# Transformative pedagogy

# for peace-building

## A guide for teachers

## UNESCO Education Sector

Education is UNESCO's top priority because it is a basic human right and the foundation on which to build peace and drive sustainable development. UNESCO is the United Nations' specialized agency for education and the Education Sector provides global and regional leadership in education, strengthens national education systems and responds to contemporary global challenges through education with a special focus on gender equality and Africa.
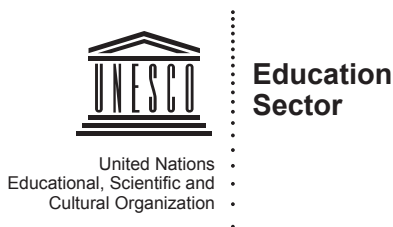
## The Global Education 2030 Agenda

UNESCO, as the United Nations' specialized agency for education, is entrusted to lead and coordinate the Education 2030 Agenda, which is part of a global movement to eradicate poverty through 17 Sustainable Development Goals by 2030. Education, essential to achieve all of these goals, has its own dedicated Goal 4, which aims to *"ensure inclusive and equitable quality education and promote lifelong learning opportunities for all."* The Education 2030 Framework for Action provides guidance for the implementation of this ambitious goal and commitments.

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**Education 2030**

The International Institute for Capacity Building in Africa, established in 1999, is the only UNESCO Category One Institute in Africa and is mandated to strengthen teacher development throughout the continent. The Institute is also the Teacher Cluster Coordinator under the framework of the African Union's Agenda 2063 and the Continental Education Strategy for Africa 2016-2025.

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# Foreward

Transformative Pedagogy for Peace-Building: A Guide for Teachers is produced as part of the *Teacher Training and Development for Peace-building in the Horn of Africa and Surrounding Countries* project, funded by the Government of Japan. The project's long-term goal is to develop a critical mass of teachers able to implement effective teaching and learning essential for preparing peace-loving and productive youth in Eritrea, Ethiopia, Kenya, Somalia, South Sudan and Uganda. This goal is aligned with AU's Agenda 2063, which promotes increased regional integration, peace stability, and equitable economic development. It also contributes to SDG 2030 Goal 4 on inclusive and quality education and Goal 16 on promoting peaceful and inclusive societies.

This guide is designed to build the capacity of teachers so that they are informed and empowered in *why and how* to educate for peace-building. It offers an analysis of conflict, examines the role of ethics, expands on the elements of transformative pedagogy and provides practical tools to assess learners' understanding of peace-building concepts and skills. It concludes with 20 engaging activities to support experiential learning.

Transformative pedagogy empowers both teachers and learners. It encourages learners to be reflective and critical thinkers who are able to contribute meaningfully as members of local and global communities. It also redefines role of teachers. Teachers become facilitators with the disposition, knowledge, skills and commitment to support students to develop their full potential as peace-builders.

# Acknowledgements

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# Glossary of terms

**Conflict**

Conflict is an actual or a perceived incompatibility of behaviour and goal in a relationship between two or more parties (individuals or groups). It is a dynamic process in which, context, attitudes, behaviour and structure are constantly changing and influencing one another (Galtung, 1969).

**Conflict analysis**

Conflict analysis is the activity of identifying, breaking down and categorising conflict actors, root causes, context, dynamism, issues, power relationships, scenarios and structures.

**Conflict mapping**

Conflict mapping is a technique of representing the conflict *conceptually* or *graphically*, placing the parties in relation to the problem and in relation to each other.

**Constructivist teaching**

This approach believes that learning happens with active involvement of learners. Rather than passively getting information, learners also make meaning and construct knowledge.

**Ethics**

Ethics is a major branch of philosophy. It is the study of values and customs of a person or group and covers the analysis and employment of concepts such as right and wrong, good and evil, and responsibility. Ethics are beliefs, ideas, theories and the fundamental reaction to essential questions, which facilitate the setting of standards (Arigatou International, 2008).

**Human rights based approach**

A human rights-based approach is a conceptual framework that is normative and based on international human rights standards. It promotes and protects rights and fosters human development (OHCHR, 2017). The goal of a human rights-based approach to education is to assure every child a quality education that respects and promotes her or his right to dignity and sound development (UNESCO/UNICEF, 2007). The Right to Education has been formally recognized as a human right since the adoption of the Universal Declaration of Human Rights in 1948. The United Nations Convention on the Rights of the Child (1989) further strengthens and broadens the concept of the right to education.

**Intercultural**

Refers to evolving relations between cultural groups. UNESCO (2006) defines it as 'the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect' (p 17).

**Multicultural**

The term multicultural describes the culturally diverse nature of human society. It not only refers to elements of ethnic or national culture, but also includes linguistic, religious and socio-economic diversity.

| | |
|---|---|
| **Peace-building** | Peace-building is defined as the practice and process of building or re-building new relationships or transforming existing ones. The building or rebuilding process addresses justice and human rights issues, among others. |
| **Peace education** | Peace education is the process and practice of developing non-violent skills and promoting peaceful attitudes and learning to pinpoint the challenges of achieving peace. |
| **Restorative justice** | An alternative to punishment that focuses on repairing the harm done, healing the wound sustained by the victim, meeting the victim's needs, and holding the offender responsible for his or her action. It is a balanced approach focused mainly on restoring relations between former enemies and lessons learned from the past mistakes. It is different from retributive justice; restorative justice focuses on building and transforming relations whereas retributive justice stresses crime and punishment. |
| **Transformative pedagogy** | A transformative pedagogy is an innovative pedagogical approach that empowers learners to critically examine their contexts, beliefs, values, knowledge and attitudes with the goal of developing spaces for self-reflection, appreciation of diversity and critical thinking. A transformative pedagogy is realised when learning goes beyond the mind and connects hearts and actions, transforming knowledge, attitudes and skills. |
| **Whole school approach** | The Whole School Approach addresses the needs of learners, staff and the wider community, not only within the curriculum, but across the whole-school and learning environment. It implies collective and collaborative action in and by a school community to improve student learning, behaviour and wellbeing, and the conditions that support these (UNESCO-IBE, 2017). |

# Organization of guide

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# Introduction

## I. Learning to live together in the Horn of Africa: Context

The Horn of Africa suffers from ongoing and violent conflicts caused by a variety of factors.

Some stem from a lack of resources such as scarce and/or unusable agricultural/pastoral land and water. Violence may occur due to ethnic-identity stereotyping, marginalization and exclusion. It could also result from acts of violent extremism by terrorist groups. In addition, the impact of colonialism and other historical factors also play a role. One of the most visible consequences of such violence in the Horn of Africa is poverty.[1]

In order to escape from poverty, violence and persecution, East Africans have immigrated, fled and crossed borders to claim refugee status or have been internally displaced in their own countries. As the political history of East Africa demonstrates, discontent, injustice and the desire for power can also give rise to conflict and violence within and between countries. The conflicts in the region are often enduring and cyclical.

The best way out of this vicious circle of conflict is that people learn to live together and respect differences while promoting appreciation of diversity. It is here that education for peace-building is needed. It provides a sustainable and superior alternative to conflict. Through education for peace-building we learn about self-awareness, communication, dialogue, listening, mediation and negotiation. These are the fundamental components of living together in the Horn of Africa.

## II. Role of peace education in peace-building

Peace education is the process and practice of developing non-violent knowledge and skills and promoting peaceful attitudes and understanding the

_____
1  Poverty is also a root cause of conflict, in addition to being a consequence

challenges to achieving peace. It is a central part of peace-building.  Furthermore, according to Fountain (1999, p. 1) peace education refers to

> The process of promoting the knowledge, skills, attitudes and values needed to bring about behavioral changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural transform conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national, or international level

In order to engage in transformative pedagogy for peace-building, the role of the teacher must be redefined. Teachers need the disposition, knowledge, skills and commitment necessary to engage learners in critical and creative thinking and practices.  Teachers must also become ethnic, religious, gender and social-class border-crossers who understand the impact of their ethnic identities and those of the learners in their classroom practices and interactions.

The main goal of this guide is to contribute to the process of building better relationships at local and national levels through educating for peace-building in the Horn of Africa and surrounding countries.

This can be done by:

1. developing youth's critical thinking skills;

2. promoting dialogue between and among various social groups;

3. encouraging voluntary restraints on the use of force;

4. raising awareness to settle disputes without resorting to violence;

5. encouraging the celebration of diversity, peaceful co-existence and social transformation.

Peace is not only defined as the absence of open hostilities or negative peace. Rather, it is the presence of processes and conditions likely to ensure a lasting, just and positive peace. It implies a state of

well-being, and a dynamic social process in which justice, equity and respect for basic human rights are maximized while violence (emotional, physical, psychological and structural) are minimized.

## III.  The role of teachers in peace education

Traditionally, teachers have been trained to consider themselves as persons who impart content. In this view '*the teacher knows everything and the students know nothing*' (Freire, 1970, p 73) and teaching is seen as the act of 'filling an empty pot.' Since this perspective of teaching has endured it can seem that the empty pot approach is *the* appropriate one.

A teacher-centered approach that assumes that teachers have all the knowledge while learners have none can have important consequences. Rather than being critical and independent thinkers, the learner is submissive and reliant on a teacher to tell them what to think and what to know. As a

result, the learner can be easily manipulated by people in authority. This manipulation provides a fertile ground for promoting intolerance, and being coached into radical / extreme views that youth may believe cannot be questioned.

Transformative pedagogy for peace-building is the opposite of the teacher centered-approach. This approach is learner-centered and is driven by active learning and combines critical thinking, reflection, self-awareness, ethics and meaningful action. Rather than the filling of an empty pot, in this approach, teaching is seen as enabling flowers to grow. Transformative pedagogies for peace-building encourages learners to be aware, critical and responsive to the vast world of learning beyond school walls including informal and non-formal education from families, peers, communities, religious institutions, non-religious institutions and the media.



**Figure 1:** Differing views on teaching (Wonderlane / Flicker & Patrick Standish), Creative Commons

# Chapter 1:
## Understanding conflict

conflict is using the Conflict Tree. At a basic level, it helps to identify the issues in a conflict context and then sort these into three categories: (1) Root causes; (2) Core problems; and (3) Effects.

### 1.1 Understanding conflict

Conflict is an actual or a perceived incompatibility of actions and/or goals in a relationship between two or more parties (individuals or groups). It is a dynamic process where attitudes, behaviours, contexts and structures are constantly changing and influencing one another.

### 1.2 Conflict context

The Horn of Africa and surrounding countries can be described being socio-politically unstable, with weak economies and fragile states. Oftentimes ethnic groups live in different sovereign states of the region. Civil wars and in-country conflicts are common. For instance, there is inter-ethnic conflicts in Ethiopia and, until 2006, there was religious identity-based conflict led by the Lord's Resistance Army (LRA) in northern Uganda.

Most borders of the Horn of Africa are not physically marked, which is true for most African countries. Many people cross borders to flee persecution (refugees), in search of better livelihoods (economic migrants) or even for food and water, such as the case for nomads and herders. However, there are also illegal trades of small arms, light weapons and human trafficking in addition to international organized crimes including child-abduction and violent extremism (such as terrorism by Al-Shahab in Somalia and parts of Kenya).

