

Methodologies for promoting a culture of peace and preventing gender-based violence with children, teenagers and young people

**INTERPAZ
REGIONAL
PROJECT**



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Latin American Office of terre des hommes Germany

General Coordination

Thomas Mortensen

Program Coordination for Central America, Colombia, and the Southern Cone

Reina Isabel Velázquez, William Leon and Celia Alldridge

Interpaz Regional Project Coordination

Fabiana Vezzali

Editorial project, writing and editing

Fabíola Munhoz

Contributions

Ação Educativa, Centro de Servicios Educativos en Salud y Medio Ambiente, Corporación Amiga Joven and Museo de la Palabra y la Imagen

Proofreading

Celia Alldridge

Graphic design

Luiza Poli

Translation

Vic Vieira Ramires



Promoción y Defensa
de los Derechos de la Niñez.



SUPPORT:



***You have the bullet...
I have the word.
The bullet dies when it explodes...
The word lives on when it is replicated.***

(Berta Cáceres)

***Trabajo bruto, pero con orgullo
Aquí se comparte, lo mío es tuyo
Este pueblo no se ahoga con marullo
Y si se derrumba, yo lo reconstruyo***

***Tampoco pestañeo cuando te miro
para que te recuerde de mi apellido
La operación Condor invadiendo mi nido
Perdono, pero nunca olvido
¡Oye!***

***(¡Vamos caminando!)
Aquí se respira lucha
(¡Vamos caminando!)
Yo canto porque se escucha
Vamos dibujando el camino
(¡Vamos caminando!)
Aquí estamos de pie
¡Que viva la América!***

(“Latinoamérica” by Calle 13)

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PREFACE

The objective of the Interpaz Regional Project is to contribute to the promotion of a culture of peace and the prevention of gender-based violence in Latin America and the Caribbean. Its activities, developed with the active participation of children, teenagers, and young people from four countries in the region — Brazil, Colombia, El Salvador, and Nicaragua — aim to promote nonviolent conflict resolution, diversity, dialogue, solidarity, and a break with cultural norms that normalize various forms of violence, primarily against girls and women.

Throughout this initiative, which began in October of 2019 and ended in December of 2022, free materials were created with different methodologies for conflict mediation, building safe spaces for dialogue, stimulating social participation and reflection on historical memory, as tools for the promotion of a culture of peace with gender equity. Training activities were also carried out, as well as actions of communication and political advocacy, looking to make communities aware of the existing forms of violence, especially against girls and women, and to stimulate the search for collectively built ways to fight these problems. The Project also sought to collaborate with reflections on the culture of peace and gender equality, encouraging both topics to be addressed in an articulated way and incorporated into other initiatives involving children and youth in different locations.

Interpaz was implemented with the organizations Ação Educativa (Brazil), Corporación Amiga Joven (Colombia), Museo de la Palabra y la Imagen – MUPI (El Salvador), and Centro de Servicios Educativos en Salud y Medio Ambiente – CESESMA (Nicaragua), partners of the initiative. These organizations have a long history in the defense of children, teenagers and young people’s rights in their countries.

In the scope of the Project, the organizations systematized for the first time their successful experiences and consolidated them into guides and methodologies, with practical and theoretical content, for promoting a culture of peace, preventing violence against girls and women and encouraging the participation and protagonism of children, teenagers and young people in reclaiming their rights. These methodologies make use of sports, arts, games and principles of popular education and can be applied to a diversified public in urban or rural contexts.

Children, teenagers and young people participated in Interpaz as multipliers of knowledge and promoters of rights, based on the premise that they are subjects of rights and essential agents for promoting change in societies, acknowledging their right to express an opinion on all issues that affect them. This participation strengthens their ability to defend and reclaim rights, while also contributing to more equitable relationships with adults.

The Interpaz Regional Project was coordinated by terre des hommes Germany (tdhG), an organization of international cooperation in the defense of children's and youth's rights, which was also co-financier of the initiative, along with the Federal Ministry for Economic Cooperation and Development of Germany (BMZ). The actions of tdhG are guided by four strategic goals: promoting a culture of peace; opposing gender-based rights violations; improving the psychosocial and educational care of children, teenagers, and young people who have been forced to flee their homes; and promoting children's and teenagers' rights to a healthy and sustainable environment.

In this publication, aimed towards workers from social organizations and educators working in Latin America and other parts of the world, we present the methodologies developed by the partner organizations and the materials created by them for broad propagation.

In the first and second parts, we draw an overview of the Interpaz Regional Project, the sociopolitical landscape into which it is inserted and how promoting a culture of peace and fighting for the eradication of gender-based violence seek to change this context. In the third part, there's information on the methodologies:



In the fourth part, we share conclusions and general findings about these methodologies and the implementation of Interpaz.

We hope that the next pages inspire or strengthen the implementation of initiatives based on dialogue and collective action with children, teenagers and young people to promote a culture of peace, gender equality and the defense of rights.

Good reading!



1. INTRODUCTION

It has not been an easy process for the organizations that comprise the Interpaz Regional Project to address issues of human rights - that are so important in ensuring a dignified life for all people - while these same rights remain so far from being fulfilled in a continent plagued by structural inequalities, weakened States and the dismantling of public policies. Furthermore, since the first year of the initiative, the partner organizations have faced the many challenges imposed by the Covid-19 Pandemic, which initiated an international public health emergency and caused the loss of millions of lives around the world, deepening the violations of human rights in Latin American countries. The Covid-19 crisis also exacerbated the level of violence against children and teenagers, since, in a context of confinement and social isolation, these groups, just like women, became more exposed to acts of aggression and had less access to support institutions.

In this scenario, Interpaz's partner organizations articulated their efforts to meet the demands of the groups they were working with at the time, without forgetting to denounce the negligence on the part of governments and authorities in the face of the aggravation of violence, hunger and structural inequalities. They also developed alternatives in order to continue their actions during the pandemic: the pedagogical strategies were adapted to the new context and communication, for example, became virtual. In a few cases, actions of emergency support to the families of children, teenagers and young people were articulated, with the delivery of food or financial support for them to be able to access the internet and participate in the activities. The inequality of access to digital channels became even more pronounced during this period.

Beyond the complicated process of confronting the effects of the sanitary and social crisis provoked by the pandemic and getting adapted to it, during the years of Interpaz implementation, the partner organizations also lived with an unstable political scenario, with authoritarian governments and State violence on the rise, as well as the weakening of democracy. In Colombia, for example, during the "paro nacional" [national strike] of 2021¹ and in the period before the presidential elections



Photo: Bruna Varnier de Oliveira Leite

of 2022, social protests faced a strong repression by police force agents and many arbitrary arrests of young people and other groups of the population were made.

In El Salvador, the use of military force to control the adherence to the isolation measure in the first year of the pandemic transformed into an abusive use of force and rights violation, under the justification of protecting the population's health. There was also a decrease in the space for civil society to freely act and attacks on the media². In March of 2022, after the rise in the number of murders in the country, a State of Exception was declared under the argument of combating the actions of "pandillas" (gangs)³. The decree suspended fundamental rights such as the right to a defense and allowed teenagers to be imprisoned⁴. The operations of the security forces were focused on communities that are historically excluded and live in situations of poverty in the country.

In Brazil, the last few years were marked by omission and denialism from the federal government in the face of the consequences of the pandemic and the escalation of economic inequality, as well as the dismantling of public policies, the rise of the population living with food insecurity and the use of repressive laws to intimidate voices that were critical to the government⁵.

In Nicaragua, the laws that were approved had a direct impact on the actions of organizations⁶, leading them to initiate internal processes to abide by the new legal provisions⁷. Law No. 1040 (Law of Foreign Agents, approved on October 15, 2020)⁸ demands from social organizations the record of "foreign agent" to receive financial resources from agents headquartered in other countries. This process, in the case of CESESMA, was only concluded in November of 2021, which meant that the organization didn't receive resources during this period for the development of the activities in the scope of Interpaz. Because of this, CESESMA made a decision to remove itself from the Project in May of 2021. The end of this accord represented a huge loss for Interpaz, specifically for the people involved, who could no longer count on the contributions and the exchange of experience and learning with this organization.



1.1. The Interpaz Regional Project and the Convention on the Rights of the Child

Interpaz seeks to contribute to the fulfillment of the articles of the Convention on the Rights of the Child (CRC)⁹ related to non-discrimination and protection against violence, especially the following:

Art. 29, 1.d: “The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin.”

Art. 19, 1: “States Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.”

The CRC establishes four main principles, which are the foundation for all of its philosophies and around which all the other rights are articulated. The non-discrimination principle is among them, and it means: “all the rights must be applied to all children and teenagers, without exception; and it is an obligation of the State to take all the necessary measures to protect them from all kinds of discrimination”. In terms of gender, this entails analyzing structural discriminations and the measures that must be taken to protect and support the participation of: Black or Indigenous teenage girls; poor teenage girls; rural teenage girls; disabled teenage girls; teenage girls who have been victims of any kind of violence, and so on.¹⁰

In the same line, the Project intends to collaborate to achieve the United Nations’ Sustainable Development Goal N° 5 (Gender Equality)¹¹ which, aligned with the Convention, offers civil society a way in terms of human rights tools to defend and promote a culture of peace and the eradication of violence against girls and women.

Promoting change with children, teenagers and young people

Interpaz is based on the principle that children, teenagers and young people are fundamental agents of change in societies. Their participation and the expression of their opinions about all issues that affect them are fundamental rights, as established in Article 12 of the Convention on the Rights of the Child.

However, the participation of boys and girls faces challenges in adultcentric and authoritarian contexts, which are manifested through violence, mistreatment and the denial that children and teenagers are subjects of rights.

The methodologies systematized in this publication defend a social transformation that includes children, teenagers and young people, not only as participants in the developed actions, but also as protagonists of the processes. In the experience of the organization Ação Educativa with Street Soccer [Futebol de Rua] in Brazil, for example, the young mediators are the ones leading the activities and, with their peers, establishing safe spaces for dialogue.

The participative planning of activities seeks to promote the voices of the people involved, marking a path for the development of the proposed goals and favoring comprehension and ownership of themes. In order to ensure that this works in practice, Amiga Joven, in Colombia, seeks to be flexible with the applied methodologies to meet





the needs and characteristics of each community. Children, teenagers and young people also get involved in the elaboration of pedagogical activities during the training process.

Interpaz organizations have also bet in the facilitation of processes in which children, teenagers, young people and adults can experiment and share with their peers acts of solidarity, group work, respect for themselves and other people, dialogue etc. For MUPI, these are the values that maybe they can't instigate in the environments in which they live, due to the competitive system that is promoted in the schools of their country, for example. Therefore, it is very important to ensure spaces of coexistence and learning, to create conditions for children, teenagers and young people to express their opinion about the initiatives in which they participate, as well as review and evaluate the impact of these actions both in the individual dimension and in the context in which they live.

Considering their lives and how they perceive their environments, it is proposed that children, teenagers, and young people be considered the primary experts on issues affecting their lives. They know their needs, objectives, dreams, abilities, fears, difficulties, the places where they live and the problems they face. Thus, they are able to propose concrete actions, if there is facilitation and the application of methodologies suitable to their characteristics. In CESESMA's initiatives in Nicaragua, children and young women and men share their learning with their peers, develop a role of leadership and apply methodologies that allow them to reflect and influence the issues that affect their lives, families and communities.



Photo: Carlos Eduardo Colorado Hernández

THE PROJECT'S LINES OF ACTION

- Creation of free materials with different methodologies and practices for the mediation of conflicts, building of safe spaces, deconstruction of gender stereotypes, prevention of violence against girls and women and reflection on historical memory, with the goal of disseminating them to the most diversified contexts and contributing to the promotion of relationships based on cooperation, respect and dialogue;
- Training with children, teenagers, young people and educators to present these pedagogical tools and transform them into multipliers in their locations;
- Creation of videos and reports with the participation of children, teenagers and young people to broaden the debates about the impact of violence, discrimination and gender inequality on childhood and youth in Latin America;
- Exchange among the partner organizations, with sharing of knowledge and pedagogical strategies to approach the themes of Interpaz with different audiences.

NUMBERS FROM INTERPAZ

14 PUBLICATIONS WITH PRACTICAL AND THEORETICAL CONTENT AVAILABLE AT THE INTERPAZ REGIONAL PROJECT WEBSITE:

www.interpaz.tdh-latinoamerica.de

5 WORKSHOPS FOR THE EXCHANGE OF PEDAGOGICAL METHODOLOGIES AND PRACTICES

+ 1,000

CHILDREN, TEENAGERS, YOUNG PEOPLE AND ADULTS FROM URBAN AND RURAL COMMUNITIES PARTICIPATED IN BRAZIL, COLOMBIA, EL SALVADOR AND NICARAGUA

(70% OF GIRLS AND WOMEN)





IN THE COUNTRIES

IN THE FOLLOWING MAP, WE HIGHLIGHT SOME OF THE MAIN ACTIVITIES CARRIED OUT IN THE SCOPE OF INTERPAZ:

NICARAGUA

- Children, teenagers, young people and adults participated in the monitoring of Pactos Comunitarios [Community Pacts] for the prevention of gender-based violence in 4 communities in the city of Matagalpa
- Participative elaboration of the methodological guides “Diálogos intergeneracionales para la promoción de familias, escuelas y comunidades seguras y protectoras” [Intergenerational dialogues for the promotion of safe and protective families, schools and communities] and “Investigación Acción Transformadora con y desde la participación de niñas, niños, mujeres y hombres adolescentes” [Transformative Research-Action with the participation of girls, boys and teenage women and men]

EL SALVADOR

- Children and teenagers acted as multipliers in workshops of batucada [a genre of percussion], photography, serigraphy, music and drawing-painting
- Children and teenagers made videos to broaden the debate about their rights
- Teachers and educators participated in training about the culture of peace
- Educators, health professionals, war veterans and members of rural communities participated in the historical memory training
- Launch of the Caja de Herramientas sobre Memoria Historica [Historical Memory Toolkit] and the Caja de Herramientas de Cultura de Paz [Culture of Peace Toolkit]

BRAZIL

- Children, teenagers and young people participated in meetings for learning the theory and practice of Street Soccer
- Training of young mediators
- Creation of 5 collectives of Street Soccer: in São Paulo Brazilian state (Projeto Piratinhas and Além das Fronteiras); in Rio Grande do Norte state (Grupo Afirmativo de Mulheres Independentes); in Pernambuco state (Associação Quilombola de Conceição das Crioulas) and in Ceará state (Instituto Esporte Mais)
- Launch of publications “Futebol e Cultura: práticas de futebol colaborativo e solidário” [Soccer and Culture: Solidarity and collaborative soccer practices] and “Futebol de rua: teoria e prática” [Street Soccer: theory and practice]

COLOMBIA

- Young and adult women participated in the Escuela Popular de Género y Formación Sociopolítica [Popular School of Gender and Sociopolitical Education]
- Children and teenagers participated in training processes for preventing sexual violence and building peaceful coexistence
- Male teenagers and young men participated in training about non-hegemonic masculinities
- Participative elaboration of the “Manual para la Construcción de Paz con Justicia de Género” [Manual for Peacebuilding with Gender Justice] and the launch of the systematization “Escuela Popular de Género y Formación Sociopolítica: Semillas de difusión para la transformación social” [Popular School of Gender and Sociopolitical Education: Seeds of propagation for social change]
- Elaboration of the report “Acoso sexual: Violencia sexual en espacios públicos en la ciudad de Medellín” [Sexual Harassment: Sexual violence in public spaces in the city of Medellín], with members from the Popular School of Gender and Sociopolitical Education and Red Sorora (from Amiga Joven), the educational institution Nuevo Occidente, the Comité Multiestamentario from Antioquia University and collectives and organizations of women and feminists of Medellín: Colectiva Callejeras, La Grieta, Colectiva Semilla de Poder, Colectiva Warmipacha, Colectiva Pazcificoflms and Colectiva Somos Hiedras



2. INEQUALITIES, DISCRIMINATION AND VIOLENCE: THE SCENARIO WE SEEK TO CHANGE



The Interpaz Regional Project understands that initiatives defending human rights and seeking to promote peace and equality are especially important in countries marked by economic exclusion, violence and entrenched social asymmetries.

