



## Index

|  |           |
|--|-----------|
| <b>PREFACE</b> .....   | <b>3</b>  |
| <b>PART I: OPENING</b> .....   | <b>4</b>  |
| <b>A) OFFICIAL OPENING</b> .....                                       | <b>4</b>  |
| <b>B) INTRODUCTION OF THE SEMINAR</b> .....                            | <b>5</b>  |
| I) EXPECTATIONS, MOTIVATIONS:.....                                     | 5         |
| II) FEARS: .....   | 6         |
| III) CONTRIBUTIONS:.....   | 6         |
| <b>PART II: VOLUNTARY SERVICE, VALUES AND VIOLENCE</b> .....           | <b>7</b>  |
| <b>A) MAP OF CONFLICTS IN THE MEDITERRANEAN REGION</b> .....           | <b>7</b>  |
| <b>B) DEFINITIONS OF TERMS AND CONCEPTS</b> .....                      | <b>8</b>  |
| CONFLICT: .....  | 9         |
| VIOLENCE: .....  | 9         |
| VALUES .....   | 9         |
| CASE STUDY: PALESTINE .....  | 10        |
| <b>C) EDUCATION IN VALUES</b> .....                                    | <b>11</b> |
| THE ENCOUNTER BETWEEN VALUES .....                                     | 14        |
| <b>D) VOLUNTARY SERVICE AND CONFLICT PREVENTION</b> .....              | <b>17</b> |
| STUDY CASE: IVORY COAST: .....   | 17        |
| STUDY CASE: ALGERIA .....  | 17        |
| STUDY CASE: PALESTINE .....  | 18        |
| <b>E) LIMITS AND STRENGTH OF INTERNATIONAL VOLUNTARY SERVICE</b> ..... | <b>18</b> |
| <b>F) TOWARDS CONCRETE PROPOSALS FOR ACTION</b> .....                  | <b>22</b> |
| 1 <sup>ST</sup> STEP: THE FIELDS OF WORK.....                          | 22        |
| 2 <sup>ND</sup> STEP: TOWARDS CONCRETE PROJECTS .....                  | 23        |
| <b>PART III: RECOMMENDATIONS</b> .....                                 | <b>24</b> |
| <b>PART IV: ANNEXES</b> .....  | <b>37</b> |
| <b>PART V: LIST OF PARTICIPANTS</b> .....                              | <b>43</b> |

# Preface

The link between value education and the prevention of conflicts seems to us one of the absolute priorities in today's seemingly bi-polar world. We clearly want to underline that peace education and dialogue cannot be achieved through force and arms. We are deeply concerned about the current tendency to paint the world in the colours of "terrorists" and "civilized nations" of the "good" against the "evil" and we believe in the need to strengthen and continue the dialogue between young people from the concerned regions in order to avoid easy simplifications.

Most rebels, soldiers in Civil wars, kamikazes or other "holy" fighters are young people. What can we do to give them a perspective other than violence, how can we render the slow and complex process of peace building as attractive and rewarding as the image of being " a real man with a gun"?

The seminar, which took place in Safi, Morocco from the 9<sup>th</sup> to the 14<sup>th</sup> of October 2004 focussed on the Mediterranean basin because a lot of the CCIVS members are directly touched by this reality, which focalises a lot of the world's conflicts like in a magnifying glass. We believe that the dimension of supposed or real religious and cultural divisions is particularly strong in the region and we, as voluntary service organisations, have tried to define ways to address this specific issue.

The participants were from Mediterranean countries, as well as from other countries which are far, even very far, from this region: from Morocco, Algeria or Palestine, and France, Italy or Catalunya, but also from Ukraine, Scotland or Ivory Coast, for example. This diversity gave a tremendous relevance to the issue of this encounter between non-reducible differences. This paved the way to the idea of tolerance and above all, of mutual recognition and respect.

The interactive and participative methodology applied to deal with this complex issue and the enthusiasm, willingness and energy shown by all the participants helped to create the kind of atmosphere which makes one believe that "another world is possible!".

Now, the real challenge is to put the theory into practice. The proposals are ready but we still have to transform them into actions! Hopefully, the values carried through international voluntary service will be the antidote to the violence born from clashes between differences and the exploitation of these clashes by some powerful people throughout the world.

We would like to thank the host organisations and all the participants for making this seminar a wonderful and valuable experience, and the Council of Europe for enabling us to organise it.

The CCIVS Team

## PART I:

# Opening

## A) Official Opening

AJEC and UMAC invited representatives of the regional government and of the Delegation of the National government to the official opening of the seminar. Among them, the president of the region, Mr. Mohamed KARIME honoured the seminar with his presence.

The civil society was also present through various representatives of different NGOs from Safi.

Samir Goudar welcomed the participants on behalf of AJEC and introduced the guest speakers, then he gave the floor to Gianni Orsini, president of CCIVS, who officially opened the seminar.