### 1.3 Conflict analysis

Conflict analysis is the identifying and breaking down and classifying of the various actors in a conflict such as the root causes, the changing contexts, power relationships, scenarios and structures. One of the methods of analysing a
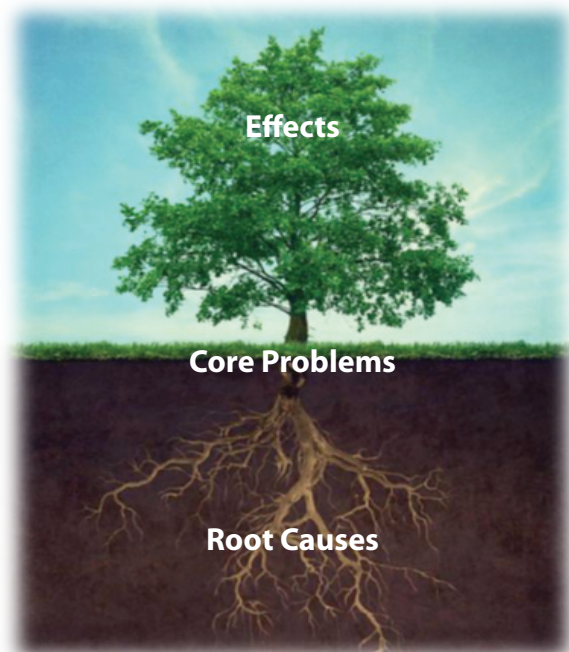


**Figure 2.** Conflict tree adapted from fisher, et al., 2000

In many conflicts, there will be a range of responses and opinions to these key questions:

1.  Why do these conflicts occur? What are the root-causes?

2.  How are these conflicts displayed? How do they show themselves?

3.  What are the outcomes of the problem?

4.  What is the most important issue to address?

A Conflict Tree may have root causes such as discrimination, unjust laws, poverty and social isolation. Core problems can be complex and may involve power imbalance or land scarcity.

The effects may include arrest, verbal abuse, sexual and physical violence, including murder. It is important to remember that the root causes (just as the roots of a tree) may not be visible. However, the impacts or consequences are always visible.

## 1.4 Conflict mapping

Conflict mapping is a technique that is used to visually represent the conflict by placing the parties in relation to the problem and in relation to each other. Conflict mapping tries to provide a complete and objective picture of all parties and influences in the conflict situation in order to clarify the relationships between them.
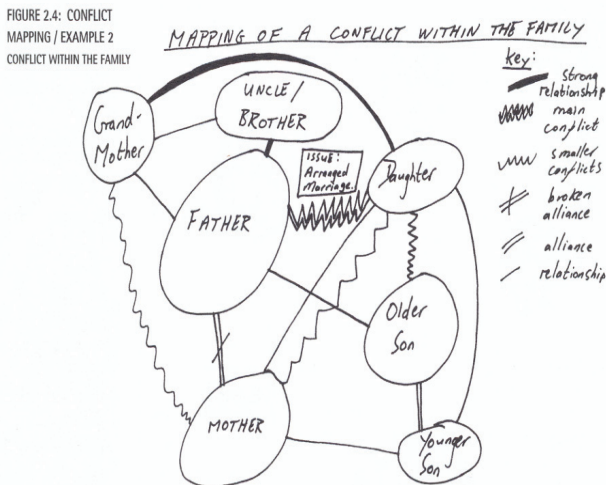


**Figure 3.** Conflict mapping of a family conflict (Fisher et al., 2000, p 24)

Conflict mapping can be used to prepare an intervention and is especially effective if used at earlier stages (such as during advocacy campaigns or issuing a warning). Conflict mapping is useful for:

1. **Clearly identifying the background of conflict context**

   a. Use administrative or political map of the area

   b. Briefly describe the area

   c. Outline conflict history of the area

2. **Distinctly differentiating conflict parties and issues**

   a. Differentiate who the main conflict parties are

   b. Identify issues in the conflict

   c. Find out the relationships between parties in conflict

   d. Pinpoint perceptions of the causes and nature of the conflict among the parties

   e. Know more about the current behaviour of the parties in conflict

   f. Identify the leaders of the parties in conflict

3. **Establishing the context: at the family, local, country, regional and global levels**

   a. Family level: How do relations among family members influence the conflict?

   b. Local level: How do relations among the locals impact the conflict?

   c. Country level: Is the nature of the state challenged?

   d. Regional level: How do relations with neighbouring countries affect the conflict?

   e. Global level: Are there outside geopolitical interests in the conflict? What are the external factors that fuel the conflict and what could change them?

## 1.5 Direct, structural and cultural violence

**Direct violence** can be physical, psychological, and emotional and includes bullying, intimidation, humiliation, neglect, abandonment and assault. Some examples in domestic violence include husbands hitting their wives (or vice-versa) and/ or spouses verbally abusing each other and children being abused by parents and caregivers. It can also refer to school violence such as teachers hitting or insulting students. It includes neighbourhood, clan-based, national, regional or international conflict as well.

**Structural violence:** At the very basic level, we 'refer to the type of violence where there is an actor that commits the violence as personal or direct, and to violence where there is no such actor as structural or indirect' (Galtung, 1969, p. 170). In the Horn of Africa, poverty is the most common structural violence, where no actors are directly visible and which is rooted in the society and presents itself through socio-political and economic isolation.

It is important to understand that it is not the poor who create structural violence; Rather, it is structural violence (for instance, invisible act of governments

and laws that may deny educational, political or employment access) that can lead to poverty. Structural violence is also the exclusion of certain groups of people based on their ethnic, social, religious, sex and disabilities from political, economic and social participation.

**Cultural violence** is the justification of structural and direct violence on the basis of clan/ethnic, gender, religious, sexual, and ability identity. For example, women in the Horn of Africa have usually been excluded from political, economic or social participation. The justification that is often given is that it is not in the culture or tradition for women to be political and economic leaders or actors. These stereotypes, whether about women or other marginalized groups, become entrenched through education (textbooks), jokes, proverbs, folklores, and so on.

## 1.6 Conflict dynamics

Violent conflict can begin as small as one incident that grows; For instance, imagine a father arranges a marriage for his daughter. However, her grandmother does not agree to the arranged marriage. When she learns of what her son-in-law has done, she becomes very angry; the news of her discontent spreads to the extended family, the family of the would-be-husband, the community, and beyond. Previous injustices come to mind, which adds fuel to the rising anger. The anger can ignite into a violent act which may lead to other acts of violence as people grow vengeful. Thus, this one incident could even grow into a civil, regional or even national conflict.



Conflict could start small (like a dot)
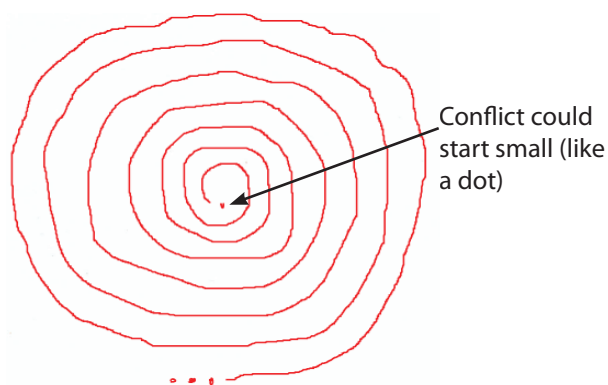
**Figure 4.** Conflict starting small (like a dot) and spiraling quickly out of control

## Levels and intensity of violent conflict

According to Brahm (2003), there are seven levels of violent conflict.

**Stage 1: Gathering firewood for the fire / Hidden conflict:** In the early stage, materials for the fire are collected. Some of these materials are more likely to burn than others, but there is no fire yet; latent conflict is simmering underneath.

**Stage 2: Fire begins burning / Conflict is visible:** At this stage, a match is lit and the fire begins to burn. Usually a clash between groups, like a large public demonstration, or videos and pictures posted on social media serve as the match, which quickly ignites the dry materials of the latent conflict.

**Stage 3: Bonfire/Conflict grows:** The fire burns as far and fast as it can, burning wildly out of control. At this stage, the conflict reaches a crisis level and, just like the fire, the conflict consumes the materials (or issues) giving it fuel.

**Stage 4: Hurting stalemate:** Both parties are hurt and bleeding but the conflict continues.

**Stage 5: De-escalation / Negotiation:** At some point, the fire fades with just the coals glowing. Most of the fuel is burnt up. Usually third party negotiation efforts begin. At this stage, conflicts can either go on or come to a successful end if the negotiation efforts are effective.

**Stage 6: Fire is out / Post-conflict peacebuilding starts:** Finally, the fire is out and even the coals are cool. At this stage, it is time to focus on rebuilding relationships and to start the reconciliation and post-conflict peace-building process. However, if the conflict resolution is not handled well or is weak, there is a possibility that the conflict will begin again.
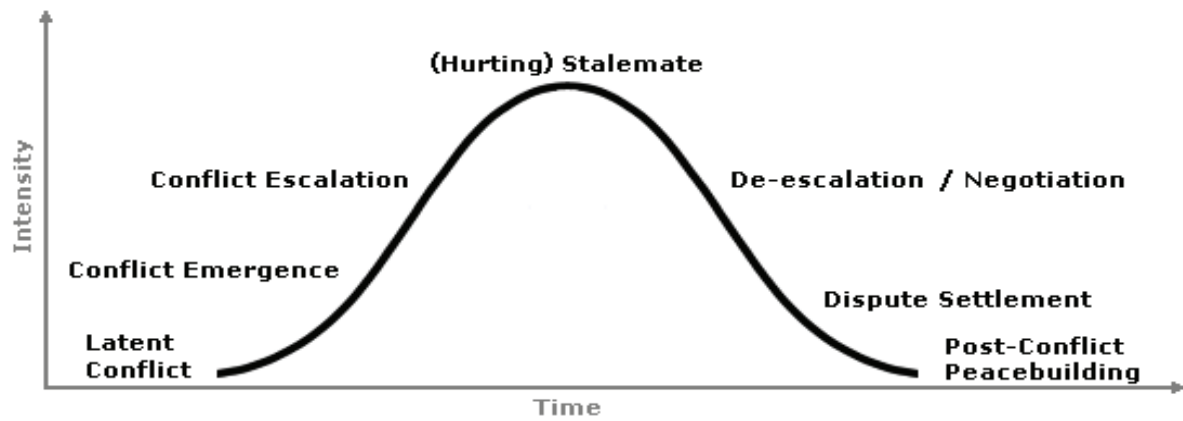
**Figure 5.** Conflict stages model (Brahm, 2003)

## Cycle of Conflict

The cycle of conflict may increase understanding of violent conflict in the Horn of Africa. *When previous conflicts have not been properly understood and addressed, they cannot be transformed.*
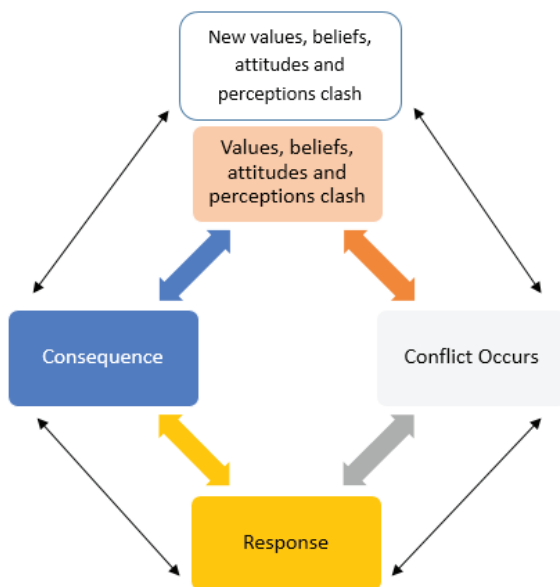


**Figure 6.** Cycle of Conflict

## 1.7 Conflict handling mechanisms

The four mechanisms of handing conflict are:

**Conflict prevention** aims to stop the outbreak of violent conflict;

**Conflict management** aims to limit and avoid future violence by promoting positive behavioural changes in the parties involved;

**Conflict resolution** addresses the causes of conflict and seeks to build new and lasting relationships between hostile groups;

**Conflict transformation** addresses the wider social and political sources of a conflict and seeks to transform the negative energy of conflict into positive social and political change.

## 1.8 Role of the family, school and community in handling conflict

### Family

Learning to handle conflict begins at home. Peaceful communication at the family level, turn-taking and respect in dialogue, listening to one another, and treating girls and boys equally in families provides an important foundation for peaceful societies.

### Community

Several families can come together and also engage in peaceful dialogue and interaction. The community can also engage in bringing former enemies together, and helping the wounded, orphaned, and widows/ widowers. The community plays an important role in the peace-building process by helping to reconstruct schools, villages and health-centers that were destroyed during conflicts.