In recent decades, the four countries involved in the Project — Brazil, Colombia, El Salvador and Nicaragua — have gone through armed conflicts, dictatorships or authoritarian and conservative governments. They experience structural oppression, discrimination and multiple forms of violence — including state violence, violence perpetrated by armed groups and organized crime and physical, sexual or psychological violence — against women, LGBTQI+ people, children and young people, as well as historically marginalized populations, such as Indigenous and Black peoples.

The profound inequalities found in Latin America must be looked at from a historical perspective, establishing connections with their insertion into the capitalist and patriarchal system — anchored in environmental, economic and labor exploitations. They are the foundation of structural issues found in the region, like: income concentration, informal work, social vulnerability, racism, gender inequality, heteronormativity and ableism.

The indexes of poverty and extreme poverty in Latin America¹² reached 33% and 13.1% of the population, respectively, in 2020, according to data from CEPAL. This means



The CEPAL also indicates that the Latin American and Caribbean governments took a step forward in the last few years with the election of women to political offices and the elaboration of normative instruments to eradicate violence against women. However, the vast majority of these countries are still far from reaching gender parity in political spaces and in other spheres, and it is urgent to solidify the actions seeking to eliminate all forms of violence against girls and women. In this way, securing the exercise of rights and the autonomy of girls and women is an essential factor for the eradication of poverty, the promotion of equality and peacebuilding.

Violence is a common challenge for the region, which gets reflected many times in the scope of political disputes and social conflicts, but not only that. It is also observed inside homes, in schools etc. The CEPAL points to the following as obstacles in the region to the promotion of just, peaceful and inclusive societies (SDG 16): discrimination and inequalities, as well as the various forms of violence, like sexual, cultural, social, structural and institutionalized. And it also points to other regional challenges: the shutdown of democratic spaces and very low levels of trust in the State and in democracy; corruption; criminalization of social protests, freedom of expression and participation; arbitrary detentions on the part of public safety agents; and the lack of political representation and the absence of mechanisms for active participation of young people in the decision-making process¹⁶.

In racist and patriarchal capitalist system there is criminalization and violence against the mobilized population defending their rights. And also, in this system, there is police brutality and discrimination against Black and Indigenous youth and youth living in the periphery. Brazil and Colombia are two of the countries in the region with the largest Afrodescendant populations and a high level of racist violence.



Photo: Igor S Miranda de Oliveira

In Brazil, according to data from the Fórum Brasileiro de Segurança Pública of 2021, 53% of victims of homicide in the country, between 2009 and 2019, were young people between 15 and 29 years old, 77% of those were Black. During the same period, the rate of mortality among Indigenous peoples increased by 21.6%¹⁷. Meanwhile, in Colombia, where approximately 9.34% of the population identifies as Afrodescendant, the organization Temblores identified 996 acts of violence against the Black population between 2017 and 2018¹⁸.

The Interpaz Regional Project seeks to contribute to changing these contexts of rights violations by making use of the concepts of a culture of peace, gender equality and social participation. With this objective, the partner organizations implement successful methodologies with children, teenagers and young people, looking to strengthen these people as subjects of rights so they can participate in the reclaiming and elaboration of solutions to the problems that affect their lives and communities.

As a result, while the regional context contains deep and historical inequalities and freedom restrictions, **there is a bet on resistance, collective action, and dialogue with children, teenagers, and young people to advance in peacebuilding efforts and the achievement of rights for all people, free of discrimination and violence.**

2.1. Culture of peace and eradication of gender-based violence: a conceptual framework

In Brazil, Colombia, El Salvador and Nicaragua, the partner organizations of Interpaz apply and propagate practices and methodologies aimed at promoting respect for diversity, the promotion of dialogue and the right to a life without violence. Peace is initially understood as an individual sentiment, which is experienced in interpersonal relationships, and also exercised as a right.

Interpaz has at its core the culture of peace as a set of values, attitudes, traditions, behaviors and ways of life that favor coexistence and sharing based on principles of freedom, justice, democracy, solidarity, dialogue, equity and respect for life, for human rights and for the planet. It is an approach that rejects violence and deals with conflicts through dialogue and negotiation among individuals, groups and nations. A culture of peace, in this perspective, is a positive, dynamic and participative process in which conflicts are resolved in a spirit of understanding and mutual cooperation¹⁹.

In this way, promoting a culture of peace is particularly relevant in Latin America and the Caribbean, a region marked by violence and inequalities that mainly affect certain population groups. Children, teenagers and young people; women; LGBTQI+ people; Black and Indigenous peoples; disabled people and working people are among the groups whose rights are violated in contexts of economic and social exclusion, exploitation, environmental destruction and discrimination based on gender inequality, sexual orientation, ethnic group, race, origin, among other factors.

Therefore, promoting a culture of peace is directly correlated to the fight against the multiple forms of violence sustained by the racist and patriarchal capitalist system: the State violence and violence perpetrated by armed groups, the violence against women and girls, racial oppression, recruitment and murder of teenagers and young people by armed groups, the exploitation and corporal punishment of children, among others. It's impossible to talk about living in a culture of peace without social justice and the assurance of universal human rights, such as the right to education, health, food and to live in a safe and healthy environment.





Following this line of thought, a culture of peace doesn't "hide" or eradicate the existence of conflicts and divergences. On the contrary, conflict is recognized as a component of human relationships and of democratic and plural contexts. The response to this should not be violence, but processes that allow for the transformation of these conflicts through dialogue and the acknowledgement of differences. Resolving them peacefully and based on mutual respect promotes an opening to new ways of thinking and delegitimizing the use of violence.

The concept of a culture of peace goes beyond the absence of war²⁰ and includes all the possibilities of collective action to prevent and resolve conflicts, which implies building living conditions that are dignified for all people; healing collective memories of pain in societies affected by civil war and armed conflicts; confronting the alarming rates of homicides and feminicides; and building possibilities for reparation that allow people to recover trust in one another. It is a process that seeks to overcome injustices and violence that happen both at micro and macro levels in societies, and that walks alongside the fight to change everyday relationships and power relations.

Power relations imply verticality between two people or groups, the one who commands and the one who obeys, and a friend-enemy relationship, which is mediated by authority or coercion, in a scheme of inequality that opens the possibility for repeated use of power in an abusive way. In the patriarchal context, for example, the androcentric (centered on men) culture predominates, which elevates and legitimizes the hierarchization of the masculine over the feminine, as well as men's power and control over women²¹. On the other hand, there is also the hegemony from the adultcentric perspective (centered on adults), which legitimates the superiority and authority of adults over children and youth. Thus, peacebuilding requires a social commitment motivated by the hope for a just society where women, boys and girls are not viewed as victims but as protagonists in the political and cultural change that is necessary for the eradication of patriarchal and adultcentric violence against women and children.

A culture of peace is a concept under ongoing construction, that transforms itself according to the social, economic, political and cultural contexts. Each society finds its own answers to achieve peace and its construction is a challenge that requires questioning previous knowledge and overcoming patriarchal cultural norms.

There is no culture of peace where gender-based violence persists

Gender-based violence is a brutal reality in the lives of many girls, women, and LGBTQI+ people in Latin American and Caribbean countries, where it occurs in both the private sphere, at home, and the public sphere, in the streets, on the internet, at work, in the political life and in other spaces.

In this context, the commitment to eliminate violence against women and LGBTQI+ people is directly connected to the fight for social justice. For women and girls, violence is frequently interlaced with other factors of discrimination based on ethnic group, race, class, education, disability etc., which is defined as intersectionality. Following this logic, for example, Afrodescendant or Indigenous young women living with socioeconomic difficulties suffer discrimination and violence in specific and intensified ways.

It's also important to note that LGBTQI+ teenagers and young people face the risk of violence in their homes or communities and are also affected by forms of exclusion, such as harassment, intimidation, obstacles to access and permanence in school, lack of access to health services, among others.





All of it because in our society, discrimination and gender inequality are inherent to the patriarchal structure that is maintained and transmitted from generation to generation through sexist cultural norms and sexual division of labor, which subordinate and undervalue everything connected to the feminine and lead to the prevalence of heteronormativity — imposing heterosexuality over other sexual orientations. These systems of oppression — patriarchy and heteronormativity — are interconnected and mutually reinforce each other (along with racism, class oppression and adultcentrism) through control and domination of women, girls and LGBTQI+ people.

Sexism, as an expression of the patriarchy, generates domination and oppression of women, including the legitimization of violence as an instrument of control. The patterns of gender-based violence work in tandem with a system built for the material and symbolic benefit of men, and are assumed as something natural and accepted, in a way that male children, teenagers and young people enjoy privileges in society simply because they're male.

For the organizations that make up Interpaz, incorporating the issue of gender into their didactic instruments for the promotion of peace has been a foundational element, but at the same time a challenge, since it implies rethinking their ways of action with girls, boys, women and men of different ages, as well as educating





their teams, transforming patriarchal norms, recognizing inequalities and acting to promote equal relationships between girls/women and boys/men, based on dialogue, respect and non-discrimination.

It is true that thinking about peace in different countries has to do with the dynamic of each context — urban, rural, peripheral, among other aspects — but, in general, it is known that violence affects women and men in different ways. In the territories, boys and male teenagers and young people can be more prone to forced recruitment by armed groups, getting involved in drug trafficking, suffering police violence, or becoming victims of murders. On the other hand, girls and women are threatened by patriarchal violence, sexual violence and feminicide.

Therefore, to highlight and be active in the fight for gender equality and equity in the process of building a culture of peace means recognizing the impacts on the lives of women and LGBTQI+ people of a system that normalizes gender-based violence that gets translated into physical, sexual and psychological violence, feminicides, discrimination, misogyny, definition of roles that men and women can play in society (and the material consequences of this), control of sexuality and the bodies of girls, female teenagers, young and adult women, among other forms of oppression. It also implies the acknowledgement of the historical inequality experienced by women and the need to promote public policies that ensure that girls, young and adult women enjoy autonomy and conditions of equality, exercise their rights as citizens and have a voice and influence in the decision-making process. This peacebuilding is centered on the equitable distribution of power, with the objective of creating the political, social and economic circumstances necessary to ensure a long-lasting peace in the territories.





3. **INSPIRING METHODOLOGIES FOR PROMOTING A CULTURE OF PEACE AND PREVENTING GENDER-BASED VIOLENCE**

The systematized experiences in the scope of the Interpaz Regional Project present multiple instruments and methodologies to approach a culture of peace and non-violence against girls, boys, teenagers and young and adult women. There is diversity in the practices and in the way they are structured, and, considering the different local realities, these experiences bet on sports, the arts and in the processes of training inspired by popular education to provide experiences and strengthen critical thinking.

For example, Street Soccer [Futebol de Rua], promoted by Ação Educativa in Brazil, utilizes the strategy of conflict mediation and the sport to propitiate dialogue and deconstruct sexist stereotypes about the definition of roles that women and men can occupy in society.

The Culture of Peace Toolkit [Caja de Herramientas de Cultura de Paz], developed by MUPI in El Salvador, promotes the training of teachers and social educators to encourage critical reflection about the norms that make violence natural, instigating dialogue and seeking to ensure that relationships with children and teenagers are

Photo: Brisbany Pino



based on respect, non-violence and cooperation. The Historical Memory Toolkit [Caja de Herramientas sobre Memoria Historica], also an initiative from MUPI, offers pedagogical guides and training for teachers, ministry teams, communities, educators and civil society organizations (for example, associations of war veterans), with the goal of offering tools for the critical analysis of the past and instigating positive change in the present, connecting memory to the recognition of human rights and the defense of democratic societies.

The experience with the Transformative Research-Action [Investigación Acción Transformadora], implemented by CESESMA, in Nicaragua, reinforces the role of leadership of children, teenagers and young people in the debate and in the processes of political advocacy about issues that affect their communities. In the development of the Community Pacts project [Pactos Comunitarios], CESESMA encourages intergenerational dialogue among children, teenagers, young people and adults in the formulation of commitments to prevent violence against children and women. In other words, girls, boys and teenagers, in relationships of equality and horizontality with adults, cooperate in the process of constructing solutions to the violence problem.

In turn, the Popular School of Gender and Sociopolitical Education [Escuela Popular de Género y Formación Sociopolitica], realized by Corporación Amiga Joven in Colombia, implements pedagogical peacebuilding strategies in the territories from the point of preventing sexual violence, focusing on gender, peace and human rights and intersectionality, sharing with children, teenagers, young women and men issues of human rights, equality, gender justice, non-discrimination and non-hegemonic masculinities, among other axes of training, seeking sociocultural change in their contexts.





3.1. Street Soccer: Creating safe spaces for dialogue



Ação Educativa, in partnership with Fundación Fútbol para el Desarrollo (FuDe) and with support from terre des hommes Germany, began implementing the Street Soccer methodology in the peripheries of São Paulo, Brazil, in 2013, along with social movements and organizations that work to ensure human rights.

Street Soccer, also called Fútbol Callejero, in Spanish, a name it received in its first experiments in Argentina, modifies various rules of the traditional sport, largely practiced in Brazil and Latin America, and makes use of its potential for mobilization and socialization to build favorable spaces for non-violent resolution of conflicts, community organization and collective reflection on

relevant themes, such as racial and gender discrimination, inequalities, encouragement to dialogue and respect, among others.

The practice is always carried out with mixed teams made up of women and men, and the rules are defined collectively based on three axes: cooperation, solidarity and respect. There is the fundamental role of a mediator, in the place of a referee, which has the incumbency of directing the practice and encouraging the debate about non-discrimination, respect for diversity and listening.

The Street Soccer collectives are organized in partnership with local community organizations that offer structure for the meetings, while Ação Educativa carries out the training processes of the mediators.

Seeking to give protagonism to the mediators of Street Soccer, who are young social educators, many of whom are previous participants of the practice, since 2015, Ação Educativa maintains the Rede Paulista de Futebol de Rua [São Paulo's Network of Street Soccer] to encourage the practice in the territories, with the involvement of children, teenagers and young people and in partnership with local organizations. The articulation of this network favors continuous education and meetings for exchange of knowledge among mediators from different collectives for the ongoing improvement in applying the methodology and mutual strengthening.