Gianni Orsini expressed his satisfaction that the meeting could take place in Morocco. The answer to **fundamentalism**, he said, is not Fortress Europe, on the contrary, the dialogue between civilisations and the mutual respect are the only way out. The Mediterranean basin, cradle of the three monotheist religions, is a privileged space for this dialogue. This seminar is thus the place to speak of the conflicts in the Mediterranean area, and also of the possible dialogues. Since 1948, CCIVS has been developing a network with the

purpose of enabling the dialogue between the potential adversaries, through concrete international voluntary work.

How could the voluntary service movement work in this way and give an answer to violence through values raising? This is what this seminar is about. He wished the seminar be participative, creative and interactive.

Gianni thanked very warmly AJEC, UMAC, the prep team and CCIVS secretariat for the efforts put in the implementation of this seminar.

Then, the guests took the floor:

The president of UMAC/Morocco Razik Abderrazzak thanked CCIVS for having enabled the realisation in Morocco of this seminar. There is a genuine will in the Mediterranean area for such encounters and gatherings, which promote and facilitate dialogue, co-operation and exchanges.

The UMAC member organisations are very interested in participating in this process and are looking forward to implementing the proposals coming from it.



He hoped that a publication would follow, to be used as a guideline for the voluntary movement in the next years.

The General Secretary of AJEC Abdellatif Kinini thanked CCIVS for the work done and appreciated the efforts of the Moroccan organisations to take up the challenge of organising the seminar in Morocco and in Safi in particular.

He condemned all kinds of violence and put a special emphasis on the necessity to create spaces for dialogue in this region to eradicate it. He said that the efforts and ideas developed in this seminar should remain deep-rooted after this meeting.

The Delegate of the Minister of Youth and Sport Mr. Abdeljalil LATFI took then the floor. He thanked very much all the actors who made this meeting possible. He underlined that the presence of so many people of so many nationalities is in itself a success.

There is an obvious lack of communication between the North and the South which constitutes the root of the problem. We should overcome it, he said, and this seminar could be a step to identify the ways to do it from the civil society side.

He is looking forward to using the results of this conference in seminars his department will organise for the youth on this same topic.

The Minister of Education Mr. Hamid ABIDA was the next speaker. He thanked the organisers of this event, it constitutes an open door for dialogue around an issue, which is delicate and difficult. He stressed the importance to define the terms. The concepts of "Values" and "violence" are complex and a first agreed definition - starting with the one given in the dictionary, if needed,

should be first worked out by all the participants to proceed.

He also wanted to put the emphasis on the importance of education. The role, he said, of the teachers, and of the educators in general, in the struggle against violence is through the promotion of tolerance, equality and brotherhood and is of prime importance.

After that, all the participants and the preparatory team were given the floor to introduce themselves, their country and their organisations (see the full list of participants at the end of the report)

Then, a reception was offered by AJEC and UMAC.

## **B) Introduction of the seminar**

After the coffee break, the participants wrote their motivations, expectations and fears, as well as how they thought they could concretely contribute to the seminar. They met afterwards in working groups, and then in the plenary, to explain the results to the whole group.

The results are listed as follows:

### *1) Expectations, motivations:*

- Getting to know more new people;
- To exchange past experiences (violence and conflicts);
- To know more about conflicts in the Mediterranean region;
- To meet people who are living in conflicts areas
- To get to know how volunteers can contribute to prevent conflicts;
- To develop a culture of peace
- To connect to other international organisations
- To have the opportunity to meet people who come from conflict zones;

- To represent our organisations and to meet other ones;
- To find common projects;
- To come up with concrete actions;
- How to improve volunteer work;
- To learn from other peoples experience;
- To develop a culture of peace - to know more about how we can help and what can we do
- To define common values
- To concretise the results by actions after the seminar
- To challenge my view;
- Interest in the subject of the seminar
- To learn about the CCIVS;
- To understand more about the reasons of conflicts;
- To improve my French;
- To find new partners for LTV/ MTV projects.

## *II) Fears:*

- Different languages;
- Not coming out with clearly defined strategy;
- Talking about the problem without no result;
- Not to bring so much because I've got no experience or high theoretical level in conflict resolutions;
- Not to reach my expectations;
- To have not enough relations with the local people and culture.

- Speak in the abstract way (far from the reality) about conflicts without knowing them

## *III) Contributions:*

- Experience; testimonies
- Translation;
- To teach some words in Arabic;
- Saying something about active non-violence;
- What role the media plays in the conflict;
- Games on "non-violence" ;
- Volunteering experience from Balkans;
- Experience in the workcamp "One day workshop in Conflict resolution";
- Can tell to the other participants about conflicts that occur in Ukraine (based on religion and politics) and how they are solved/ not solved and why;
- To speak of a program of Education in Poland
- Can tell how mass - media influences on the conflicts (national, international). The info may be given;
- To teach some songs and dance;
- To have fun.

After this session, the agenda of the seminar was gone through and approved by the participants. (see Annex 1)

## PART II:

# Voluntary Service, Values and Violence

## A) Map of conflicts in the Mediterranean Region

*The objective of this first session was to draw the "collective perception" of the conflicts in the Mediterranean region, so that the whole group could get together on the issue.*

The participants split into working groups. They were distributed with a blank map of the Mediterranean region and were asked to mark on it the conflicts they could identify in the region.