### Religious leaders and faith based organizations

Such organizations and leaders can play critical roles in providing the moral fabric and solid basis for spiritual healing of trauma that victims experienced during conflicts, and encouraging forgiveness

and reconciliation. They can foster spaces for the community to learn to live together and build a better future. However, religion can be used to fuel violence. For instance, the extremist group Al-Shabab encourages violence in the name of Islam, even if such violence runs counter to the teachings of the religion itself.

### Schools

Through education for peace-building, schools and its teachers can build a culture of peace in the classroom, school and in the community. Educators can encourage and model peaceful debate, collaborative work, treat boys and girls equally, and interact with all learners with respect.

Schools also have the potential for releasing latent tensions through arts, drama, poetry, and sports. The school community can also contribute to reconstructing schools.

### Media

The media plays a vital role in handling and transforming conflicts. Media literacy focuses on the development of enquiry-based skills and the ability to engage meaningfully with the media in its various forms. The key outcomes include: (1) understanding the role and functions of media in societies to prevent, resolve, manage and transform violent conflicts; (2) appreciate the conditions under which media can fulfill their functions; (3) critically evaluate media content in the light of media functions; (4) engage with media for self-expression and democratic participation; and (5) review skills (including ICTs) needed to produce user-generated content. The key elements of information literacy include:

1. defining and articulating information needs for resolving conflicts non-violently;
2. locating and accessing information;
3. assessing information;
4. organizing information;
5. making ethical use of information;
6. communicating information; and
7. using ICT skills for information processing.

Even though the media can be a source of conflict, it can also be a powerful tool for peace-building. In addition to television, AM/FM radio, local, national and school papers can also be used to:

1. Disseminate peace-building news and information that unites groups
2. Teach peace education through formal, informal and non-formal methods
3. Raise the community's awareness on issues that could start / ignite conflict
4. Build skills for peaceful communication

# Chapter 2:
# Peace-building

## 2.1 Linking peace-building and peace education

Peace-building and peace education are related. Peace-building is defined as the practice and process of building or rebuilding of new relationships or transforming old ones. The building or rebuilding process involves justice and human rights (for instance reconciliation of former enemies by restoring their relations, or using restorative justice, which includes forgiveness and community building and political transformation).

Peace-building takes place either before violent conflict erupts or after violent conflict ends. It promotes peaceful coexistence by addressing deep-rooted or structural causes of conflict. In short, peace-building occurs with the building of peaceful, stable communities and societies at the local and national levels.

Peace education, on the other hand, is the process and practice of a) identifying the challenges of achieving peace; (b) developing non-violent skills to prevent and transform violent conflicts; and (c) promoting peaceful attitudes. These are learned either formally, informally or non-formally within families, in schools, through peers, in communities and through media. Peace education is a central component of peace-building. In order to build peace, one has to learn to communicate non-violently, respect others, be open-minded, think critically and be reflective. These skills are essential elements of peace education.

## 2.2 Peace-building principles and frameworks

The principles and frameworks of peacebuilding take a people-centered, relationship-building, and participatory process approach. They focus on promoting peaceful coexistence and addressing structural causes of conflict. As summarized from the work of Joan B. Kroc (2008), peace-building:

- Involves values, goals, and a commitment to human rights and human needs;
- Goes beyond conflict transformation;
- Cannot ignore structural forms of injustice and violence;
- Is founded on an ethic of interdependence, partnership, and limiting violence.;
- Depends on relational skills
- Includes complex analyses of the underlying cultures, histories, root causes, and immediate stressors;
- Creates spaces where people interact in new ways, expanding experience and practicing new means of communication;
- Heals trauma, promotes justice and transforms relationships;
- Requires capacity and relationship building at multiple levels;
- Is complex and has multiple actors

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**Box 1.** Metaphor of peacebuilding principles and framework

One day in Eritrea, a woman walked and asked three different workers what they were doing. The first worker said, "*I am here breaking stones*."

The woman walked on and asked a second worker the same question. The second responded, "*I am earning a living*."

She went further and asked third worker the same question. The third replied, *"I am building a hospital*."

**The lesson:** Sometimes we are just breaking stones, and we are focused on the immediate task, which is very hard work. Sometime we are focused on earning a living, which is important for our and our family's survival. Sometimes we also understand that our work is part of a much larger vision that involves many other workers with an outcome that is useful for all such as breaking stone as part of building a hospital that will support families and communities.

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## 2.3 Building a culture of peace

Understanding the meaning of culture helps learners to build a culture of peace. UNESCO (2001) defines culture as 'the set of distinctive intellectual, spiritual, material and emotional features of society or a social group'. Culture is also learned, shared, and symbolic. It comes alive in art and literature, habits, value systems, traditions, and beliefs.

A culture of peace consists of (1) values, (2) attitudes and (3) behaviours. Its basic principles are: (1) freedom; (2) justice; (3) democracy, (4) human rights, (5) respect; and (6) solidarity. Developing a culture of peace helps to prevent conflicts by tackling its root causes and by solving problems through dialogue and negotiation.

**A culture of peace can be learned**. When students learn how to respectfully and non-violently resolve their differences, they develop their capacity of building a culture of peace. When learners engage in discussions, dialogues, and negotiations, they start to build a culture of peace. If teachers teach and encourage such actions, it is repeated and can become a lifelong habit.

In the Horn of Africa, as in other places, the concept of a culture of peace integrates values, belief systems and forms of spirituality. It also includes local knowledge and technologies, traditions, and forms of cultural / artistic expressions. A culture of peace is present when there is respect for human rights, cultural diversity, solidarity, a rejection of violence and a desire to build democratic societies.

### Ubuntu

Ubuntu, the Bantu term meaning 'humanity towards others,' plays an important part in understanding African culture in general and that of the Horn of Africa in particular. The Horn of Africa and surrounding countries are characterised as communal in that land ownership is mostly based on communal or ancestral land; the same applies to the agricultural society. Since there is such a strong sense of community, it is useful to view a culture of peace in the Horn of Africa as a communal effort, challenge and achievement.

**Box 2.** In the words of Desmond Tutu (1999) from "No Future Without Forgiveness"

'Ubuntu is very difficult to render into a Western language. It speaks of the very essence of being human. When we want to give high praise to someone we say, "Yu, u nobuntu"; "Hey, so-and-so has Ubuntu." Then you are generous, you are hospitable, you are friendly and caring and compassionate. You share what you have. It is to say, "My humanity is caught up, is inextricably bound up, in yours." We belong in a bundle of life. We say, "A person is a person through other persons." It is not, "I think therefore I am." It says rather: "I am human because I belong. I participate, I share." A person with Ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are.' (p 31-32)

## 2.4 Identity, diversity and peace-building

### Identity

Identity can unite or it can divide. It can bring people together around shared qualities or it can separate based on differences. Identity is based on many aspects. Identify is made of who a person thinks they are, it is how others perceive them to be and it is also, in part made up of how a person perceives others view them. For instance, a South-Sudanese child refugee in a Kenyan camp may think of themselves as a boy, an orphan, from the Dinka tribe, and a good student. Others may perceive him as the future of South Sudan or a burden. He may perceive that others view him as smart, young, and a refugee.

An individual or a group often has more than one identity. However, labelling a person or a group on the basis of only one identity, and particularly one that is negative, based on shallow or partial understanding, diminishes their humanity and can be a source of conflict.
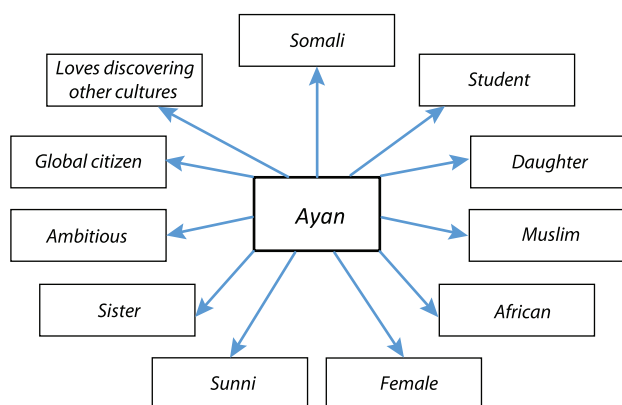
**Figure 7.** Identity Chart: a person can have many identities

While *identity* focuses on uniqueness such as how an individual is different from and similar to others, *diversity* focuses on the range of the difference and uniqueness such as race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs and political beliefs, among others. Diversity should be seen as source of strength. However, it can also be a source of violence, oftentimes by those who fear or dislike difference. In the best light diversity is foundation for peacebuilding – since it enables us to draw strength and be respectful of difference.

Identity and diversity are linked. In simple terms, different identity groups such as those whose languages, religions education-levels, genders, and ethnics come together, they create a diverse community.

When these diverse identity groups work together, live together and cooperate for common goal, they positively contribute to peace-building. The success story in Box 3 summarises how the different identity groups that make up a diverse community known as the Borana – Garba community at the Ethiopian-Kenyan border managed to build peace by engaging a variety of stakeholders.

**Box 3.** Success story of peace-building from Ethiopia-Kenya Border (Pavanello & Scott-Villiers, 2013)

A six-year peace process initiated by customary leaders and elders and backed and supported by women peacemakers, young pastoralists and, the governments of Kenya and Ethiopia, managed to reconcile a large number of rural Borana and Gabra pastoral communities in the border areas of Ethiopia and Kenya in 2009 (Scott-Villiers et al. 2011). The peace agreement included elements of forgiveness and of restorative justice for the traumatized and of homecoming for displaced people and refugees; it resulted in re-opening of large tracts of grazing land at a time of drought.

In a series of high-profile meetings, Kenyan and Ethiopian government officials actively supported cooperative approaches to policing and justice, making use of a combination of state and customary authorities. In summarizing the main elements of the peace process, elders noted four important factors for success: 1) moral persuasion, 2) law, 3) communicating with citizens, and 3) citizen and police monitoring. They also noted that the peace was not universal and, citing political instigation and alienation of young people in the towns, acknowledged that potential for conflict still existed, particularly in and around the two urban centers of Marsabit and Moyale.

While similar to many externally engineered conflict-resolution efforts led by NGOs in the region, this process was initiated and led from within and drew on strengths of local legitimacy and comprehensive political and social analysis by Borana and Gabra elders. Unlike similar peace-building activities, which tend to focus on a limited number of factors, the Borana– Gabra peace-building process sought to tackle three factors that affect peace: governance, divisive politics and social disharmony.

# Chapter 3: Encouraging ethical reflections in classrooms

## 3.1 Peace education and ethics

Peace education provides learners with opportunities and spaces to develop knowledge, skills, attitudes. Moreover, it nurtures the values needed to prevent the escalation of conflicts into violence and to be able to transform them through cooperation and solidarity with others using non-violent means. Peace education requires that learners become aware of themselves, their relations with others and interactions in society.

Today, we live in plural and diverse societies, that are increasingly interconnected and interdependent. All our interactions with others presuppose a basic trust. We have a responsibility to care for each other. This constitutes the demand to respond to the "other" and to uphold our common humanity. Our lives are shaped by our interactions with others and vice-versa; this demands respect, responsibility, and an unselfish care / love for one another.

In our day to day lives, we experience and witness ethical challenges, injustices and violence; we face dilemmas that challenge our way of thinking and acting. Some people face violence and have to flee their homes and come into new contexts with new social norms and power dynamics. Some people witness violence and discrimination every day, leaving them feeling powerless. Some people face poverty and inequality, affecting the way they coexist and share spaces with others. And then we have to face the ethical challenges stemming from being global citizens while at the same time trying to respond to our own our local context and realities.

Ethics is about relationships; it is about fostering critical reflections to help nurture human values and build a sense of community. It is about being able to respond actively to challenges, injustices and violence while helping restore and transform broken relationships. It is not about defining who is right or wrong; Rather, it is the process of critically reflecting about our beliefs and actions and how they affect the connectedness of life; it is about actively doing something to ensure that human dignity is protected and upheld.

