Training Manual

Societal Transformation and Reconciliation in Bosnia and Herzegovina
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Preface

This manual is a joint project of the organizations that collaborated on the Societal Transformation and Reconciliation (STaR) project: Centar za Izgradnju Mira, Mali Koraci, PRONI Center for Youth Development, Youth Initiative for Human Rights, and Karuna Center for Peacebuilding. It details our philosophy of practice, approach, and methodology as well as our dialogue and training tools in the hopes that they will be useful to other peacebuilders promoting social healing in Bosnia and Herzegovina (BiH) and other countries recovering from mass violence. The project worked both with adults, who lived through the horrors of the Bosnian War, and with youth, who grew up in its shadow, mostly in highly segregated communities, where they were influenced by biased post-war narratives and had little opportunity to understand the lived experience and perspective of the other side.

Mass violence, especially when civilians are both victims and perpetrators, tears at the social fabric, leaving deep divisions and broken trust. Not surprisingly, it is often succeeded by a reluctance to speak about what occurred, let alone address its psychological and social impact. In that silence, narratives of blame become more entrenched and divisions more vulnerable to manipulation and politicization, which if not interrupted, can all too easily lead to future cycles of violence. Core to the goals and methodology of this project was to create safe spaces for authentic dialogue, in which the wounds of war could be jointly acknowledged and biased narratives jointly dismantled, both critical steps in the path towards genuine social healing and reconciliation.

No peacebuilding manual should be treated as a book of recipes, as each context, whether in BiH or elsewhere, has unique and ever evolving social dynamics. We therefore urge the reader to use these offerings as illustrations of approaches and techniques that can be employed but should be adapted. We hope that they give our fellow peacebuilders the courage to move beyond skill-building approaches and engage in the hard work of conflict transformation. While such work requires great care to ensure a constructive process, in our experience once initial barriers are overcome, it is met with enthusiasm, as in the aftermath of war, most human beings long for peace.

We at Karuna Center would like to express our deep appreciation to our Bosnian partners for their wisdom, willingness to take on enormous challenges, and deep commitment to creating a peaceful, multi-cultural future for their country. We would also like to thank the United States Agency for International Development (USAID) for the generous support that made the STaR project possible.

Olivia Stokes Dreier
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Introduction

From 2018 to 2020, the Societal Transformation and Reconciliation (STaR) project was implemented in ten locations across Bosnia and Herzegovina (BiH). The project focused on transforming relationships in a post-war society by building up a commitment to interethnic respect and collaboration in diverse groups of youth, and communicating messages of transformation and reconciliation to the general public in the target communities. The project was implemented by five partner organizations: Karuna Center for Peacebuilding, based in the United States, and Centar za Izgradnju Mira (CIM), Youth Initiative for Human Rights (YIHR), Mali Koraci, and PRONI Center for Youth Development (PRONI), all based in BiH, and was funded by USAID BiH.

This guide is a product of the STaR project that weaves together the expertise of the implementing organizations, all prominent leaders in the Bosnian peacebuilding field. The guide details a multi-pronged approach to transforming relationships and mindsets in a society recovering from mass violence through four predominant approaches:

1. Facilitating open and honest dialogue about the impacts of violence and discrimination on those directly affected;
2. Facilitating interethnic dialogue among post-war generation youth;
3. Developing integration amongst interethnic communities;
4. Learning about inclusion and social healing through more familiar lenses such as film, theatre, and human rights.

The guide details these four approaches and supporting methods for facilitating social healing in today’s BiH, a society in which a large part of the population has directly experienced mass violence, and the post-war generation is deeply affected by the legacy of war. The methods and tools examined in this guide have seen truly transformational results, but they are only one part of a long path to healing.

Using this Manual: Though set against a Bosnian backdrop, the manual is intended for use in any society which is recovering from mass violence and its legacies. The guide serves as a tool for transforming relationships amongst adult survivors of conflict and post-war generations of youth. It can be used to strengthen preexisting peacebuilding work in societies where divides have had a severe impact, as well as a tool for bringing a peace lens to general community development, education, or
social service work in post-war contexts. The detailed explanations of each
approach’s methods and sample tools are meant to provide the reader with a more
nuanced understanding of the broader methodologies of the STaR project to
transform and heal a society still grappling with the wounds of war. The tools and
methods can be used individually or integrated as part of the implementer’s own
broader approach.

The manual has been organized into five main sections: 1) a background section to
educate the user on the context of conflict and peace education from which this
manual arose; 2) an introduction to the STaR project and partners to provide an
example framework for understanding how these methods and tools can be
integrated; 3) an overview of a methodology that calls for taking distinct approaches
to working with post-war generation youth and adult survivors of violence; and 4) a
description of each approach with accompanying methods and tools. In the annexes,
the user will find additional resources and information on Bosnian peacebuilding
organizations.
Part 1: War and Peace in the Bosnian Context

Context of Conflict

Key to using the tools and methods in this manual, is an understanding of the context from which they were developed and have been employed. These tools can be used in other communities and societies emerging from or coping with deep legacies of mass violence. However, understanding the specific context from which these tools and methods were born is the essential starting point.

Conflict has deep roots in BiH. Post-war segregation and power-sharing structures, arguably reinforced by the Dayton Agreements, have continued to heighten the destructive politicization of ethnicity since the 1992-1995 war, which resulted in 100,000 ethnically-driven killings, half the population displaced, concentration camps, rape camps, competing narratives of victimization and multiple unaddressed traumatic wounds.

Today, ethnically based political parties control most employment, own most media, influence school subjects, and appoint university leaders. They gain loyalty by making citizens feel these essential aspects of life are threatened, and emphasizing wartime grievances that have calcified into mutually exclusive identities and views of history, now widely termed “the narratives.” These are seen as competitive—one cannot accept another’s view as valid without it diminishing one’s own. With the exception of Sarajevo, with its long history of ethnic and religious integration, participants from most of the cities and towns in which the STaR project was implemented reported interethnic interactions as a rare occurrence in their communities.

Enforced by spatial and geographic divides, isolationism directly affects the post-war generation of youth that experience little exposure to different ethnic and religious groups. Education structures and policy, lacking central governance, are determined by ethno nationalist parties and many youth still attend ethnically segregated schools. Even at the university level, faculty generally do not engage with democracy programs and do not use interactive teaching methods; education is often “used for the purposes of political indoctrination enabling teachers, students, and indirectly, the students’ parents, to be manipulated“¹. Only 13% of students say they

have many interethnic interactions. Though the emotional weight of prolonged conflict has left people of all ages demoralized and fatigued, 73% of surveyed Bosnians still agree that “it is better for us if society consists of people from different nationalities, religions and cultures.” Despite social pressure, citizens launch interethnic programs or say privately that they wish for more integration.

It is against this backdrop of division, frustration, and hope that peacebuilding and peace education emerged in BiH.

**Peace Education Arrives in Bosnia and Herzegovina**

Peace education began in BiH in 1995, immediately after the end of the war. The first education programs in which Bosnians participated were from Croatia, Germany and the United Kingdom. The ensuing democratization process demanded actors who could bring change and had the critical awareness, desire and knowledge to build a new, post-war society. There was a dire need for psychosocial projects, and peace education programs that could address the pervasive trauma from the war. Many people craved the interethnic relationships they had prior to the war and reported that they were glad to hear that someone from “the enemy side” was still alive. This longing for reconnection and need to heal from the wounds of the war led to an interest, in at least some circles, in programs promoting reconciliation. At the same time, international funding for peace education projects began pouring into BiH and appealed to many as a constructive and progressive way to earn a living.

At that time, and still to this day, the work of peace needed to break numerous cultural barriers, remnants not only from the legacy of a socialist system, but from general Bosnian tradition. Approaches promoting interaction and dialogue, as opposed to the standard tool of lecturing, felt uncomfortable. For many participating in peace education programs it was difficult to build awareness of a learning process where the trainer was merely a facilitator of the discussion. Lecturers who did not solicit group participation were in demand and there was an implicit expectation that a strongman would solve the problems of society, take responsibility, and lead the people. Any other methods for peace education seemed unfamiliar and foreign. Peace education methods that involved taking responsibility were largely seen as

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"political" and the public generally believed that they had little influence over such a process.

Both in spite of and because of these obstacles, for peace education to become effective, it was essential that civic education take place in parallel in order for citizens to recognize their capacity to influence their circumstances. However, because the process of democratization was in an initial phase, in reality, citizens actually had very little influence in working against this barrier to try and create a system that did not yet exist. To create bottom up pressure for and engagement in the process of democratization would require a citizenry that demanded it- a deeply challenging process amid existing circumstances. Understanding, accepting, and assuming civic responsibility, is a process requiring a complete societal transformation that is still in progress.

During this period, and evidently even today, political elites most often saw young people as a problem and not as a resource for possible change. Compounding this, ethnic tensions among young people echoed and continue to echo the narratives of prejudice instilled by the older generation, which much of society did not recognize as problematic or counterproductive to establishing a deeper, more stable peace. In response, many youth organizations, such as PRONI, were formed and began to take a bottom-up approach to engaging youth as activists, peacebuilders, and change agents. With such initiatives, youth began to occupy a separate but equally important place in Bosnia’s introduction to peacebuilding.

Following this initial introduction of peacebuilding and civic education, a second phase of peace education ensued from 2000-2010. Miramida, the Center for Nonviolent Action (CNA) and Regional Address for Nonviolent Action (RAND) were two of the leading peacebuilding organizations during that time and the education they provided to many individuals gave rise to many new organizations, each with methodologies that adapted some of the more foreign and interactive approaches to a Bosnian context. During this period, many influential peacebuilders - Jean Paul Lederach, Marshall Rosenberg, Adam Seligman, Mohammed Abu-Nimer, Paula Green, and many others- came to BiH to understand the Balkan context, sharing their knowledge and practices in the process.

During the next decade (2010 -2019), the peace education process was mainly organized by local organizations such as CIM, Mali Koraci, PRONI, YIHR, as well as continued efforts by CNA, RAND Address for Nonviolent Action, etc. A large number of people participated in peace education and the effects of peacebuilding
were now being felt across society. Numerous programs made it possible to meet “the other” in the segregated BiH setting. Through these programs, young people, who had not previously had the means to travel to other parts of BiH, were able to mix with members of different ethnic groups while simultaneously receiving peace education. Furthermore, as more activists began working in their own communities and a whole world of peace values began to emerge, NGOs, schools, and universities all began to see the importance of approaching their work through a peacebuilding lens. It is the intent that this manual continues to inform that process.

The Role of Secular and Religious Peace Work

Religious and secular actors have played major roles in peace education and peacebuilding in BiH since 1995. The Catholic Church, in particular, brought a tradition of peace work. However, perhaps more significantly, smaller minority Christian denominations, such as Mennonites and Quakers, also played a major role. These denominations did not have followers in BiH but they did have their own affiliated organizations that directly supported peace work. Following the lead of the ecumenical communities active in peace work and seeing the positive potential of a faith based approach, Bosnian Muslims similarly began to create their own peace initiatives based in Islam.

Whereas religiously affiliated organizations appealed to communities of faith, secular organizations gathered segments of the general population, who also responded well to public calls for peace education in schools. The project ‘Education for Peace’4, implemented by the International Education for Peace Institute, brought about a major change in the education system in BiH, by inserting peace-related curricula into primary subjects, such as language, history and geography. Although not consistently implemented, incorporating education with a peacebuilding lens and accessing general educators became easier as school management officials became more familiar with peace topics.

Moving Forward

Over the past 25 years, peacebuilding and education has branched out in many different directions; it is seen and practiced in religious circles, among young people, veterans, adult community members, etc. Many Bosnian citizens have been exposed

to interactive education, guided discussions, civic education of some kind, and additional methodologies that have proved to be effective in varying circumstances. However, a fundamental obstacle remains; a mindset inherited from a socialist past. For generations, people have been conditioned to follow generally accepted truths as a result of seeing freedom of thought and action punished. To this day, embarking on a creative path of self-reflection still proves difficult and it will likely take yet another generation for freedom of thought to be widely encouraged and seen as an opportunity.

The challenge of understanding which methods are essential to transformative peacebuilding that can effectively address the heightened divisions left in the wake of the war and change entrenched mindsets in the Bosnian context is a continual process that takes constant reevaluation. It was out of this process that the methodology of this manual was developed and, likewise, as the tools and methods described here are applied to other post-war contexts, a similar discernment must take place.
The STaR project was developed in response to the need for an approach to peacebuilding and peace education that built on practices proven to resonate within the Bosnian context. Given the history of lecture-based learning, geographic and spatial divides that have kept interethnic interactions limited, and a slow acceptance of participant-led dialogue, this project sought to build on the newer peace education practices consistent with Bosnian traditions. They also supported integration in an indirect, non-confrontational way among those not yet ready to face the past head-on. The methods detailed in this manual thus respond to the varied needs of those in different places on the path to healing and confronting the legacies and trauma of war.

The project goals, and hence the goals of the approaches described in this manual, were to: (a) Humanize and increase empathy for members of other ethnoreligious groups; (b) Catalyze youth to take action to promote interethnic respect; and (c) Reduce the effects of ethnoreligious segregation and increase community resilience.

In service of these goals, the project objectives were:

1. To develop improved interethnic attitudes and behavioral tendencies among targeted youth; and
2. To share insights about interethnic respect with youth and adult community members.

Implemented in ten communities across Bosnia, the target areas were chosen as representative of various ethnic compositions and populations. Within these communities, the project worked primarily with diverse groups of youth, general adult community members from various ethnoreligious identities, and some religious and community leaders. By establishing connections among and between youth and adults, the project built networks, platforms, and relationships within which insights about reconciliation, trauma, healing, war narratives and peace could

5 The project was implemented in Stolac, Bijeljina, Velika Kladuša, Olovo, Sokolac, Jajce, Banja Luka, Doboj, Mostar, and Sarajevo.
be shared across multiple generations, ethnic groups, and communities. The specifics of working with adults and youth are described in the following section but, in summary, the project approached many of the target participants through the following lenses:

- Personal transformation for youth through deep dialogue about identity, connection across difference, the impact of history, and possibilities for youth leadership;
- Enhancing awareness, empathy, and critical thinking among youth through exposure to diverse people in Bosnia and Herzegovina and the region, and highlighting human rights and the role of identity in peace and conflict;
- Personal transformation for religious, municipal and community leaders through acknowledgement of the pain that all groups suffered during the Bosnian War to varying degrees; experiences exploring shared responsibility for aspects of what occurred; and resulting interethnic relationships grounded in empathy, understanding, and shared values between their ethnoreligious communities;
- For those less ready to accept other groups, introducing them to the ideals and principles of peacebuilding through film, stories of personal transformation, and observing or participating in community projects.