The results, in terms of the "subjective" map of the conflicts in the Mediterranean area, are indicated in Annex 2

Afterwards, in plenary a discussion took place about these results.

The issues that the participants raised during the discussion are listed as follows:

- Classification of the conflict: local/ international. What is more important? How can we define that? What is behind the conflict?
- Finding the balance between the importance of the conflict.
- Trying to develop concrete analysis of the conflict and the historical description of the conflicts - maybe coming up with the tool pack for the volunteers ABC - model:  
A - attitude;  
B - behavior;  
C - contribution.

- To be more precise about the conflicts.
- All conflicts are different.
- The final aim of the seminar: to help to find tools to help volunteers to work in the areas of the conflict. We need to find common approach. We have to understand the politics first.
- We need the common language about the conflict.
- The tendency to talk about conflicts, which are not value-based.
- The main problem in the Mediterranean region is about terrorism (major problem between Palestine and Israel).
- Guide for the volunteers.
- It is important to speak about relevant issues. Three things are important:
  - To define the areas;
  - To work out the classification;
  - To try to develop common aim of the seminar. What is expected as the tools?
- Take advantage of the fact that we are in Morocco.
- Specific objectives - to define them.
- Outside factors.
- Understanding the nature of the conflicts.
- To focus on the Mediterranean region.
- Speaking about Mediterranean region we have to mention that:

- this region has always been a conflict zone (religion, independence etc.).
  - It is not necessary to analyze all conflicts, because we don't have enough information and that we have different opinions about this region.
- If it is a strategic region - it is a conflict zone.

#### *Conclusions*

The participants highlighted the fact that there were divergences between them as to:

- the definition of the Mediterranean Basin when trying to define it in terms of conflicts which touch it.
- the possible criteria of classification of the conflicts (re: the maps)

Thus, they exteriorized the collective vision of the Mediterranean Area. This overall vision is somehow the collective memory of the group and could be referred to as the background for the work to be done the next days.

However, besides divergences, they highlighted a common necessity too: to define precisely the concepts, such as conflicts, violence and values.

It appeared suddenly in the course of the discussion that the objectives of the seminar were not clear to everybody and that therefore it was necessary to come back to them, especially with regard to the results that people were expecting for this seminar.

It was recalled that the objectives were sent together with the invitation letter and that it was then the responsibility of the group to read them beforehand. It was agreed to write them down and to put them on a wall the next day (see annex 3)

All in all, the intense and deep discussion ensured that a good atmosphere and co-operation between participants was created.

11 October 2004

2<sup>nd</sup>  
Day

## **B) Definitions of terms and concepts**

*This second day would be dedicated to a definition of the terms violence, conflicts and values, in order to identify conjointly and agree upon the conceptual starting point.*

The work was done through working groups. The participants were asked to write down on the flipcharts all the associations with the words:

- values
- violence
- conflict

They could also express the reaction to what other people had written and, by this, create some correlation between the terms and ideas. The purpose of the exercise was to start to develop participants' own definitions of the words: values, violence and conflict and to confront them.

Participants were divided into three groups: each was given one term to work with. To facilitate the discussion the participants were provided with the definitions and explanations from the dictionary (see pictures in annexe 4).

Then, in plenary, the participants looked at all the results and tried to come to some common acceptance of definitions.

*Conflict:*

Differences or misunderstanding of needs and interests between 2 or more parts. It can be internal or external struggle.

Conflict is a form of competitive behavior between groups of people. It occurs when two or more people compete over perceived or actual incompatible interest. Therefore, conflict means perceived divergence of interest, or a belief that the parties' current aspirations cannot be achieved simultaneously.

One participant underlined the psychological aspect of violence, violence as a form of hate kept inside, which can be then expressed individually or collectively, which often remain as a part

of the collective unconsciousness of a whole people (i.e. case of Palestine)

And what about the limits ? When 2 parties consider that it is not violence that is happening between them (case of a mother who beats her child as a form of expression of love), can a third party speak of violence ?

*Violence:*

Happens when human needs are not met/satisfied.

4 types of human needs:

- Survival
  - Well-being
  - Identity/meaning
  - Freedom
- } all are important

3 types of violence

- direct
  - structural
  - cultural
- } it is necessary to work on reducing all three types

| Type/solution             | survival     | Well-being | Identity/meaning | Freedom                  |
|---------------------------|--------------|------------|------------------|--------------------------|
| Direct<br>Peacekeeping    | killing      | sanctions  | De-socialisation | Repression/<br>detention |
| Structural<br>Development | exploitation |            | segmentation     |                          |
| Cultural<br>Education     |              |            |                  |                          |

Another point from the discussion was that it is important to remember concrete case stories, not to care just about the theory/model.

*Values*

Guidelines of conduct that determines how we relate to others.

- Local values: nationalism, patriotism, ...
- Personal values: love, relationship to another, friendship

Types of Values

- Universal values: humanism, peace, citizenship, morals...