Ethics is at the core of peace education. Therefore, peace education should help learners to respond to that intrinsic need to care for one another unconditionally and equip them to make decisions and act ethically, regardless of their religious and cultural belief systems or legal prescriptions. Peace education helps learners understand, respect and celebrate diversity through ethical reflections, helping them to build harmonious relations.

Learning to act based on ethical principles and values constitutes the foundation for living together in peace. Peace is much more than the mere absence of war and violence. We must be equipped to respond to injustice and discrimination; upholding the respect for human rights and human dignity for all.

But how do we respond to the challenges of coexisting and living together, ensuring that everyone's dignity is respected? How do we accompany the learners in the process of acknowledging and respecting differences? How do we foster values and competencies for ethical and critical thinking in learners? Peace education provides educators with specific tools and methods to address these questions.

## 3.2 Peace education and the human rights-based approach

At the core of peace education is the respect for the dignity of all persons. Peace education uses a human rights-based approach to ensure protection and inclusiveness.

The Convention on the Rights of the Child (CRC) provides a rights-based framework for quality education, as stated in Article 29 which states that the education of the child shall be directed to the:

- Development of the child's personality, talents and mental and physical abilities to their fullest potential;

- Development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;

- Development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own; and

- Development of respect for the natural environment.

- 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.

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**Box 4.** What is a human rights-based approach?

Peace education is based on the concepts of human rights and human dignity. The concept of human dignity is at the heart of the major human rights instruments; dignity is inseparable from the human condition; it is part of what it means to be human. Human dignity makes a person irreplaceable. Human dignity is *inalienable* and human rights can never legitimately be taken away. Human rights are equal for all and all human beings possess equal basic rights irrespective of cultural differences. This is the reason why discrimination and other practices that are directly against human dignity such as torture, inhuman treatment, slavery, exploitative working conditions and discrimination are prohibited.

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The CRC values the right of the child to participate meaningfully. A process of dialogue and exchange needs to be encouraged in which children have increasing responsibilities, practice respect and active citizenship while they develop democratic competencies.

For this reason, to respond to the multiple ethical challenges of societies, including equipping children with the necessary skills to build peaceful and inclusive communities, education needs to

contribute to developing children's full potential, not just intellectually, but also emotionally, spiritually and relationally.

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**Box 5.** The Convention on the Rights of the Child

Article 12 of the Convention on the Rights of the Child identifies the right of the child to speak and be listened to on issues that concern them and affirms that: '*the child should be fully prepared to live an individual life in society, and be brought up in the spirit of the ideals proclaimed in the Charter of the United Nations, and in particular in the spirit of peace, dignity, tolerance, freedom, equality and solidarity.*' This means that children have the right to participate in decision-making processes that may be relevant in their lives and to influence decisions taken in their regard—within the family, the school or the community.

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## 3.3. How can peace education encourage ethical reflections in the classroom?

How can we concretely support the learners to respect and appreciate others and themselves as human beings, applying attitudes and mindsets that help build positive relationships with others? How can we respond to the demands of a common humanity?

Peace education that fosters ethical reflections and actions responds to the needs of our increasingly plural societies, being sensitive to cultural and religious differences; ensuring that learning spaces are safe for children to strengthen their sense of belonging, inclusive identities, and allow them to become who they want to become, connect with others and transform themselves, as well as, contribute to transforming the world around them.

Interconnectedness and the acknowledgment that one's own identity is shaped in relation to others are the building blocks for the kind of peace education that can contribute to peace-building at large.

Interconnectedness also means that children and youth must be allowed to identify where they wish to place themselves in society and understand the web of interrelations with others; they need support to develop consciousness of their place and role.

Understanding the interconnectedness of humanity and our shared responsibilities can help children and youth to expand their circles of concern.

Interconnectedness can also be expressed through the term "Ubuntu," which can be freely translated as "I am because you are." Ubuntu is the African philosophy that places emphasis on being human through other people. Ubuntu is the African idea of personhood: persons depend on other persons to be. Ubuntu places emphasis on values of human solidarity, empathy, human dignity and the humaneness in every person, and that holds that a person is a person through others.

At the center of the Ubuntu philosophy are interconnectedness and respect for all people. Respect for people of different religions, cultures and civilizations is developed and enhanced by putting oneself in another's shoes. Respect and empathy lead to greater awareness of, and action based on individual and collective responsibility, which leads to an openness for reconciliation.

# Chapter 4:
# Building peace-builders' competencies



**Figure 8.** Competencies needed by Peace-builders (Adapted from Arigatou International, 2008)

## 4.1 Self-awareness

Peaceful co-existence is based on healthy interpersonal relationships which can only be achieved through understanding who we are and how we operate in relationships. Both educators and learners possess unique characteristics/personality that are complex and influence their interaction with one another. Self-awareness entails a conscious and genuine attempt to explore and improve the knowledge of one's own character, feelings, motives, and desires.[2]  Learners need to be aware of

their strengths, weaknesses, aspirations and social support systems to facilitate conscious decision making to act for peace and non-violence.

## 4.2 Interpersonal communication skills

Interpersonal communication is the verbal and nonverbal interaction between two or more people. This relatively simple definition implies a variety of characteristics. Our personal success and happiness depend largely on our effectiveness as interpersonal communicators. Close friendships are made, maintained, and sometimes destroyed largely through our interpersonal interactions.

2   Chapter 2 of this guide provides an example of how we can enhance self -awareness by understanding our identity and its effect on our interaction with others.

Likewise, our social success in interacting with neighbours, acquaintances, and people we meet every day depend on our ability to interact and engage meaningfully. Developing interpersonal communication skills helps us to:

**Learn** - Interpersonal communication helps us to learn about other people, our surroundings and ourselves. By talking about ourselves with others, we gain valuable feedback on our feelings, thoughts, and behaviours. Through such communication and feedback, we also learn how we appear to others—who likes us, who dislikes us and why.

**Relate** - Interpersonal communication can help us to relate with other people. We share values like friendship or love through interpersonal communication; at the same time, we react and respond to the friendship and love of others.

**Influence** – It is likely that we influence the attitudes and behaviours of others in our interpersonal encounters. We may wish others to vote in a particular way, or buy a new book, or value some idea.

**Play** – Interpersonal communication involves playing as well e.g. talking with friends about weekend activities, discussing sports, telling stories and jokes.

**Help** – Educators can offer guidance through interpersonal interaction with their learners. Perhaps, we may console a friend who has broken his leg while playing football, or offer advice to a colleague about a stressful work situation. In short, interpersonal competence and skills are cornerstones for building peace in our community.

## 4.3 Listening skills

### Why is listening an essential skill for peace-builders?

*Every effective communication starts with listening.* To understand the world around us and actively contribute to building peace and inclusion in our families and communities, we need to be, above all, good listeners. Listening is not only the ability to receive messages, but also the capacity to interpret the messages to avoid misunderstandings: it is the building block of human relations, the key to connect with the rest of humanity.

### Can we learn how to listen?

As with every competence, it is possible to learn how to become effective listeners. Listening is the first step towards empathy, respect and acceptance of the others; listening is for peace building and all people in general, the first step for successful interpersonal interaction and for engaging with others.

Listening is particularly important for educators in their position as role models, in their efforts to nurture learners' abilities, to understand the issues around them and to actively transform their communities. Educators need to truly understand the learners, their needs and contexts in order to accompany them in the journey to contribute to transformation and peace-building.

Effective listening is not easy to master and requires patience and practice, practice, practice! Below we offer ten few practical tips and a group activity to improve listening skills.

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**Box 6.** Ten tips to develop effective listening skills

1. Focus on the speaker and eliminate distractions

2. Be patient: good listening requires time

3. Engage all your senses: listening requires both mental, visual, hearing and physical concentration

4. Listen from the heart: listening is the key to respect, empathy and acceptance

5. Step into the shoes of the speaker to really listen and understand

6. Demonstrate to the speaker that you are listening and understanding by non-verbal signs (smile, nod of the head) and verbal signs ('yes', 'I see what you mean') that give encouraging responses

7. Be ready to ask clarifying questions to be sure of the information being conveyed and to avoid misunderstandings.

8. Be ready to recap what the speaker is saying and add paraphrased questions, this will help you to better understand and define the issues

9. Do not jump to conclusions: ask for clarifications or recap to ensure that what you understood is correct: to understand does not mean that you have to agree with the speaker, but you want to capture the whole picture

10. Be aware of cultural differences, including gender and religion differences; be aware of your own biases and assumptions

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## 4.4 Intercultural communication skills

Why are intercultural communication skills important for building a culture of peace? There are many reasons but we will focus only on four: (1) peace (2) economic and technological (3) self-awareness and (4) ethical.

### 1. Peace

The key issue is this: Can we, as individuals and collectives of different sexes, ages, ethnicities, languages and religions learn to live together? Our past and our recent histories are hardly grounds for optimism. Relations among different cultural groups, from the earliest times until today, often lead to disharmony. Without peace, we have no future! Intercultural communication, where different cultural groups communicate peacefully with one another, is the foundation for peace in the Horn of Africa and surrounding countries.

### 2. Economic and technological

Intercultural communication skills are essential skills for current and future changes in the local and global workplace. Young people who desire to do businesses in the emerging global economy must develop communication skills. If companies are going to sell products and services nationally and internationally, then they will need a rich mix of employees with diverse perspectives and experiences. They will need top executives who understand different regions and cultures even beyond the Horn of Africa and surrounding countries. We live in an era where people, ideas, and businesses are all interconnected. The ability to communicate and interact between and across many cultures is essential, especially for upcoming generations.

### 3. Self-awareness

One of the most important reasons for studying intercultural communication is to gain awareness of one's own cultural identity and background. In principle, the study of intercultural communication begins as a journey into another culture and reality ends as a journey into one's own culture. In other words, by studying and appreciating other cultures, we become aware of our own culture. If we respect the culture of other people, we expect others to respect ours. Such appreciation and respect is the foundation for the building and promotion of a culture of peace.

### 4. Ethics

Living in an intercultural world, (where people from different cultural background live and/or work together) presents challenging ethical issues that can be addressed through the study of peaceful intercultural communication. As you are well aware, ethics may be thought of as the study of principles of conduct that help to govern the behaviour of individuals and groups. These principles often arise from the community's view on what is good and bad. To improve intercultural communication skills, you need to focus on practicing self-reflection, listening to the voices of others and developing a sense of social justice.

## 4.5 Nature as part and symbol of peace-building

The building and promotion of a culture of peace relies heavily on the bond among the peoples of different cultures and their environment. The relationship between individuals and the rich biodiversity on the African continent is also an essential pillar in the struggle to eliminate poverty and to promote a culture of peace.

---

**Box 7.** Tree and branches as tools for peace

Wangari Maathai, a Kenyan scholar and 2004 Nobel Prize Winner, explains how the tree became a symbol for peace and conflict resolution in her country. The elders carried a stick from a tree that, when placed between two disputing sides, caused them to seek reconciliation (Maathai, 2004). This is a common practice in Oromo, Wolaita and Sidama cultural groups in Ethiopia as well. Hence, intercultural communication skills including the symbolic use of leaves or sticks of trees play a very significant role in building and promoting a culture of peace in the Horn of Africa and surrounding countries.

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## 4.6 Critical thinking skills

Critical thinking is the capacity to actively question, to be open to multiple ideas, to understand others' perspectives and opinions, and to challenge personal views of the world, without fear of losing one's identity. Critical thinking for peace-building is also the ability to be aware of the context: the specific conflict issues, root causes of conflict, the ability to see similarities between different groups and above all, to understand how our own attitudes and behaviours shape our reality.