Improved interethnic attitudes and behavioral tendencies were developed among youth through activities such as **Peace Camps and Caravans that brought together interethnic youth to participate in a transformative process of peace education, dialogue, and interethnic relationship building; Youth Clubs that provided an informal gathering point for diverse youth to integrate through various interest-driven workshops and collaborative activities; a modular training known as the “Academy for Youth Work”; guided participation in the Sarajevo Film Festival and International Theater Festival MESS; workshops, dialogues, and youth-led events about theater, art, film, and literature; and human rights workshops for youth that covered diversity, issues of identity, prejudice, and human rights.**

Insights about interethnic respect were then shared with other young people and adults in the target communities through **youth-led community events; screenings of a documentary, made by OSCE, that features the transformed relationship, and the views on ethnoreligious collaboration, held by the three wartime commanders of opposing fighting forces in the Maglaj region; and roundtable discussions on the**
signs of a society progressing toward a possible return to inter-communal violence, often featuring a panel of influential community leaders.

These activities, methods, and tools were implemented by the Karuna Center, CIM, YIHR, PRONI, and Mali Koraci, all of which maintain a unique and nuanced approach to the work that they engage in. However, these organizations also share an overarching methodology which has served as the thread that binds and informs the STaR project’s approach- namely, that the needs of those who lived through the violence (now adults, in the case of Bosnia) and those who are affected in a secondary way (youth, in the case of Bosnia) must be acknowledged. An organizational overview of Karuna, CIM, Mali Koraci YIHR, and PRONI, as well as a description of their guiding methodologies, can be found in Annex I.
Part 3: Approaches and Distinctions in Working with Adults and Youth

To understand the various unique approaches outlined in the manual, it is important to note the different ways in which the methods approach individuals and communities and their differing “readiness” to engage with peacebuilding. Underlying each approach, is the acknowledgment and awareness that working with youth and adults should and differs greatly. Before reviewing the nuances of these approaches, it is essential to understand why the distinction in working with youth and adults is a central pillar of working in contexts recovering from mass violence.

Anyone old enough to remember the war has an experience, memory, and trauma unique to survivors, which creates deep barriers for interethnic interaction, reconciliation, and healing. Thus, when working with adult survivors, those directly affected by violent conflict, the critical step of acknowledging the horrors of war is central to opening the space for reconciliation to take place through the facilitation of purposeful intergroup contact. Because the “wrong kind” of intergroup contact can actually heighten attachment to group identity and increase the appeal of nationalism, tailored approaches to different groups, combined with opportunities for meaningful, purposeful intergroup contact within a “safe space”, lowers the level of threat. Thus, this guide provides a variety of frameworks for helping those directly affected by conflict (adults) to discuss honestly the impacts of violence and discrimination in a way that feels safe. This manual details two key tools, roundtable discussions and film screenings, that enable meaningful dialogue within a space that is both diverse and safe.

Whereas many survivors of the Bosnian war have memories of positive interethnic relationships, many Bosnian youth today have little or no interaction with other ethnic groups as a result of ethnic separation in cities and schools. Their views of other groups are formed by descriptions in their communities, the adults they look up to, traditional and social media, and political discourse, many of which are harsh and prejudicial. The methods employed in STaR thus sought to provide youth with interethnic experiences that would challenge their preexisting prejudices. Even within a subgroup of “youth”, however, evaluating how and when to broach sensitive issues is key to meeting people where they are on the path to peace. Some methods took a direct peace education approach, exposing youth to the experience

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6 Knowles, E. & Tropp, L. R.. Predicting Trump support: Neighborhood diversity, group threat, White identification, and intergroup contact. Social Psychological and Personality Science.
of direct dialogue and then training youth in how to facilitate such dialogues and organize peacebuilding activities in their own communities. Methods employed as part of this methodology included:

- **Peace Camps and Caravans**, facilitated by CIM, that bring together a gender-balanced group of youth from multiple ethnicities and religions to participate in a transformative process of peace education, dialogue, and interethnic relationship building.

Other methods, however, took the approach of gathering youth in “safe spaces” where their prejudices would naturally be challenged by having everyday, low-pressure interactions with young people of other ethnic backgrounds. The methodology behind this approach posits that bringing divided groups together is most effective in reducing prejudice when the interaction reduces anxiety about intergroup contact and fosters empathy. Diversity combined with opportunities for meaningful, purposeful intergroup contact leads to lower levels of threat. Activities implemented based on this method include:

- **Youth Clubs**, opened by PRONI in Mostar, Bijeljina, Sarajevo, and Banja Luka, that provide a gathering point for diverse youth to integrate through spending time together, engaging in sports, going on day trips, and participating in various workshops on a variety of topics.

- Participation in the **MESS International Theatre and Sarajevo Film Festivals** where youth open their minds to the value of coexistence by spending time in diverse and international groups, and learning diverse perspectives through the arts.

Finally, an approach highlighted in this manual works with youth by combining dialogue and integration by discussing inclusion and social healing through more normative concepts, such as human rights, art, theater, literature, sport, etc. Similar to the way in which the project works with adults, this approach provides spaces for meaningful contact and diversity amongst youth, while exploring, through an inclusion and social healing lens, themes that may be “softer” than directly engaging around topics of war, trauma, and reconciliation. In this way, groups of interethnic youth who may not be ready to engage in direct dialogue are pushed to think about how sport, art, human rights, etc. can be approached through a peace lens. The following approaches were used:
A human rights workshop, organized by YIHR, for youth of secondary school age, and young adults, that covers diversity, issues of identity, prejudice, and human rights.

YIHR organized workshops, dialogues, and youth-led events about theater, art, film, literature, etc. with cadres of youth participants from national theater and film festivals.

CIM’s youth-led online #Let’sTalk platform that engages youth in conversations around social healing and inclusion through the lens of sport, literature, tourism, art, etc.

Whether a survivor of war or a young person with inherited trauma, the methods detailed in this manual have been proven to lead to personal transformation that enables a decoupling from the narratives of conflict which often plague communities decades after mass violence.
Part 4: Approaches, Methods, and Tools

As mentioned earlier, the five organizations of the STaR project have taken a four-pronged approach to creating opportunities for transformation and reconciliation among interethnic adults and youth in Bosnia’s post-war context. These four approaches are:

1. Facilitating open and honest dialogue about the impacts of violence and discrimination on those directly affected;
2. Facilitating interethnic dialogue among post-war generation youth;
3. Developing integration amongst interethnic communities;
4. Learning about inclusion and social healing through more familiar lenses.

Though this manual is a collaborative effort between Karuna, CIM, Mali Koraci, YIHR, and PRONI, it focuses predominantly on the methodologies and approaches of these organizations, rather than on the organizations themselves. The following section highlights key questions, steps, and tools to be considered when applying lessons from the STaR project to one’s own context. Organizing the manual in this way allows practitioners and readers to understand how various methods may complement one another as part of a broader approach, but also allows the user the flexibility to apply tools and methods to a variety of communities, fields, and organizations. While certain methods and tools may be detailed under “Approach B: Facilitating Interethnic Dialogue Among Post-War Generation Youth”, those same tools might also serve “Approach C: Developing Integration”.

The methodologies that guide the work of Karuna Center, YIHR BIH, CIM, PRONI, and Mali Koraci overlap in many ways and will be evident in the following sections. The four approaches are informed by each organization’s unique guiding principles and have been proven to work as individual approaches but also in tandem with one another.
Approach 1:
Working with Those Directly Affected to Discuss Honestly the Impacts of Mass Violence

Key Questions:

- Why is it necessary to discuss personal impact years or decades later?
- Why isn’t it possible to just focus on making the future be more positive?
- What effect does it have on society when people’s wounds, anger, and fears have not been sufficiently acknowledged?
- How can people be engaged in dialogue that are not yet ready to publicly share their personal memories and trauma?
- What practices enable open and honest communication amongst people of different backgrounds?

These key questions inform the art and approach of engaging adults to discuss impacts of conflict through interethnic dialogue, particularly in cases where the participants have been directly affected by violence and discrimination, as in the case of BiH. In such deeply divided contexts, it is important that the facilitator be experienced and understand the demographic s/he is working with: are participants ready to engage in deep and direct dialogue about how violence and war has affected them or do you need to start with a modified form of dialogue so that participants can feel safe and slowly open up? Below, different forms of direct and indirect dialogue are discussed, noting the values and uses of each, focusing on two key methods: Roundtable Discussion and Film Screenings.

What is Dialogue?

Interethnic (or intercommunal) dialogue, used in various forms throughout the STaR project to engage adults in dealing with the past, is a deliberate and structured approach to communicating about sensitive subject matter, designed so that participants will feel safe, and can build trust and understanding.

In a dialogue process, participants are encouraged to confront the hatred, myths, and stereotypes that fuel intergroup violence and to speak honestly about their experiences, memories, and trauma. When carefully structured, participants can explore the complexity of their relationships with each other and the emotional challenges of being together.
Because reconciliation is a long process that develops slowly over many years and is based on the continual testing of safety and acceptance, no pressure should be applied toward achieving reconciliation. Small steps of acknowledgment, recognition, apology, and taking responsibility for one’s own behaviors should be seen as significant signs of progress.

How can you modify dialogue when people aren’t ready to sit down and discuss the direct impacts of violence?

Within the umbrella methodology of interethnic dialogue, there are various methods and tools that can be used. Some involve indirect dialogue, while other processes are built upon sequentially and can be used over weeks and months. A dialogue process may exist among a large group, or in smaller groups or pairs where it may feel safer and less intense to disclose feelings of grief, anger, or disagreement. In the first phase of a dialogue process, it may be helpful to include only people of the same ethnic group/background (intra-group) to build comfort with the methodology, but intergroup dialogue amongst people from various backgrounds has generally been the common method of dialogue employed in the STaR project. When working with groups who may be at varied stages of “readiness” in confronting past or current wounds, structured dialogues may take direct or indirect approaches, such as roundtable discussions and film projections, which take a less direct approach to engaging groups in interethnic dialogue. Differences between direct and indirect approaches are discussed below.

Elements of Dialogue:

In facilitating and structuring dialogue as a method in a peacebuilding process, there are five key elements to take into consideration: (1) participant selection; (2) intragroup vs. intergroup dialogue; (3) dialogue objectives, including releasing the grip of victimhood, recognizing how others have suffered, and moving beyond 2-dimensional views of the other; (4) frequency of engagements; (5) and facilitation.

(1) Participant Selection: When considering who is included in a dialogue session or process, there are several options to consider: (1) public calls, (2) targeting stakeholder groups, (3) selecting individual participants. Depending on the program, calls for participants may occur through an institution and work mainly with specific people affiliated with the institution or aim to engage individuals from various sectors, such as journalists, politicians, teachers, veterans, etc. If the target
stakeholder group is broader, such as in the STaR project where the aim was to engage interethnic adults with direct experience of the war, then a public call may be placed through media organizations, other NGOs, or other connections. It is critical for meaningful and transformative dialogue group that all participants engage on a voluntary basis.

(2) Intragroup vs. Intergroup Dialogue: In the participant selection process, organizers and facilitators must decide whether the dialogue process will include members of the same ethno-religious group (intragroup), or whether a mixed, intergroup approach is appropriate.

In general, when working with participants who are new to dialogue practices or in the beginning phases of confronting the wounds of mass violence, it is typically more accessible to build trust within an intragroup dialogue process. In many Bosnian communities, in particular, where segregation is stark and members of various ethnic groups have had little interaction with one another since the war, a “safe space” for engagement means asking people to begin to open up amongst their own ethnic group. Once participants are more experienced in navigating sensitive issues with patience and flexibility in a safe space, intergroup dialogue has a greater chance of success.

However, in some cases, such as the roundtables and film screenings, modified intergroup dialogue may be a possible starting point. As will be detailed later on,

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**What is a “safe space”?**

A *safe space* is a precondition, a method, *and* a goal in peacebuilding experiences. It is an environment where one can share freely, from their deepest inner self. In this space, participants are not afraid to be laughed at, to be lied to, or of being rejected and are able to recognize others and deeply empathize. A safe space is a bubble: it is gentle and all encompassing, but easily destroyed in its fragile state. Such a space can be established through discussing intentions and creating ground rules that include the right to refuse to comment, no wrong/right answers, and the ability to pause the process any time a participant needs.

**Lifeline Exercise**

**Objective:** To build a safe space among dialogue participants.

Ask participants to take a few minutes to write down three important life events that have shaped them on a piece of paper. Participants then turn to one person sitting next to them. The pair takes turns sharing these three events with one another. While one person shares, the other practices listening without commenting.
modifications are made so that interethnic participants are first provided an example of the things that would normally happen in dialogue (by seeing it demonstrated in films or panelist testimonies), and where they have the opportunity to learn from trusted intermediaries (like military leaders, religious leaders, expert panelist, etc.). In cases where intergroup dialogue is the first exposure to dialogue, participants need more time for structured dialogue, as well as more opportunities for socializing with one another during breaks.

(3) Dialogue Objectives: The objectives of dialogue processes vary, depending on the context, the level of experience among participants, and the depth of the dialogue method. In the STaR project, the main objective was to engage adults who had troubling memories, trauma, and entrenched narratives from war in authentic interethnic dialogues to begin to face the past and reconcile. When working with Bosnian adults, who have particularly strong narratives of war and other ethnic groups, three main “bridges” must begin to be crossed to achieve deep and honest dialogue. These bridges include (1) releasing the grip of victimhood, (2) recognizing how others have suffered, and (3) moving beyond two-dimensional views of the other. Dialogue processes, whether direct or indirect, must include these elements.