Values => conflicts?

A deep discussion took place after having defined what "values" the term meant for us.

Values is a subjective way of thinking and depends on:

- Education
- Culture
- History
- Territory

The idea is very complex. The participants tried to fragment the ideas (not only showing what is good or bad, but also what is worth loving, respecting, etc...). It is important to acknowledge that values are seen as belonging to the top of a scale.

The second part of the discussion was led oriented towards the question whether **values could be the cause of violence or not? Do values create the conflict or do they only influence conflict management?**

It was agreed that we cannot focus on the values of evil only. There are also universal values, which are good for everybody even if there are some people who will not submit to these values.

We could also refer to politics to understand the connection between values and violence: someone who has weapons of mass destruction is somebody who is against the values (Iraq) ?

There are people who consider that the values, which are good values for the opposite side, are wrong. This is a basic point for challenging the differences.

A real debate started here. The participants developed the following points:

- the respect of values
- the intercultural aspect

A general concern was expressed: Universal values could help in resolving conflicts in a positive way ? However, do we have all the same basis for values ? Don't we sometimes use our values as excuses for acting ?

Values are not always the source of conflict but they can always influence conflict management A study case was introduced.

#### *Case study: Palestine*

Ekrema, from Palestine, explained concisely the situation in Palestine, in a village close to Jerusalem where he is living.

He drew a map of Palestine to make clear to everybody the geography of the country (West Bank + Gaza), the colonisation and the recent wall issue.

Jerusalem has been occupied since 1967. West bank and Gaza accounts for about 7% of Palestine. The West bank is full of Israeli settlements. There are 8 million Palestinian citizens - 3,5 million live in Palestine; 4,5 million - abroad, in the Arab countries.

Since 1949, Palestinians are waiting to return home. In 1987, the first Intifada started, which meant a refusal of the occupation by Israel of the Palestinian state. After the conference of Madrid and the Oslo agreements, in 2000 the 2<sup>nd</sup> Intifada started, as a sign of a deep disagreement about the interpretations and implementation of the agreements.

The construction of the wall, to separate the Palestinian territories from the Israel colonies is now the big issue because it impedes the Palestinians access to basic needs. The Ghetto effect is being reproduced.

The participants wanted to get to know more about the Palestinian - Israeli conflict. What are the sources of conflict ?

Both Palestinians and Israelis consider that Jerusalem is the capital of their nation. The "Temple" which should be rebuilt according to the Israelis in the site of Al'Aqsa is another strong element of struggle.

The difficult situation that the Palestinian people are facing made a deep impression on everybody. Ekrema was thanked for the in-depth and emotive input made to explain it. The description of the situation in Palestine would be used in the afternoon as the background for the next discussion.

The problem of voluntary work in the Palestinian region was also raised

Values are on the top of the pyramid and sometimes it seems that they can legitimate every action. The learning of values is very important when you want to deal with conflict in non-violent way. What are the limits to this learning?

### C) Education in values

*The next session was aimed to develop the topic "Education in values" as a general framework for mutual understanding, tolerance and respect of values since it appeared it is the necessary issue to deal with when considering values and violence and their relations to peace.*

#### How do we learn values?

That is what we tried to discuss and develop in the next session, through a brainstorming exercise.

The most important sources of values, are:

- Family;
- School;
- Religion;
- Mass-media;
- Socialization (social environment);
- Culture; literature
- Sport;
- Political parties; trade-unions
- Voluntary service;
- Advertisements/ publicity;
- Tradition;
- Internal system;
- Associative structures, voluntary movement
- Travelling;
- Youth movements;
- Economics;
- Prejudices.

While speaking about learning values, it seemed that two issues were very relevant and worth discussing in depth: the "manipulation" effect (not necessarily considered with a negative connotation) , among others from mass-media and religion and therefore, the limits to the learning.

The participants split into working groups which would think about the limits in learning values by examining the role of mass-media and religion, among others.

**The reports were given back in plenary the next morning.**

Group 1. Jackie reporting

Mass media .... Largely secular and Religion: Do they limit or consolidate ?

Mass media

In general it limits

. usually biased

. used to manipulate eg. Iraq crisis

Occasionally consolidates, ie, offers information

leading to wider learning and maybe action

Although, this is related to the internal belief system of the individual.

Religion

Consolidates

in that .. no religion advocates violence?

Religion neither limits nor consolidates if the doors are kept open.

Limits - if the doors are closed.

In the end it is how media and religion are manipulated to exercise power.

Much is up to the inner strength and conviction of the individual, e.g. Nelson Mandela, mixed marriages.

group 2 Limits of Values. Giuseppina reporting

We had many ideas from the brainstorming and in order to simplify, we started choosing a few categories of values for each person in order to analyse the limits.