Critical thinking is a complex process which involves a wide range of skills and attitudes. It focuses mainly on:

- Identifying other people's position, arguments and conclusion;
- Evaluating the evidence from alternative points of view;
- Weighing opposing arguments and evidence fairly;
- Being able to read between the lines to see behind the surface and to identify false or unfair assumptions;
- Recognizing techniques used to make certain positions more appealing than others, such as false logic and persuasive devices;
- Reflecting on issues in a structural way bringing in logic and insight;
- Drawing conclusions about whether arguments are valid and justifiable based on good evidence and sensible assumptions;
- Presenting a point of view in a structured, clear, and well-reasoned way that convinces others.

**Major characteristics of critical thinking skills:**

Critical thinking involves accuracy, precision and dedication to finding the best answer to a question. It includes:

1. Attention to detail: taking the time to note small clues that throw greater light on the overall issue.

2. Identifying trends and patterns: this may be through careful mapping of information, analysis of data

3. Repetition: going back over and over again to the same ground several times to check that nothing has been missed

**How can teachers encourage critical thinking?**

Teachers can encourage critical thinking by:

- Creating spaces for interaction and meaningful dialogue
- Using challenging and deep questioning to create powerful dialogues
- Allowing learners to ask and respond freely, and to ask again and again – why?
- Using materials and different methods of teaching that are relevant to learners' lives and experiences
- Taking different perspectives: looking at the same information from several points of view
- Putting personal likes, beliefs and interests to one side with the aim of gaining a deeper understanding
- Considering implications and distant consequences: what appears to be a good idea in the short term, for example, might have long term effects that are less desirable.

**Six-steps of critical thinking**

Different authors use different items to describe the six steps of critical thinking, e.g. some authors propose these steps: *observation of the situation, problem identification, suggesting solutions, evaluating the suggested solutions, recommending the best solution, and taking action* (FAO, 1990). The most widely accepted six steps of critical learning (or learning domains), are Bloom's Taxonomy (1956):

**<u>Bloom's Taxonomy of Learning Domains</u>**
**<u>(from lowest to highest domains)</u>**

**Knowledge**: Define, list, describe, identify, show, name, quote

**Comprehension**: Explain, summarize, differentiate, discuss, interpret

**Application**: Illustrate, use the information, apply, demonstrate, show, solve, classify, discover

**Analysis**: Breakdown, distinguish, infer, prioritize, order, justify, classify, arrange, divide

**Synthesis**: Integrate, modify, rearrange, substitute, plan, create, design, invent, incorporate

**Evaluate**: Decide, rank, test, measure, recommend, conclude, compare, appraise, defend
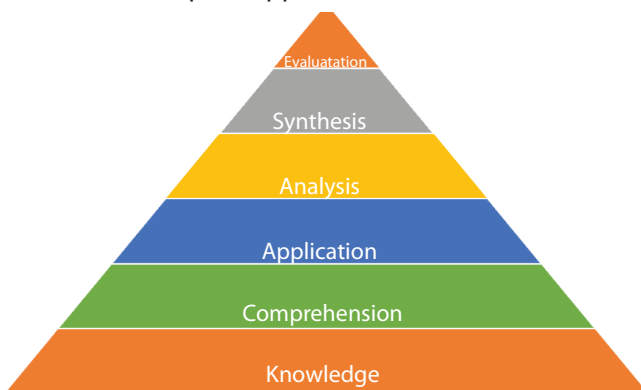
**Figure 9.** Bloom's Taxonomy of Learning Domains

The six-decision making steps in Figure 10 have some components of both Bloom's Taxonomy and other perspectives. Decision-making involves analyzing problems by defining them, developing alternative solutions, weighing the solutions and selecting the most appropriate solution for the problem at hand. It is easy to see how critical thinking is the foundation for sound decision making.
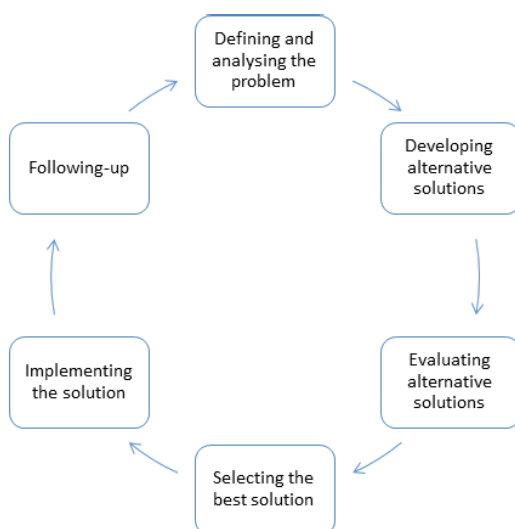
**Figure 10.** Six-step decision making process (Adapted from Covey, 2013)

## 4.7 Mediation skills

Mediation is designed to reduce or remove of the problems of the bargaining relationship, and therefore, to facilitate the end of the crisis. It is an intermediate activity by a third party with the primary goal of achieving a compromise or settlement of the issues. The third party usually first investigates and defines the problem and then generally approaches each group separately with recommendations for mutually acceptable solutions. Mediation may take place in conflicts between states, within states, between groups of states, organizations, communities and between individuals.

> **Box 8.** Major characteristics of mediation skills
>
> 1. Mediation is part of peaceful conflict management.
> 2. Mediation involves the intervention of an outsider – an individual, a group, or an organization, with values, resources, and interests of their own – into a conflict between two or more parties.
> 3. Mediation is not forced, non-violent and non-binding.
> 4. Mediators enter a conflict in order to change it, resolve it, modify it, or influence it some way in order to find non-violent solutions.
> 5. Mediators come with their own biases, ideas, knowledge, resources, and interests of the group / organization they represent. Mediators often have their own assumptions and agenda about the conflict in question.
> 6. Mediation is a voluntary form of conflict management. The actors involved retain control over the outcome (and if not always over the process) of their conflict and the freedom to accept or reject mediation or proposals.
> 7. Mediation usually operates when it is needed (ad-hoc)

## 4.8 Negotiation skills

Negotiation is the process whereby the parties within the conflict seek to settle or resolve their conflicts, without the third party coming in between. Negotiation has a variety of meanings; some view the process of negotiation as a puzzle to be solved; others

see it as bargaining game involving an exchange; some consider it a way of reconciling differences within and between organizations; and still others think of it as a means of implementing governmental policies. What is required for success in a complex negotiation process is that all parties must decide:

1. Entering negotiation is better for them than not entering negotiation;

2. Reaching agreement is better for them than not reaching agreement;

3. Implementing agreements is better for them than not implementing agreements.

Mediation and negotiation are vital tools to reduce conflict in the Horn of Africa and surrounding countries.

## 4.9 Responsiveness and sensitivity to differences: Openness to otherness

Responsiveness to gender, religious, refugee, cultural differences and sensitivity to race, ethnicity, abilities, and migration status is the key to reducing discrimination and for nurturing respect. The development of responsiveness is linked to reducing stereotypes, prejudices and breaking the cycle of isolation, exclusion, discrimination and oppression.

Sensitivity is necessary for understanding the context, the needs and the circumstances impacting other people. Learners need to be aware and sensitive of the different and diverse realities and to become responsive when faced with injustice and discrimination.

We all have our own biases and we all make assumptions that can be particularly harmful for other people; many of the activities suggested in this guide encourage self-examination of our own personal attitudes and beliefs and how they impact others. These activities are meant to encourage both the educators and the learners to 'wear different lenses' and to question the way they see things.

All activities include participation and experiential learning as effective strategies to nurture sensitivity and openness for breaking barriers and challenging

stereotypes and assumptions about the world. The goal is to make both educators and learners un-learn their own biases and be open to imagine different realities.

For teachers, sensitivity plays a particular important role. Often the perpetuation of stereotypes is linked with our biases as educators and our ways of teaching. Within the school environment, this can contribute to the cycle of discrimination and exclusion beyond the classroom and in some circumstances to the violence and distrust within the community. For these reasons, educators need to reflect on their own biases and how these biases can contribute to the perpetration of stereotypes and discrimination. Teachers should:

- Identify and recognize their own biases

- Be able to detect, respond and be sensitive to signs of bullying, discrimination and violence in and out of classroom – this is because most often those who are affected by discrimination are coming from oppressed groups and who may not say anything.

- Empower learners to engage in real dialogue – to listen and to talk – in order to develop sensitivity to differences, to understand others and to be open to difference

## 4.10 Nurturing values for peace-building

Why should peace education nurture respect, empathy, responsibility, reconciliation and forgiveness? Why are these competencies so central? Respect, empathy, responsibility, reconciliation and forgiveness can be considered building blocks of a peaceful society, as they create the basis to foster positive relationships with others and to respond to the ethical demands of our communities. These key values have been integrated throughout the guide because they are fundamental to nurturing mutual understanding, to accompanying the learners in the journey of appreciation and openness to diversity and respect, as well as to building a culture of peace. Educators need to encourage and nurture respect, empathy, responsibility, reconciliation and

forgiveness in the learners as indispensable attitudes and competencies to contribute to peace. It is vital that learners are able to reflect on what is ethical and nurture their own values in a positive way to ensure dignity for all.

## Respect

There can be no peace without respect. Respect is central to human rights and human dignity; mutual respect is the fundamental competence for building peace and is indispensable value to building relationships around us. It is by respecting others that we acknowledge and appreciate diversity, that we are able to build friendships and relationships regardless of our differences.

In some cases, we perceive respect as obedience. Respect means that we show regard and appreciation for people around us, for their cultures, beliefs and ways of thinking. Obedience, on the other hand, means following instructions from authority. Contextualization is important to understanding respect and educators need to be aware and mindful of context in order to help learners be respectful.

> **Box 9.** RESPECT V. OBEDIENCE: A practical case
>
> Mirembe is a 14- year-old from Uganda. Her mother asked her to go to the market to buy some vegetables for dinner. Mirembe was playing with some friends from the neighbourhood as she usually does. Her parents allow her to play with her friends only for two hours when she returns from school. As her play time had not finished yet, she told her mom that she still had 20 minutes more to play and she would go to the market after that. Her mother became furious because she needed the vegetables quickly to cook. She yelled for Mirembe to go immediately to the market. Mirembe complained that she still had 20 minutes more to play and she would do it as soon as she was ready.
>
> **Was Miriam disrespectful or disobedient?**

## Empathy

Empathy is the capacity to connect with others and try to understand how other people are feeling. Empathy starts with listening with both our heads

and our hearts. It requires a willingness to go beyond our own framework of understanding. Empathy is also the capacity to "put yourself in another's shoes" and to reflect on how you would behave, react and feel if you were experiencing what the other person is experiencing. Empathy leads to compassion and to seeing the humanity in the other, even when they have wronged us.

## Responsibility

We do not live in isolation and each one of our actions (or failures to act) has consequences for others and for the world around us. Responsibility is as much an individual value, as it is a collective duty to care for our communities and our planet. Responsibility can be described as the ability to respond to the ethical demands of our societies but also to our common humanity and interconnectedness.

## Forgiveness

How can we build peace if we do not mend broken relationships and learn how to forgive, heal and restore them? Forgiving is the only path to acknowledge the pain caused by others and to let it go, while looking towards the future and healing ourselves. It is a one-way process, as it does not require the other party to agree.

## Reconciliation

Reconciliation requires dialogue and willingness to mend a broken relation, to restore a difficult situation and to transform the relationship and ourselves. It is the key to building long and lasting peace and bridges of trust among divided communities. Reconciliation is an approach to life that values change and transformation, that allows us to resolve differences and conflicts and to progress towards building inclusive and peaceful communities. *Forgiveness is a one-way process – I can forgive even if the other has not forgiven me, while reconciliation is a two-way process – it requires both parties.*

## 4.11 Collaboration and teamwork

Collaboration and teamwork refer to the capacity of individuals to work together to achieve a common goal. In the journey towards building peaceful and inclusive societies, collaboration and teamwork are key competencies that educators need to nurture in the learners with the aim to encourage them to build positive relationships and alliances for peace-building. Peace-building is to a larger extent, relationships building: collaborating and working together in diverse groups to reach a common goal, is therefore a fundamental component of fostering necessary competencies for peace-builders.