Releasing the grip of victimhood: In the current Bosnian context, everyone strongly holds the view that they are the victim, which arises naturally in dialogue. Either through questions posed in direct ways or indirect presentations from war veterans who have experience with this sense of victimhood, participants can become aware of the fine lines between victim and violator, and the fluid transition that can happen between these states without much awareness. Even if one has not engaged in violence, holding onto stereotypic beliefs of “the other” or engaging in discriminatory behaviors is also a form of violation. Through dialogue, this cycle, in which the victim often becomes the violator and vice versa, participants realize that this cycle can be broken. One part of the individual may be a victim, but a different part may have been or may continue to be the violator. We can occupy both roles at once or separately and when participants realize this, they also realize that others that they consider to be violators and victims are more than these identities. They are friends, parents, teachers, neighbors, etc.

Recognizing how others suffered: The second bridge that must be crossed in authentic dialogue is the recognition that others in the group have also suffered. Exercises that enable this build empathy, encourage listening, and allow participants to step into the shoes of “the other.”
Moving beyond two-dimensional views of the other group: When facilitated by a skilled facilitator, dialogue usually begins to allow the participants to begin to see others in the group as more than the two-dimensional caricatures that media and politicians often depict. This experience of seeing members of other ethnic groups as more than their stereotype is transformative. It allows participants to see the whole person, and not just the Bosniak, Croat, Serb, veteran, perpetrator, victim, etc. In this way, participants move away from a two-dimensional view to a view of the full person.

(4) Frequency of Engagements: Interethnic dialogue is often integrated as part of a larger peacebuilding process that may include a series of engagements. A dialogue process can take place over the course of 3-5 days for a basic peacebuilding education, and up to 7-10 days for a more in depth training.

The process may be modified to last only one afternoon or evening in cases where participants are less likely to participate in direct dialogue, as with the examples of roundtable discussions and film projections. While such discussions do not have the impact of in-depth dialogue over a period of time, if well facilitated, much can be achieved. They are more accessible for the average citizen, who would be reluctant to sign on to a series of dialogues, and can open them to deeper work down the road. Furthermore, participants leave these seemingly short sessions with a plethora of food for thought, such as the recognition that the other group, in general does not carry malice or ill intent, seed narratives of other people’s version of the conflict, and a notional understanding of the good intentions of the other people who showed up. Perhaps most important, these short sessions allow participants the chance to ask questions that they may have walked with for decades: How could they do that? Would you call it genocide? Do you think it could happen again?

(5) Facilitation: As facilitators of these dialogues, we try our best to be loyal to truth and to acknowledge the suffering caused by violence and war. We also know that each individual and each community has different perceptions and a complex cultural narrative, and that many people face divided loyalties that are very painful. We do not take sides in talking about war. We are on the side of peace and justice, of nonviolent responses to conflict, of learning new skills for managing differences, and of building a viable, safe, and reconciled future. The roles and functions of a dialogue facilitator should include, at a minimum: overseeing the logistics for smooth functioning; maintaining neutrality (or multi-partiality) as group moderators; modeling of respectful behavior; managing time; developing a good working relationship with co-facilitators; and encouraging learning.
**Why we value interethnic dialogue as a method for working with those directly affected by violence:**

The methods of direct and modified interethnic dialogue employed in the STaR project bring survivors of war together to reflect on various narratives of a shared past and a lived present. Participants are exposed to the deep insecurities, stereotypes, and hopes for reconciliation held by others. This exposure opens the door to a greater understanding of “the other” as human and a recognition of the variety and nuance of each individual’s experiences of war. When working with those who have been directly impacted by mass violence or related prejudice, the legacy of war must be thoroughly explored and only honest reflection of the past can build a secure future. Interethnic dialogue opens a space in which each participant can share their version of the past, while listening to and beginning to understand other versions.

Through dialogue processes, we have seen that cycles of revenge can be replaced by tolerance, enabling both individuals and communities to heal and move forward with their lives. Intergroup dialogue is one step toward a shared future and an acknowledgement that all parties suffer from armed conflict, that all suffering is not equal, and that parties often bear vastly different levels of responsibility.

Dialogue is an invitation to a new conversation, often on a topic fraught with meaning and conflict among participants. Open and honest dialogue creates an environment where group members are guided in listening with openness and speaking respectfully, in expressing themselves in terms of their own experience, in disciplining themselves to contribute to a safe environment, and in being willing to be changed by the experience of shared exploration and reflection. Dialogue spaces give people a place to share and increase the bonds of empathy and make relationships between members of opposing groups not only possible, but productive, and enduring.

The dialogue experience re-humanizes the identified other, creates trust and mutuality within the group, and fosters a commitment to work together for a more just and equitable future. This transformation and commitment goes beyond the participants in the dialogue space. Participants are urged to take what they learn into their homes and workplaces, where family members or colleagues may have been perpetrators in the war, to stimulate conversation and reflection.
This is particularly important in the Bosnian context where the majority of people who have been through the war, experience lasting impacts in their daily lives. Many Bosnians feel that they have no ability to change the society in which they live or even their own daily routines. Many are so paralyzed by trauma that even if they manage to organize their private life, depression, apathy, and lethargy largely keep them from engaging in societal change and or reconsidering how the younger generation is being educated. Furthermore, many participants have never experienced living in a truly democratic society where they have a role in social change. Through dialogue and interacting with change makers in their own communities, many participants realize their ability to make a change through participation. They receive orientation and education in how to act for transformation within their own communities. These dialogue formats assert the necessity to address the past in order to be able to create change for the future.

Dialogue is not a substitute for action but often useful preparation for actions that confront oppression. It is one among many tools in peacebuilding and it is not a panacea for conflict. If not skillfully managed, dialogue can prematurely close issues that need attention, create misunderstanding, or ignore core issues of political and economic justice. When facilitated in a way that identifies controversial issues and brings voice to those who have often been silenced, dialogue is a transformative process that can ripple across society.

Methods for Modifying Direct Dialogue

Roundtable discussions and film screenings are two methods used in BiH to modify direct dialogue in cases where participants were not ready to accept an invitation to direct dialogue. Instead of engaging in a way where participants discuss the impacts of war directly with one another, these methods enable questions to be directed at trusted intermediaries (often the panelists or commanders featured in the film) and provide an example through film or testimonies of the things that would normally happen in dialogue that people can react to. Participants are likely to comment, rather than pose questions, which serves the important purpose of allowing someone to discover and use their voice, and the freedom to express an opinion or feeling. Comments or questions may be more comfortably directed at speakers in a setting where participants are not yet ready to have questions directed at themselves.

Topics for this kind of modified dialogue should be selected based on experiences that are real to participants and lend themselves well to interpersonal understanding, as dialogues on concepts or theories can too often devolve into
debate. Dialogue topics should reflect the past, but also find opportunities for looking toward the future and creating change. In both of these models, dialogue questions should be carefully crafted to encourage personal responses to the films or speakers, foster mutual understanding, and avoid blame.

In general, the film screenings and roundtables have been used to work with adults directly affected by violence. However, facilitators should keep in mind that post-war generations are also able to reap some benefits from these modified dialogues, with the opportunity to ask questions about the past. Often having young people in attendance, holds the adults more accountable to recounting their narratives in an honest way; youth are also often more likely to ask the questions that would be considered taboo among adults.
Roundtable Discussions
Designed and Implemented by Mali Koraci

Objective: To engage adult participants in a modified form of dialogue to analyze the causes of interethnic social conflict and develop an initial sense of agency to enable transformation.

The Method: Very few people in BiH ask themselves the question: "Is there anything happening now that can lead to a recurrence of conflict similar to that of the 1990s?" Even fewer BiH citizens consider the answer to the question, "Are my actions increasing the chance of a new conflict or am I acting peacefully?"

Roundtable discussions have shown that it is crucial to actually bring people to a space where they learn to ask these questions. Burdened with existential issues, often basic survival in Bosnian circumstances, the constant retraumatization that political turmoil causes often precludes dealing with real sources of conflict and danger.

In response, several roundtable models were established that can be used in varying circumstances and environments. All models begin with the facilitator initiating conversation with one or more panelists. This simulates dialogue that will then be opened up to the participants in the audience. The facilitator’s role is to ask the speakers questions that move the conversation toward personal reflection among the participants.

In all of the following models, the STaR team used public calls to recruit participants to ensure that all attendees were there voluntarily and willing to engage. The chosen venue should be a place that is accessible and welcoming to all ethnic groups, such as a culture center or well-respected NGO headquarters. Often, the venue can help publicize to a broad range of groups. Ten to -30 participants is generally a preferred attendance to keep the conversation intimate and also make sure all sides are represented. Media organizations should also always be informed in order to increase the frequency of reconciliation efforts in the news.

The first model is the most direct: it opens with a discussion of some of the causes of the 1990s war and draws parallels with the current political situation. The purpose here is to explore whether a resurfacing of war is possible now and what steps could be taken to prevent this. Dialogue questions can center around historical discrepancies, various narratives about the causes of war, ways to integrate members of different ethnic groups, the impact of political strife on Bosnian people, and
possibilities for transforming existing conflicts. This model provides an opportunity for healing but can be too direct and confrontational for participants who are new to dialogue practice.

In environments that are not open to the more direct format of the first model, it is necessary to choose an “occasion” for the conversation, which serves as a sort of bridge to discussing the causes of the conflict. These topics should feel relevant and current in the community where the roundtable is being hosted and should be of interest to all ethnic groups to ensure a variety of participants. Topics such as sport and art can be catalysts for jumping into a deeper conversation about integration, cooperation, and expression of narratives. In these roundtable discussions, for example, questions can be structured so that artists and athletes can discuss the importance of quality and creativity, over ethnic and political affiliation, in their fields. This often leads to an analysis of the ways in which conflict can be transformed or incited and about interconnectedness. Speakers encourage participants to reflect on whether interconnectedness and common humanity is most visible through arts and sport, or through the fragmented vision of the world offered by self-interested politicians.

This roundtable model leads many to shift some of their personal perspectives. Participants recognize that there are real-life areas in which people are mixed, not afraid of each other, and cooperate and coexist. They realize that fields where professionalism, quality and knowledge are important offer a healthy and peaceful vision of the future. Simultaneously, it also becomes clear that division, xenophobia, hatred and fear are limiting and play no constructive role in day to day life.

The third model is the most versatile and involves elements from both of the models already mentioned. The key questions of this model are: “What do we do to keep our society divided and in constant fear of the possibility of bloody conflict?” or “What do we do to bring about social change that will prevent repeated bloody conflicts?” These conversations can center on the crossroads of different disciplines, such as psychology, sociology, peacebuilding, spirituality, etc., which works to appeal to a broad array of participants. An example of this roundtable model is a dialogue with journalists about the prevalence of manipulation in media sources. This subject can be of interest to members of all ethnic groups. The facilitator and speakers begin by defining terms, such as “manipulation”, “fake news”, and “propaganda”, and then move the conversation toward discussing how to fact-check and judge information sources. After the conversation has been established, the dialogue can turn toward
participants, asking them to respond and consider how media misinformation affects their personal lives. Eventually, through this slow and elaborate entry into personal dialogue, participants begin to address the fear that arises from misinformation and the personal responsibility to reject fake news and media stereotypes.

Roundtables usually last around three hours, where after it is often a good idea to invite a group of engaged participants to continue the conversation over coffee. Here, contact info can be shared and participants can discuss next steps or other peacebuilding initiatives to become involved in.

**Why it Works:** When dialogues demonstrate the potential impact of self-aware, open-minded individuals, participants begin to have a different view of their agency. Roundtable participants who are able to strengthen their self-awareness and observe the limitations of previously held biases and ethnically-based narratives, sense the freedom, creativity, and energy that can come from releasing hatred for the other group. Envisioning a country in which existing political conflicts are not “mine” and not perpetuated “on my behalf”, is the first step towards articulating peaceful and conciliatory actions that can prevent future conflicts.

In Bosnian society, there are few spaces in which people can "breathe" and are able to talk about a painful past and a peaceful future. Carefully facilitated roundtables are an approach for deconstructing false beliefs and fears, and a necessary process for a stable peace.
**Film Screenings**
*Designed and Implemented by Karuna Center for Peacebuilding*

**Objective:** Employ a film that simulates what can occur in dialogue to initiate a modified form of dialogue among participants.

**The Method:** The film “Maglaj - War and Peace”, directed by Alen Cosic and produced by OSCE, is a tool used during the STAR project to initiate dialogues that deal with the past. In this film, three former commanders (from the Army of BiH, the Croatian Defense Council and the Army of the Republika Srpska) talk about their different experiences of the war of the nineties, in which they fought against each other, and how they ultimately reconciled and became friends. The film ends as the three men show each other photos of their newly built homes and walk together through Maglaj. Each screening of the film is usually accompanied by the audience's fascination that interaction and even friendship between these three men is possible. Although the film can effectively be screened and discussed without the presence of the main actors, the three commanders were commonly present at screenings and the post-screening dialogue was generally facilitated alongside them, adding to the overall impact. Often, "We need three people like this in our community,” was heard from the participants, to which the commanders regularly responded “You must be the first of them,” calling for a local reconciliation process in each community.

Having a post-screening dialogue is essential to the objective of this method. Throughout these dialogues, the adult participants unanimously lash out at the possibility of such a war ever happening again and discuss the need for more films and stories like this in the media. The dialogues also lead to the realization that anti-war voices have been largely silenced by the media and by politicians.

These dialogues must be facilitated by an experienced peacebuilder, as retraumatization, hurt and misunderstanding can be amplified if not handled in an experienced and structured way. The facilitator must guide participants toward humility, openness and finding an exit from the cycle of mutual blame through creating a safe space for dialogue. This aids the process of healing deep wounds and
creates the potential for new connections between people in friendly and cooperative relationships.

Including the filmmakers or commanders in a post-screening dialogue is an important tool to initiate the conversation. The facilitator usually opens the post-screening discussion by asking the filmmakers and commanders why they wanted to make this film and why they felt that sharing their message with the public was important. This often leads to a conversation about the importance of healing and transformation, to which participants are encouraged to comment or ask about. Additionally, during the course of the film, participants are able to see a process of transformation, new perspectives, war narratives, and an example of healing played out between the commanders. During the dialogue, participants can ask questions about “the other” group to the commanders, who have years of experience in answering honestly.