All the people in the group chose family as a category, so we started thinking about the limits of values that one can experience in the family:

- Partial information
- Imposition of values
- Fear of rejection
- Need for identity/ need for belonging

We then wanted to analyse other categories of values such as the social environment, culture, religion, political parties, education and we noticed that the limits that we discussed about the family could generally be applied to the other categories; we also added some other limits such as:

- Manipulation
- Lack of opening to the outside world

- Lack of communication

Therefore we deduced that:

**"Even if we all have different values, we all have the same limits"**

### Group 3. Neil reporting

The values taught by family, school, education, traditions, social environments, governments etc, can change over time. However we made the observation that the values of religion remain constant through out.

Families, education and religion all teach good values.

However, weaker more easily influenced people can be affected by society in strong ways. For example, Arabs drinking in Slovakia, Jewish friend that eats bacon while he is away from his kind. Even in Morocco, people disrespect values and traditions.

We outlined the different ways of learning values. Namely formal education, i.e. Schools, University etc... And the contrasting university of life! Teaching value is not only a question of teaching methods but also about how you learn these values.

We then went on to discuss the role of family, society and state/ government. In particular oppressive systems / regimes. For example, you can get put in jail for your belief / value an example in Nelson Mandela or even Galileo!

Another contradiction of values could be identified with in the problem of Islamic girls wanting to wear their headscarf to schools in France, but the French government has banned this. With the repercussion of the French journalists in Iraq being held captive!!

Finding the limit of values, which is acceptable, which is not? It is; for example, perfectly acceptable for a Slovakian girl to wear a bikini, but this would be an outrage within an Islamic country. Also, in Catalonia the universities teach in Catalan language not the "Castilian" Spanish!

This highlighted to us the importance of government intervention. For example, a Jewish cemetery was covered with graffiti of Swastikas! So, does conflict, particularly in the Mediterranean region, occur because the government does not regulate effectively?

Each person has a different capacity to learn in each different subject, i.e. the content of the value or if the constraint is strong... For example if an American soldier knew he was going to lose the war, and die, would he still go to war?

Some people commit atrocities, how do these people learn these values and what values do they miss?



What make people come out of formal education systems so different?

An analogy: Two people follow a recipe to bake a cake. They come out with a similar result. But, Two people going through the same education system, living in the same social environment, even living in the same family will not!

- Families teaches good values...
- Education teaches good values...
- Religion teaches good values...
- Society teaches good values....

For example; the "Hamburg cell" documentary on English TV. A guy brought up with good values by his parents, who raised massive funds to send him to best education system in Europe (Hamburg) to become a doctor, (i.e. a noble profession!). The Islamic religion taught him good values. The guy meets a beautiful Turkish girlfriend and life was good for him... However, he was introduced to a small group of extremists who changed his viewpoint and values so much that he could fly a passenger jet into the north tower of the Finance Centre - New York on September 11th!!!

We then discussed...

The greater the benefits of a value, to either you or those around you (locally, nationally, or globally) the greater the capacity you have to earn or take on board this value.... Hence the higher the limit of this value! The foundation of Christianity has a wonderful value, that of loving the one who hurts you.... So you actually grow your values from a bad situation!

### *The Encounter between values*

After the working groups reported back in plenary about the limits in learning values, Joel gave a lecture about Christianity and Islam through his personal experience of both - he said it would be both a personal input as a muslim and a theoretical approach based on his personal experience .

Being originally a Christian Joel became a Muslim in order to be able to marry a Moroccan girl. He was told by the family of the girl, he should become a Muslim, the Koran is the only holy book to trust. He admitted that he had experienced it as "violent", but felt that he should get to know this religion better. Everyday Joel asks himself how being Muslim influences his personal life, experiences, doubts.

However, he doesn't feel himself to be a victim of religion. Participants from the Muslim world expressed the idea that obligations that exist in the system of Islam, do not show the real values of Islam.

The role of Muslims is therefore to clarify the foundation of the religion and its principals. The European world lacks the knowledge of Islam that is necessary to understand each other at least in general and respect each others beliefs. Unfortunately, Islam is often associated with terrorism. The reason is the influence of mass-media and lack of time to learn more about each others religion.

For many Europeans Islam tends to be a violent religion. The Modern world tries to destroy Islam, and create a commercial (consumer) society. We have to ask ourselves do we really understand what violence is. Is our own world not violent?

The fundamental value in Islam is love, however in everyday life it may be

contradictory. Our aim is to understand that real reasons for terrorism is not religion, Muslims are frustrated by confusion between their religion and acts of violence/ terrorism. Islam does not give the right to take life of others.

There was an example made of the problem in the statement mentioned above. Prophet Mohamed lived with his uncle who didn't believe in Islam but didn't kill him.

After Joel shared his experience in becoming a Muslim a long debate began. Participants had a lot of questions concerning religion especially those who came from the Islamic world.

All the participants agreed that in order to understand each other better each of us has to make a step forward in respecting others. As a volunteer movement we have to focus on the intercultural aspect. In order to cross a border, we have to look for the common ground instead of remaining focused; families are a mutual point to achieve the necessary result.

Moreover, it is important to remember that there is a part of religion that you can not explain logically, but feel on a sensual level. This can provide difficulties in making cultural exchanges; it is not always easy to break the wall of misunderstanding. The role of a volunteer is therefore to educate, be open, and go for common things.