In most cases, the suggested activities to foster collaboration and teamwork competencies include cooperative games and sports. Cooperative games and sports allow the learners to accomplish together a set of tasks to reach a goal. However, unless everyone cooperates and contributes, the aims cannot be reached. Cooperative games allow educators and learners to also explore differences and similarities in approaching the tasks to be accomplished. However, educators will need to create a conducive environment for collaboration and teamwork that is fair and respectful and that does not aim to simply portray winners and losers. Rather, it emphasizes the successes of collaboration and teamwork as competencies for peace.

*Collaboration and teamwork provide learners with relevant opportunities to engage with the community. We invite you to refer to Chapter 6: From Classroom to Action for ways in which learners can and engage in highly participatory and learner-led activities to foster transformation of their communities.*

# Chapter 5: Key elements of transformative pedagogies

A transformative pedagogy is an innovative approach that occurs when learning goes beyond the mind and connects also with hearts and actions thereby transforming knowledge, attitudes and skills. Particularly in the context of peace education, for transformative pedagogy to be effective, it should be coupled with what is commonly known as a Whole School Approach. This approach, where learning opportunities are connected with inclusion, democratic citizenship, freedom of expression, respect for differences and non-violent transformation of conflicts, is not limited to one subject being taught a few hours per month. It is integrated in every subject and involves the entire school and community.

Transformative pedagogy also emphasizes and prioritizes the process of learning (how to learn) than the association and memorizing of information itself: **fostering the curiosity of the learners is more important than delivering knowledge and information.** This approach is best known as inquiry-based learning. It is grounded in the constructivist approach to learning, which advocates that each learner follows his/her own path to building and organizing personal knowledge. Inquiry-based learning states that knowledge is built from experience and process, especially context-based and socially-based experience. It is an active approach to learning and teaching that places students at the center of the learning process and involves self-direction.

Transformative pedagogies create concrete opportunities for learners to identify and reflect on interconnectedness and shared responsibilities, opening up opportunities and spaces to get to know the self, one another, explore each other's

views, experience moments together, challenge ideas about the other, and create connections and relations. Ultimately this pedagogical approach aims to provide the opportunity for learners to act collectively to achieve common goals, build on their individual strengths and appreciate the diversity around them.

## 5.1 Context responsiveness, context sensitivity and safe learning environments

The effective use of transformative pedagogies requires the incorporation and understanding of the learner's own context and social reality. Programmes and activities should be adapted to learners' particular context. This requires awareness of the concerns affecting the learners, socio-political dynamics in the classroom and issues affecting the community. For example, teachers should be aware of issues of ethnic discrimination, migration status, clan conflicts, and distributive family dynamics affecting the environment.

Context-sensitivity also requires that schools become safe places which encourage diversity and representation of different groups in the society; in this manner schools serve as safe havens for exploring and understanding the root causes of violence, injustices and conflicts in society. They can be spaces for dialogue and interaction across gender, religious, ethnic, and socio-economic divides.

Context sensitivity (particularly in fragile, vulnerable and violent contexts) can help educators practice the principle of 'do no harm'. This principle is about minimizing the risk of our educational interventions causing unintended exacerbations of conflicts, deepening divides or escalating violence. This is particularly true in the post and ongoing-conflict regions such as the Horn of Africa and surrounding countries where wounds sustained during conflicts are still fresh.

Any positive intervention could have unintended negative effects because of different interpretations of terms, phrases or even non-verbal communication.

**Box 10.** Lessons from UNESCO-IICBA and Hiroshima University CICE's Japan Study Tour

During 2-9 August 2017 Japan Study Tour as part of UNESCO-IICBA's *Teacher Training and Development for Peace-building project*, 18 representatives from the six participating were trained by Professor Komatsu of Sophia University. Two key ideas shared were:

1) *Prioritize Education*: Peace education can protect young people, a group who are more vulnerable to violence than other members of society; Without education that engages them meaningfully, youth are more likely to engage in conflict and so education needs to be prioritised.

2) *Do No Harm*: Those providing support must ensure that it does not lead to or increase conflict; if the support is not balanced, it will exacerbate the conflict such as one ethnic groups benefiting and the other groups feeling neglected.

## 5.2 Safe learning environments

Context sensitivity also requires the creation of safe learning environments. These are welcoming and embracing spaces that enable the active, inclusive, genuine and interactive participation of learners and educators in the programs. Safe learning environments create the conditions necessary to support and encourage learners to be themselves and to share, express their thoughts, feelings, beliefs, and connect with one another. Welcoming the learner in an environment where they can feel safe and nurtured is very important for the development of each individual and the society as a whole.

A few practical tips to facilitate context responsiveness and sensitivity:

- Carry out a comprehensive analysis of the context, including elements of the socio-cultural, economic and political background, possible causes of conflict

- Determine the needs and expectations of the learners

- Plan your sessions and activities to include the voices of different groups such as youth from marginalized groups, orphans, refugees, former child soldiers, children with disabilities; allow space for everybody's ideas and opinions

- Consider the language, minority-majority relations, power dynamics, gender, age, cultural, ethnic and religious diversity;

- Ensure that all materials are context-sensitive, in relation to language and visual descriptions. Ensure that they do not portray any particular bias for or against a group. By reviewing materials, you are less likely to communicate stereotypes that promote segregation and discrimination.

It is fundamental to ensure that all the different types of safety affecting the learning are safeguarded, within and outside the classroom. Safe learning environments provide protection for physical, emotional, environmental, cognitive and spiritual safety. Additionally, in conflict affected and fragile contexts, educators must be extra sensitive to the trauma and healing needs of the learners. Educators have to keep in mind that some learning activities may evoke strong memories and emotions in learners and should in such situations provide additional support immediately and beyond the classroom.

This guide does not go in-depth into the subject of school safety. Rather, it focuses on the creation of safe spaces for participation and exploration within the classroom and the school. Such safe spaces allow for educators to guide learners in discussions of sensitive and contextual topics and help them to understand and reflect on the complex realities that often surround them. For more on School Safety, please refer UNESCO-IICBA's 2017 publication *School Safety Guide: Tools for Teachers.*

**Box 11.** Factors that threaten safety of the learning environment

**PHYSICAL SAFETY:** Child labor, gender based violence including sexual-harassment, exploitation/abuse, child trafficking, recruitment of child soldiers, recruitment into gangs and extremist groups, corporal punishment and child marriage

**EMOTIONAL SAFETY:** Verbal abuse, isolation, discrimination, favoritism, bullying, exclusion, and manipulation

**ENVIRONMENTAL SAFETY:** No proper construction of schools, lack of gender responsive school environment (unavailability of washing facilities, toilets, sanitary materials for girls) lack of a library, laboratories and proper playground, attacks, conflicts, natural disasters, environmental hazards, poverty and other inequalities

**COGNITIVE SAFETY:** Malnutrition, inadequate stimulation of learning opportunities, indoctrination and lack of co-curricular activities including art, sport, clubs, drama and other skills development

**SPIRITUAL SAFETY:** Lack of spaces for silence and reflection, no space for possibilities, no emphasis on self-expression and for questioning, no priority for the arts, nature, sports, no encouragement, no opportunities for children to practice their own religion / spirituality.

*Please note that the ordering is for the purposes of clarity and these factors often influence and interact with each other.*

## 5.3 A learning process to ensure participation and collaboration

Key aspects of transformative pedagogy are participatory and collaborative learning in support of inclusion, democratic citizenship, freedom of expression, respect for differences and non-violent transformation of conflicts. At the heart of transformative pedagogy is the active participation of the learner, this model of engaged learning for peacebuilding draws on experiential learning. It requires a democratic and participatory style of teaching (Freire, 1970).

The idea is not that educators know about transformation, ethics and values and that learners do not. **The teacher is not instructing but rather**

**guiding and structuring the learning process by organizing learning activities, whose process helps everyone to develop together and question their knowledge, attitudes and behaviour.** To this end, it is important to understand the key features of meaningful participation. The core objective of peace-building education is to move from acquiring knowledge, skills and competencies to leading initiatives and making decisions for the wellbeing of the community. Participation is not to be seen just as an individual process but should go hand in hand with the collective participation of the learners.

Learning opportunities should:

1. Actively encourage learners to collaborate with one another

2. Create opportunities to discuss different viewpoints

3. Encourage the development of respectful relationships

4. Encourage teamwork for problem solving, rather than promoting completion

We must create opportunities for collaboration, not only among those from similar groups, but also from groups who may be seen as different and separate. Only a transformative pedagogy and a specific learning process can support engaged learning opportunities and help educators to overcome the major challenge in education for peacebuilding: moving from instilling new knowledge to promote action and participation in peace building process within and beyond the classroom.

This specific process of learning ensures that learners move from acquiring knowledge, skills and competencies to get actively involved in building peace in their communities. The specific steps of the learning process are designed to guide educators and ensure that learners get actively involved in the experience of learning. The spiral takes participants through a process of discovery, the outcome of which leads to new reflection and continuous learning. The learning process serves as a model for preparing programs and activities and for making learners more aware of their own learning

experiences. This process is a much more appealing and powerful approach to approaches / curriculum that are exam oriented and teacher-centered.

The following sketch depicts transformative pedagogy graphically (Arigatou International, 2008). It starts with *motivation* to learn or engage in the activity and the process goes through *exploration, dialogue, discovery, reflection and action*. It is also worth noting that the process is not linear, nor straightforward. It can go back and forth, since it is based on discovery.
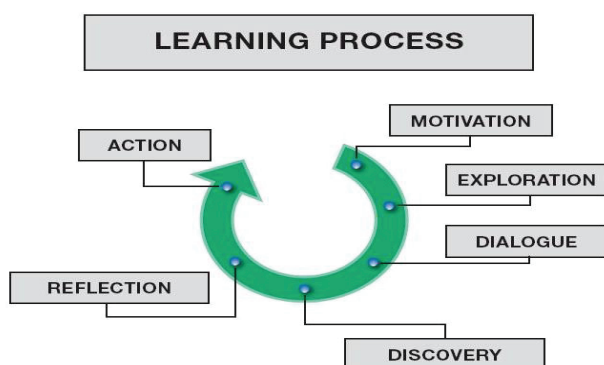


**Figure 11.** Elements of transformative pedagogy (Arigatou International, 2008)

## MOTIVATION

Why should the learners be engaged and participate? Educators need to build intrinsic and extrinsic motivation for learners to engage and understand why a specific topic or activity is important to build peace. Motivation activities create curiosity and build a strong desire in the learners to know and explore a specific issue.

## EXPLORATION

In this phase, the educator provides some information about the topic or specific instructions for the activity to be conducted, allowing the learners to explore the topic.

## DIALOGUE

The educator builds a safe space for dialogue and discussion, allowing the learners to share their positions, while at the same time listening to the different perspectives. This phase is crucial for developing critical thinking. Educators can deepen dialogue by asking questions.

## DISCOVERY

After a fruitful dialogue, learners feel that they have discovered new ways of thinking and that they have also learned something about themselves. In some cases, they also embrace different opinions and ideas. This is when learners have an "aha" moment that helps them come to new realizations and make connections.

## REFLECTION

The teacher guides the learners to reflect on the experience and the main takeaways from the topic explored. How do we connect this with our own context? How do we move from learning in the classroom to action for peace in our communities? Developing critical thinking requires an on-going process of personal transformation and that is why the learning process puts emphasis on the importance of reflection as a key moment that enables the learner to explore their dilemmas and how all their decisions impact themselves and the others.

## ACTION

Action is perhaps, *the* key component of the learning for peace-building. How do we encourage learners to think of active ways in which they can engage outside the classroom to transform their communities, both at individual and collective levels?

Specific methodologies are suggested in order to provide spaces for motivation, exchange, interaction, encounter, discovery, critical thinking, reflection and action. These methodologies place the learner in a self-driven learning process, conducted in relation to others. They also help develop skills, enhance learners' knowledge, and to nurture attitudes that empower them to learn to live and act in a plural society.