Similar films can be used to achieve the objectives of this method and filmmakers and/or people from the film should be invited to stimulate conversation and simulate real life examples of reconciliation and transformation whenever possible.

**Why it Works:** Through the example of the three commanders, the film provides an opening for talking about healing and forgiveness, as well as the inherited hatreds that get passed on without basis in personal experience. Commanders encourage participants to have the right to their own experience, to forgive and to understand. The method of screening such films and the accompanying dialogues has proven to be a successful way to initiate the process of reconciliation and strengthen social healing through a simulation of the real life experiences of the people in the film. After watching a movie like this and meeting with the commanders, participants witness alternative examples of transformative behavior and have the experience of conversing with someone from the other side. The effect of proximity and dialogue with someone of the opposing commanding forces greatly improves social healing.

Like roundtable discussions, the film screenings are generally employed as tools for engaging adults in dialogue. However, the occasional presence of young people amongst participants can be a positive complement. Youth often ask for more details about the war itself, which is not commonly discussed at home, and this encourages intergenerational dialogue either during the event or once participants return home to their children or parents. Secondary traumatization of young people can be alleviated as they find relief at discovering alternative examples of positive behavior.
Lessons Learned and Recommendations: Several difficulties can be encountered with these methods of indirect dialogue. Participants may stick to their mono-ethnic narratives or abruptly abandon the space of discussion in order to "equalize sides". Other times, a participant may start talking about how they are a victim. These points can disrupt the conversation, leaving participants feeling hopeless and without the strength to change.

However, if a facilitator is prepared to address these as “bumps in the road”, and not as “dead ends”, then participants can begin to understand the difficult but worthwhile road to healing and reconciliation. A possible technique for moving the conversation forward here is to redirect questions or comments to the speakers (panelists or commanders) to model a humanizing response.
Additional Tools for Dialogue

Ground Rules for Dialogues

**Objective:** To create and protect a safe space

Constructing the boundaries of the conversation—the limited context and manner in which it will take place—is important to allow it to open and deepen into new awareness.

Establishing ground rules by group consensus involves the whole group in creating optimal conditions for freedom of expression and exploration. The ground rules express the spirit of the discussion, based on listening respectfully and without argument.

The group creates the ground rules, while the facilitator makes sure that there is agreement, that the list is complete, and that the rules are followed.

**Basic ground rules often include:**

- Honor confidentiality
- Respect differences
- Speak in the first person and from individual experience, not as a representative of a group
- Describe experiences, not opinions
- Do not try to persuade or change others
- Listen openly and without interruption
- Respect air time; be aware of those who are more quiet, or have a language barrier
- Avoid cross talk and side conversations
The Essentials of Facilitation

**Objective:** To create, protect, and maintain a safe space for open communication throughout the phases of a dialogue or workshop.

This can be achieved by the following:

1. **Setting the stage**
   - Clarify purpose of workshop or dialogue
   - Describe agenda and time schedule

2. **Establish and monitor ground rules**
   - Help group to develop and follow ground rules
   - Model observance of ground rules through own behavior

3. **Model effective group behavior and communication**
   - Respect all perspectives
   - Provide verbal and nonverbal support
   - Listen actively and empathetically
   - Learn and use participants’ names
   - Encourage hesitant members
   - Work smoothly with co-facilitator

4. **Oversee Process**
   - Manage the time; monitor individual speaking time and the overall schedule
   - Keep group focused on the topic
   - Encourage full participation
   - Attend to stages of group process and what is needed in each stage
   - Monitor emotional tone; challenge if too safe / protect if too intense
   - Watch for power dynamics within group; prevent dominance of a single view or faction

For optimal management of the process, we recommend working with a co-facilitator, ideally in a bi-communal pair.
**Approach 2:**

*Interethnic Dialogue amongst Post-War Generation Youth*

**Key Questions:**

- How does interethnic dialogue among youth contribute to societal change?
- What are the factors that specifically enable open and honest communication amongst youth in particular?
- Why is interethnic dialogue among youth important if they didn’t experience the worst of the conflict?

As noted, working with youth and adults in a process of building peace needs to be carefully tailored to different groups. For example, this project took a modified approach to engaging those directly affected by war (adults), while youth were often more ready to engage in direct dialogue. This is due, in part, to the fact that the younger generation is one step further removed from the direct impacts of violence, and the more in depth processes that the STaR youth were able to engage in. In this project, two primary methods stood out as effective approaches for facilitating direct dialogue amongst youth: Peace Camps and Peace Caravans. Both approaches are a collection of methods and tools that enable youth to meaningfully engage in open dialogue with one another over the course of many days.

**What does interethnic dialogue amongst youth look like?**

Peace Camps and Peace Caravans gather interethnic young people from different parts of BiH to learn about peacebuilding concepts, stereotypes and prejudices, non-violent conflict resolution and factors that prevent it. The Peace Caravan builds upon the Peace Camp and, together, the two processes last nearly two weeks. One youth cadre, of about 25 people, goes through these transformational programs together and the combination of exercises, workshops, excursions to religious and memorial sites, and teambuilding lay the foundation for interethnic dialogue. It encourages critical thinking, responsibility, and expands their peacebuilding network. By building on the core concepts of mutual listening, understanding, and compassion, these processes enable the (re)building of relationships.

It is important to underscore that it is because these facilitated dialogues exist within a larger process, of Peace Camp or Peace Caravan, that they are able to build the necessary trust and openness.
**Why we value interethnic dialogue as a method for working with post-war generation youth:**

In Bosnia, the opinions and voices of youth have largely been neglected. Because youth are the future of a society, we believe that without their voice, societal change cannot be realized. Furthermore, youth have long been passive recipients of the beliefs of their own families and of society as a whole. Because they too face the prejudices of society that they are passive, lazy, and disinterested, youth often understand the harmful consequences of these prejudices. When these beliefs about passiveness and ignorance become accepted, young people lose their willingness and spirit to become active members of their community. When this is countered with the opportunity for youth to realize their agency and ability to transform through interethnic dialogue, they begin to believe in the possibility of accomplishing change and begin to take small steps to building peace in their communities.

In dialogue spaces, youth are able to explore conflicts and problems that arise in their communities and begin to strategize with other youth about methods for solving these problems. This can lead to an increased level of self-sufficiency, dedication and self-confidence. These spaces also allow young people to recognize the prevalence of post-generational trauma within themselves or amongst their peers. This trauma, which can be inherited from older family members, is a huge burden to participants and is often their primary reason for engaging in peace work. Through the Peace Camp and Caravan processes, they learn about the history which has marked both survivors and coming generations, and the possibility that it doesn’t need to determine their future.
Methods for Interethnic Dialogue among Post-War Generation Youth

Peace Camp

Designed and Implemented by Centar Za Izgradnju Mira (CIM)

Objective: To develop deep, interethnic relationships among youth and share insights about conflict transformation to build a foundation for transformative dialogue.

The Method: Peace Camp is a seven-day long program created for interethnic youth from deeply divided Bosnian communities. It is primarily intended for youth of age 18 – 30, but can be adjusted to other age groups, as long as participants have some experience in activism and peacebuilding related activities.

During seven days of intensive workshops, the participants learn through an experiential way about prejudice and stereotypes, manipulation based on ethnicity, non-violent communication, critical thinking, conflict analysis, and designing and planning their own initiatives in their home communities. Facilitators choose topics based on the situation, problems, history and context of the communities from which they are recruiting youth. Topics generally include the role of identities, prejudice and stereotypes, non-violent communication, facilitation of dialogues and designing their own initiatives to encourage an interest in the future peacebuilding activities.

It is important to publicize calls for participants among communities that are deeply divided and where youth have likely not had space to engage in prior peacebuilding or activism. Announcements should be made at least one month prior to the start of the program, with participants selected at least one week before the program begins, and keeping a “waitlist” in case of last minute cancellations. The call for participants should be sent to media portals, schools, universities, other NGOs, and mapped contacts, and group size should not exceed 30 to maintain intimacy in dialogues. Participants should be of mixed gender and ethno-religious identities.
Facilitation: With a group of more than 15 participants, it is best to have two facilitators that represent different ethnic identities. The facilitator should create, preserve and retain the safety of the participants, in order to enable communication at all stages of the dialogue or workshop. The facilitator should:

- Be skilled and educated in facilitating dialogue sessions;
- Have experience in facilitating workshops;
- Have knowledge about the history and context of the post-conflict country;
- Have knowledge about group dynamics, theories of prejudice, stereotypes, non-violent communication, conflict resolution, peacebuilding;
- Be impartial and professional;
- Be aware of their own needs and subconscious bias.

Venue: Venues should not have distractions, ideally where the participants are isolated and accommodated in tents. CIM’s Peace Camp is hosted on their Peace Farm. This setting allows participants to concentrate on their learning and transformation while being in direct contact with other youth.

Schedule and Workshops

Day 1: Icebreaker Exercise
Welcome participants and introduce the first activity, an “icebreaker”\(^7\). Participants sit in a circle and are asked to say their name, community they are coming from, what they like the most, which school they go to, etc. When opening the conversation, you should ask open-ended questions, such as: What has motivated you to attend this program? What are your expectations regarding this program? What do you expect to learn?

It is important to remember that this is a new situation for the participants. They are often out of their comfort zone and may be stressed and feeling overwhelmed. Some of them can be shy and closed, and need time and space to open up and feel comfortable. Always point out that they have the freedom to decide which information they want to share.

\(^7\) Icebreaker questions are thought-provoking questions you can use to encourage people to open up and get to know one another better.
Throughout the program, open-ended questions can be used on a daily basis, starting each morning by asking participants how they feel that morning/day and whether they have any reflections from the previous day.

Day 2: Ground Rules
It is important to begin the program with the establishment of ground rules. **Ground rules**, as described earlier, are a set of rules and norms which will frame the participant’s behavior during the workshops. It is important to establish who the facilitator is and what their role will be, and to have participants involved in creating the ground rules.

Day 2 is also a crucial time to talk about the role of identity in order to raise awareness of the role identity plays in conflict. **Identity Workshop I**, in the tools section of this chapter, provides a useful framework for talking about identity with participants.

To gain insight on the role of identity in conflict, we recommend reviewing the Social Identity Theory with participants, created by Henri Tajfel.8 The theory begins with the premise that individuals define their own identities with regard to social groups and that such identifications work to protect and bolster self-identity. The

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**Ground Rules**

**Materials and supplies:** flip chart, markers  
**Time:** 30 minutes  
**Objective:** To establish rules to facilitate behavior and group dynamic

**The facilitator asks the questions:**
- What do you need to feel comfortable?  
- What do you consider as important to feel safe to share your opinion?

Write down the participant answers on a flip chart and leave this list in a spot where all participants can see them. Give the participants the opportunity to supplement the list throughout the program.

**Some of most commonly mentioned ground rules are:**
- Respect the opinions of others  
- Listen carefully to the speaker (active listening)  
- No judging  
- Don’t interrupt  
- What we say here, stays here (rule of confidentiality)  
- Step back to give space to quieter participants to step up  
- Rule of NEXT  
- Be on time  
- No cellphones or other external distractions

When the participants do not follow the ground rules, do not name the individual that is breaking the rule but rather ask the entire group to again respect the ground rules.

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creation of group identities involves both the categorization of one’s “in-group” with regard to an “out-group” and the tendency to view one’s own group with a positive bias in comparison to the out-group. The result is an identification with a collective, depersonalized identity based on group membership and imbued with positive aspects. SIT is a social psychological theory that attempts to explain intergroup conflict as a function of group-based self-definitions. Positive in-group bias is explained by the way the in-group comes to take on a self-relevant role, where the person defines him/herself through the group. Thus, comparisons between groups are emotionally laden and equivalent to self/other comparisons, with group threats interpreted as threats to the self. The in-group-out-group relationship entails a “competition for positive identity,” out-group categorizations strategically framed to maximize self-evaluations. Thus, treatment of out-group members is directly related to the motive to protect or enhance the self. Because social identity effects are based on protection and enhancement of self, threat to the self would intuitively be related to the strongest identity effects. Several laboratory and field studies have empirically confirmed that when groups pose a threat to one another, the effects of identification increase. SIT offers important insights regarding the social identity bases of discrimination, prejudice, and intergroup conflict, by locating these phenomena as resulting from group-based categorization and self-enhancement motives.

Following the Identity Workshop, the participants need to engage in teambuilding activities, to be able to begin to see one another as potential friends, regardless of identity. During Peace Camp, teambuilding activities usually revolve around the Peace Farm and include things like planting, mulching, collecting wood for the upcoming season, picking fruit, creating a fireplace or volleyball court, etc.

These activities have an important role in breaking down stereotypes and prejudice. Through recategorization, or the joint group model, we create a parent category that encompasses all the various groups participating in the activity. This model is based on collaborative interdependence, equal status, and norms of equality, and has been shown to have a positive effect on reducing prejudice. During these activities, the participants are in direct contact and, as members of a new group, are able to bond and become interdependent. Participants need space to socialize, have non-formal conversations. The result of these conversations and teamwork will be seen in their interpersonal relationships and behavior, as well as in the way they engage in more structured dialogue sessions.
Day 3: Personal Identities
Building on the identity work of Day 2, Day 3 takes a closer look at personal identities. Using Identity Workshop II (see the tool’s section of this chapter), participants are asked to explore their own identities more closely. The exercise asks them to eliminate all but one of the identities that they feel strongly connected to. This exercise leads participants to understand how closely they connect with their own personal identities, and ultimately to understand how others do the same. This realization is key in opening up a space where the youth can recognize the humanity in one another and the importance of allowing others to feel connected to their own identities.

Day 4: Prejudice and Stereotypes
Having established respect for one another’s identities, Day 4 begins with an analysis of prejudice and stereotypes. The purpose here is to create space for allowing others to connect with their identity, without attaching judgment, stereotypes, or prejudice to that identity.