Ação Educativa develops two projects focusing on Street Soccer: the first one is connected to the Rede Paulista de Futebol de Rua, which has 17 collectives located in the capital and in rural cities of the state of São Paulo, with the participation of more than 800 children, teenagers and young people. The second one is the Interpaz Regional Project, which has expanded the practice to other three Brazilian states (Ceará, Pernambuco and Rio Grande do Norte), with collectives formed by migrants, quilombolas²², LGBTQI+ people and children and teenagers.



APPLICATION IN THE TERRITORIES

The practice of Street Soccer has been used to create safe spaces and strengthen bonds of trust that encourage dialogue about themes connected to the culture of peace and gender equality, with children, teenagers and young people that live in situations of social vulnerability in which violence can permeate all their relations: in families, in the neighborhood, in school and in the community. In rural or urban communities from the periphery, there are different levels of rights violations and, many times, violence is added to the exclusion, to poverty, to racial discrimination and to the lack of perspectives and opportunities.

“ The Street Soccer public is very diverse. There are similarities, related to the context of vulnerability in which these people live, but the scenarios are very different depending on the region and the group we're working with. We have groups made up of children, young people, quilombolas, migrants, trans men, lesbian women... they are people that face the lack of opportunities, of work, of food, and also suffer because we live in a racist, homophobic, xenophobic country. In the Street Soccer collectives there are a lot of Black people participating, people that live in the peripheries and are subject to varying forms of violence. ”

MARÍLIA FROIS, project coordinator for Ação Educativa and Interpaz in Brazil.

APPROACH TO GENDER AND CULTURE OF PEACE

Brazil has a history of authoritarian governments, rights violations and profound social inequality, which is marked by various situations of discrimination and violence, among them a staggering high number of murders of Black young people, especially those living in the periphery, and overwhelming data about gender violence, including feminicides and murders of LGBTQI+ people.

In this country, soccer is the most played and most loved sport by people from diverse backgrounds, races, religions, ethnic groups, genders, communities and social classes. It is one of the most common activities of leisure and socialization of children and young people living in neighborhoods and communities from peripheral areas, where the dream of boys and girls often is to become a professional soccer player.

On the other hand, it is a sport historically dominated by men and associated with masculinity. In Brazil, for example, women were prohibited by law from playing soccer for 38 years, from 1941 to 1979.

In this scenario, Ação Educativa considers that Street Soccer is an inclusive and democratic methodology, which makes it possible to educate people in an integral way about gender equality and the prevention of violence, thus creating opportunities for girls and women to choose their own life projects and be protagonists in the making of their history, be it in soccer or elsewhere.



“ The mixed team in Street Soccer is very important because it makes the participation of trans people possible, and the participation of girls, and allows girls and boys to play together. This way, there is openness to encourage a discussion about gender with the boys, something that wouldn't reach them in other ways. Another issue is that many times, during the games, women do not receive the ball from the boys. It is something very outstanding in the diverse locations where we have carried out the practice. Sometimes, the girls themselves talk about this problem. The mediators don't even have to point it out. And, for the girls wanting to play professionally, the experience brings them something that goes beyond the game, for them to be able to see themselves in this place of women with rights in society. ”

MARÍLIA FROIS, project coordinator for Ação Educativa and Interpaz in Brazil.

UNDERSTANDING THE METHODOLOGY

Elements that characterize Street Soccer and make it different from traditional soccer:

- 
- 1.** The matches are always mixed (made up of boys/men and girls/women) or made only by girls/women.
 - 2.** The game is divided into three parts:
 - On the first one, the rules are agreed upon in a collective way, always with the three pillars as background: cooperation, respect and solidarity.
 - On the second one, the ball rolls: girls and boys play together and, instead of a referee, we have a mediator.
 - On the third part it is time to talk: people participating are encouraged by the mediator to analyze what happened during the game, highlighting the situations of conflict and what was previously agreed upon on the first part. Next, each of the three pillars — respect, cooperation and solidarity — is analyzed in order to define the scores of the teams in each category. Besides, there's also an extra point added to the team that scored more goals.
 - 3.** The game has no referee but instead a mediator that acts in the three parts conducting the practice and learning of the participants in relation to the application of the three pillars previously mentioned and the approach to the non-violent resolution of conflicts and non-discrimination by race or gender, when those situations arise.
 - 4.** People acting as mediators receive from Ação Educativa continuous virtual training about the culture of peace, gender, cooperation, as well as other topics of human rights. Two training programs are offered each month: a theoretical one for representatives of partner organizations and mediators, and another with practical content for each collective of Street Soccer. Beyond that, the groups maintain a permanent exchange with Ação Educativa through WhatsApp, among other means of communication, and complementary training is offered in themes such as fund-raising and elaboration of projects for edicts.



STEP-BY-STEP: HOW TO IMPLEMENT?

Next, we will share five initial points to utilize this methodology:

- 1.** Analysis of the local context and reality to plan partnerships, educate and train mediators and organize the practice. It's fundamental to provide a safe space that is open to dialogue and respect, in which children, teenagers and young people can be heard and are able to take a stand, participating in the making of the project.
- 2.** Articulation with some local entity that works with children and young people to offer credibility and support for partnerships with the community, as well as a minimum level of support for the realization of meetings and the call for children, teenagers and young people. This base entity can also be a public school, if this type of partnership doesn't meet any bureaucratic barriers.
- 3.** Respect for diversity of gender, race, sexual orientation and, ultimately, of all diversities existing in your location.
- 4.** Making the project with the local community and adopting the methodology of the match in three parts, which allows for the construction of rules in a participative and collective way, in addition to approaching with participants other themes related to violence, participation, racism, diversity and gender equality, according to the needs of each context.
- 5.** From this point on, you only have to call the children, teenagers and young people and get the ball rolling.

Street Soccer depends on the good work done by mediators. Therefore, these people should be in permanent training, learning more about the application of the methodology and the concepts of culture of peace, gender equity, racial issues, participation and rights of children, teenagers and young people, etc.

Furthermore, it is important that mediators are people from the community in which Street Soccer is being practiced.





VALUABLE SUGGESTIONS FROM THOSE WHO APPLY THE METHODOLOGY

- 1** It is fundamental to offer both a place and sports equipment (balls, cleats, etc.) that allows the practice of this modality. For the mediators, it is desirable to offer financial support that encourage the participation of these people in the project, allowing them to have time and resources to be added to the training processes and to organize the matches. This is important because, unfortunately, teenagers and young people who become mediators end up not participating or abandoning Street Soccer in order to be able to work and help their families or for their own livelihood.
- 2** Many times, Street Soccer is implemented as an extracurricular activity, in a time period different from regular education: it's important to encourage teenagers and young people to keep studying beyond their participation in the project.
- 3** The methodology of Street Soccer can be utilized for other sports practices or group activities, since the three pillars, the three parts and the role of the mediator are maintained.

WHY IS THIS EXPERIENCE TRANSFORMATIVE?

The transformations and positive results achieved are observed not only in the life stories of the people practicing the methodology but also in the community. More than a project for peaceful living together, the construction of equal relations among the genders and the opening of spaces of trust, it is an initiative that encourages the exercise of citizenship, participation and leadership among children, teenagers and young people, who become multipliers of the practice and take the concepts, lessons and values of Street Soccer along with them.

Photo: Igor S Miranda de Oliveira



“ It wasn’t just a change in the field, but in the surroundings

The practice of Street Soccer is not about high achievements and what the score was for the match, but learning and taking this knowledge with you, for your life and your family. The practice teaches children and young people to be more communicative, less aggressive, and more creative.

When I started in the practice, there was resistance from the boys because I was a woman mediating a soccer workshop. There was also resistance from some families to letting girls practice soccer. But you plant the seeds slowly... Bit by bit, children and young people started to debate everything, even when it was time to eat at the mess room. They wanted to participate and talk about everything. They even organized assemblies to define the shared use of the field.

With time, children started to talk about the neighborhood they lived in. There was a lot of trash in the streets, so we did an action in which children visited areas of the neighborhood and collected the trash. We observed the results of citizenship. They understand the importance of what we do and want to give it back to the community.

The practice of Street Soccer allows people to feel comfortable expressing themselves. This respect for children and young people’s voices gives them strength, and speech has power. This generates autonomy and an ability to listen and respect.

As a social educator and participant in the project, I learned to listen to, absorb, and see the details and the expression of who’s listening to me and reach out to this person. It’s a valuable lesson. Before this, being a teacher only meant, at least to me, knowing the content and “being capable of teaching a theme”. Nowadays, I understand it is about knowing how to listen and having a lot of patience. Being an educator always requires thinking, having a question right after another, encouraging the search for answers.

With Street Soccer, I also felt prepared to approach concepts such as gender equality, for example. Before this, I couldn’t find the words. Through reading and doing the training, I gained confidence and knowledge to talk about these issues.

In one of the trainings offered by Ação Educativa, I learned about a soccer project for women, the Instituto Esporte Mais (IEMais). Then I was invited to work as a social educator for this institute. My dream is to continue in this profession and to create a network of Street Soccer in Ceará.



MAYRA SILVA, 27 years old, Street Soccer mediator and social educator at Instituto Esporte Mais (IEMais) in the city of Fortaleza, Ceará.



Street Soccer: Theory and practice

The document details the methodology of Street Soccer and gives orientations about how to apply it, including the main lessons, challenges and results obtained by Ação Educativa in the development of this experience.

Publication available in Portuguese and Spanish. Access:

bit.ly/street-soccer



Soccer and Culture: Practices of solidarity and collaborative soccer

This guide depicts eight experiences in which the practice of soccer is an important tool to deconstruct prejudices and to face gender inequalities that affect girls, women and LGBTQI+ people.

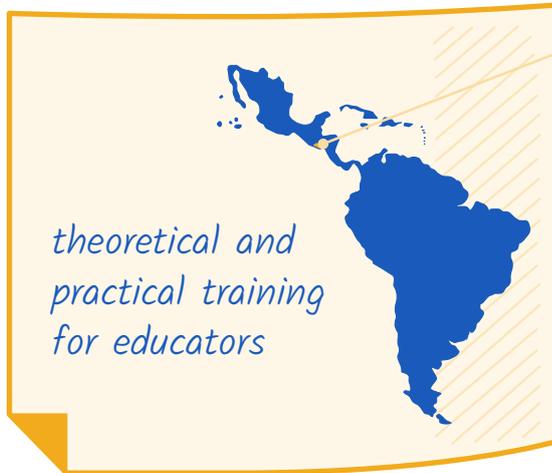
Publication available in Portuguese and Spanish. Access:

bit.ly/collaborative-soccer





3.2. Culture of Peace Toolkit: Methodologies to support the prevention of violence



Since the end of the civil war (1980-1992) in El Salvador, the Museo de la Palabra y la Imagen (MUPI), operating in San Salvador, started its work based on records and memories of this conflict. Some groups had kept photographs, magazines and newspapers, hoping that, at the end of the war, this material could be presented to new generations. The idea gradually expanded and the museum became a space of reflection about memory, culture and human rights.

In 2014, with support from terre des hommes Germany, MUPI began to promote projects related to historical memory and to the promotion of a culture of peace. Thus, participative methodologies for educators

were developed, as well as for children, teenagers and young people, with the objective of creating safe spaces and encouraging the non-violent resolution of conflicts in educational contexts.

In 2015, MUPI began to implement the project Escuelas de Paz [Schools of Peace], dedicated to the realization of creative workshops to reinforce the culture of peace at public schools. In the same way, there was a need to develop training for teachers in order to provide the tools and knowledge that would allow them to approach issues connected to the culture of peace and human rights with the students, helping to establish relationships based on respect, solidarity and peaceful coexistence.

For these trainings with educators and students, MUPI used the manual called “Se Auténtico, No Violento” [Be true, not violent], produced by authors from Europe with support from tdhG. However, there was a need to develop a Toolkit that could put into context the contents and practices according to the Salvadoran and Central American conjunctures, in addition to putting more emphasis on the issues of gender violence, gender inequality, sexual abuse, harassment and cyberbullying. These problems are very present in educational spaces in El Salvador and their inclusion was considered necessary by educators participating in the training.

In the scope of Interpaz, MUPI developed the Culture of Peace Toolkit, which contains two manuals, one theoretical and another practical, that can be utilized to approach these issues in classes and workshops. The Toolkit also contains a comic book and activity sheets that can be used in creative and artistic workshops with children and teenagers. These materials were developed inspired by the manual “Be true, not violent” mentioned above.

IMPLEMENTATION IN THE TERRITORIES

MUPI training programs were designed for teachers working in schools as well as educators working in civil society organizations and in social projects in communities that are in situations of vulnerability.





“ Teachers from the public school system participate in the training in their free time, as well as workers or educators from non-governmental organizations and students of social service, wanting to learn alternative methodologies to improve their relationships with students. The majority of our public is currently made up by women. ”

CLAUDIA ANAY GARCIA,
MUPI educator and
Interpaz coordinator in
El Salvador.

APPROACH TO GENDER AND CULTURE OF PEACE

More than 70,000 people were killed in the civil war in El Salvador. A process of mediation ended the armed conflict, and MUPI has a significant archive of this chapter in Salvadoran history. The objective of exhibiting these records is to show that the conflict is a situation that shouldn't be repeated. But what is the opposite of this situation?

The people who coordinate and carry out the pedagogical actions in the museum observed that it was said to the public that it was important to encourage a culture of peace, because this would allow the construction of a more just country, but the message didn't include a definition of what this could be. In this context, the team asked themselves the following: how to promote a culture of peace through work with students in a country where the “pandillas” (gangs) dominate schools and it isn't possible to talk freely about the prevention of violence and the culture of peace because the structure of these gangs considers that this puts their actions “at risk”?

The answer came with the analysis of the concept and values of a culture of peace proposed by the United Nations (UN)²³. However, it was verified that this approach shouldn't be anchored on a theoretical vision but on living experience in order for the students to experiment in their relationships: respect, solidarity, cooperation, group work, dialogue and accepting differences.

That's how the creative workshops began initially, spaces that encourage practices of artistic abilities, in which these values are instigated and lived by children and teenagers, without the need to be named as such. Subsequently, these concepts were also talked about in training with educators for them to become multipliers of this and other methodologies for a culture of peace.

In El Salvador, as well as in all Latin America and the Caribbean, violence and discrimination walk hand in hand with inequalities that manifest in many areas, such as access to education, technology and others. Girls and women continue to live in disadvantage in relation to boys and men, and situations of discrimination and violence are profoundly rooted in cultural practices based on machismo and a patriarchal and excluding vision. Therefore, for MUPI, approaching a culture of peace with a gender perspective implies not only considering the values but also the battles and claims of women.





“ The teachers participating in our activities wanted to see more emphasis on gender inequality issues in the training and guides. Cyberbullying has also become a really serious and urgent issue for educators during the pandemic, both in private and public schools. Our intention is to provide information to adults about how to identify violence and what to do in relation to the problem. Beyond that, we wanted to make visible the situations of bullying in schools, which are often practiced by the teachers themselves, making people realize that these situations cannot be normalized. ”

CLAUDIA ANAY GARCIA,
MUPI educator and
Interpaz coordinator in
El Salvador.