At the end the conclusion was made that although we all are different we believe in God. We have the right to choose a religion even if our choice tends to be influenced by external factors (family, school, the church itself).

The role of the volunteer movement is to provide the truth about religions and provide various tools that will help to

negotiate the misunderstandings we have. Moreover, the main accent should be made on the cultural aspect.

Joel's reflection gave the background to open debate: can we understand other religions that we were not raised up in?

Islam and Christian religions: differences and similarities:

- Both monotheistic
- The same historical backgrounds

Summary of the open discussion:



- Today's world does not know how to deal with Islam. The attitude is xenophobic - but how can we know that our religion is the most correct?
- Some people are influenced by their values (other religions) although they do not realise that
- Respecting other religions is important. Connecting terrorism

to Islam is wrong, as Islam is a peaceful religion. Muslims are suffering because of the mass-media manipulation and lack of knowledge of today's world. Therefore, it is important to be open to intercultural exchange. How can we make the step forward? It is always our choice to cross borders and to learn new things that constitute our identity.

- The problem appears when one is not educated enough. Concerning everyday life we still find some contradictions (e.g. that Islam has been linked to terrorism). If we all are more aware of fundamental rights we can still be strong in expressing our points. It is important to get to know more about each other and to create a better world.
- Religion is more about feelings. Therefore it is very difficult to discuss it. A proper intercultural exchange about religion is, first of all, education about religion. The only way of doing this is to go to the common things, not to those which divide us
- At the level of voluntary world the problem of religion always appears, although the voluntary movements are secular (e.g. The Europeans always ask questions about Islam religion). As we are all in the voluntary service, we have the right to have mutual opinions concerning Islam and Christianity. The problem appears when the majority of the people who are not Muslims do not have the will to know Islam. The mass-media should play an important part in showing the proper views of the conflict. Nevertheless,

they promote misinformation (e.g. Islam equals Al-Quaida and terrorism as well)

- There are some elements in religions that differ between one religion and another, but these minor elements should not affect the dialogue between the parties involved in the conflict.
- If we want to teach values, why is it that people who were well educated have evil values? Conclusion: values can be antagonist. This contradiction poses the problem that we should

deal with when doing voluntary work.

1. Try to find counter points;
2. If we start from the common point, we can state some differences to get over. Then we could work out the new solutions.

**In the afternoon an excursion was organised by AJEC in Safi and the participants had the opportunity to get to know the city better and to continue to discuss the issues raised the last few days, in a more informal, relaxed and esthetical way.**



## D) Voluntary service and conflict prevention

*From now on, the aim of the seminar is to start building on the basis of the theoretical discussions of the previous days, some path to concrete recommendations and proposals for action.*

The day started by a short introduction about CCIVS and its role in International Voluntary Service. Among the different elements described, the Universal Charter of Voluntary Service was introduced (Annex 5)

Then, the situation of conflicts in the Ivory Coast, Algeria and Palestine, as well as the action implemented by CCIVS local organisations on the spot, were introduced.

### *Study case: Ivory Coast:*

Parfait Sea, from POYA International introduced the issue and the work implemented by his organisation

Situated in Western Africa, 40 million inhabitants, dominant religions: Islam, Christianity.

Nowadays, the conflict zones still exist (North vs. South), the demands, which created the conflict, are not satisfied. Since November 2002, the International Committee created two zones so that the Ivory Coast is divided into two parts and a central zone separates the two groups. It is possible to move to the northern part of Ivory Coast but people are still afraid to live there. The state exists because the institutions are operating in the south (parliament, capital). Before the conflict started, the association had worked in the whole country (north - south).

The organisation in the southern part provides e.g. nutrition help, as they are not interested in politics. They also work with the Italian Voluntary Service. The Italian side sends volunteers to help hosting organisation to operate.

An example of the project, which is to be implemented:

The aim is to exchange volunteers between western and eastern parts of the country in order to build up the country. Young people should not have to suffer because of the political situations. The UN and French army are there in order to ensure disarmament. The UN mainly provides the aid.

The Ivory Coast is a French Colony so France takes part in creating the economy of the country. Before the war, economic exchanges were mainly with France. Now, the President wants to diversify the foreign partners.

Since 1998, there has been a project in the north on providing water to the population in that area. The project stopped because of the war. The second project in the north was to build a school. Currently, there is no information about projects in the north as there is no communication between two parts of the country.

### *Study case: Algeria*

Rachid, member of Touiza, introduces the problem and the action of his organisation.

The Berber associative movement is young, as beforehand the community was involved in one party only. 3000 citizens died in 1999 shortly before the birth of the Algerian Association. The objective is to contribute to the restoration of peace and to maintain constructive links

of fraternity (e.g. grants given for micro credits projects). The members of Touiza are meant to work for others to promote solidarity and citizenship.

Building a society responsible for the country's development is needed. The Berbers want to struggle for independence. They are not claiming to destroy everything, but to get peaceful approach. It is not a problem between Algeria and Berbers - the prime minister is Berber, but more of the right to recognition of a people with a history and a vision of future.