Through the Prejudice and Stereotypes Workshop, participants have the opportunity, through experiential learning, to become aware of the biases that exist against various identities and the harmful impact these biases have. Participants learn that prejudice and stereotypes are socially constructed irrational beliefs through which we draw conclusions about one member of a group, based on false ideas we have about the whole group. The lesson can be used to discuss the three components of prejudice: cognitive (mindset, beliefs), emotional (emotions we have towards certain groups), and behavioral (the way we act when confronted with the group). Through this lesson, participants will discover that prejudice is not based in fact and can have dangerous implications when a society emphasizes negative stereotypes.

After the workshop about prejudice, a dialogue session can foster the connection between the members of the group by sharing their personal experience. Sitting in a circle, start with questions like: How did you feel in the last workshop? How was it for you to hear the prejudices your group has against others and vice versa? Were there some prejudices unknown to you? Have you ever been in a situation where people have treated you through the lens of prejudice? Have you ever acted in terms of prejudice?
As these topics may evoke strong emotions, it is important to be patient, sensitive, empathetic and careful, allowing time for participants to speak and show emotion if they need to.

**Day 5: Preparing for Deep Dialogue**

At this point of Peace Camp, participants have usually had enough peace education to be sensitive to one another in a more structured dialogue setting. To prepare students for deep dialogue, begin with an exercise called **Debate vs. Dialogue**. This exercise gives the youth a basis in the main differences between a conversation that can be described as a debate or a dialogue and often sheds much light on the tools for communication that the participants are accustomed to. Participants will learn to listen to the emotions and sensations in their bodies during each type of communication and develop skills for more dialogic conversations to better understand the other.

Following this lesson, engage the participants in a **dialogue session** to experience the benefits of dialogue, i.e. fostering connections and learning to actively listen. Following the same topic that was used in the Debate vs. Dialogue workshop, ask participants to speak from their own point of view and experiences. Encourage “I” statements and again emphasize the characteristics of authentic speaking and active listening, using the ground rule made on Day 1. Following the dialogue, which could last around 30 minutes to one hour, ask the participants to share their personal experience of participating in a dialogue, reflecting on their own behavior and bodily sensations.

**Day 6: Understanding Peacebuilding**

On Day 6, begin with a discussion on the term “peacebuilding” and the origins of the field. The purpose here is to help participants engage with a deeper understanding of peacebuilding and to understand some of the most common

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9 Authentic speaking means speaking for yourself, not for a group or position and speaking to communicate your own experience. It implies to distinguish its own opinion or belief from fact or truth and acknowledge the experiences and assumptions that have shaped our views and opinion.

10 Active listening implies hearing and understanding the truth of the experience of others without judgment but with empathy and clarifying questions to expand our understanding.
theories of the field. This helps participants to learn that peacebuilding is a serious field, in which they can become engaged.

The term peacebuilding emerged first over 30 years ago through the work of Johan Galtung. He called for the creation of peacebuilding structures to promote sustainable peace by addressing the “root causes” of violent conflict and supporting Indigenous capacities for peace management and conflict resolution. Peacebuilding means creating real conditions for peace and opportunity for crossing from the conflict system to the system of peace. Peacebuilding became a familiar concept within the UN, An Agenda for Peace, which defined peacebuilding as action to solidify peace and avoid relapse into conflict.

Through this introduction of peacebuilding, the participants become aware of its importance and role, as well as the complexity of processes employed to create sustainable peace.

When participants gain knowledge about the definition and history of peacebuilding, they begin to perceive it as an important and necessary process in post-conflict countries. With a proper understanding of the levels of peacebuilding (see Levels of Peacebuilding Workshop), the youth gain insight into which level they can engage to become active initiators of societal change.

During this session, ask participants to verbalize what peacebuilding means to them, like: What do you consider peace to mean? What do you need to be at peace? Is peace the absence of war, or is it more than that? At which levels we can have peace? Ask the participants to write down on sticky notes their personal meaning of peace and put it on flipchart paper for all to see. Take about 30-45 minutes for this activity.

**Day 7: Opportunities for Activism and ways to Identify Problems**

After one week of learning tools for conflict and transformation and identifying barriers to social healing, the youth participants should spend time developing their sensitivity to problems specific to their home communities, as well as in the wider

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**United Nations Definition of Peacebuilding**

Peacebuilding involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management, and to lay the foundations for sustainable peace and development. It can be presented and applied on different levels.

social context. During this session, participants will learn about opportunities for activism and ways to identify problems that can be solved through their own initiatives.

Begin this session with a conversation at the micro-level, analyzing problems and thinking about possible solutions in a realistic and concrete way that addresses community needs. Asking the youth participants to think of problems at a state level may lead to them becoming overwhelmed, discouraged and demotivated, as these conditions may be challenging or even impossible to overcome. By thinking of issues in their local community, they can better concentrate and focus their energy and resources on more accessible obstacles.

Participants are invited to reflect individually on the challenges facing their community that relate to topics such as stereotypes, prejudices, discrimination, human rights, dialogue (inter-religious, inter-ethnic, as well as intergenerational). Participants are encouraged to think about how these issues relate to young people and how they affect their development, formation, activism and their self-image in a post-conflict society. Participants are invited to present the challenges facing their local community and to describe the context of conflict in which these challenges arise.

Throughout this section, facilitators can provide some examples of initiatives implemented in local communities, including what they looked like, what they were based on, how the planning process went, and how they were implemented. In this part of the workshop, it can be effective to invite guest participants or former participants to share their experiences in creating their own initiatives. It is important to motivate the participants to be creative in designing their initiatives but also to keep them realistic, timely, and measurable.

The Designing Local Initiatives Tool and Template provides a useful framework for this exercise.
**Objective:** To build on the foundation of meaningful, interethnic dialogue among youth developed during Peace Camp through exposure to diverse communities.

**The Method:** Following Peace Camp, an effective method for building on the relationships and insights that have been developed through seven days of dialogue is the Peace Caravan. This five-day journey takes the same group of participants through BiH, where the group visits and learns about areas of their country they may never have been exposed to before. During visits, the youth have the opportunity to visit religious sites, war memorials, and meet with local activists and peacebuilders to hear their experiences of working in a divided community. This is an especially useful approach to support open and honest communication amongst youth, many of whom have never had direct experiences of different communities and people.

Building on the contact and interethnic relationships developed during the Peace Camp, the Caravan goes one step further as participants are exposed to communities of various ethnic compositions and asked to think about how the tools they have learned can be applied in these different contexts. Ultimately, the goals of the Peace Caravan are to foster understanding of conflict at a national level and a connection with a sense of national belonging, and to gain knowledge about the history of the country. It also fosters critical thinking.

The Peace Caravan usually travels through the same communities that the participants are from. This gives each participant the opportunity to share their home community, and that narratives of that community, with the group, deepening the opportunity for understanding one another. In a country that has experienced mass violence, some participants in the group may have never visited a community where other ethnic groups live. Many have probably never entered a church, mosque or synagogue and may believe that this would disrupt their own identity as a Muslim, Christian, Catholic, etc. These visits are important as they can raise awareness of fears resulting from ethnic isolation and manipulation. The dialogue among youth deepens when they begin to talk about the inherited mistrust and fear they have carried about other ethnic groups, and the way this has been reinforced by political leaders and media. Visiting each location or city is a way to liberate the youth from the fear of traveling through parts of the country that are unknown to them and confronts deeply suppressed prejudices. These shared experiences serve to
foster the group’s bonding and the connection between the participants and their country.

Each day should include a visit to a site or community that is deeply divided. At each city or site, panel discussions can be organized with local activists, including representatives of NGOs, peacebuilders, and volunteers engaged in creating a better future and initiating a societal change. Participants should have some free time to explore the cities on their own, or with the guidance of participants from that community.

Throughout the Caravan, open ended questions should be asked to encourage the participants to speak about their experience and personal transformation. On the final day of the Peace Caravan, an evaluation session should be conducted so participants can speak openly about their experiences of the caravan.
Additional Tools for Establishing an Open Space for Dialogue amongst Youth

Identity Workshop I

Objective: To raise awareness of identities, self-reflection, identification of identities, and the role of identities in conflict situations

Materials and supplies: flip chart, markers, pencils, papers or notebooks

Time: 60 minutes

Start with a short introduction and explanation of identities. Here is an example of useful framing: “We are all shaped by the environment. Our affiliation to a certain group can influence our behavior and values. We are brothers, sisters, women, men, Christians, Muslims, football players, musicians, etc. In this exercise, think about identities that describe you the best. List every identity you can relate with yourself. For this you have 20 minutes. After that we will come back to the next part.”

After the participants finish writing their identities, use a flipchart to record all the identities that have come up. Circle the ones which are repeated. By writing down the identities and circling the same ones, the participants have a better understanding of identities they have in common. Through this visualization, they become aware of their own identities, including what makes them unique and what they have in common with other youth. Ask participants to choose one or several identities that they’d like to share with the group. Allow some time for group members to ask questions to the speaker.

Identity Workshop II

Objective: To raise awareness of the importance of identities and the emotional attachment to them, gaining knowledge of the role of identities in conflict situations

Materials and supplies: pencils, papers or notebooks

Time: 120 minutes

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11 There are several definitions of identities. According to Tajfel's social identity theory, social identity is a person's sense of who they are based on their group membership(s).
This workshop emphasizes the importance of identities and their meaning in our lives. The participants are asked to think about their identities, but this time they need to write down six identities they feel are the most important for themselves. Give the participants 20 minutes to think about these six identities and have them write them in a personal notebook. Ask the participants to share their listed identities and clarify what they have chosen as identities they feel strongly attached to.

After the participants have shared their identities, take a ten minute break where participants can informally discuss the identities with one another. This conversation is important for their bonding because it provides an opportunity to speak about their experience of rejecting parts of their identities and creates a feeling of sharing a “common destiny”.

After the break, ask participants to examine their six identities and to cross out the identity that means the least to them. Continue this process until only one identity remains.

Ask the participants to share their one remaining identity and their feelings about crossing out each “part” of them. Ask questions like: How did you feel when you were crossing out the identities? Was it easy or difficult? At what point was it difficult?

Participants may say that they felt like they were rejecting part of themselves. Deepen the dialogue by asking questions like: Did you feel as you were rejecting some parts of your personality? Have you ever been in a situation when you had to reject some of your identities? How did you feel in this situation? Were you threatened? In what kind of situations are our identities usually threatened?

In conflict situations and wars, identities are often a powerful tool for manipulation; identities may be threatened, and can make people targets. As we consider our identities as important parts of ourselves, we need to understand that others do the same. Being rejected or insulted because of an identity is painful to all who experience this. As peacebuilders, understanding the importance of identities and the roles they play in the lives of others is crucial.

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12 Interdependence of destinies (Lewin, 1948) in a group has been shown to be an effective factor in creating a cohesive group.
Prejudice and Stereotypes Workshop

Objective: To raise awareness about prejudice, learn about the definition and differences between prejudice and stereotypes, their negative impact, and testing their veracity

Materials and supplies: flipchart, markers of different colors, tape

Time: 60 minutes

In this workshop, split the participants into groups based on their ethnic identity. Begin by checking whether participants have any knowledge about prejudice and stereotypes, asking questions like: What are prejudices? What are stereotypes? What is the difference?

Within their groups, ask the participants to identify prejudices other people have about their ethnic group. Participants need to write down each prejudice on the flipchart and each group has different color markers. Give the participants enough time (20-30 minutes) and review the ground rules!

Following this, ask the groups to share the listed prejudices with the other groups. The facilitator tapes the flipcharts on the wall and asks the participants if each prejudice is true or false, crossing out any that the group agrees is false. If there is just ONE person who doesn’t exhibit the characteristics of that prejudice, it can be rejected. The facilitator continues to check the veracity of each prejudice until none are left. This workshop offers the opportunity to, through experiential learning, become aware of prejudices and the related consequences.
Debate vs. Dialogue Workshop

**Objective:** To gain knowledge about communicating in a dialogue, its definition, the benefits of it and the difference between debate and dialogue

**Materials and supplies:** notebooks, A4 paper, pencils, flipchart, markers

**Time:** 120 minutes

Divide the group in two groups. Explain to the participants that this is an exercise in which the groups create opposite sides and represent two different opinions. You can choose the topic for the debate (for example vegetarians vs. carnivores). Give the groups time to prepare information for the debate (20 minutes).

After returning back to the whole group, start with each group’s presentation. In this exercise, the role of the facilitator is to OBSERVE the behavior, posture, body language of the participants. Usually, the participants speak in a raised voice to overpower the speakers without listening to others and take an offensive stance with their body tilted forward when trying to convince the other side. They often interrupt each other while speaking and belittle other opinions.

After ten minutes of arguing in this debate, ask the participants to observe their behavior and body posture. Ask them: How did you feel in this debate? Did you feel your opinion was heard? What happened in your body?

Write the observations and characteristics of debates on the flipchart, followed by the facilitator’s presentation of the characteristics of dialogue and the role dialogue has in peacebuilding.

**Emphasize how, in dialogue, we:**

- Talk to explore
- Develop the discipline of listening to people who speak from a different perspective when at first it seems like a threat
- Expand the capacity for tolerance
- Change participants/ourselves during the process
<table>
<thead>
<tr>
<th><strong>Debate</strong></th>
<th><strong>Dialogue</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Goal is to win.</td>
<td>Goal is to discover common ground.</td>
</tr>
<tr>
<td>The participants are in some ways leaders, known for attitudes that are carefully guarded and not chosen words to defend their views.</td>
<td>The participant can be anyone. He speaks for himself and about his own experience, respecting and the other side.</td>
</tr>
<tr>
<td>The attacks on the interlocutor and the interruption are normal and allowed by the leader. The atmosphere is threatening.</td>
<td>The atmosphere is safe, the leaders suggest and reach an agreement on the rules of dialogue, in order could lead the conversation with appreciation.</td>
</tr>
<tr>
<td>Participants speak as representatives of groups</td>
<td>The participant speaks for him/herself.</td>
</tr>
<tr>
<td>Participants turn and ask for support of like-minded people.</td>
<td>Participants seek out differing opinions</td>
</tr>
<tr>
<td>Differences in the group are negated.</td>
<td>Differences between participants are visible and not hidden</td>
</tr>
<tr>
<td>Participants express their beliefs about the position or idea.</td>
<td>Participants express doubts and insecurities</td>
</tr>
<tr>
<td>Participants listen to the other side to disagree confirming their position. Questions are asked only to rebut the answers</td>
<td>Participants listen to understand others beliefs out of curiosity.</td>
</tr>
<tr>
<td>The statements are predictable and offer little new information.</td>
<td>The statements offer new information.</td>
</tr>
<tr>
<td>Success requires a lot of passion and biased positions</td>
<td>Success requires honest exploration of issues being discussed.</td>
</tr>
<tr>
<td>Implication is that needs and values are clear.</td>
<td>Values and needs are continually explored.</td>
</tr>
</tbody>
</table>
Levels of Peacebuilding Workshop

**Objective:** To gain knowledge and raise awareness about different levels of peacebuilding and openings for engagement

**Materials and supplies:** flipchart, markers, sticky notes, pencils, A4 paper

**Time:** 60 minutes + 30 minutes for the dialogue session

Divide the group into six mixed groups. Give each group a piece of paper on which is written one of the levels of peacebuilding:

1. Individual peacebuilding
2. Peacebuilding between individuals
3. Peacebuilding in community
4. Peacebuilding between groups
5. Peacebuilding on the state level
6. Diplomacy and peacebuilding

The participants are asked to brainstorm terms and actions that relate to the given level of peacebuilding. For this activity, they have 30 minutes and should write different terms and actions on sticky note paper.