UNDERSTANDING THE METHODOLOGY

The training based on the manual “Be true, not violent” has 33 activities that can be used with children and teenagers (between 6 and 12 years old). There are nine sessions in person with teachers and social educators about the culture of peace, carried out once a week at MUPI’s headquarter, each with a duration of four or five hours. The meetings start with a collective lunch or with a dynamic to create bonds and relationships of trust. The meetings are spaces for learning but also for the exchange of experience related to the theme. The sessions have a first theoretical part, a pause for snacks, and a second part with practical exercises, including reading comic book stories related to the theme, exchange of experiences, reflections and relaxation exercises.

The classes always end with a proposal of tasks to be completed and presented at the next meeting. Among the proposed tasks, the participants are invited to choose four topics and prepare didactic sequences, explaining how they expect to develop them and presenting evidence of how they applied them and what the results of experience were.

MUPI follows this same methodology in the training using the Culture of Peace Toolkit, developed in the scope of Interpaz.

OPEN THE BOX

Materials from the Culture of Peace Toolkit

• **Comic book:** “Las nuevas aventuras de Papui, Dragui y Algomás” [The new adventures of Papui, Dragui and Algomás] contains three stories that tell the experiences of children and teenagers affected by different kinds of violence in a country from Central America. Their stories address violence against girls and teenage girls, sexual abuse in childhood and cyberbullying, seeking to help children and teenagers become informed and know how to act in different situations of violence, exercising their rights.



- . **Theoretical manual:** it includes basic concepts so that educators can learn about each topic with bibliographic references.
- . **Practical manual:** a step-by-step about how to introduce these issues, conduct the reflection and conclude the activity, allowing children and teenagers to learn what to do if they have a similar experience. It includes attachments that can be used in activities.
- . **Activity sheets:** content to support the implementation of creative workshops with children, teenagers and young people, as well as the creation of spaces free of violence in schools, through the teaching of five artistic modalities: music, “batucada”, photography, serigraphy and drawing-painting.

STEP-BY-STEP: HOW TO IMPLEMENT?

For those who wish to use the Culture of Peace Toolkit, we share the following recommendations:

1. It is important to know that, every time people interact, there is the potential for conflict, which is part of life. The problem isn't the conflict but the way in which we try to solve it — many times with violence.
2. The Toolkit should inspire the promotion and practice of values such as solidarity, respect, acceptance of differences, non-discrimination, empathy, self-esteem and teamwork.
3. It is necessary to read the materials from the Toolkit, understand that the process is aimed towards providing experiences and has popular education principles as a foundation, moving the participant's bodies, emotions, feelings, memories and thoughts.
4. The method seeks to take educators out of a rigid formal education, and promote spaces that are more participative, where information, opinions and experiences from people are incorporated into the process.
5. The Toolkit is applicable to different contexts and realities, but to use it, it is advisable to capacitate the training teams and always reinforce the concepts of the materials. It is essential to seek continuous theoretical and practical training to acquire new knowledge and tools.
6. For educators, self-care is essential, since the groups of students often tell their personal stories and sufferings, situations that many times are out of reach for the person facilitating the training. As an educator, it is necessary to recognize that there is a limit to what one can do, and that we can't force processes. The goal is to provide tools for people to recognize their rights and to guide them if they need help.
7. Training processes must be tailored to each situation. For example, in schools affected by gang violence, where there are students who are members or daughters/sons of gang members, it is a risk to approach openly a culture of peace. Therefore, many times it is necessary to work with students without making explicit what it's being done, but rather to stimulate a change in practices and new kinds of relationships.



WHY IS THIS EXPERIENCE TRANSFORMATIVE?

The participants say that the training about the culture of peace brings good results and allows them to experiment with methods that are applicable and livable. A high level of motivation is observed among participating teachers, and since 2015, when this work began, there have been few desertions. People who experiment with the didactic tools say that the methodology is efficient in making safe and peaceful educational environments since they observe changes in their own attitudes and in relationships with other people. Among teachers and students, little by little, there is a sentiment of a more human treatment and the behavior of yelling, being aggressive, etc. is broken. They are capable of living the process of learning, and that is where change begins.



Photo: Claudia Anay García



“ **With these methodologies, the behavior of girls, boys and teenagers got better** ”

The 6 de Mayo community, where I work developing socioeducational workshops with children and teenagers between 3 and 17 years old, is considered a red zone, an area of high risk. Here, the students experience various situations of frustration, aggressive behavior, mistreatment and, as a result, become very aggressive.

I planned to realize my first workshop using the methodologies we learned at MUPI with children from 3 to 5 years old, in which we sang, played and then analyzed the adventures told in the comic book. Through these stories, we identified a lot of situations of violence that occur in the community. The atmosphere of trust that is created allows them to share their experiences, to ask questions and to be confident that they can count on us, the educators.

I like the techniques in the manuals and how they can be adapted to people of any age. The MUPI training taught me to develop empathy and that it is very important to pay attention to changes in the mood, behavior, and appearance of children and teenagers, because they can be suffering from something.

The whole process of training was very participative and sharing with other participants, learning about their experiences, was very enriching and helped me a lot in my work.

After the application of these methodologies, the violent behavior of children and teenagers diminished and the time we spend with them is more enjoyable. With boys and girls of 7 to 10 years old, we also approach the issue of how to deal with provocations, dramatizing the situations and looking for alternatives. What is interesting is that, through the exercise, they identify that they don't want to consciously practice violence and then they feel ashamed. They concluded that it would be possible to replicate non-violent behaviors in the community and in the school if people reflected on the issue. What we have inspired in these boys and girls is something that will promote change in the future. In the short term, they change their behavior, and in the long term, they share these changes in behavior with the whole family.



BRENDA XIOMARA LÓPEZ PÉREZ, 26 years old, lives in the region of San Pedro, has a graduate degree in Social Service from the University of El Salvador and works as a social educator at Asociación Azul Originario.





TO GO DEEPER

Culture of Peace Toolkit

Access the full content available in Portuguese and Spanish:

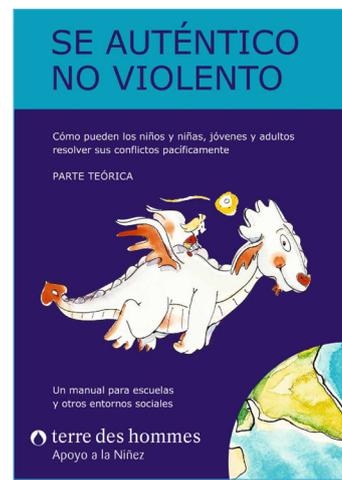
bit.ly/peace-toolkit



Be true, not violent manual

Access the content available in English:

<https://peace-manual.org/en/download>



Interview with teenagers that participated in the creative workshops

Available in Spanish. Read here:

bit.ly/talleres-creativos



3.3. Historical Memory Toolkit: Awareness and reflection for a culture of peace



The Museo de la Palabra y la Imagen (MUPI) began its work in 1994 with the records and memories of the civil war in El Salvador (1981-1992)²⁴. Since its origins, it has mentioned peacebuilding as a constant theme of its exhibitions, presenting the “cruelty of war” and encouraging the population to understand that the conflict is a situation that should not be repeated. But what else should the Salvadorean people aspire to after the cease-fire?

With this question in mind, the educational team from MUPI gave itself the task of thinking about the culture of peace and how it connects to historical memory. On this path, they proposed that memory allows reflection on the conflicted past,

the decades of an authoritarian regime, the circumstances that led to the war, and how all of it influences the current sociopolitical context in the country. Thus, with support from terre des hommes Germany, since 2013, MUPI began to promote projects about historical memory and the promotion of a culture of peace, and developed participative methodologies inspired by popular education to explain the concept of historical memory, reflecting on its potential to stimulate an analysis of the past and instigate positive transformations in the present. It also addressed its connections with the recognition of human rights and the defense of plural, democratic and equitable societies.

These activities were inspired by projects from the Instituto Internacional de Aprendizaje para la Reconciliación Social (IIARS), a civil association from Guatemala that addresses the issues faced in the country in the context of social reconciliation after the armed conflict²⁵. This institute developed a Toolkit for teachers to work on issues related to the historical memory of the Guatemalan conflict.

Based on this idea, MUPI decided to develop a Historical Memory Toolkit that would address the issue with teachers from the formal system and social educators, public service technicians, and war veterans in El Salvador. The goal is to offer guides to them that facilitate the organization of workshops, debates and classes to multiply the knowledge about these issues in their professional work, or in the work they do in associations or community groups.

The Toolkit contains concepts and activity sheets and seeks to address historical themes in an alluring way. Its content allows for the analysis of both current and past realities, encouraging new generations to see themselves in these memories, and to learn from and reflect on them.



IMPLEMENTATION IN THE TERRITORIES

The historical memory training carried out by MUPI was destined initially for teachers and educators, as well as staff from public administration or ex-combatants of war, be they ex-soldiers or ex-guerrilla members. However, the training can be applied to different populations and in different contexts in which there are social conflicts, violence, histories of war or oppression.

In the context of Interpaz, for example, training was conducted in the rural community of Santa Marta, populated by people who took refuge from the civil war in Honduras and later came back to their territory, located on the border between El Salvador and Honduras. Santa Marta leaders asked for support from MUPI to implement these training programs in their community, where three generations coexist: the one that lived during the war, their adult daughters and sons, and the teenagers between 13 and 16 years old. They want to install a community museum in their territory and work on historical memory to strengthen their collective battles.

“ In the case of organized veterans, our intention is to provide tools for them to work on these issues with their associations. The veteran population and those that were members of the guerrilla often have a very strong sense of guilt. Many of them believe that they should’ve died in order for others to live. In this context, we seek to create dynamics that allow for the healing of this grief or sense of failure. We also want them to learn to recognize their feelings and how to express them in a healthy and positive way. ”

CLAUDIA ANAY GARCIA,
MUPI educator and
Interpaz coordinator in
El Salvador.

APPROACH TO HISTORICAL MEMORY, CULTURE OF PEACE AND GENDER

El Salvador is a territory located in Central America which has a history full of different kinds of violence in various spheres: from the homes where adults “correct or teach” through yelling and spanking, to the schools where it is not permitted that girls and boys express their opinions, to the governmental oppression due to the differences in thinking.

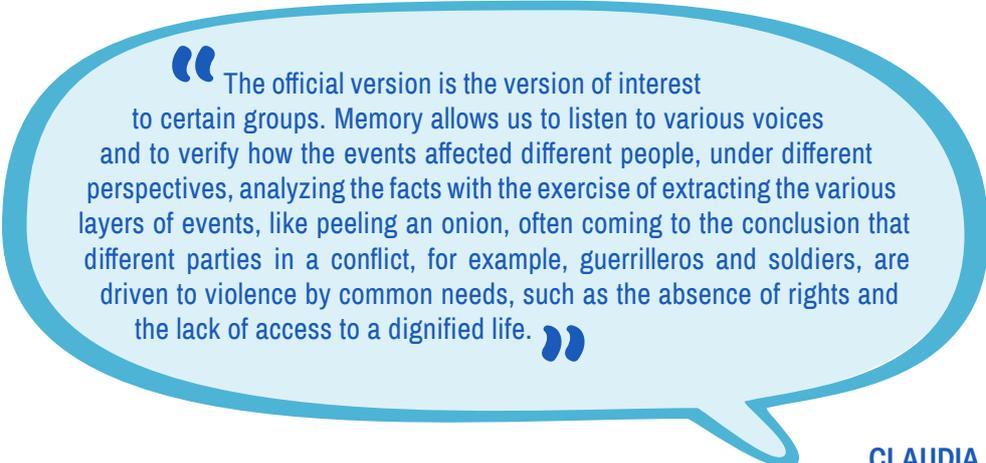
The history of violence in contemporary times is marked by civil war but goes beyond that, and still today it is expressed in three main aspects: the concentration of wealth, the concentration of land and the lack of space for true political participation of the population.

The war left more than 70,000 people murdered and more than 29,000 missing, as well as a polarized country. Although peace accords addressed some issues, the true root causes of the conflict, such as social and economic exclusion and the lack of

guaranteed rights for certain segments of the population, were not dealt with and are still causing problems today, such as the existence of gangs and the limitation of spaces or possibilities for civil society to organize itself and for the State to meet the needs of the population.

The sexual violence in the country can also be addressed from a historical point of view, as can the violence against migrant people and the rights violations of these and other groups of society. Memory is understood as a necessary element to promote a culture of peace and the overcoming of sexist culture and an unequal and patriarchal system, because it allows the analysis of a sadly violent past and promotes the opposite, through values such as: dialogue, solidarity, recognition of differences, respect, listening to all voices, gender equality and human rights.

Its importance resides in the fact that, if people are not conscious of the events and problems that contextualize the current facts, the necessary changes to create environments of peace will not be encouraged. In the same way, memory allows the comprehension of history from versions and voices that are alternatives to the so-called official version.



“ The official version is the version of interest to certain groups. Memory allows us to listen to various voices and to verify how the events affected different people, under different perspectives, analyzing the facts with the exercise of extracting the various layers of events, like peeling an onion, often coming to the conclusion that different parties in a conflict, for example, guerrilleros and soldiers, are driven to violence by common needs, such as the absence of rights and the lack of access to a dignified life. ”



CLAUDIA ANAY GARCIA,
MUPI educator and
Interpaz coordinator in
El Salvador.

UNDERSTANDING THE METHODOLOGY

The training provided by MUPI focuses on sharing basic concepts connected to memory and the recognition of different actors that participated in the conflict, using photographs and other resources from the museum's archives. The strategies were developed so that people who lived during this time period could tell their stories and be encouraged to share their memories with young generations.

There are five theoretical-practical sessions, with a duration of five hours, carried out biweekly in the museum's headquarters, or that can be adapted according to the schedule or availability of participants. There are practical exercises about how to work with the materials from the Toolkit with people from different profiles and ages. The groups have a maximum of 20 members.

The sessions always begin with a snack, which allows people to interact. After that, they're invited to a circle of presentations. Next, they go to the museum's headquarters,



where they see the exhibition rooms and listen to the explanation of what will be the workshop and its goals, and then the rules of coexistence are established. Next, theories are addressed: why talk about memory, what is this concept, what is individual and collective memory etc. The activities are participative: people move around, are not limited to being seated, and everyone gets an opportunity to speak.

OPEN THE BOX

Historical Memory Toolkit

It's a collection of guides with suggestions of activities of awareness for generating processes of theoretical and practical training, in a simple language and with a popular education approach. The Toolkit was conceived to be implemented by teachers, students, communities, associations or non-governmental organizations (NGOs) and ministries. Its content was elaborated and validated in a participatory way with members of the previous training carried out by the museum.