It is the role of each educator to select the most appropriate methodology for the group of learners. This guide puts forward several suggestions for activities and methodologies grouped the final chapter. These can be used in combination,

be adapted to the context and the age of the participants and applied to many activities. Remember, these are only suggestions and that educators should feel free to adapt and redesign them as needed.

Learning can happen individually, but it is through collaboration with others that youth are able to challenge views, develop new ideas, and broaden their own perspectives while exploring their own identity. Participatory and collaborative learning entails opportunity for full participation by each and every person, inclusive practices, diversity-embracing methodologies and techniques, and respect for each participant's way of learning and interacting.



**Figure 12.** Learning in action (Arigatou International, 2014)

Youth and children choose and are in charge of their own learning, driven by their curiosity and intrinsic motivation. They must be aware of the journey they are starting together with the educators. They should be free to explore, engage, stop, think, discuss and ask questions. Self-driven learners will connect the inner and outer dialogues in their lives, and find intrinsic motivation for learning. The educator's responsibility is to provide spaces where children and youth can be actively involved in the development of programmes, make suggestions and use resources with which they are familiar. Although educators are responsible for defining clear objectives, set the scene and facilitate the program, the results and outcomes of that learning process are developed primarily by learners.

## 5.4 Role modelling

We all learn best by example. Educators are one of the key actors in the lives of youth when it comes to facilitating knowledge, attitudes and values. In addition, educators also inspire learners and often become important role models. Who does not remember the impact of at least one their school teachers?

When implementing programmes and activities using transformative pedagogies role modelling becomes a central element of the learning process. The educator needs to:

1. Demonstrate attitudes, behaviours and actions that are ethical

2. Show mutual understanding, respect and appreciation for others

3. Be welcoming of diversity

4. Demonstrate consistency between words, behaviours and actions

5. Be reflective and conscious of the impact that their behaviours and attitudes have on learners

Educators are invited to always reflect on the ethical implications of their behaviour and to act upon those reflections, much like the learners are invited to do so. This also means that as educators, we need to model failures and vulnerabilities as much as we model success, since these are important parts of the human condition. Educators can show learners that making mistakes is a normal part of learning.

## 5.5 Whole School Approach

Peace education calls for a holistic approach that is not limited to the relationship between learners and educators. Rather it is holistic and aimed at involving the whole school such as involving learners, teachers and parents in the school management and planning. The Whole School Approach considers how school cultures, structures, discipline techniques, management and ways of approaching conflict resolution within the full school community greatly contribute to transforming learners.

The Whole School Approach ensures that learning opportunities are connected with inclusion, democratic citizenship, freedom of expression, respect for differences and non-violent transformation of conflicts, are not just limited to the subject for peace education. Instead, principles of peacebuilding and peace education are part of the whole school and the surrounding community. This means that a Whole School Approach is inclusive of all school subjects, all school staff, teachers and students and touches all aspects of school life.

The Whole School Approach promotes a learning environment where everyone in the school feels safe and welcome, irrespective of their cognitive and physical ability, language, race, ethnicity, cultural background, religious background, sexual orientation, sex, gender identity or age. In practical terms, this also means that the school needs to provide learners with spaces and opportunities to practice peace and democracy. Initiatives involving learners in decision-making, leadership activities and daily school management are crucial to fostering meaningful participation. Activities like students' councils are also helpful to recreating the structures of society and nurturing democratic competencies.

The Whole School Approach involves all members of the school community, including students, teachers, administrative staff, parents, parent teachers' associations and other community members.[3] It is not just what happens in the curriculum, it is about the entire school, advocating that learning occurs not only through the formal curriculum, but also through students' daily experience of life in the school and beyond. It requires schools to address peace-building and wellbeing of their staff, students, parents /care-givers and the wider community through the three key components working in unison to achieve improved relations and wellbeing outcomes:

- **Curriculum**

- **Culture and Environment**: the physical environment, the ethos and values and the policies and structures developed to create a conducive environment for living, learning and working.

- **Partnerships and community links**: internal partnerships with parents, staff and students and external partnerships with other schools, government and non-government organizations

Most importantly initiatives that promote outreach to the community, need to be fully integrated, supported and encouraged as a key part of peace education, where parents, community leaders and teachers play visible roles in encouraging Whole School Approach to building peace.

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3  Other community members can include faith communities, youth organizations, sport clubs, peace clubs and other civic associations active at the community level.

# Chapter 6:
# From the classroom to action

The goal of transformative pedagogy for peace-building is to empower both learners and educators to become agents of change who are ready to stand up for peace and take action based on ethical values that uphold the dignity of all people.

The classroom becomes a laboratory or a start-up space where transformational ideas are nurtured and conceived; where socially responsible initiatives are designed with the support of teachers who are able to nurture meaningful participation. Educators also accompany the learners in the development of learner-led school Initiatives and projects that move beyond the classroom.

Teachers play a crucial role in creating safe spaces for meaningful participation and in accompanying the learners in their quest for transformative and collective actions. For this reason, they must be equipped with the necessary knowledge and skills to apply transformative pedagogy. This actively engages learners using participatory methods and creates safe learning environments for dialogue, sharing and for learners to learn to collaborate and move from individual learning to collective action.

A Whole School Approach is required for the transformation to be embedded in the full school structure (see chapter 5).



**Figure 13.** Skills developed when learners create projects or initiaitives

## 6.1 HOPE Framework & the ladder of participation

The HOPE Framework provides practical guidance for educators accompanying learners in the process of developing their own projects and activities.



**Holistic:** Holistic describes the use of integrated approaches to address issues and in ways that are sensitive to the needs of the local context.

**Ownership:** Ensuring that projects are led by the learners and that learners take responsibility.

**Participation & Partnership:** This refers to promoting participatory learning activities and approaches. Partnership refers to linkages and partnerships between the learners, the school and the communities.

**Empowerment:** Empowerment is the capacity of learners to develop diverse skills and leadership.

**Figure 14.** The Hope Framework (Developed by ACCU-UNESCO Innovation Programme for Education for Sustainable Development)

Learners' ownership and participation are key components to ensuring that the initiatives and projects reflect learning and helps educators understand the impact of their programmes.

The ownership and development of projects and initiatives are also for the educator indicators of the learners' transformation, reflection about issues that affect them, their communities and challenges to peaceful coexistence.

## 6.2 Degrees of participation

It is important for teachers to understand the different levels of participation in order to be equipped to support the meaningful participation of the learners in the design and implementation of activities and projects. Roger Hart's ladder of participation is a useful and practical tool to guide educator.

**Box 12. What is meaningful participation?**

In his work, *Children's Participation: The Theory and Practice of Involving Young Citizens in Community Development and Environmental Care*, Roger Hart (1997) outlined the concepts and content of meaningful participation for children. He designed a very useful tool called 'Ladder of Children's Participation,' or 'Ladder of Youth Participation.' The ladder has become a fundamental tool to understand young people's participation and to design program and initiatives to foster meaningful participation of children and youth around the globe.

The ladder identifies various degrees of participation moving from manipulation, decoration and tokenism - that are considered non-participation and that essentially give only an appearance of participation- to different stages of meaningful involvement of young people. This ranges from being informed and assigned a specific role, to being consulted, to have a space for shared decision making with the adults.

The highest degrees of participation are reached with youth-designed and youth-led activities where the adults are either involved in a supportive role, or the decision making is shared between the young people and the adults. In this last case, initiatives also benefit from inter-generational learning opportunities.



**Figure 15.** Ladder of Young People's Participation, Hart (1992)

**RUNG 6 Adult-initiated, shared decisions with young people**

Occurs when projects or programmes are initiated by adults but the decision-making is shared with the young people. This rung of the ladder can be embodied by participatory action research.

**RUNG 5 Consulted and informed**

Happens when young people give advice on projects or programs designed and run by adults. The young people are informed about how their input will be used and the outcomes of the decisions made by adults. This rung of the ladder can be embodied by youth advisory councils.

**RUNG 4 Assigned but informed**

This is where young people are assigned a specific role and informed about how and why they are being involved. This rung of the ladder can be embodied by community youth boards.

**RUNG 3 Tokenism**

When young people appear to be given a voice, but in fact have little or no choice about what they do or how they participate. This rung of the ladder reflects adultism.

**RUNG 2 Decoration**

Happens when young people are used to help or "bolster" a cause in a relatively indirect way, although

**Ladder of Youth Participation**

**RUNG 8:  Young people-initiated activities and shared decision making with adults**

This happens when projects or programs are initiated by young people and decision-making is shared between young people and adults. These projects empower young people while at the same time enabling them to access and learn from the life experience and expertise of adults. This rung of the ladder can be embodied by youth/adult partnerships.

**RUNG 7 Young people-initiated and directed**

This step is when young people initiate and direct a project or program. Adults are involved only in a supportive role. This rung of the ladder can be embodied by youth-led activism.

adults do not pretend that the cause is inspired by young people. This rung of the ladder reflects adultism.

RUNG 1 **Manipulation**

Happens where adults use young people to support causes and pretend that the causes are inspired by young people. This rung of the ladder reflects adultism.

## 6.3 Practical steps to guide educators in supporting learner-led projects

Here are specific practical steps for teachers to working together with learners at the conception, design and execution of youth-led activities and projects.



### STEP 1: Identify the project
Give learners the space and opportunity to identify a specific problem they would like to address, to act for, a situation they want to change. Provide guidance to the learners and create a safe space for them to reflect on the problem or situation (individually and as a group).

### STEP 2: Plan the project
Guide learners in the whole planning process. Allow enough time for learners to start thinking and designing their project idea in detail, identify the goals they want to achieve, the specific actions to carry out and the full scope of their project. Do they need to involve other stakeholders outside the school? Provide the learners with inputs to go beyond the classroom and the school and engage with other actors.

### STEP 3: Identify project teams and leadership roles
Every project and activity needs specific and clear structure; roles need to be shared among the learners. Who is part of the implementation team? Who is coordinating the different responsibilities and overviewing that all tasks are fulfilled? Does everyone have a role to play? As an educator, your role is to ensure that participation is open and all learners have the opportunity to play a role and contribute.

### STEP 4: Provide guidance, support and conduct progress review
Make the learners feel and understand that you are there to support or facilitate the process and to guide them, to share decision-making to advise them as they progress in their projects and activities. Also, make sure to plan regular meetings for discussing the progress.

## 6.4 Young people's engagement in peacebuilding

**Democracy in action: students' councils in schools**

There is no better way to learn about building inclusive and peaceful societies than experiencing democracy in action at school.

Students' councils allow young people to be empowered, to be their own best advocates and to advise the school management by providing inputs in decisions that affect them. They offer youth to have a platform to share their ideas and help integrate diverse voices into decisions. Students' councils also provide safe spaces for personal development, student protection, youth leadership and connecting to decision makers in the community in order to advocate for change inside and beyond the school.

*In some countries, 'student councils' might be called 'student parliaments.'*

Students' councils also allow young people to experience electoral competition, allowing them to develop constructive electoral narratives, collaborating in groups and teams to propose programs and activities, using all their creativities and skills.
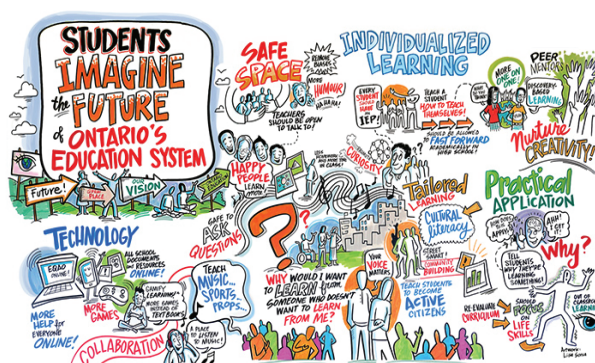


**Figure 16.** From 2013 Minister's Students' Advisory Council of Ontario, Canada

During the 2013 Minister's Students' Advisory Council of Ontario, youth were consulted and shared their ideas on the future of Ontario's education system. This graphic, that captures their big ideas, was used at all of the consultation sessions of the Ministerial Meeting - truly giving youth a voice.