After they finish, one participant or more from each group will present their work to the rest of the group, pasting the sticky notes on a large piece of flipchart paper (30 minutes).

After the participants finish with their presentation, open up a dialogue session. Ask the participants: What did you learn? Was there something you already knew? Was something new/surprising for you? When thinking on an individual level, what can you do to build peace in your community? (30 minutes)
Designing Local Initiatives

Objective: To support youth in designing and implementing initiatives in their own communities to expand peacebuilding insights

Concrete steps toward change: Divide participants into groups according to the ideas and initiatives they would like to work on. There may be more than one participant involved in an initiative, depending on the number of participants from a community, and this can often be helpful. For example, in one of our Peace Camps, two groups of participants from two different communities/cities organized a joint activity: an exchange of youth from these two cities. They organized visits to religious buildings, monuments and workshops on similar topics. After the participants are divided into groups, they are tasked with thinking about the following questions:

- What problem does the activity address?
- What is the objective of the activity?
- What is the target group?
- What results will be achieved?
- What possible difficulties may arise when implementing the initiative?

In this part of the activity, the facilitator must also draw the attention of the participants to the fact that the initiatives should be realistic, practical and can be implemented in real time.

Planning of local initiatives: After looking more closely at the problems the participants want to address, they work as a group, and present their initiatives, and facilitators provide comments and suggestions. At the end of this session, participants are provided with the template below to fill out and send to facilitators by email to get a detailed overview of their initiatives. As the participants design and plan most of the details during the workshops, the deadline for submitting the concept notes should be one week after the ending of the Peace Camp and caravan.
# Project Development Template

<table>
<thead>
<tr>
<th>Project Name:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Location:</td>
<td>Budget:</td>
</tr>
<tr>
<td>Coordinator(s):</td>
<td>Team Members:</td>
</tr>
</tbody>
</table>

## Implementation Timeframe

Enter the intended timeframe, e.g. May-June 2020.

## Problem that the activity addresses

Define clearly, precisely and specifically the problem that the activity will address.

## Activity Goal(s)

It is most optimal to specify 1-2 goals, and a maximum of 3.
### Target Group

Define the target group clearly and precisely, e.g. these can be young people between the ages of 17 and 25, students of the Faculty of Humanities and Social Sciences, etc.

### Results and Indicators

The results should be linked to the goals that have been set and indicators should be defined, i.e. indicators to help determine if the set goals have been met.

### Activity Description

Describe in detail the activity to be carried out.
<table>
<thead>
<tr>
<th>Potential Partners</th>
</tr>
</thead>
<tbody>
<tr>
<td>List potential partners who can help with the implementation of the activity, such as other NGOs, individuals, online portals, sponsors, etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Team member’s responsibilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Describe what each team member will do exactly. This part is extremely important for the project to proceed without major problems. The roles of team members need to be clearly defined so that everyone can fulfill their tasks. Some of the roles may be coordinator, assistant, social media manager, etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Detailed Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>The detailed budget should include the following categories: materials for work, accommodation, food and drink, travel expenses for participants and lecturers, and lecturer fees. If there are any other items that need to be added, they may be added in accordance with the donor rules of that project.</td>
</tr>
</tbody>
</table>
Approach 3:  
*Developing Integration among Post-War Generation Youth*

**Key Questions:**

- What effects does it have when ethnoreligious groups remain segregated?
- How do we help youth living in a post-war society overcome prejudices when “reconciliation” does not seem like their issue?
- How does building interethnic friendships among youth support healing and inclusion in post-war societies?

Latent conflict and fear of the other remains prevalent among Bosnian youth, despite the fact the current generation of youth did not directly experience the war of the ‘90s. When describing their ethnicity, young people in BiH “tend to rely on the traditionalistic cultural-religious descriptions of ethnicity, which defines the ethnic group through language, religion, customs, history and sense of unity. Such a description is closer to the primordial lay theories of ethnicity than to situational or instrumental understanding.” This attachment to identity leads to the rejection of the identities of others, enabled by fear that is sometimes inherited through generational trauma and sometimes developed in reaction to political/educational/media prejudices.

There are values that tend to keep an enemy image of the “other” in the eyes of young people and perpetuate an atmosphere of conflict in Bosnia and Herzegovina. Unfortunately this fear and rejection of other identities prevents many post-war youth from forming open and trusting relationships with young people of other ethnic identities.

**How do you develop integration amongst post-war youth in a deeply divided society?**

This manual approaches “developing integration” by emphasizing the transformation of relationships among young people, giving them the opportunity and tools to work on mutually agreed aims and issues that are important for their own development as active citizens and of their communities.

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13 Majstorović D & Turjačanin V. (2013), Youth Ethnic and National Identity in Bosnia and Herzegovina: Social Science Approaches, Palgrave Macmillan
In order to integrate young people and give them the opportunity to work in interethnic teams as active agents of change in their communities, PRONI has produced tools where young people can gain skills and knowledge of how to engage in issues important to them. These activities include education of future youth social workers (PRONI Academy of Youth Work-PAOR) and opening youth clubs as spaces where young people can meet and produce activities for other young people.

PRONI’s **Youth Clubs** are an important venue for integration, serving as spaces in which youth can learn about their mutual aims through workshops, trainings, networking, volunteerism, youth activism, youth exchanges, and co-create youth led programming.

By designing and leading activities in interethnic teams, youth also become leaders in improving and developing interethnic relationships in their communities. This serves to develop integration through creating a sense of community among youth.

**PRONI Academy of Youth Work (PAOR)** is a unique PRONI program that provides young people with knowledge in the field of youth work, youth activism, and conflict resolution. The academy consists of six modules over a period of eight months (six months of theory and two months of practice) and has three educational levels (PAOR A, B and B+). The goal of the PAOR program is to empower activists and youth workers to improve the skills of young people to engage in their communities as youth social workers. By learning together in programs such as PAOR, young people have the opportunity to view one another as colleagues and partners in change, thus experiencing integration. PAOR standardizes the training of youth workers to raise the quality of youth programs, and so future leaders of youth organizations and youth workers gain adequate professional knowledge, skills and experience for the field of youth social work.

The curriculum of PAOR is guided by the principles and values of non-formal education and experimental learning methodologies, as well as incorporating proven theories of Pedagogy, Social Pedagogy, Sociology, Psychology, Social Psychology and other fields.
Why we value developing integration as a method for building peace among post-war generation youth:

Developing integration through these methods serves the idea that young people can collectively take responsibility for their own lives and for the future of their communities. By working together, they can discover a sense of agency, produce different power relationships with stakeholders and create opportunities for young people to be consulted about what they want and need, supporting a bottom-up approach to resolving conflict.

As BiH is still in the process of building peace and recovering from war, young people are a resource that can contribute to the transition process which they will inherit. Two decades after the war, establishing multi-cultural communities of educated youth workers is a crucial step in breaking ethnic personal barriers and state boundaries. Educating youth in an integrated environment establishes positive communication among young people that would otherwise have few opportunities to engage and interact. Through these integrated learning spaces, youth have the opportunity to defy the ethnic barriers enforced by political and media narratives, while reaching out to other youth who are at risk for radicalization.
Methods for Developing Integration

Youth Clubs

Designed and Implemented by PRONI

Objective: To provide a recreational space for interethnic youth to work collaboratively to realize mutual aims and develop trust among one another.

The Method: Youth Clubs are a social and recreational space intended for diverse young people to come together, both as volunteer group leaders and as participants in activities. Youth clubs organize and support activities that support the physical, social, emotional, and cognitive development of youth, while also enabling young people to experience success, leadership, joy, recognition of talents, and interethnic friendships.

When these young people from diverse backgrounds come together for educational experiences within the clubs, they form a multi-cultural community of educated youth workers and realize that they share the ideals of common humanity, solidarity, youth activism and engagement in Bosnian social life.

These clubs provide young people with a space where they can get involved in different kinds of activities, such as: music, theater, sports, cultural activities, seminars, trainings and workshops. These activities foster learning, discussion, bonding, and exchange with youth from other cultures and ethnic groups. Through activities and exchanges within BiH, the Balkans, and other parts of Europe, youth capacity for leadership, advocacy, initiative, critical thinking, and inclusion expand, from a space that is largely integrated.

Workshops: Youth Club workshops can include a variety of topics, the primary objective being to bring youth together for integrated learning opportunities. Some ideas for workshop topics include: recognition and prevention of violence in youth communities; improving communication through the tool of storytelling; inclusion and breaking of prejudice specific to Roma people; art/film classes, etc. The workshops can be conducted as a series, which brings together the same small group.
of youth on a monthly or weekly basis to develop deeper relationships to one another through a thorough exploration of the topic of choice.

Within Youth Clubs, participants can be given tasks that are limited, measurable and that expand or develop their skills and experiences. This can include co-facilitating a workshop, conducting outreach to new participants, and expanding social media presence.

To make the workshops accessible to all, the Non-Formal Education methodology can be used, as a participatory and flexible approach. In line with this approach, the youth participants can and should be consulted in developing programming so that they feel valued and that their interests are heard.

**Calls for participants:** Calls are usually made by various media and social networks that are frequented by youth in the communities where the Youth Clubs are active. When recruiting new participants, care should be taken in reaching out and selecting youth of various ethnic and religious backgrounds, and gender identities. In BiH, youth are considered to be between ages 15-30 and so this age group should be targeted. All youth should participate on a voluntary basis.

**Venue:** When considering a venue, keep in mind that Youth Clubs must also “feel” like Youth Clubs, as this is a space designed specifically for young people... This might mean decorating the space with posters about other youth events and projects.
Objective: To train youth to work collaboratively to realize mutual aims, develop trust among one another, and develop skills for advancing the interests of youth in a post-war society.

The Method: The course "Basics of Youth Work" aims to provide young people with basic knowledge in the field of youth work in order to contribute to the personal and social development of young people in Bosnia and Herzegovina, and involve them in various socio-political processes concerning young people.

Given that young people in BiH are not sufficiently involved in the socio-political processes that surround them, youth work education teaches young people how to work in an integrated way to become involved and contribute to the communities in which they live, as well as to BiH as a whole.

Participants of the course "Basics of Youth Work" will acquire basic knowledge and skills to spread ideas and values of youth work in their communities, and provide young people with an alternative to segregation and narratives that youth are not active players in society.

Through the course "Basics of Youth Work", participants acquire the necessary knowledge and skills to help them contribute to the building of an integrated BiH in which their ideas are valued.

During the course, participants will learn:

Knowledge about youth work, integration, and conflict: Participants will gain basic knowledge about what youth work is and what it looks like in practice. In addition, they will have the opportunity to learn how to work with groups of interethnic young people and build an integrated team, and also how to deal with conflict in practice. Given the rise of nationalism, radicalism and extremism in BiH, participants will learn how to deal with these social phenomena as youth workers.

Skills for organizing, communicating, and problem solving: During the course "Basics of Youth Work", participants will acquire skills for organizing groups of
interethnic youth to respond to the needs of other young people in their communities. In addition, they will acquire critical thinking skills, communication skills, problem solving skills and skills for analyzing the sociopolitical situation in which they live. Through an integrated team setting, the youth find solutions that respond to the needs of young people living in a post-war society.

**Competence in Practice:** After completing the course, participants will be able to support and empower young people from their communities to take full part in developing communities that prioritizes young people. They will be able to provide young people with a safe space and the opportunities to learn and reach their full potential to contribute to the development of the youth sector in their communities.

The following six modules should be covered during the six months of theory and two months of practice: Introduction to youth work; Youth work in practice; Individual work with young people; Basics of working with groups and team building; Conflict transformation; Radicalism and extremism among young people in modern society.

When considering venue selection and calls for participants, refer to the Youth Clubs tool.

**PAOR B: Training of Trainers in the Field of Youth Work**

**Objective:** To train youth to work collaboratively to realize mutual aims, develop trust among one another, develop skills for advancing the interests of youth in a post-war society, and acquire methods of training other youth in these skills.

**The Method:** The course “Training of Trainers in the Field of Youth Work” aims to provide young people with knowledge, skills, and experience to become facilitators in the field of youth work. As facilitators and trainers in this field, the youth contribute to the personal and social development of other young people in an integrated environment. This course builds on PAOR A and participants should gain primary knowledge of youth work through PAOR A before participating in PAOR B. In this course, participants acquire basic knowledge and skills, and get the opportunity to educate new generations of youth workers to spread ideas and values of youth work in their communities. They also gain the skills to enable other young people to become agents of change in their communities.
Participants will build on the knowledge, skills, and competencies gained during PAOR A, and also develop the experience needed to implement PAOR A programming themselves.

The course "Training of Trainers in the Field of Youth Work" consists of the following modules: Basics of training in the field of youth work; Promoting tolerance and diversity; Communication with the public; Management and organization of youth clubs; Protection and safety of young people; Conflict transformation (Advanced level).