The files always have a page with an activity and another one with orientations for the facilitator that will apply the exercise. Its use is adaptable according to the profile and needs of the group. Each work sheet can be carried out in an hour, on average, and all the dynamics seek to promote that the participants feel good in the group and connect and commit to the process. The activities seek to revisit historical facts, analyze the causes that led to violent disputes and reflect on the social changes.



Photo: Carlos Eduardo Colorado Hernández



STEP-BY-STEP: HOW TO IMPLEMENT?

For those who wish to use the Historical Memory Toolkit, we share the following recommendations:

- 1.** In the training, it is advisable to create intergenerational groups, attributing to teenagers and young people the active roles, such as the task of interviewing the older population or veterans.
- 2.** It's important to control the actions and ensure that a group is not relegated based on age or gender. The process should be participative and a special emphasis should be put on the participation of girls and women.
- 3.** The methodologies and practices should seek to fundament the understanding that the events of the war were not isolated, and they affect us in the present. For example, there are young people whose families migrated because of the war, and they only realized it when they participated in the training.
- 4.** Addressing historical memory is not only important for regions or contexts in which there were wars or internal conflicts, because it allows for reflection on the realities in the territories and the opportunity to learn different views about the same events, constructing the memories in a participative and inclusive way.
- 5.** Memory is a broad and transversal theme, and it could be worked on from the point of view of social sciences, literature, the environment and other fields to address conflicts and social demands. It can be discussed through oral history and other types of historical sources, making it possible to reconstruct the claims of the communities and to reflect on what they want for the future.
- 6.** A culture of peace isn't only the absence of guns or conflicts, but a full life in the exercise of rights. During the activities, it is preferable to register memories from different groups, recognizing their battles and roles in the achievement of rights.

WHY IS THIS EXPERIENCE TRANSFORMATIVE?

According to testimonials from veterans and health professionals, this experience has made possible the recognition of different versions of historical facts, as well as the encouragement of dialogue, empathy and identification among people with different experiences, opinions and ideologies. The work of training with veterans and ex-combatants, in turn, allows them to remember and analyze the different people affected by conflicts, such as women, girls and boys.

In rural communities, there has been a strengthening of solidarity, dialogue about issues in the territory, communitarian development and collective organization to fight for rights and justice.





“ We start by making changes in ourselves, and then in other people



I participated in the MUPI training about historical memory in 2021. The sessions are developed with a participatory methodology, with activities that really lead us to knowledge and the analysis of each one of the issues addressed and also to identify our own history and the history of our families with the history of our country. We understand that, at some point, the war touched our family in some way, we lost loved ones or our families had to migrate. Identifying these situations, we feel affected by the consequences of the war.

We reproduce these dynamics with health professionals providing direct care, through processes of socialization and awareness to take better care of the population, in our office or at the health unit. The strengthening of active listening allows us to understand the person in front of us and to generate empathy with them and the situation they're going through, allowing us to expand and improve care in a broad way. Veterans, ex-combatants, and the general public, for example, frequently arrive at health care facilities with a hostile attitude. If it's clear to us that there is a trauma behind this person's pain, we can react with empathy and make a conciliatory approach, avoiding a possible conflict and seeking the greater satisfaction they can have.

What we have learned in the training doesn't apply only when we have a patient in front of us, but also to our friends, families, colleagues, and these people, just like us, have a history. We all carry some kind of trauma or some kind of painful experience. The most important thing in the recovery of this personal and collective memory is that justice can also be achieved, whenever possible. If we have knowledge about the history of our country or of our own history, we won't repeat the facts relating to the violation of human rights, and will contribute to the fulfillment of the reparation measures.



TANIA BURGOS, 37 years old, general doctor in the city of Santa Tecla, department of La Libertad. Technical-medical collaborator in the office of care for war veterans and victims of severe violations of human rights in the Ministry of Health.



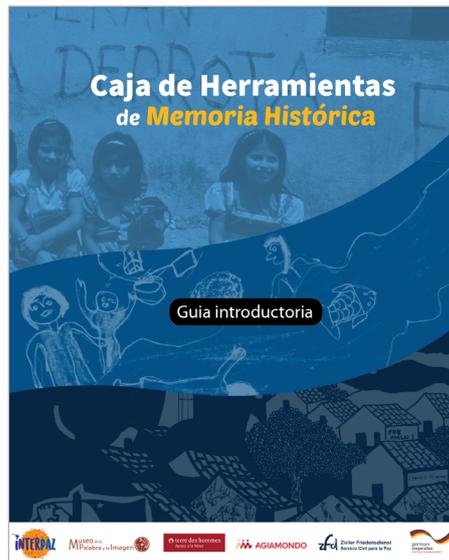


TO GO DEEPER

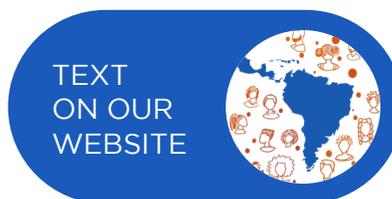
Historical Memory Toolkit

Access the full content available in Spanish:

bit.ly/historical-memory



Note with testimonials in video of health professionals that participated in the historical memory training



Available in Spanish. Watch it here:

bit.ly/formacion-memoria-historica





3.4. Building pacts for the promotion of safe families, schools and communities



The Centro de Servicios Educativos en Salud y Medio Ambiente (CESESMA), a non-governmental association that has been working with children and teenagers since 1997, develops educational processes in rural communities from the cities in the north of Nicaragua.

Although progress has been made in this country, children and teenagers still suffer multiple forms of violence at home, in schools and in their communities. Permissiveness persists in the face of practices that violate the right to live a life free of violence, such as physical punishment and harassment. There is also an elevated prevalence of violence and sexual abuse against women and teenage girls, and barriers to integral attention in the face of these crimes.

In this context, CESESMA saw a need to promote, with support from tdhG, the “Intergenerational dialogues for the promotion of safe and protective families, schools and communities” methodology, which led to the development of the Community Pacts for the prevention and fight against violence. The goal was to create conditions in which children, followed by teenage women and men, became motivated to participate in and establish educational processes and agreements based on respect and horizontality of relationships with adults: mothers and fathers, educators and community leaders.



The purpose is that children and teenagers recognize themselves as people with rights and, based on the analysis of what they’ve lived, reinforce their self-esteem and their role of leadership in the search for solutions to violence. CESESMA’s work is based on the principle that participation is a human right, and that it is essential to recognize children and teenagers as subjects of rights as well as people with the ability and voice to exercise their citizenship and change their reality.

Taking into consideration the organizational foundation of the community, the goal is to deconstruct the power relations and the normalization of violence, analyzing the roles and responsibilities of the different actors for the elaboration of a pact for the protection of children and teenagers in rural communities. The intergenerational dialogues promoted for the construction of this agreement imply believing children, their stories and ideas, as well as the importance of listening to them and respecting them.

IMPLEMENTATION IN THE TERRITORIES

The starting point of the methodology is the capacitation of educational promoters in their communities. They are girls, boys, teenage women and men, between 7 and 18 years old, who participate in the training spaces and reflect on their own life experiences and their rights. They strengthen their abilities and share lessons learned with their peers and adults, succeeding in developing a role of leadership in spaces of socialization, especially in schools, homes and neighborhoods. They know and apply methodologies

that allow them to realize and instigate the debate about issues related to the exercise of their rights, such as education, the environment, gender violence, sexuality and leisure.

The intergenerational dialogues were implemented in the rural communities of La Corona, El Carmen, La Garita and Yúcul, in the city of San Ramón, between June of 2017 and February of 2020. The goal of this collective formulation of the Community Pacts is the construction of a common view of a safe and protective community for the prevention of gender violence, contextualizing measures, roles and responsibilities.

“ The fact that mothers, fathers, community leaders, boys and girls, and teachers are in dialogue, having committed themselves to the protection of boys and girls, and reaching an agreement, was very valid. It meant the development of a shared responsibility to protection, because there are sexual abuse and other kinds of violence in the communities, which are rarely denounced. There are violations, physical punishment and humiliations, among other expressions of violence. So, how can boys and girls be protected? These people realized that the problem implies their own responsibility. ”

MARTHA LIDIA PADILLA,
CESESMA educator and
one of the implementers of
the methodology.

APPROACH TO GENDER AND CULTURE OF PEACE

In Nicaragua, the challenges to be faced are violence, child sexual abuse and the prevalence of children living in conditions of labor exploitation, mainly in the regions of coffee plantations. In the face of this context, spaces were created in which adults could respect and recognize the abilities of children, involving them in the collective construction of the Community Pacts. These intergenerational dialogues are developed with the goal of deconstructing the norms and beliefs of each community and promoting the right to live without violence.

According to CESESMA, the fight against gender-based violence requires the participation of children and teenagers, along with adults. Because the latter have the responsibility of protecting the rights of children and teenagers.

“ One of the fundamental aspects of the monitoring of the initiative is the realization of community assemblies. Not only for those who have participated in the intergenerational dialogues and have written the document for the Community Pact, but also for other people from the community to learn what was done and commit themselves to the prevention and non-practice of violence against their daughters and sons, against women. The pact belongs to the whole community. ”

MARTHA LIDIA PADILLA,
CESESMA educator and
one of the implementers of
the methodology.



UNDERSTANDING THE METHODOLOGY

The promotion of intergenerational dialogue has the following goals:

- 1.** Improve the ability of communities to respond through empowering children and teenagers and strengthening social mobilization.
- 2.** Reinforce the access of communities to information about situations of violence against children and teenagers.
- 3.** Strengthen the abilities of children and teenagers to become more aware and to review their practices and behaviors, focusing on the protection of people at risk of gender-based violence.
- 4.** Develop a plan of action for the monitoring and evaluation of community actions in terms of prevention and coexistence.

The implementation of the methodology is based on the following principles:

- 1.** All activities should be developed with groups of girls, boys, teenage women and men of the same age or in similar age groups, generating cohesion, respect, listening and solidarity.
- 2.** Children and teenagers, within their groups, should be encouraged to develop coexistence rules or agreements that ensure the execution of activities with respect and mutual commitment.
- 3.** Learning happens through exchanges. Thus, teenagers develop the ability to facilitate, propose and negotiate with adults, in an attitude of listening and appreciation. The knowledge, experiences and practices of children should also be taken into account.
- 4.** Learning happens in different ways and children learn through play. In all activities, the ludic element should be guaranteed as a pedagogical learning technique and information analysis.
- 5.** All actions will have the goal of contributing to the development of communities, focusing on their needs and interests, motivating all people to participate, and creating synergies among local and municipal actors and actors from other sectors.
- 6.** It is necessary to work with teachers to recognize the school as a safe and protective space for children and teenagers.
- 7.** This methodology allows adults to know the step-by-step process, but without interfering or imposing “adult” criteria, so that children and teenagers are the ones constructing the intergenerational dialogues.
- 8.** This methodology can be adapted to encourage the participation of children and teenagers in different countries, in rural and urban areas.

STEP-BY-STEP: HOW TO IMPLEMENT?

A sequence of actions is proposed encompassing community organization, training, dialogue to establish consensus, community mapping, information analysis, development of a document based on intergenerational dialogues, and elaboration of a plan of action. These phases require an educational process organized in various meetings, workshops and forums.

- 1.** The educators from the organization, who follow and facilitate the process, should draw their methodological and conceptual route, and study the reference frameworks that guide the practice: the approach to rights, education, gender and intergenerational relationships, as well as the principle of the right to participate.
- 2.** The second step involves the organization of girls and boys in each community, starting with the selection of the group doing the training and the construction of dialogues, based on transparent criteria. There is a special emphasis on informed consent and the willingness of these people when joining the initiative. Equity of participation should also be promoted.



Photo: CESESMA

- 
3. Then comes the third phase: the organization and preparation of teenagers that are interested and exhibit a profile of leadership, so they can be trained as promoters of rights. This happens through a cycle of monthly workshops carried out after school. The educational and recreational activities of these training programs happen in an experiential way, for sharing knowledge about human rights, prevention of violence, sexual abuse, etc.

Once the group of community children is organized, accompanied by the teenage promoters, mothers and fathers receive information about the process and the protective measures: meeting location, schedules, adult supervision, coexistence agreements, etc. A chronogram of activities is proposed, considering the school schedule as well as the agricultural season, taking into account cases in which teenagers work with their families. The sessions occur in timetables alternative to the classes, but if it is necessary that girls and boys be absent from school, educators or members of the family negotiate with teachers or school principals, ensuring that their schooling is not affected.

4. The fourth phase is mapping the community actors, made with teenage promoters, aiming the articulation with adults, especially mothers, fathers, teachers and leaders.
5. Based on the protagonism of teenage promoters, comes the community diagnosis about the situation of violence. A community assembly is held to inform about this process and what it implies. It is important to promote this awareness because, once girls and boys do the diagnostic, the community can listen to them and give them information.
6. With the information gathered, it is possible to proceed to the collective elaboration of community risk maps, as well as commitments and agreements for the prevention of violence and a plan of action with deadlines and responsibilities.
7. So, the monitoring and the communication of pacts begin. Community assemblies are held periodically to verify how the processes of prevention or overcoming of violence are progressing in the community, according to the agreed upon plan of action. This follow up is done by the teenage promoters with monitoring from CESESMA.

WHY IS THIS EXPERIENCE TRANSFORMATIVE?

In developing the initiative, it was identified that community assemblies are very important to make different actors responsible for the protection of children and teenagers. The fact that mothers, fathers, community leaders and teachers were willing to listen to children and teenagers and discuss their need for protection is considered one of the greatest achievements.

At the same time, the training of teenagers as promoters of rights gave them strength, methodological strategies and knowledge to develop community work with empathy and an ability to negotiate.



“ I’ve gained knowledge and was able to help people

I began to participate in the activities of CESESMA when I was 13 years old. There were a lot of meetings in which they presented us with ways of educating girls and boys to avoid violence, patriarchal behaviours, and the abuse of power.



With time, we learned to be more participatory, felt more conscious, and this helped us communicate well with everyone. In the activities, equality was always put into practice. That is, both boys and girls and adults from both genders participated. Mechanisms were implemented for girls and boys to feel confident in sharing their knowledge and ideas.

I think that, with the dialogues, adults began to value the opinions of girls and boys and to assimilate our participation. They [adults] received a different education. We were learning about issues of sexual abuse and sexism and they [adults] didn't receive the same kind of information in their childhood.

The central theme was gender-based violence and abuse of power. If I hadn't participated in these dialogues, maybe I would've continued to see a lot of prejudices and taboos as normal. Now that I know what violence is, how to identify it, and how to prevent it, I am in a better position to know how to detect it when I'm predisposed to suffer it, in order to try to avoid it or to help other people.

The development of the community pact was important because children were willing to learn about these issues and later discuss what they had learned in their schools. Thus, a kind of chain was created and teachers also became interested and began to talk a little bit more about issues related to violence. ”

TANIA KARINA ALEMÁN, 18 years old, lives in La Corona community, in the city of San Ramón. She participated in the CESESMA training for promoters and in the intergenerational dialogues. She is a university student of Banking and Finance and wishes to study Social Service.