The claims:

- Berbers language to be taught in school
- The right to get a house, education, work.

#### *Study case: Palestine*

IPYL (International Palestinian Youth League) - the NGO working among the Palestinian youth, taking advantage of the fact that they are ready to do something. (50% of the qualified youth do not work, as there is the high rate of unemployment). The organisation is working on enhancing the peace in Palestine by developing projects, providing entertainment, and implementing other activities (e.g. action telling how important is to be involved in the elections).

The problem of the low female percentage in voluntary service has a cultural background. Therefore very often male volunteers try to encourage female relatives to join the organisation. The association tries to be as flexible as possible in that matter.

The problem of borders inside the country has to be taken into consideration.

## **E) Limits and strength of international voluntary service**

*The aim of this session was to identify the limits and the strengths of the voluntary service when considering it a good tool to manage violence in conflicts*

The participants were divided into four working groups. Every group had to work on the one of the topics listed as follows:

1. Hosting organisation - what are the limits?
2. Sending organisation - what are the limits?
3. Hosting organisation - what are the strengths?
4. Sending organisation - what are the strengths?

Presentations of the working groups in plenary brought the following conclusions:

- Good communication between sending and hosting organisations is needed (the same expectations).
- It is important to know the project well.
- The necessity for good preparation. A strong motivation is needed - it takes some time for preparation and for consideration why he/ she wants to go to this project.
- The importance of accurate preparation.
- Sending experienced volunteers to some areas is needed (different zones -e.g. Europe is perceived as the "cold" zone, Palestine - "hot" one).
- The discussion on the danger of being too involved politically (the states of involvement - you have to be aware of the political situation. For example, if the

organisation working in the Arab world sends volunteers to Palestine this could cause a danger for the volunteers from the Israeli side). The same goes for the volunteer who is sent by the organisation cooperating with the Israeli side.

- Promoting long-term engagement among the volunteers (working also after the end of the work camp).
- Limits to the point when you can send volunteers. Political background of the voluntary work (e.g. Iraq - the volunteers are the target of the terrorists).

The area of the post-conflict zone:

- It is necessary only to ask for the motivation.

Conflict that is developing:

- Psychological tests and some organisational background

Hot conflicts:

- Well-prepared volunteers.
- 

We have to keep in mind that the volunteers are not there to solve the conflict.

## HOSTING

| LIMITS  | SOLUTIONS  |
|---|--|
| Physical violence   | Stop sending or receiving  |
| Worries (of parents)  | <ul style="list-style-type: none"> <li>• Encourage volunteers to communicate with parents / family</li> <li>• Provide volunteers with info on the situation in the country e.g. provide translation</li> </ul>                   |
| Lack of info on: <ul style="list-style-type: none"> <li>• Real situation in the country</li> <li>• Host organisation</li> </ul> | <ul style="list-style-type: none"> <li>• Provide info also before their departure</li> <li>• Improve communication with sending organisation</li> </ul>  |
| Lack of job description for volunteers  | <ul style="list-style-type: none"> <li>• Provide preparation</li> <li>• Provide a list of tasks offering resources and support to the volunteers</li> </ul>  |
| Lack of preparation of volunteers   | Give training / info when they arrive and during the stay  |
| Visa problems   | <ul style="list-style-type: none"> <li>• Contact the embassy</li> <li>• Provide an invitation letter</li> </ul>  |
| Lack of know-how of the host organisation   | <ul style="list-style-type: none"> <li>• Develop a job description</li> <li>• Pay attention to volunteers' needs and interests</li> <li>• Use volunteers' skills</li> <li>• Send staff abroad for training / seminars</li> </ul> |

- Assure personal safety of volunteer
- Provide clear information for volunteers and external parties (e.g. parents)
- In ultimate case: decide to stop the exchange(s)
- Prepare clear programme before arrival of volunteer
- Organise on-arrival training for further information & training (involve former volunteers)
- Contact with embassies for visas
- Develop human resources of organisation
- Listen to volunteers' needs
- Difference between long-term + short-term exchanges
- Work with the 'other' side

#### PREPARATION IN RELATION TO CONFLICT LEVEL:

|                 | Motivations needs/ interests | Orientation | Psychological tests | Previous experience | Period of project min. |
|-----------------|------------------------------|-------------|---------------------|---------------------|------------------------|
| Post conflict   | X                            |             |                     |                     | Very short             |
| Small conflict  | X                            | X           |                     |                     | Short                  |
| Medium conflict | X                            | X           | X                   |                     | Medium                 |
| Hot conflict    | X                            | X           | X                   | X                   | long                   |