When considering venue selection and calls for participants, refer to the Youth Clubs tool.
Approach 4:  
Learning About Inclusion and Social Healing through More Familiar Lenses

Key Questions:

‣ How do you get youth to talk about inclusion and healing when “peacebuilding” feels unfamiliar?
‣ How can an understanding of human rights bring society together?
‣ What role does sport, the arts and other forms of culture play in promoting social healing?
‣ How can we think of human rights not only as a “right” to protest for and insist upon, but also a means to develop acceptance, and reduce discrimination, among diverse people?
‣ Can culture function as a tool for reconciliation, inclusion, and healing?

The final approach highlighted in this manual combines the aforementioned methods of dialogue and integration by discussing inclusion and social healing through more normative concepts, such as human rights, art, theater, literature, sport, etc. Though the approach could be adjusted for working with adults, the specific methods mentioned in this manual relate to working primarily with youth.

What does “Learning about Inclusion and Social Healing through More Familiar Lenses” look like?

The three primary methods that approach learning about inclusion and healing through familiar lenses in this manual are: YIHR-led human rights workshops that cover diversity, issues of identity, and prejudice; YIHR-led workshops, dialogue, and youth-led events about theater, art, and film; and CIM’s online youth-led platform #Let’sTalk.

These methods all employ an approach that provides spaces for meaningful contact among youth, while exploring, through an inclusion and healing lens, themes that may be “softer” than directly engaging around topics of war, trauma, and reconciliation. In this way, groups of interethnic youth who may not be ready to engage in direct dialogue are pushed to think about how peace can be approached and talked about through lenses of sport, art, human rights, etc.
However, this is different from the way that Method 1 modifies dialogue for adults. The purpose of approaching inclusion and healing through more familiar lenses is not only to modify peace education to make it more approachable. While this does happen, the methods mentioned here are employed because talking about sport, culture, and human rights in relation to peace, establishes a deeper understanding of the way that conflict, as well as peace, interacts with various elements of modern life. Also, for young people who feel that the war is the issue of the older generation, highlighting this intersection between peace and current topics can make peacebuilding feel deeply relevant.

**Why we value teaching youth about social healing and inclusion through more familiar lenses:**

Approaching inclusion and social healing through the more familiar lenses of art, culture, and human rights can play a very potent role in reconciliation processes in BiH.

Beyond providing a representation of the facts or emotions around past atrocity and trauma, art provides a way of responding to said atrocities or traumas, which, by their very nature, are generally difficult to comprehend and overcome. Art can offer a mode of giving testimony which is directly related to truth-telling and memorialization under transitional justice mechanisms. Moreover, and in continuation thereof, art also very often provides and facilitates catharsis about heinous past events, especially those which are not easily approached or discussed, which indicates that art can be directly related to inclusion and social healing processes in post-war contexts.

Art and culture are uniquely powerful tools in facilitating direct reconciliation and opportunities for inclusion because they are a “softer” and less direct approach to an otherwise complex, demanding and delicate process. Provided the works of art deal with themes which are relevant to the context(s) of reconciliation, art is a means of implementing interethnic dialogue and strengthening relations – and thus affecting both attitudes and behaviors – because the arts generally prompt reflection, emotional commitment and empathy from their audience, they can open up deeper reflections and discussions.

Similarly, examining issues of human rights, though not necessarily “softer” than examining conflict, is an additional way for young people to understand the intersection between current events, modern life, and conflict. When youth
participate in human rights workshops, they come to understand that infractions and abuses of freedoms are deeply linked to a society that continues to grapple with the effects of mass violence. When a society begins to understand the infractions of the rights and freedoms on all of its citizens, only then can a society move toward fuller inclusion to promote deeper healing. Like art, an exploration of human rights elicits emotional commitment and empathy- which can, in turn, develop a deeper commitment to understanding the intersection between human rights and peace.

Finally, current events, human rights, cultural and artistic experiences and examinations, when combined with educational methods and facilitated discussions, can be potent in drawing out questions and issues of identity, marginalization, and coexistence.
Methods for Learning about Inclusion and Social Healing through Familiar Lenses

Human Rights Workshops
Designed and Implemented by YIHR

Objective(s): To introduce young people to basic principles and practices of human rights and raise broader awareness about identity; to help young people identify the importance of human rights in their communities and how these are related to societal transformation, inclusion, and social healing; to motivate and empower young people to become actively and responsibly engaged in their communities; to motivate young people to become interested in participating in other peacebuilding activities.

Time: Each workshop lasts for two hours.

The Method: These workshops primarily work to engage young people, ages 18-26, with a special focus placed on secondary school students. Although each workshop has the same structure, its content and activities allow for flexibility and inclusion of local perspectives.

The didactical and pedagogical aspects of the workshops, as well as the function of this activity within a process of peacebuilding, require knowledge not only of human rights and peacebuilding, but also experience in teaching the target audience. If this task cannot be undertaken by a person from the organization, outside expertise should be included in both the planning and the implementation of the workshops.

The content and structure of each workshop is the following:

(see next page)
<table>
<thead>
<tr>
<th>Activity</th>
<th>Content</th>
<th>Length</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interactive lecture; combined presentation and questions.</td>
<td>“Introduction to human rights”: A general introduction to human rights, including a brief history thereof to familiarize the audience with the topic.</td>
<td>30 minutes</td>
</tr>
<tr>
<td>Interactive lecture/ discussion; combines presentation and debate</td>
<td>“Identity, stereotypes and prejudice”: This activity helps concretize human rights and makes the topic more relatable to the audience. It helps the audience identify how human rights relate to their own lives and surroundings – and how they are related to social inclusion and healing.</td>
<td>30 minutes + 15 minutes dialogue</td>
</tr>
<tr>
<td>Interactive lecture; combines presentation and interactive tasks/ questions for audience</td>
<td>“Freedoms based on human rights”: This activity helps concretize human rights further. It helps the audience identify how human rights relate to their own freedoms – and how they both are related to social development and inclusion.</td>
<td>30 minutes</td>
</tr>
<tr>
<td>Discussion and Evaluation</td>
<td>“Q&amp;A”: The audience is free to ask questions pertaining to the covered material and can raise any questions or issues which were not covered. The links between human rights and social transformation and healing are drawn together with the audience. A final evaluation is conducted – either oral or written.</td>
<td>15 minutes</td>
</tr>
</tbody>
</table>
Objectives: To promote the role of the arts and culture in reconciliation; to enhance awareness, empathy, and critical thinking among youth through exposure to the cultural and artistic scene; to enable personal transformation for youth through exposure to diverse people and different perspectives as active participants in cultural and artistic programs; to expose youth to peers from different ethnicities and communities, and thereby promote interethnic dialogue and socialization.

The Method: For the annual Sarajevo Film Festival (SFF), a program is created which gathers interethnic youth from all over BIH, ages 16-28. The participants for SFF are recruited via an open call and a subsequent selection process. The selection process is based on a combination of the following aspects to ensure active participation during the program: the applicant’s previous experience with/participation in the project and the applicant’s interest in and previous experience with film and the arts.

The planning of the program is carried out in close collaboration with the Festival, including which programs to follow, which screenings to participate in, etc.

Selected participants are divided into groups and each is assigned a team leader. The groups are diverse with regards to age, gender and ethnicity. The team leader is responsible for all communication and practicalities during the program; i.e. in case of cancellations or rescheduling the participants must be notified. The team leader, furthermore, is responsible for ensuring that the participants show up to the screenings and that they take an active part in the debates and round tables. The team leaders are also responsible for carrying out daily reflection sessions and conducting written evaluations at the end of the program.

Daily Reflection Sessions
Facilitated discussions and reflections on the program content that are integrated into the program to allow participants to gain a deeper understanding of the process by engaging in dialogue with their peers.
The groups follow different programs during the Festival – Human Rights, Dealing with the Past, DocuCorner\textsuperscript{14} - but each one is closely linked to reconciliation and social inclusion, thereby ensuring that all content is relevant to the objectives of this activity and the larger peacebuilding process.

All groups visit museums, where work revolves around dealing with the past and memorialization, thereby expanding the participants’ experience of the functions of public spaces and museums as places for remembrance, and reconciliation. Visits to museums should include both a guided tour and time to explore the museums individually.

During this program, the War Childhood Museum and the Historical Museum of Bosnia and Hercegovina are usually visited. These two museums are selected due to their permanent exhibitions about the Bosnian War. Both museums, then, allow the participants to reflect not only on the importance of memorialization in general, i.e. documentation of atrocious pasts in cultural settings, but it also allows the participants to ponder the implications of the themes and forms of museum/institutional memorialization as well.

\textsuperscript{14} DocuCorner is organized in collaboration with Sarajevo Film Festival to serve as a platform for young people from Bosnia and Herzegovina, the region (Croatia, Serbia, Montenegro and Kosovo) and Europe. It is a part of the Competitive Documentary program during the Sarajevo Film Festival, where participants, after attending premier movie screenings, have an opportunity to discuss with movie makers about relevant issues related to their movies.
**International Theater Festival MESS**  
*Designed and Implemented by YIHR*

**The Objective(s):** To promote the role of the arts and culture in reconciliation, with a special focus placed on theater; to enhance awareness, empathy, and critical thinking among youth through exposure to the cultural and artistic scene; to enable personal transformation for youth through exposure to diverse people and different perspectives as active participants in cultural and artistic programs; to expose youth to peers from different ethnicities and communities, and thereby promote interethnic dialogue and socialization; to empower and motivate young people to become actively engaged in creating change through art and culture.

**The Method:** This program gathers interethnic youth from all over BiH, ages 16-28, for the annual International Theater Festival MESS\(^{15}\). The planning of the program is carried out in close collaboration with the Festival. The participants for MESS are recruited via an open call and a subsequent selection process. The selection process is based on a combination of the following aspects to ensure active participation during the program: the applicant’s previous experience with/participation in the project and their interest in and previous experience with theater and the arts.

Facilitators determine a selection of plays that are closely linked to the objectives of the broader program. All plays which are selected should thematically fall within the context of reconciliation, culture of remembrance, memorialization, or social healing. We recommend selecting one or two plays per day, for an afternoon and evening performance.

The function of watching the plays is twofold. On the one hand, the plays deal with themes and issues which prompt reflection and dialog amongst the participants.

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\(^{15}\) The International Theater Festival MESS derives its name from Festival Malih i Eksperimentalnih Scena Jugoslavije (The Festival of Small and Experimental Stages of Yugoslavia) which during the Bosnian War became renamed to Međunarodni teatarski i filmski festival MES Sarajevo (International Theater and Film Festival MES Sarajevo), ultimately resulting in the acronym MESS. See: [https://mess.ba/en/about-mess-festival/](https://mess.ba/en/about-mess-festival/)
about the past and how to deal with the past. On the other hand, the plays allow the participants to understand the role of the arts in reconciliation and healing.

The program should also include artist talks, lectures, and workshops by professionals in the field of art and culture. Adding this element achieves a more comprehensive approach and provides the participants with a deeper understanding of the roles and functions of art in reconciliation and societal transformation – theoretically as well as practically.

A significant part of the program should be devoted to planning and implementing a public **Kitchen Table** discussion\(^\text{16}\), through a series of workshops. The Kitchen Table is a reflection tool in which all participants actively engage in creating a safe space for discussion. The participatory approach stimulates dialogue, cooperation and engagement in order to find innovative and unique solutions to proposed themes. The preparation as well as the implementation of the Kitchen Table necessitates active participation.

The Kitchen Table-preparation workshops (examples can be found in the Tools section of this chapter) are a combination of teambuilding exercises and practical

\(^{16}\) The Kitchen Table discussion is modelled after the TEEN Kitched Table manifesto: [http://teentheatrenetwork.eu/what-is-t-e-e-n/](http://teentheatrenetwork.eu/what-is-t-e-e-n/)
preparations for the Kitchen Table. The teambuilding exercises are added to promote a collaborative and motivated work culture among the participants, to generate a responsive and meaningful communication among the participants, and in general to create a safe space for the participants.

The final product of the program is a public Kitchen Table debate during which the participants share their experiences and reflections of the plays they have seen and how art can promote reconciliation.

A combined approach allows participants to directly engage with theater and also offers workshops to facilitate a safe space is most effective towards simultaneously promoting interethnic dialogue and socialization, while also generating a deeper understanding of the role of arts in reconciliation.
Let’s Talk: Online Platform for Youth
Designed and Implemented by CIM

Objective: To establish a space for youth to promote conversations that educate one another about the intersection between current events, sport, culture, and peace

The Method: This youth-led platform was developed to establish an online space where interethnic youth could gather to connect through conversations about topics relevant to peace and social cohesion that also channel their own unique interests. Zoom or other online meeting software can be used for this method.

The platform hosts conversations with experts in a variety of fields and each event typically lasts one to two hours. The conversations features one or two invited speakers, who share their own experiences of how their specific field interacts with the issues of inclusion or social healing. Following their presentations, youth can open the conversation up to one another, inviting dialogue around how these issues resonate in their own lives.

This platform can be almost entirely youth-led, with guidance and oversight from an experienced facilitator. Through surveys, participants can elect to learn about the overlaps between art, activism, sport, psychology, music, and peace.

It is essential to structure the events around topics that are interesting to the youth participants in order to be able to emphasize the point that peacebuilding is relevant and not just the work of the older generation. Topics and speakers can come from a variety of fields but it is recommended to invite speakers (and participants) from various ethnic backgrounds to create an integrated learning environment.

Some examples of speakers and topics that CIM youth engaged are:

- #Let’sTalk with Amel Tuka: Amel is a renowned Bosnian athlete who spoke with participants about the importance of dedication that is so often found in sports. He emphasized that young people can acquire the tools to support inclusion and healing, as long as they have the dedication to do so. Beyond this, he encouraged students to maintain a will to create change, to avoid sitting back and blaming others, and to strive for an inclusive environment, whether through a sports team or in one’s own community.
- #Let’sTalk with Ajna Jusić: Youth invited the Director of the Association for Forgotten Children of War, Ajna Jusić, who is a child of rape committed
during the Bosnian War. Ajna spoke about the stigma that she and others like her have faced, as well as the ways to move a society away from stigmatization of victims of sexual violence and toward social inclusion.