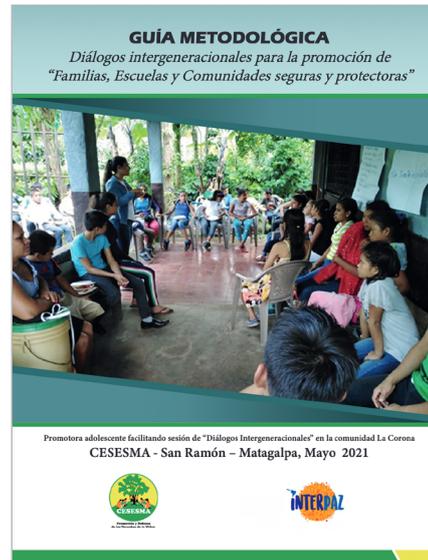


Methodological guide: Intergenerational dialogue for the promotion of safe and protective families, schools and communities

The guide was developed with the participation of teenage women and men and presents the steps to promoting intergenerational dialogue and collectively building Community Pacts to prevent gender-based violence.

Publication available in Portuguese and Spanish. Access:

bit.ly/intergenerational-dialogue



3.5. Transformative Research-Action: Analysis of social themes and advocacy for change



The Centro de Servicios Educativos en Salud y Medio Ambiente (CESESMA) develops educational processes with children and teenagers from rural communities in Nicaragua, located in the cities of San Ramón, Matagalpa, El Tuma - La Dalia and Rancho Grande, in the north of the country.

In these places, the organization works to defend the rights of children and teenagers through educational processes that allow children and teenagers to be recognized and to act as subjects of rights. The actions are developed in an integrated way and in different scopes — family, school and community — to contribute with changes in the lives of people and in their environments.

These processes lead to the activation of citizens aware of the problems that affect them and the conditions that generate oppression, discrimination and inequalities.

The experience of Transformative Research-Action was carried out between 2007 and 2016, which allowed CESESMA, during this period, to expand its actions and projects dedicated to ensuring the right to participation of children and teenagers, as well as reinforce their protagonism in the defense of their rights.

The methodology of Transformative Research-Action is connected to the implementation of the main strategy of CESESMA: training of teenagers as educational promoters, so that they take on an active role of leadership in the transformation of their lives. It allows children and teenagers to research various issues of their interest, such as education, the environment, gender-based violence and sexuality, in order to present them in the public debate. Based on the acquired knowledge, children and teenagers propose actions and reinforce their knowledge about their rights and the skills to defend them. For CESESMA, promoting the right to participation has, as a premise, the understanding that children and teenagers grow and develop when they exercise their participation.

IMPLEMENTATION IN THE TERRITORIES

Transformative Research-Action was implemented with children and teenagers in rural communities of Nicaragua (cities of Santa Martha, San Ramón and La Dalia), where CESESMA facilitated and followed the development of 12 experiences of investigation based on a methodology called Children's Consulting, originated in the United Kingdom. During the development and evaluation of this methodology, its participatory approach was reinforced, taking into account the experiences of children and teenagers.

In this way, in 2012, a new focus was adopted for this process, which began to be developed with the leadership of children and teenagers. They became responsible for all phases of the Research-Action implementation: searching for knowledge about the issue, conducting interviews, systematizing data, and presenting a report with recommendations.





Between 2007 and 2016, children and teenagers aged between 8 and 18 years old that had been involved with other educational processes from CESESMA or from other social organizations and community groups, with previous knowledge about human rights, environmental education, prevention of violence, etc, participated in this experience. Few children without previous training participated and, when this happened, there was a bigger follow-up with educators from the organization, or with teenage promoters trained by CESESMA.

“ The girls, boys and teenagers that participated in the experience are from rural communities, some of them study, some of them don't. Some live in coffee plantation farms, some have mothers and fathers, others only have a mother, and still others work in the coffee plantations and in the grains cultivation and have to travel across long distances to go to school. Some of them can continue their secondary studies, others can't due to economic conditions. But they're capable to get together with their peers. In this process, they identify what they want to talk about, gather in groups at school, in the community, in the coffee plantation, and then organize themselves to share their experiences. This wealth of communication and interaction makes it possible for a multiplying factor of learning, which is the strategy that CESESMA implements. ”



MARISOL HERNÁNDEZ, CESESMA
educator and Interpaz coordinator in
Nicaragua.

APPROACH TO GENDER, PARTICIPATION AND CULTURE OF PEACE

A burning problem in the country is gender-based violence, with alarming rates of feminicides and domestic and sexual violence against girls and teenagers. Nicaragua is the Latin American country with the highest rates of teenage pregnancy²⁶. It's a society with sexism and patriarchal culture in which sexual orientation and gender identity are factors of discrimination, especially for teenagers and young people.

In this scenario, Transformative Research-Action is based on a human rights approach, especially on the principles of the United Nation's Convention on the Rights of the Child, in relation to the right of the girl or boy to be heard and have their opinions taken into account in the decisions that affect them, without discrimination and meeting their interests.

CESESMA also incorporates a gender and generational perspective to construct actions in a collective way, promoting the prevention of violence, helping to establish a culture of peace, respect for human rights and gender equality. Children and teenagers are accompanied and encouraged to take on a leadership role in the analysis of the situation of gender and violence in their communities, so that their experiences and demands can be considered in the elaboration of plans, strategies and projects for the prevention of violence. There is stimulation of their protagonism and critical thinking relating to gender inequalities, agroecology and taking care of the environment, among other key issues to the promotion of a culture of peace and rights.





“ The need to address the violence was mentioned by the children and teenagers themselves. There was a central point, which was to investigate sexuality and the gender issue, which is related to many myths and prejudices. This is the foundation of all inequalities, discriminations and gender violence. All forms of violence pass through the bodies of girls and boys. Other issue identified was environmental education, due to an inadequate management of residues and other environmental problems in the communities. ”

MARISOL HERNÁNDEZ,
CESESMA educator and
Interpaz coordinator in
Nicaragua.

UNDERSTANDING THE METHODOLOGY

Transformative Research-Action recognizes that children and teenagers have the ability to efficiently take on the role of researchers if there is an informed and committed facilitation on the part of the organization and the application of a proper methodology for the age, characteristics and experiences of the individuals.

The main point of the methodology is the application and experience of the word BELIEVE. That is: believe in the children and teenagers, in their abilities, in what they share and what they're living and feeling, since they know their own reality. This is what guarantees that they will realize actions and reflections based on their own experiences, without being manipulated by adults.

The method proposes that children and teenagers should be responsible for: defining the themes to be researched and people to be interviewed; establishing the aspects to be understood deeper through questionnaires and interviews; analyzing the information; preparing the reports about the results; making recommendations and proposing a plan to formalize the commitment with actions that involve different people in the community.

STEP-BY-STEP: HOW TO IMPLEMENT?

The methodological guidelines of Research-Action can be modified to adapt to different contexts: rural and urban areas and the need to address aspects related to race, origin, gender identity, age, among others. Nevertheless, conditions must be created for implementing protocols that ensure protection and prevention of risks for children and teenagers participating in the initiative.

Other recommendations for those who wish to undertake similar experiences:

1. It's foundation must be the focus on human rights and the belief in the potentiality of people, regardless of age, recognizing the evolutionary process and its ability to contribute to critical thinking.





- 2.** It is necessary to consider a gender approach, by which the conditions and interests of the girls and women participating are evaluated, as well as gender disparities.
- 3.** Children and teenagers are capable of taking ownership of their own identity as researchers; they're capable of understanding and assuming what this role implies.
- 4.** The role of the adult is to accompany, providing a safe and trustworthy environment, as well as facilitating the process; this person is not a teacher or other researcher.
- 5.** Children and teenagers choose the theme they want to research. The role of adults is to accompany and support the choosing process, establishing limits when there are restrictions related to funding for the research project, for example, or if a specific situation could put their lives at risk.
- 6.** It is important to provide technical and material support, since they're acting in the role of researchers, although they're not professional adults (recognizing that the support should be adapted to the ages and conditions of the children and teenagers).
- 7.** Children and teenagers should start the process from their own experiences and lives. However, during the research, they should learn more about a topic, expanding and enriching their knowledge.
- 8.** Children and teenagers plan the research and decide how to implement it. They also write reports in their own words. If it is necessary to have a report elaborated by adults, this one is presented separately and after consultation with the researchers.
- 9.** The organization should commit itself to continuing offering supervision to children and teenagers conducting the research, in addition to supporting the formulation and implementation of the plan of action, ensuring the divulgation of results from the research and the execution of this plan.

WHY IS THIS EXPERIENCE TRANSFORMATIVE?

Testimonials from participants and organizers of the initiative show that, with the implementation of this methodology, children and teenagers made contributions to discussions of issues historically present in their communities, which had been normalized by the perspective of adults.

The implementation of Research-Action contributed to reinforce the knowledge of children and teenagers about their rights, helping them to take ownership and defend them. During the investigation, they were able to influence decisions about public policies in their communities, being recognized, heard and taken into account. They also committed to changing their attitudes and behaviors.

It is also verified that these experiences stimulated trust and good self-esteem in the participants, as well as a new view of their abilities and skills as agents of transformation.



“ The results of our research have transcended to other places



I was almost 12 years old when I began to participate in the CESESMA processes. At the time, I helped my mother with the domestic responsibilities, took care of my brothers and worked as a nanny in order for my neighbor to be able to work during the coffee harvests. My mother didn't let me get out of the house, and I observed how girls and boys got together to participate in the CESESMA processes, which I thought was really interesting. One day, a teacher invited me and my mother let me participate for the first time. I remember how excited and happy I was that I could participate in these spaces.

We did research about sexuality because it was a taboo issue in the community. With the results from the research, we realized that knowing about this theme and becoming well informed was a fundamental part of the prevention of sexual abuse.

The facilitation of CESESMA provided us with trustworthy information about the theme that we wanted to research, helped us to organize, synthesize our goals and questions for the research, and think about how to reach each person in the community. However, we were the ones making the decisions about what we were going to research and how we would do it. In other words, we got training and then we implemented it in our community.

We carried out debates and sessions to share with the community what we found in the research, in addition to sharing our points of view, materials to be used, full interviews and questionnaires, and we evaluated collectively.

CESESMA was always careful to create and maintain environments in which girls and boys could feel comfortable and safe. Once the research was done and we presented the results, I remember the shock in the adults' faces; it was a pleasurable sensation to feel that we had been heard.

When I was a child, I began to discover other forms of contributing to my community and changing the small spaces I could focus on. Since then, I've been interested in social intervention, especially in communities, and I hope to continue to learn a lot more to change realities and injustices. During the process, my biggest changes were to have safety, trust, know the value of my voice and my ideas, and recognize the importance of women in society.

This big project gave power, especially to girls and boys, and this has completely transformed our lives. ”



ROXANA SOZA, 23 years old, has a graduate degree in Social Service. She lives in the community of La Corona, in the city of San Ramón, where she participated in a group of Research-Action accompanied by CESESMA.



Photo: CESESMA



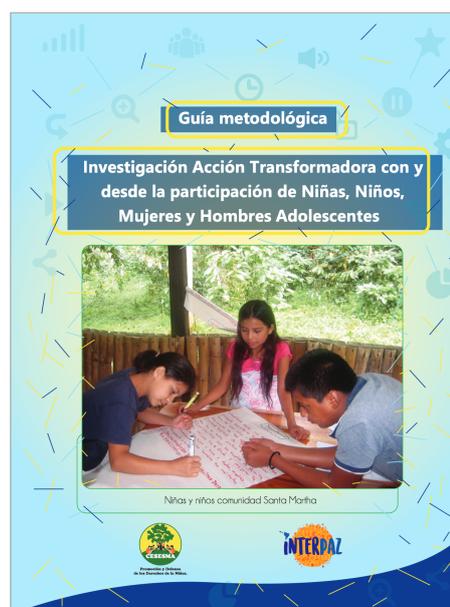
TO GO DEEPER

Transformative Research-Action with the participation of children and teenage women and men

This methodological guide was developed with the participation of children, teenagers and young people from Nicaragua. In it, they share techniques for the realization of Research-Action and guidance for the protection of children and teenagers participating in the process.

Publication available in Portuguese and Spanish. Access:

bit.ly/transformative-research



Note with testimonials from children and teenagers that have participated in the experience

Available in Spanish. Read it here:

bit.ly/nota-experiencia



3.6. Popular School: Education and participation for peacebuilding with gender justice



Corporación Amiga Joven began its work in 1996, in the Comuna 4 of Medellín, and has had an impact on some of the cities in Antioquia, Colombia. In 2014, the Popular School of Gender and Sociopolitical Education was created for young and adult women, as well as for groups of young men. The initiative promotes training processes for developing critical abilities and community work dedicated to sociopolitical formation, overcoming sexual and gender-based violence, and social transformation.

The Popular School began as a group of young women from different neighborhoods of Medellín, where there were problems related to gender-based violence and rights violations. In 2015, it began to receive financial

support, which allowed its consolidation at the headquarters of Amiga Joven as a space dedicated to training for the prevention of sexual violence destined for three groups: young women; adult women, many of them mothers of these young women; and, since 2007, young men, who arrive because of an informal call or through social media, while others have some sort of connection with young women from the School.

Since the start of its activities, Amiga Joven also works promoting training processes for the prevention of sexual violence and building peaceful coexistence with groups of children and teenagers in the neighborhoods of the city where there are situations of violation of the rights of children and teenagers. This initiative is developed in an additional way to the Popular School, since the girls and teenagers trained in these grassroots groups tend to get involved in the groups of young women from the School, continuing their training.

Depending on the public, the training offered by the School and the grassroots groups of children and adolescents has varied in approach, methodology, scope and impact. However, they share common pedagogical processes inspired by popular education and experiential methodologies for promoting rights, preventing gender-based violence, learning gender awareness, leadership training and encouragement of citizen participation and political advocacy. The processes seek to reaffirm the participants as subjects of rights, encouraging them to contribute to the transformation of their families and communities.

IMPLEMENTATION IN THE TERRITORIES

When a new Popular School course is launched, there is a shared dissemination in the most peripheral neighborhoods of the city. Participation is free and open to anyone interested in gender and human rights issues.

The group of young women at the School comprises people between 14 and 35 years of age, who meet in sessions of about three hours, held every 15 days at the organization's headquarters, with the participation of a facilitator. The training process lasts for one year. At each edition, new young women are invited to register, while those who have participated and wish to continue at the School are invited





to take part in research programs or creative processes, such as painting, theater, etc. The leadership of the most interested women is also encouraged, so that they become facilitators or promoters of the School.

The groups of non-hegemonic masculinities (with teenage men and young men aged between 16 and 35 years old) and adult women (older than 35 years old) also meet every 15 days in sessions lasting up to three hours, held in the Amiga Joven's headquarters. In the case of the women's group, a female educator from the School facilitates the sessions, and for the men's group there is a male facilitator.

The grassroots groups of children and teenagers, in turn, receive people between 9 and 13 years of age. There are weekly three-hour meetings with a facilitator (since 2020, in the context of the pandemic, these have become biweekly sessions), and the full training cycle lasts one year. The sessions take place in the neighborhoods where the participants live, after school hours, or on weekends. Often, meetings take place at partner school facilities.

