indigenous Peoples and the Right to Truth Vol. 2: A Compendium of Case Studies
This toolkit, divided into two volumes, offers practical assistance to Indigenous and non-Indigenous human rights organisations and activists, as well as governments considering truth-telling processes related to Indigenous Peoples. The toolkit distils lessons from forty years of truth commissions, especially those that have been involved and been led by Indigenous Peoples. Both volumes of Indigenous Peoples and the Right to Truth were co-produced with Elsham Papua and are available in both Indonesian and English.

https://asia-ajar.org/resources/policy-papers/indigenous-peoples-and-the-right-to-truth-vol-2-a-compendium-of-case-studies/

Convention on the Rights of Persons with Disabilities 12 December 2006 (A/RES/61/106)
As of November 2024, 118 countries have signed and 8 have ratified the Convention.

The full Convention, known as the CPRD, is available at: https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-rights-persons-disabilities

UN Office of the High Commissioner for Human Rights
The UNOHCHR leads the UN system on the rights of people living with disabilities. It maintains a dedicated webpage on these rights, which is a good source of updated reports, strategies and resources. The page is available at: https://www.ohchr.org/en/disabilities

UN Special Rapporteur on the rights of persons with disabilities
The Human Rights Council first established the mandate on the rights of persons with disabilities in 2014. The Special Rapporteur publishes regular thematic and country reports, statements and press releases on current and emerging rights issues. These are available at: https://www.ohchr.org/en/special-procedures/sr-disability

Electronic Course on the Human Rights of LGBTI People. UNOHCHR 2020
Online training course available free at: https://www.ohchr.org/en/documents/training-resources/electronic-course-human-rights-lgbti-people

Free and Equal, UN global campaign on the human rights of LGBTQI+ people
There are many opportunities for civil society

organisations to activate this campaign at their local level and context. For more information and regular country updates, see: https://www.unfe.org/

Official reports of the UN High Commissioner for Human Rights
The UN High Commissioner for Human Rights has issued two reports on human rights violations against individuals based on their sexual orientation and gender identity, following requests from the Human Rights Council: in 2011 and in 2015. A 1-page summary of the 2015 report (A/HRC/29/23, 4 May 2015) is available at: https://www.ohchr.org/sites/default/files/A_HRC_29_23_One_pager_en.pdf

Born Free and Equal: Sexual Orientation and Gender Identity in International Human Rights Law. UNOHCHR, 1st Edition 2012; 2nd Edition 2019 (HR/PUB/12/06/Rev.1). See PDF of full book (104 pages) at: https://www.ohchr.org/en/publications/special-issue-publications/born-free-and-equal-sexual-orientation-gender-identity-and

Comprehensive outline of international law and jurisprudence and regular thematic and country reports, see dedicated UNOHCHR LGBTQI+ rights webpage at" https://www.ohchr.org/en/sexual-orientation-and-gender-identity

UN Independent Expert on sexual orientation and gender identity
Since 2016, the UN Human Rights Council has created the position of Independent Expert on sexual orientation and gender identity. The Independent Expert issues regular thematic and country reports, statements and press releases on evolving human rights issues and situations. For a comprehensive material see the UNOHCHR webpage: https://www.ohchr.org/en/special-procedures/ie-sexual-orientation-and-gender-identity

See also, AJAR's Unlearning Impunity Manual Series

https://asia-ajar.org/resources/books-research/stone-flower-a-guide-to-understanding-and-action-for-women-survivors/

https://asia-ajar.org/resources/books-research/mosaic-a-manual-for-rebuilding-lives-and-communities-after-torture/