- #Let’sTalk with Larisa Cerić: Larisa, a 29 year-old Bosnian judo practitioner and successful Bosnian athlete, spoke about how sport can be used as a tool to develop social cohesion through interethnic teambuilding and sportsmanship.

As an online activity, this method can be very effective in engaging a wide range of youth as it requires little more than turning on a computer.

**Lessons Learned and Recommendations**

For all the methods outlined above, it is crucial to understand the community. If accessing communities where an organization has no prior experience, and therefore has no established network, it is necessary to establish cooperation with local authorities and organizations. To this end, it is beneficial to draw on the expertise and network of partner organizations. Engaging and collaborating with local actors is not only a means of ensuring access and a successful implementation of an activity, but it is also a means of securing public endorsement of the overall project.

For museum visits or visits to memorial sites, it is imperative that the selected museums or exhibitions are not antagonistic in their form and will not alienate any ethnic group, thereby undermining the potential for interaction among different ethnic groups; and that they contain universal notions while also being focused on a particular theme or place, thereby appealing to a wider range of audiences while simultaneously offering a representative image of the history of a place or people.

When choosing themes for workshops and events, consider overlapping multiple themes. For example, with SFF workshops, choose films that focus on human rights issues. For #Let’sTalk events, consider inviting a speaker who both understands sport/literature/art and is an activist in their field. This can be effective in developing youth empowerment and active citizenship as they generate reflection on how young people can create lasting changes themselves within these fields.

Finally, with programs such as SFF and MESS activities, it is important to give participants plenty of free time as the subject matter can be very heavy. Allowing for free time gives the participants an opportunity to process their experiences with interethnic peers in a less structured setting.
**Additional Tools for Learning about Inclusion and Social Healing**

**Kitchen Table-Preparation Workshop Example**

*Objective:* To prepare participants to host a Kitchen Table debate and establish a safe space for teambuilding.

<table>
<thead>
<tr>
<th>Activity</th>
<th>Content</th>
<th>Length</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mirror me</td>
<td>Team building activity in which the participants mirror each other’s movements. This activity helps participants to empathize with each other and is also useful in developing their understanding of a need to work together.</td>
<td>15 minutes</td>
</tr>
<tr>
<td>Reflection</td>
<td>Participants share their experience of the activity.</td>
<td>5-10 minutes</td>
</tr>
<tr>
<td>Trust walks</td>
<td>Team building activity in which one participant is blindfolded and the other leads. This activity helps build trust and communication.</td>
<td>15 minutes</td>
</tr>
<tr>
<td>Reflection</td>
<td>Participants share their experience of the activity.</td>
<td>5-10 minutes</td>
</tr>
<tr>
<td>Our Kitchen Table</td>
<td>The participants sit together in a circle and together decide on rules for their Kitchen Table discussion. Each participant must explain why their proposed rule is important.</td>
<td>30-35 minutes</td>
</tr>
</tbody>
</table>
Annex I: STaR Consortium Organizational Overview

Karuna Center for Peacebuilding, a U.S. based organization with an office in Sarajevo, has led dialogue and reconciliation programs in more than 40 conflict affected countries over the last 25 years and worked intensively in BiH from 1997-2002 and again leading the STaR program from 2018-2020. During the STaR project, Karuna Center served as the consortium leader and also oversaw implementation of screenings of the film, “Maglaj: Rat i Mir”, featuring three wartime commanders from Bosniak, Croat, and Serb ethnicities. Following screenings, youth and adult participants engaged in facilitated dialogue.

Karuna’s dialogue methodology allows people on all sides of conflict to discover their shared hopes and goals, and nurture authentic partnerships across divides to develop solutions. The practice of dialogue is central to Karuna Center’s approach to transforming relationships between people who have become alienated from each other by past intergroup violence, or who have been subjected to dehumanizing stereotypes and misperceptions. Mutual understanding among dialogue participants and their commitment to remain engaged with each other emerge as a foundation upon which broader outreach, advocacy, and community-building initiatives can be built.

Through this deliberate approach to inter-communal dialogue, a space is created where participants are able to feel safe, and where trust and understanding can build slowly and steadily. In this approach, the legacy of war needs to be thoroughly explored so that a secure future can be built through an honest reflection of the past. This methodology maintains that the past cannot be denied or erased but that cycles of revenge can be replaced by empathy and renewed trust such that individuals and communities can heal and move forward. To re-create healthy communal relations requires acknowledgement of past wrongs and mutual commitment to a shared and just future. Inter-communal dialogue and joint community activities form one step toward that future.

Youth Initiative for Human Rights BiH (YIHR BiH) brings over 17 years of experience in educating youth on human rights issues and was primarily responsible for implementing these workshops in the STaR project, as well as guiding youth participation in the Sarajevo Film Festival and MESS Theater Festival.

YIHR BiH opened its office in Sarajevo in 2006, founded by young people who wanted to be involved in a different kind of a healing process within their post-
conflict societies, including strengthening the rule of law and dealing with the past. The organization empowers young people to take part in socio-political developments, educates them to think critically and to get actively engaged in social changes and encourages and supports young people in BiH to advocate for social and political action on issues which are important to them. This approach includes promoting the culture of remembrance but it also includes advocating for human rights and minority rights, promoting gender issues and civic participation among young people and issues related to the EU-integration and the democratization of BiH.

In its dealing with the past and reconciliation focused activities, YIHR BiH connects youth from all around BiH, across ethnic divides. Together, facilitators and youth participants work on truth telling about war crimes of the 1990s war, creating a safe space for young people to learn about and from the past in order to deal with it, while also re-establishing dialogue and relationships that were interrupted by war. This approach works to establish connections between young people who are striving to break the silence about the past.

YIHR BiH’s methodology focuses primarily on individual, interpersonal and socio-political reconciliation, under the premise that direct intergroup contact and exposure can promote attitudinal and behavioral changes which can ultimately lead to a deeper reconciliation by eradicating narratives and practices of division, while promoting a unified narrative of the past.

By coordinating with peacebuilding NGOs in the STaR project, YIHR embodies an example of developing organizational capacity to leverage its programs to intentionally promote reconciliation.

**PRONI Center for Youth Development (PRONI)** is a nongovernmental, non-profit, non-partisan youth organization founded in 1998. Since then, PRONI has been leading young people in Youth Centers across Bosnia that serve as hubs for interethnic integration and friendships among youth and are central to community sensitization on reconciliation. Together with youth participants, PRONI’s centers engage in meaningful interethnic democracy building work through:

- Protection and promotion of human rights;
- Youth work in the community;

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- Social education;
- Peacebuilding;
- Inter-sector cooperation;
- Supporting youth initiatives;
- And promoting EU integration.

PRONI was one of the first organizations in Bosnia to approach their work with youth with a peacebuilding and conflict sensitivity lens. Working to develop the skills of diverse youth to prepare them to engage in youth activism and youth-centered social work, PRONI leads educational programs for interethnic and interreligious youth to rebuild the bridges and positive narratives damaged by war and address destructive prejudices amongst youth in Bosnia.

Central to PRONI’s methodology, is the idea that societal transformation must include youth and must be built from the ground up by bringing interethnic young people together to problem-solve and promote issues of concern to their generation. Such integrative activities contribute to the social education of young people, while promoting universal values, such as multiculturalism, solidarity, and common humanity. PRONI engages youth with the aim to build leadership skills and strengthen the capacity of young people to face the challenges they experience with tools and opportunities for actively shaping their own present and future, while improving the lives of others in their communities. PRONI focuses on transforming relationships amongst young people and inviting them to work collaboratively to agree on mutual aims and interests, despite their unique backgrounds, religions, and ethnicities.

PRONI’s methods are based in the American psychologist Gordon Allport’s theory of intergroup contact that in order for intergroup contact to have the purpose of reducing prejudice, the following four conditions must be met: equal status between groups, common goals, personal intergroup cooperation, and institutional support to establish equal norms.18

In the STaR project, PRONI Center has successfully cooperated with four local BiH cities (Sarajevo, Banja Luka, Mostar and Bijeljina) and opened a youth club in each city. A training for youth (PAOR- Academy of Youth Work) resulted in 24 certified youth workers who (together with 14 volunteers and 8 PRONI youth workers)

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18 Allport G. (1954), The Nature of Prejudices, Addison-Wesley Publishing Company
applied the youth work methods described in this manual to successfully implement over 50 youth activities during the project.

**Centar za Izgradnju Mira (Center for Peacebuilding) Sanski Most (CIM)** has more than 15 years of experience rebuilding trust and fostering reconciliation among Croats, Serbs, and Bosniaks, as well as supporting peace processes in other countries that have suffered from violent conflict. CIM approaches their work with the motto “naš put je mir” (our way is peace) and a mission to address wounds of war that have caused unimaginable damage to the lives of people in BiH’s various communities, whether Bosniak, Serb, Croat, Jew, Hungarian, Roma, or any other group. CIM has led over 25 youth peace camps in the last fourteen years and is an expert in organizing religious leaders to publicly promote interfaith tolerance and reconciliation. CIM’s expertise in conducting in-depth reconciliation dialogues with both youth and adults, and leading peace education workshops, camps, and caravans is included throughout this manual.

CIM’s approach addresses the obstacles to reconciliation that have resulted from a wartime dynamic of neighbors fighting neighbors and the manipulation of ancient myths and histories by politicians that continues to breed hatred, mistrust, and fear. The particular obstacles that CIM’s methods address include the persisting segregation of communities along ethnic lines, unwillingness of many religious leaders to have dialogue with those of other faiths, and nationalist and ethnic propaganda’s pervasiveness in museums and media.

All of CIM’s activities are built on the core concepts of mutual listening, understanding, and compassion through (re)building relationships. CIM’s activities have brought together men, women, and youth, from rape victims, camp survivors, and war veterans to diverse religious leaders in dialogue, counseling sessions, and conflict resolution skill building seminars. CIM plays a critical role by providing a safe space for constructive interethnic and religious dialogue. Activities promote human rights and intercultural cooperation, while training individuals in practical conflict resolution techniques and equipping them with skills to respond to conflict, including potentially violent situations, through creative and nonviolent means.

During its early years, CIM primarily engaged religious leaders and survivors of war in inter-religious dialogue and were the first organization in their region of Bosnia to establish an inter-religious council, composed of Orthodox, Catholic, and Islamic religious leaders. This opened the door to gaining the participation and cooperation of religious leaders throughout other Bosnian communities and was a foray into
expanding their work among other stakeholder groups, including youth, children, marginalized groups, women, and war veterans.

Like PRONI, CIM offers youth space for encounter and exchanging of ideas, initiatives and professional support in coordinating activities. Youth participants learn about peacebuilding concepts, create friendships, and offer their own contribution to building peace in their communities.

In its work with youth, CIM’s methodology maintains that considering the opinions, needs, and narratives of youth, who have been largely underrepresented in creating societal transformation, is paramount to shifting public opinions and prejudices, thereby creating social change. Because youth have largely been passive recipients of society’s beliefs, they are also often labeled and pigeonholed as disinterested, ignorant, and lazy, affecting their willingness to become engaged members of their community. CIM’s work with youth aims to engage young people to break this cycle, be active in building peace, and disrupt the narratives that their views and prejudices must echo those of their parents. In the STaR project, CIM’s method of working with young people is distinct in the way that the organization primarily focuses on facilitating direct interethnic dialogue through experiences of Peace Camps and Caravans.

**Mali Koraci (Small Steps)** has a mission to promote peace and nonviolence at all levels of Bosnian & Herzegovinian society: from the family, to the local community, and even at the national level. Mali Koraci is dedicated to an interfaith vision of peace and nonviolence, and their methodology is based on the historic experience of “the Bosnian ethos” and a pluralistic understanding of civil society. This “ethos” includes the beautiful normalcy of BiH’s ethno-religious mix that can still be felt, despite the segregation produced by ethnic cleansing and ethno-political competition in the post-war period. Mali Koraci’s vision is to see this Bosnian ethos and spirit restored as Bosnians remember their interconnectedness amidst their unique identities. In a world increasingly divided by race, class, religion, and ideology, this Bosnian ethos offers hope.

Mali Koraci has developed and implemented an effective interfaith curriculum for BiH religion classes and has facilitated countless dialogues with adults through their strong working relationships with education ministries in the process. Mali Koraci has also organized extensive dialogues and workshops guiding interethnic groups to face the past, to acknowledge each other’s wounds, and to free teaching and other professions from the grip of harmful narratives. In the StaR project, Mali Koraci
facilitated interethnic, intergenerational dialogues through thematic roundtable discussions.

Mali Koraci promotes peace and nonviolence through inter-religious dialogue, non-violent communication trainings, and collaborative activities with people from different ethno-religious backgrounds in order to rediscover and rebuild the interconnected Bosnian ethos. Their methods include interactive learning, nonviolent communication methods, studies of the Holy Texts, and affirmation of positive religious traditions in the modern world and is based in the understanding that when values of reconciliation, understanding, and acceptance are witnessed in youth and adult community leaders, these leaders have the power to transform public narratives about conflict and other ethno-religious groups.
Annex II: Key Actors and Efforts in the Bosnian Peacebuilding Field

This manual is a joint project of the organizations that collaborated on the USAID funded Societal Transformation and Reconciliation (STaR) project: Centar za Izgradnju Mira, Mali Koraci, PRONI Center for Youth Development, Youth Initiative for Human Rights, and Karuna Center for Peacebuilding. We encourage civil society to integrate these practices into their peacebuilding efforts.

At the same time, there have been many impactful peacebuilding programs in Bosnia and Herzegovina. We encourage the reader to learn more about the organizations listed below* and review their websites to learn more:

**Center for Nonviolent Action**
https://nenasilje.org

**RAND Address for Non-violent Action**
https://dieschwelle.de/en/project-partners/southeast-europe/rand.html

**Catholic Relief Services**
https://www.crs.org

**Network for Building Peace**
https://www.mreza-mira.net

**World Vision**
https://www.worldvision.org

**Peace Academy**
www.mirovna-akademija.org

**Miramida**

*Disclaimer Notice: The views, thoughts, and opinions expressed by the organizations listed above belong solely to those organizations. Their inclusion here in this manual is not an endorsement of their views, thoughts, opinions or practices by the U.S. Government or the Karuna Center for Peacebuilding.*