“ In order to create groups of children and teenagers, neighborhoods in Medellín with characteristics of violation of children's rights were identified: poorer neighborhoods, with intra-urban displacements²⁷, high rates of teenage pregnancy and sexual violence, and with different problems of human rights violations. From these grassroots groups, when the girls reach the age of the group of young women from the Popular School, they are invited to join this process and other girls are also invited, especially from peripheral neighborhoods. At the School, we address issues like the transformation of patriarchal norms, sexual violence, beauty stereotypes and things women feel forced to be. All this is questioned to generate openness to new realities, seeking to transform relationships and stimulate the life projects of girls and young women. ”

MARIAN NATHALIA TORRES, Interpaz coordinator in Colombia.

APPROACH TO GENDER AND CULTURE OF PEACE

Peacebuilding is a challenge for Colombia, which has been living an internal armed conflict for more than 60 years, mainly between the guerrillas from the Fuerzas Armadas Revolucionarias de Colombia - Ejército del Pueblo (FARC-EP) [Revolutionary Armed Forces of Colombia—People's Army] and the national government. There are also other armed groups, like the guerrillas from the Ejército de Liberación Nacional (ELN) [National Liberation Army], the Autodefensas Unidas de Colombia [United Self-Defense Forces of Colombia] (paramilitarism) and urban armed agents.

The conflict has contributed to the economic exclusion and the reproduction of violence, such as gender-based violence, disappearances and forced displacements, the recruitment of children and teenagers, especially young men, by armed groups and the rise in inequality in the exercise of human rights.

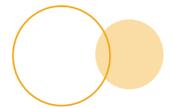
In 2016, the Colombian state signed a Peace Accord with FARC²⁸. Six agreements were contemplated in which it was recognized the profound impact of the conflict





on the women and the LGBTQI+ population, being the first peace accord in the world that contemplated a perspective on gender. These accords should be implemented including the ideas, voices and presence of women in peacebuilding, with, for example, training about women's rights and sexual and reproductive rights and a larger presence of women in the defense of rights.

In this context, Amiga Joven has implemented pedagogical strategies to promote peacebuilding with gender justice in the territories, addressing issues from a perspective of rights and a feminist approach that aims to train women, children, adolescents — and young men from the processes of non-hegemonic masculinities — on topics of equality, social inclusion, culture of peace, leadership, recognition of their own identity and prevention of problems such as: discrimination, forced recruitment by armed groups, consumption of psychoactive substances, human trafficking and sexual violence.



“ Although Amiga Joven has always contributed to peacebuilding, as it was born at a time when drug trafficking was at its height — and this problem has increased the rates of sexual exploitation of girls and teenagers —, peace wasn't mentioned as part of the process, despite the fact that the training courses for the prevention of sexual violence address the issue of peaceful coexistence. Also, because we went through a time when talking about peace and conflict was risky. With the Peace Accords, we began to speak more freely about peace and structural violence silenced by conflict, such as gender-based violence, including sexual violence. In this way, Amiga Joven included peace in its thematic axes and began to get involved in projects that directly contribute to peace from a gender perspective. ”

MARIAN NATHALIA TORRES, Interpaz coordinator in Colombia.

UNDERSTANDING THE METHODOLOGY

The School processes are based on popular education. At the beginning of the sessions, people present themselves by saying who they are and where they're from. The activities are carried out in order to bring the participants together, creating a network of mutual trust and solidarity. The idea is to create a participative and collaborative space for building and learning where people feel free and comfortable.

From the commitment to political education, among the strategies applied to approach the concepts in an experiential way are the Theatre of the Oppressed²⁹, audiovisual resources, analysis of children's songs, poems, drawings, and rituals, among other resources that stimulate the participants to express and share their experiences. At the end of the sessions, there is always a ritual or game.

Three steps of gender justice are addressed in the training: first, the construction of an awareness that allows the recognition of gender-based violence, including sexual violence, the sociopolitical place of women and the expression of the patriarchal system in the spaces where women live. In the second, the identification of human rights and women's rights, assistance routes, follow-up to guarantee these rights, and the barriers that arise for their realization and restitution. In the third, the activation of women in social mobilization through their participation in spaces of political advocacy, the presentation of demands and the monitoring of public policies.





STEP-BY-STEP: HOW TO IMPLEMENT?

For those wishing to implement the experience, we share the following recommendations:

- 1.** It is necessary to start from a previous reading of the context and the needs of the groups for the development of the methodological proposals.
- 2.** Peacebuilding processes must be proposed in places where this right has historically been violated, where people's basic needs are not being met, and where the people themselves are not made visible. Being in the same context as people also favors making bonds with families and social networks and, in this way, also the identification of possible risks for children and women.
- 3.** Activities must be planned in a participatory manner, with people acting as protagonists in the training processes and ensuring that the themes are understood and appropriate.
- 4.** Popular education aims to promote the construction of critical thinking for reading the contexts in which communities live.
- 5.** To meet the needs and characteristics of the population, methodologies and topics covered must be flexible. When they are experiential approaches, they have an impact not only on the participants, but also on their surroundings.
- 6.** The evaluation and monitoring of activities indicate their effectiveness and lead to a reflection on the work and its reorganization, if necessary.

VALUABLE SUGGESTIONS FROM THOSE WHO APPLY THE METHODOLOGY

- 1** The themes of gender and culture of peace are broad, so it is necessary to be clear about the concepts with which to promote debate, training and social and political advocacy.
- 2** It is desirable to articulate training with emotional support, so that the participants can recognize the types of violence to which they are exposed, and so that the most appropriate care and ways of restitution of rights for each case are established.
- 3** It is important to define the times and criteria to address the issues in the training sessions, trying to maintain intergenerational and intersectional processes. Holding meetings between university students and adult, Indigenous and Black women, among others, for example, allows for diverse and inclusive approaches.





Photo: Jessica Segura Lopez

WHY IS THIS EXPERIENCE TRANSFORMATIVE?

The testimonials of the School's participants show that the initiative has increased awareness of their rights and confidence in their own ability to achieve their goals. They're also better at identifying the existing violence and knowing how to act in the face of these problems. In addition, they want to contribute and return their knowledge to the School, which is why they often work as volunteers.

Another positive result was the creation of a collective composed of graduates of the group of young women from the Popular School, called Autónomas, which promotes training actions with deaf women. The collective participated in the making of the Women's Agenda of the Local Development Plan presented to the candidates for the Council and the Office of the Mayor of Medellín. Graduates of the Popular School also participate in the political movement of women called Estamos Listas [We are Ready] and in the city's women's movement, joining marches and reflections on gender articulated with peace processes, among other actions.





“ **Healthier and more peaceful relationships were created, with freedom of expression** ”



In meetings, we sat on the floor to be comfortable, we always had small notebooks, markers, pieces of fabric, we played... There we had a safe environment, where we could express ourselves with tranquility, peace and harmony. We also carried out actions in the neighborhoods, where we were able to play with the children and share with the community.

This caused a conflict with my family at first. They are people who had a lot of deep-rooted patriarchal attitudes, and they didn't think what I was learning at School was cool. So, it was a period of time to create an environment of dialogue, to listen to other opinions, and not to fight. Popular School taught me that you don't teach by scolding, but through peaceful dialogue.

I go to university with several girls from Popular School, and we become political subjects, we don't keep silent about anything. For example, at our university, there are cases of sexual harassment and we make complaints and posts on social media. We talk about it in the university assemblies. We lost the fear of raising our voices and looking for solutions.

I used to confuse sex and gender, and the School allowed me to learn more about these concepts and how there are various inequalities and conservatism around us. Recognizing what struggles develop around the concept of gender also allowed me to learn about other aspects of the concept of peace, which were not just about material issues, but also in the sense that being a woman often generates violence.

I became part of Grupo Cúrcuma, which emerged from other Amiga Joven processes and includes several women who were trained at Popular School. In this space, based on our self-recognition as women, we seek to disseminate topics related to gender and peace in an accessible way.

I want to graduate as an archeologist and specialize in feminist archaeology. I am also involved in the Soy [I am] project, which seeks to strengthen forms of self-knowledge, self-esteem and mental health for all people. ”

MARIA FERNANDA ARBOLEDA, 17 years old, has graduated from Popular School and is studying Anthropology. She lives in Bello, near Medellín.

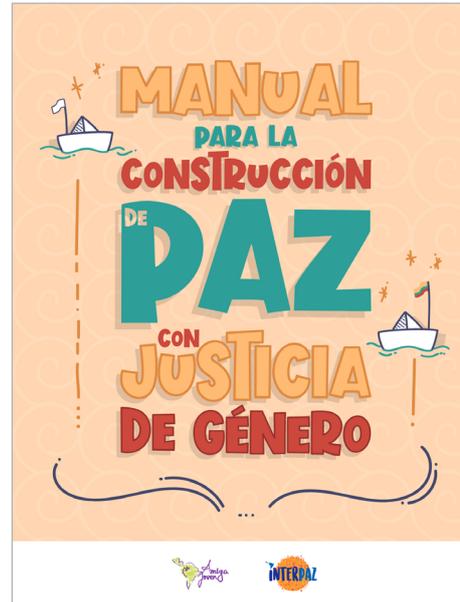


Manual for Peacebuilding with Gender Justice

Built on the basis of dialogue among women, men and the non-binary population, in the stages of childhood, youth and adulthood, the document presents a memory exercise on the armed conflict in Colombia and seeks to address the different impacts of the conflict by gender and territory, encouraging the construction of a daily peace.

Publication available in Portuguese and Spanish. Access:

bit.ly/peace-gender-justice

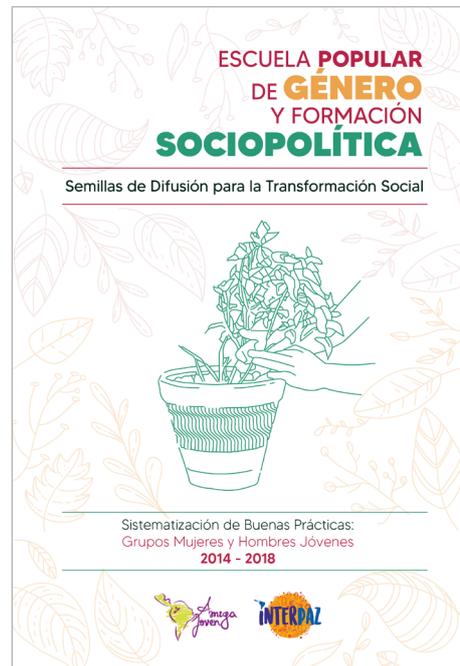


Popular School of Gender and Sociopolitical Education: Propagation seeds for social change

In this document, Amiga Joven systematizes the experiences of training groups of young women and groups for non-hegemonic masculinities.

Publication available in Spanish. Access:

bit.ly/popular-school





4. CONCLUSIONS

Together, the methodologies and practices systematized in the context of the Interpaz Regional Project present multiple tools to address a culture of peace and gender-based violence with children, teenagers, young people and adults. There is wealth in the diversity of practices and in the way the methodologies are structured, as well as many common aspects in their application and in the ways in which partner organizations operate.

In this chapter, we highlight the specificities and the points aspects that bring these methodologies together. We also share lessons learned and challenges from the implementation of this Project at the regional level, which can help to assess the path taken and outline the next steps.

4.1. Reflections on the methodologies

- The methodologies start from analyzing the context in which they will be applied and, in this sense, there is flexibility to adapt them according to different audiences and goals;
- Promoting a culture of peace is linked to the fight to eradicate gender-based violence: the methodologies aim to provoke critical reflection on patriarchy, racism, violence against girls and women, as well as other forms of oppression in society, while encouraging participants to rethink and modify their own practices, fostering behavioral changes based on respect, cooperation and equality;
- It is important to seek alliances with partner organizations, the activation of strategic actors in the communities, and/or the mobilization of the participants themselves to enhance the desired transformations;





- The organizations work to create relationships of trust and bonds among the people participating, establishing safe spaces, building horizontal relationships and doing active listening, with special emphasis on intergenerational dialogue;
- Rituals, games, sports and arts, as well as experiential training processes based on the principles of popular education, stimulate reflections and behavioral changes that echo in people's family and social environments. The formal education scheme leaves the scene and gives way to the sharing of experiences and the participation of everyone;
- Values of a culture of peace are learned through the experiences provided by the methodologies: respect, cooperation, dialogue and solidarity. This is also reflected in the mediation and facilitation of educational processes, guided by equality and respect for opinions and diversities. It is about subverting the values reinforced in our environments, such as competition, individualism, segregation,



Photo: Igor S Miranda de Oliveira



discrimination and the use of force to curtail the rights of girls, women, LGBTQI+ people, the Black and Indigenous populations, among other groups;

- The methodologies value the continuous training of teenage and young educators, mediators and promoters on Interpaz themes and their application;
- There is diversity in the areas of operation — rural and urban peripheries — and target audiences: children, teenagers, young people, educators, health professionals, war veterans, among others;
- All methodologies start from the recognition of children and teenagers as subjects of rights, as protagonists of their own stories. But there are different modalities for their participation in different contexts. In some of them, they are not only the target audience of the activities, but also act as multipliers, lead the development of the methodology, or get involved in the processes of elaborating publications and pedagogical activities.

4.2. Interpaz implementation review: lessons and challenges

- Interpaz intended to contribute to the strengthening of debates on issues related to childhood, youth, gender and violence, which are even more relevant in the context of threats to democracy and the violations of rights;
- The Project represented an opportunity for partner organizations to systematize and consolidate their successful methodologies into publications aimed at a broad audience, in addition to helping them to document their accumulated experience in this field;
- In this process, the organizations were able to deepen their knowledge and reflections on the themes of a culture of peace and gender equality, as well as to examine and improve their own practices. Ação Educativa, for example, began to understand Street Soccer as a methodology for promoting a culture of peace, highlighting this concept in the training of mediators participating in soccer collectives. For MUPI, it was possible to incorporate theoretical and practical content on the different types of violence against children and women into its Culture of Peace Toolkit, to be used with children, teenagers and young people. Amiga Joven has peacebuilding as one of its main areas of work and, in recent years, it has participated in projects including a gender focus in their actions to promote a culture of peace. In turn, CESESMA already carried out projects to prevent gender-based violence and strengthen the participation and protagonism of children and teenagers. However, participating in Interpaz gave them the opportunity to evaluate their trajectory and to systematize and enrich their methodologies in dialogue with children and teenagers;
- Throughout the Project, the exchange between the organizations made it possible to learn about the variety of methodologies adopted in each country, taking into account their historical contexts, target audiences, content and pedagogical tools used. Despite this, the organizations recognize and regret that the time dedicated to the exchange of theoretical and practical knowledge was less than expected, due to the impact of the pandemic on the implementation of activities that were



planned for the first two years of the Project, such as the preparation of publications about their methodologies and experiences, training activities, among others;

- Participation in Interpaz also allowed partner organizations to provide their teams with training in gender issues and to reinforce or update their knowledge on gender equality, memory, culture of peace and human rights;
- Through Interpaz, organizations discussed a common conceptual framework, which highlights shared struggles and goals and contributes to the application of methodologies, while emphasizing the diversity of contexts;
- Methodological guides and other publications — products of the systematization of methodologies and experiences accumulated by these organizations — contribute to the sustainability of their actions. These materials aim to collaborate with the work of other organizations and, at the same time, contribute to the reflection on the promotion of a culture of peace and gender equality in initiatives with children, teenagers and young people. The translation of these guides and publications into Portuguese and Spanish also expands their reach and their use by other activists.