#### SENDING ORGANISATIONS (TO CONFLICT ZONES)

| EXTERNAL LIMITS                   | MEASURES   |
|-----------------------------------|--|
| Lack of preparation               | On-arrival preparation   |
| Host disorganised                 | Ensure a detailed work plan + alternatives   |
| Socio-political influence         | Clarify political aims of host i.e. More social than political                                     |
| Government restrictions           | Inform vols of possible problems e.g. curfews, visas   |
| Cultural differences              | Inform vols re. culture, custom, gender issues   |
|                                   |  |
| INTERNAL LIMITS                   | MEASURES   |
| Motives of volunteer              | Better evaluation forms, interviews  |
| Knowledge of volunteer            | Provide long-term preparation, even for short term projects  |
| Loss of interest of vol           | Secure some commitment from vol to pass on info on return in their community, to other future vols |
| Experience of vol                 | Insist on previous project experience in less 'hot' experience                                     |
| Knowledge of sending organisation | Information + guideline tools relating to conflict zones   |
| Staff/ vol                        | Need to train staff, train a prep team, external trainers  |
| Time/ money                       | Involve returned volunteers, share information: do not re-invent wheel; money:?                    |
| Procedures for sendings           | Compulsory preparation day (s) inc. visual + psychological aspects                                 |

o

- Communication with hosting project
- Knowledge about hosting country, organisation
- Good preparation of volunteer (assure experience in hosting country)
- Careful selection of volunteers (objectives, maturity, experience) +minimal selection criteria
- Assure match of objectives between all parties
- Take care to avoid risks by over-involvement in politics (avoid political misuse of volunteers)
- Assure long term commitment of volunteers (e.g. involvement in activities before departure)
- If possible: allocate / find funds or hosting organisations
- personal contact with volunteer before departure

#### GENERAL

- Division between different conflict zones
- Internal/ external factors
- Long-term & short-term volunteering
- Careful for media distortion



#### Report on discussion - conclusions:

- We should understand that the training in Arab world is different;
- We should not rely only on the information given by press;
- Hosting organisations should make the project where conflicting sides are involved in order to overcome them (however, it is not easy);
- Motivation on paper differs from one in reality;
- It is important to take the public opinion into consideration as well.

From these brainstorming sessions, full recommendations to develop international voluntary service in conflict and/or post-conflict areas were developed, as follows (See document on Recommendations).

## F) Towards concrete proposals for action

*From the general recommendations the participants of the seminar split in working groups in order to work out concrete proposals to be brought to CCIVS for inclusion in the plan of action of the organisation.*

As a first step, the fields of work are to be identified, as a second step, real projects with corresponding plan of actions would be elaborated. The numbers referred to in the working groups correspond to the numbers of the general recommendations.

*1<sup>st</sup> step: the fields of work*

### Group 1

Volunteers will not choose Arab countries - lack of information, being afraid of such countries. Previous volunteers can share their experience, bilateral visits of organisations.

Importance of small long-term projects (two weeks too short, but already at this time you can feel the difference)

### Group 2

Personal conclusion, the seminar is also about how to overcome difficulties. The group did not find only one conclusion. Because of the language problems they did not have one fixed idea. Circulation of info between organisations should exist in order to enable international network.

Example: Solidarites Jeunesses - they cooperate with Morocco so that they can share the info; communication network in the Mediterranean region for those who already work has to be expanded.

### Group 3

- CCIVS has to organize meetings in the countries where you don't have problems with visas (point 24);
- (point 26);
- Provide the right info about the country. To work on local level. Intercultural exchange. We should work in our cities and towns with minorities (they do not really see each other). Partnership on international level - e.g. Amnesty International. To make a demonstration, to be more present, to make project outside the conflict zone (visa problem). Example given by Parfait (volunteers cancelled their participation in the workcamp because they saw news on the TV about the country situation. But it was not true.) (point 23).

### Group 4

How to increase funds?

- To send more international volunteers (hosting organisations can make camps longer).
- Co-operate with all conflict areas.
- Donate food; collect money
- To use a volunteer when they come back in order to create awareness, inform friends and families, organise open-days and chat-rooms

*2<sup>nd</sup> step: towards concrete projects*

**Group 5**

Points 5, 7

Create report on a country assessment of risk, info on conflicts, to know real risks, contacts with associations, communications with sending organisations (internet, e-mail), to use CCIVS members (to make a list of organisations, addresses, names).

Training: for those organisations that sends volunteers to conflict zones, sharing knowledge, know-how.

Points 12, 16

To create a chat in the internet (more for this seminar - Yahoo group)

Point 11

If it's language problem the hosting organisation should help people. Selecting member of staff who will be responsible for providing information.

[www.unesco.org/ccivsT](http://www.unesco.org/ccivsT)

- directory of member organisations. Proposals on the wall.

the working groups would develop concrete projects following the following guidelines and taking into account that the rule is to implement one or more objective/s developed in the general recommendation documents

1. Concrete activity/ ies;
2. Objective to be achieved through it
3. Time frame;
4. Partners, involved organisation;
5. Viability;
6. How to finance it;
7. Persons responsible to follow it up;
8. Plan of action to implement it.

The result of this work is collected in the recommendations documents, part 3: recommendations

Finally, the seminar came to an end. An evaluation was done

Then a great party with food, music and games took place in the Centre

Friday Morning....  
time to leave

Good bye SAFI