In terms of challenges, we highlight the following:

- Difficulties related to the implementation of projects to promote rights, aimed at the most vulnerable population, in countries marked by conservatism, violence, violations of human rights and the reduction or absence of social participation. These are situations that make the work of civil society organizations and the safety of their teams difficult, requiring resilience to face all kinds of unforeseen events and obstacles in order to carry out their actions and fulfill their commitments;
- Strengthening of communication channels among partner organizations to expand the exchange of knowledge and practices, which not only promotes the continuous improvement of their methodologies, but can also favor new alliances at the regional level and strengthen the work developed to promote the rights of children and young people;
- Financial sustainability to allow the long-term continuity of the work developed by the organizations and to know its multiplier effect and the impacts generated in the territories, ensuring the structure, the teams and the maintenance of their vast knowledge and accumulated experience.



IMPACT AND ADAPTATION IN PANDEMIC TIMES

- In view of the Covid-19 pandemic, it was necessary to review the planning, adapt activities and methodologies, and establish new channels of communication with participants in the Project. In this process, solidarity and dialogue among partner organizations, regional coordination, and supporters of this initiative were fundamental to understanding the particularities of each country and, thus, meeting the needs of the teams to continue working;
- The creation of pedagogical strategies and adaptations during this period provided organizations with new skills and lessons. However, transferring activities to virtual formats did not lead to a reduction in the effort and workload of the teams involved in the Project. On the contrary, it was discovered that effective use of digital media necessitates a learning curve in terms of appropriate tools and time periods for virtual educational processes. As a result, more preparation time, team support, and financial resources were required;
- Among the adjustments made by the partner organizations, efforts were made to provide attention — by telephone and other means — to children, teenagers, young people and their families in order to: maintain their participation; know their situation and needs; support families in economic difficulties by providing food, hygiene and cleaning materials, Covid-19 prevention kits and sexual and reproductive rights kits, as well as economic support so they could connect to the Internet and participate virtually in activities. Some organizations have also provided psychosocial services;
- Barriers to accessing digital technologies have become even more evident in this period. There was a reduction in the participation of children, teenagers and young people when the activities moved to the virtual environment. This occurred mainly in cases where the practices were strongly linked to face-to-face meetings, such as Street Soccer, or in places where participants had limited access to the Internet, such as in El Salvador. For the partner organization in Colombia, groups with children were the most affected by the lack of supervision from their families during their activities, and by the lack of their own technological devices that would allow them to have autonomy to participate in the meetings;
- The activities that continued in the virtual format had a shorter duration and were carried out in more spaced-out periods. In 2021, face-to-face activities resumed with smaller groups, adopting distancing and protection measures against Covid-19.



“A bola vai, a vida vem...”

*Mulheres que costuram histórias
na medida em que a bola vai, a vida vem
sábado abrem alas,
domingo se calam
chega a segunda.
Seus avessos contêm pratos e patroas
crianças nas costas e nos seios
suas mãos perfumadas de cheiros...
Mulheres na várzea
dão vazão ao infinito
de um universo mais bonito
uma sinestesia de alegria e dor
um sopro de vida e um suspiro de gol
risadas rimadas aos gritos*

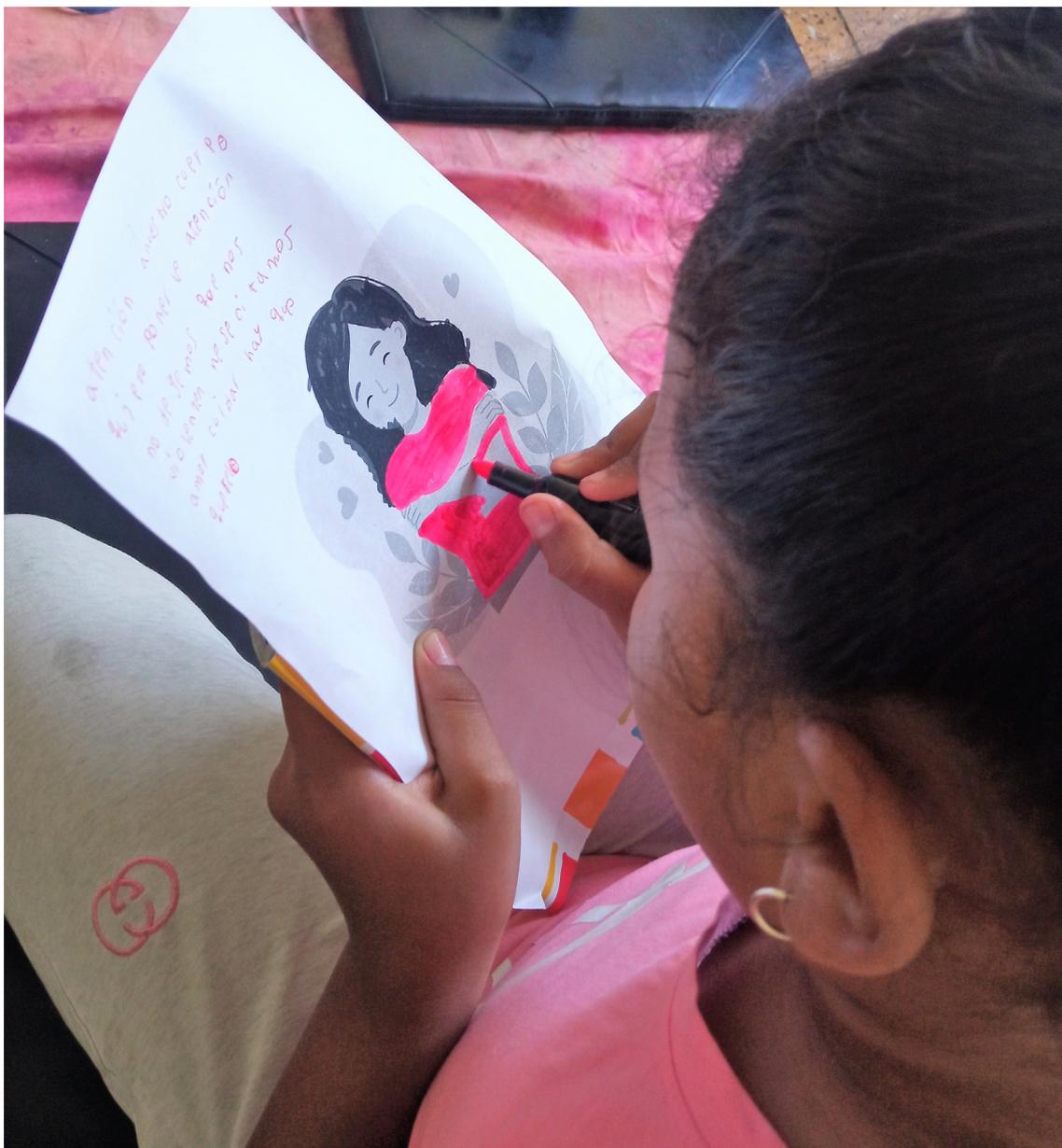
(Elizandra Souza)³⁰

“The ball rolls, life comes...”

*Women sewing stories
as the ball rolls, life comes
on Saturday they open aisles,
on Sunday they turn silent
Monday comes.
Their reverse contains plates and patrons
children on their backs and bosoms
their hands scented with smells...
Women on the lowlands
flow to infinity
of a universe more beautiful
a synesthesia of joy and pain
a breath of life and a gasp of goal
rhymed raucous laughter*

(Elizandra Souza)

Photo: Brisbany Pino



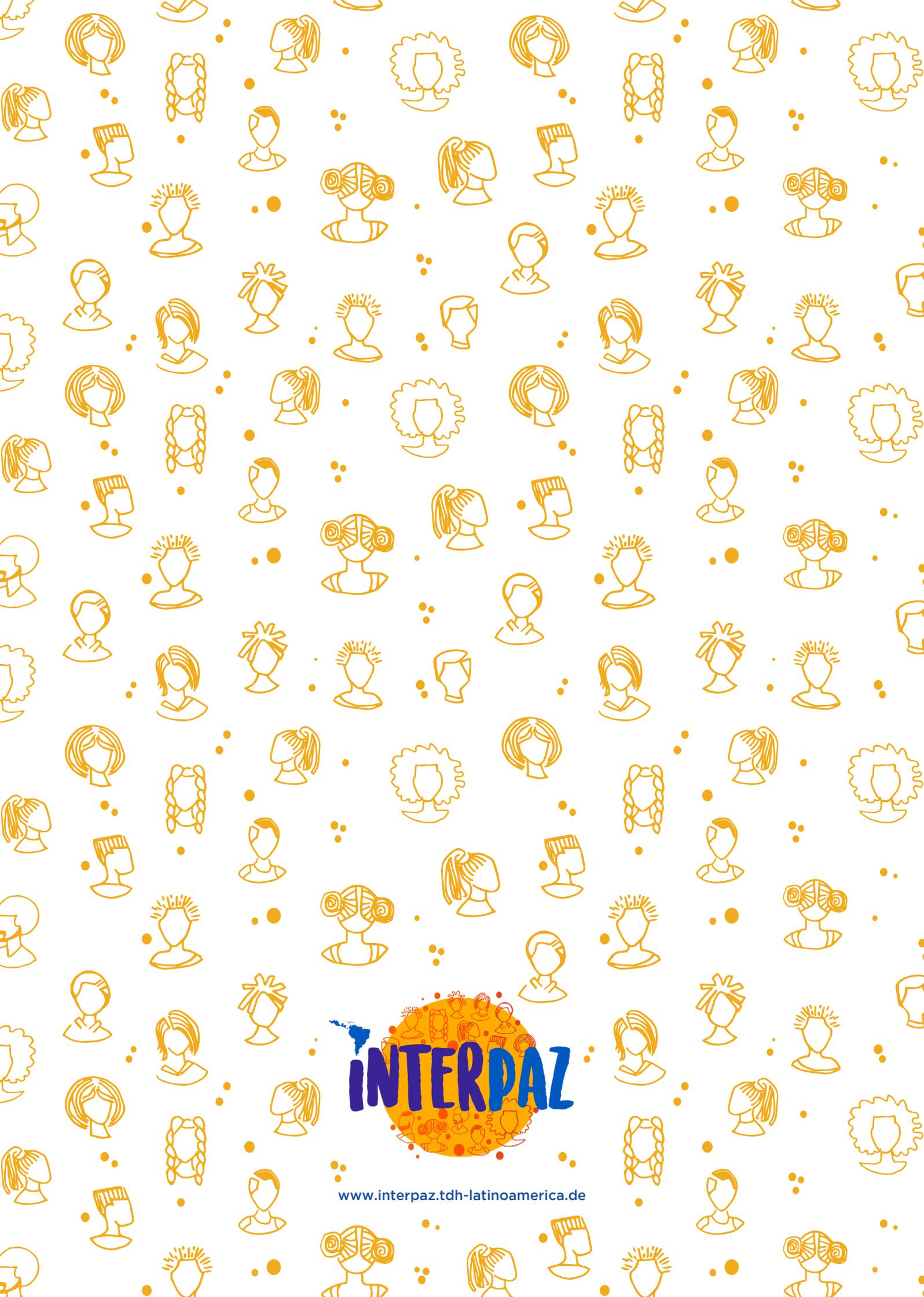
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area occupied by remaining communities from the former quilombos is considered a quilombo. Nowadays, these communities undergo a process of identification, self-definition, and certification in order to be granted legal status and the inalienable rights to their territories. Glória Moura, a researcher of quilombos' history, emphasizes that the territories where these Afro-Brazilian people live mean more than a simple location: the land, in addition to ensuring the group's livelihood, has cultural and historical importance, as it is where the transmission of moral and ethical values, of knowledge defined by manifestations, and of traditions and respect for ancestry takes place. Source: Comunidades quilombolas: conceito, autodefinição e direitos. Fundação Cultural Palmares. Available at: <https://www.palmares.gov.br/?p=19099>.

- 23 The Declaration and Programme of Action on a Culture of Peace (Resolution A/53/243) identifies eight areas of action for agents at local, national and international levels, aimed towards the promotion of a culture of peace. 1999. Available at: https://es.m.wikisource.org/wiki/Resoluci%C3%B3n_53/243_de_la_Asamblea_General_de_las_Naciones_Unidas. Accessed on August 4, 2022.
- 24 For more information about the conflict in El Salvador, we recommend reading the following article: La guerra civil en El Salvador (MARTÍN-BARÓ, Ignacio. Estudios Centroamericanos, ECA, 1981, Vol. 36, No. 387-388 pág. 17. Available at: <https://www.uca.edu.sv/coleccion-digital-IMB/wp-content/uploads/2015/12/1981-La-guerra-civil-en-El-Salvador.pdf>. Accessed on August 9, 2022.)
- 25 For more information about the conflict in Guatemala, see: Casa de la Memoria Kaji Tulam <https://casadelamemoria.org.gt/>; Exposición virtual sobre la guerra (<https://caldh.org.gt/casa-de-la-memoria-virtual/>; Centro de la Memoria Monseñor Juan Gerardi <https://www.odhag.org.gt/cmmjg/>).
- 26 TEENAGE maternity. Gender Equality Observatory of Latin America and the Caribbean. Available at: <https://oig.cepal.org/en/indicators/teenage-maternity>. Accessed on: October 25, 2022.
- 27 Forced internal displacement is the temporary migration of the inhabitants of a neighborhood to other parts of the same city due to pressure from illegal armed groups that seek to exercise territorial and social control. (DESPLAZAMIENTO forzado intraurbano y soluciones duraderas. Consultoría para los Derechos Humanos y el Desplazamiento - CODHES. ACNUR, 2013. Available at: <https://www.acnur.org/fileadmin/Documentos/Publicaciones/2013/9156.pdf>. Accessed on September 23, 2022.)
- 28 ACORDO final para o término do conflito e a construção de uma paz estável e duradoura. Cancillería de Colombia, 2016. Available at: https://www.cancilleria.gov.co/sites/default/files/Fotos2016/12.11_1.2016nuevoacuerdofinal.pdf. Accessed on August 18, 2022.
- 29 Teatro do Oprimido (Theatre of the Oppressed) is a technique created by Augusto Boal (1931-2009), a Brazilian playwright who contributed to the creation of a genuinely Brazilian and Latin American theatre. He was concerned throughout his career with creating a language capable of translating the reality of his country, a Brazilian way of speaking, feeling and thinking. Boal's career was marked by his investigative spirit and his political concerns: making theatre as a response to social issues and as a means of analysing conflicts and presenting alternatives. Source: Instituto Augusto Boal: <http://augustoboal.com.br/>
- 30 Poem from the publication "Futebol e Cultura: práticas de futebol colaborativo e solidário" by Ação Educativa.



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