**Community engagement beyond the classroom: Building a peace club**

For young people and for their communities, peace clubs represent safe places for discussing a wide range of issues, including ethnic and tribal issues and socio-economic dynamics. In peace clubs, the whole community is invited to come together to discuss and find non-violent responses to various challenges faced by families and entire communities. Peace clubs are spaces for mobilizing youth action to work together for peace.

Peace clubs are revolutionary initiatives that bring together young people from different cultural and religious backgrounds to enable mutual understanding and build a culture of peace.



**Figure 17.** Peace Clubs in Tanzania (Arigatou International, 2014)

In Tanzania, for instance, children, youth and communities have joined together in peace clubs for over a decade. To date, 118 Peace Clubs have been established in the country, carrying out different activities like ethics education programs, music and arts projects, weekly forums, discussions between clubs and celebrations of relevant international days. The peace clubs in Tanzania are a successful example of young people's engaged participation in activities and projects. Peace clubs are a concrete model of how to empower children and youth through interactive methodologies and a shared vision to transform their society.

Below is an example of learner-led projects carried out during the Learning to Live Together Pilot Program in Tana River County in Kenya. The program was a joint effort of the UNESCO Regional Office for Eastern Africa, Kenya Ministry of Education and Arigatou International.

| SCHOOL | PROJECT |
|---|---|
| Imani Primary School | Inter-faith campaign (Mapatano) |
| Kibusu Primary School | Bringing Children back to school |
| Riketta Primary School | Bringing Children back to school-Focusing on siblings, neighbours, and the community at large |
| Lazima Primary School | Dealing with bullying during Lunch Programme |
| Semikaro Primary School | Peace Campaign |
| Onwardei Primary School | Establishment of a school vegetable garden |
| Bura-Kofeira Primary School | Back to School campaign |
| Kipao Primary school | Campaign for girl child education and against early marriages |
| Bilissa Primary school | Rights and responsibilities of the child |
| Garsen Primary School | 1. Inter-faith campaign (Mapatano) 2. Campaign to promote good time management (Jikakamue) |

## 6.5 Advocacy through celebration and exhibitions

Celebratory events have significant power that can mobilize communities. For instance, events could include learner-led peace processions, songs and messages of peace, signs that call out for an end to ethnic violence, religious discrimination, corruption and other issues important to that community, region, city or country. Learners can decide the topics that are most pressing and relevant for them.

Exhibitions are also important to celebrate learning and to mobilize for peace, a way to showcase messages of non-violence. For instance, during the Tana River Program, children from Semikaro Primary School used the diagram of a web to represent and explain the common humanity and interconnectedness of the different ethnic groups

in Kenya. They also had a human figure with pins in its heart; visitors were asked to remove the pins and to acknowledge the holes left behind. A child then explained the idea of reconciliation and how, although difficult, it is something worthwhile.

## 6.5 Youth-led social entrepreneurship[4]

Youth-led social entrepreneurship can help to improve livelihoods and promote cultures of peace. Below are two example of youth-led projects from South Sudan and Uganda.

**South Sudan – 64 Hands SACCO**

In 2016, a South Sudanese youth-led project called 64 Hands SACCO linking peacebuilding and social entrepreneurship won the Youth Innovation Challenge for Peace competition organized by UNDP's Community Security and Arms Control Project. 64 Hands SACCO is a savings and credit co-operative society that provides small and medium South Sudanese businesses access to community-based financing.

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4  Training Kit 12: Youth Transforming Conflict is a useful resource for additional on understanding conflict and youth-focused activities to transform it  http://pjp-eu.coe.int/documents/1017981/7110680/T-Kit12_EN.pdf/9791dece-4a27-45e5-b2f1-b7443cb2125b

*Idea for the Classroom:* Teachers can ask learners the needs they see in their communities and what kind of activity would be useful to make improvements. For instance, what can be done to help the homeless, the unemployed, the poor, the sick, the environment, and increase peace and stability among groups? (For more, see Check Chart in Chapter 7).

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**Get inspired! Youth-led social-entrepreneurship activity in Uganda**

Future Hope Foundation in Uganda is youth-led NGO. It started the Skills for Youth Employment programme to promote the interests and skills of the youth through trainings, knowledge and information sharing, advocacy and networking. Since 2014, they have trained over 220 youth and women in skills such as beetroots and pineapple growing.  The youth, families and communities all benefit.

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# Chapter 7:
# Assessment of learners' peace-building knowledge and skills

## 7.1 Why do we need assessment?

Assessment is a key component of the learning process. It allows both educators and learners to self-reflect, make connections, understand where they are in the learning process, how they arrived there and what questions they still have. Assessment is a process of self-reflection as much as it is a process of discovery. For educators, assessment should be seen as a way to improve their own teaching and address the gaps in the learning process of learners.

In education for peace-building, we need to design holistic ways of assessing learning. Holistic approaches to assessment allow educators to track the progress of the learners. They also allow learners to participate in their own education journey, to reflect and to understand their own changes in behaviour, relationships, attitudes and competencies.

Assessment needs to capture both the individual dimension of learning and the those that are collective. The goal is to understand if/how learners move from individual responsibility to collective action. **Assessments need to be understood and planned as natural components of the learning process. Specific time for assessment should always be incorporated in the lesson plan.**

## 7. 2 Dimensions of learning for peace-building

In peace education, learning happens across multiple levels and across multiple disciplines; this means that assessment methods must be designed to capture the multiple dimensions of learning including knowledge, skills, attitudes and values.



**Knowledge**
- My identity and identity of others or myself and others
- Stereotypes and prejudices
- Root causes of conflict
- Non-violent alternatives

**Skills**
- Interpersonal and intercultural communication
- Critical thinking
- Listening
- Mediation, negotiation & conflict handling
- Team work and collaboration

**Attitudes & Values**
- Respect
- Empathy
- Responsibility
- Reconciliation and Forgiveness

**Figure 18.** Dimensions of learning for peace education

## 7.3 Value of assessment

Assessment can help educators to:

1. Systematically track learners' process and progress (as individuals and as a collective group)

2. Understand and assess the changes in the behaviour, relationships, attitudes and competencies of learners

3. Identify what adjustments need to be done so that educators can better tailor-fit their program to the contextual needs of learners

4. Create spaces and opportunities for learners to reflect and understand their own changes in behaviour, relationships, attitudes and competencies.

To measure these goals, it is important for educators to develop clear **SMART learning objectives**. For instance, a learning objective could be that learners are able to identify and non-violent alternatives to situations of injustice or conflict in their schools. A second objective could be that they act non-violently in situations of injustice.

To measure the objectives, educators will need indicators so they can assess if the learning objectives are met. An indicator is a piece of information that signals a change. Indicators can be both quantitative (for instance, recording the number of learners who are able to identify at least 3 non-violent ways of resolving conflicts) and qualitative (for instance recording types of actions taken by learners to respond non-violently to situations of conflict).

| | |
|---|---|
| S | • Specific |
| M | • Measurable |
| A | • Achievable |
| R | • Realistic |
| T | • Time Bound |
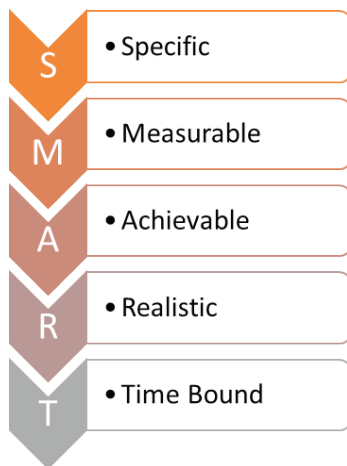
Teachers are invited to share the learning objectives and indicators with learners. In this way, educators can be aware of learners' expectation and, perhaps, revise or adapt the objectives.

**How can we assess if learning is happening?**

1. Set clear and SMART learning objectives;
2. Develop indicators that will allow teachers to identify if/how the learning is taking place;
3. Use simple, learner-centered and participatory approaches and tools;
4. Assess and analyze the results and take actions.

## 7.4 When is assessment conducted?

Assessment needs to be understood and planned as part of the learning process. *Specific time(s) for assessment should always be part of the lesson plan.* For example, at the end of the lesson/activity the educator should include enough time for learner to:

- Reflect on their learning;
- Identify an action they would take;
- Reflect as a group and give peer-assessment;
- Take a temperature check on how comfortable they were with the lesson/activity.

## 7.5 Practical tools to assess learning of peace-building knowledge and skills

To assess the outcomes of education for peacebuilding programs, educators need practical assessment tools to assist them in understanding the impact of their activities. A few practical methods are suggested in this section. The tools suggested

in the following pages are not comprehensive of all the variety of assessment tools that can be utilized in peace education. Other assessment tools include:

- Observation
- Checklists
- Journaling
- Rating Scales
- Scenario on moral/ ethical dilemmas
- Rubrics
- Images/pictures
- Case studies/Story
- Portfolio
- Profiles
- Anecdote

### A) Learning diary

During the first session, the educator should provide learners with a learning diary. It has to be explained that this a private diary to record experiences and feelings, a simple tool for self-reflection that the learners are invited to use after the sessions to capture their learning process. Learners will be invited to share their reflections voluntarily, for example during the group sharing. To accompany this process of self-reflection, the educators can invite the learners to consider and reflect on a set of questions and statements. A few guiding questions are suggested below:

- What was the topic of the activity/lesson?
- What were the major points of focus?
- What did I learn from this activity?
- What interested me most in the activity today?
- Has something changed in me after this activity? Have my ideas changed? If so, how?
- Did something during the activity go differently than I expected? Was I able to overcome the situation that occurred? If so, how did I do it?
- What did I discover and learn about myself today? And about the others around me?
- How can I use what I learned today?
- I used to think/do ……… and now I think/do……

This learning diary can be done in all of the activities since it focuses on overall reflection with the aim of developing reflective learning skills, which are generic.

## B) Temperature taking

In some circumstances, educators will need a quick and friendly self and group evaluation tool to be used along the learning path. This is useful in order to identify what adjustments need to be made to better tailor-fit activities to the contextual needs to the learners.

### Hands up

Ask learners a question and invite them to raise their hand. Are they enthusiastically raising their hands? Are they keen to show their interest? Are they engaged? Or are their hands only half-way up or not up at all? Hands up is a quick tool to take the temperature and eventually identify ways to adjust your session. This is also a practical way to understand if the knowledge you have shared was fully understood and is relevant for your learners.

## C) Survey

Prepare a short survey and share it with the learners. Ask then to highlight or express their satisfaction. It is important that if the survey includes multiple choices, the wording is carefully considered to be adaptive to the needs and expression of the learners.

## D) A thing I liked and a thing I didn't

Ask the learners to be in a circle and invite them to speak about a one thing they liked about the session, a thing they learned , one thing they didn't like, and a thing they would have liked to improve during the session.

## E) Group Sharing

Often (but not always) it is easier for learners to share reflections about their behaviours, ideas and experiences if they have the opportunity to share with a group of peers. Make sure all have a chance to speakers and the group is not dominated by only a few voices.

Make sure it a safe sharing space. The format of the sharing is very crucial and it needs to be conducive for making connections and for sharing personal experiences of change and reflection.

Group sharing can be both an opportunity to share about one's own learning and is an opportunity to reflect about the group and the dynamics created during the activities. It is also about learners' take-away on issues discussed and experienced during the activity.

*Join the conversation! As a teacher, you are also invited to sit with the group and to share your own story and your own learning*. This helps to create a safe environment for the learners and is in line with the principles of role modelling.

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**The "Talking Stick" by Masai in Kenya and in Western parts of Ethiopia**

Only the person holding the "Talking Stick" is permitted to speak. As long as you have the stick, you alone may speak, until you are satisfied that you are understood. Others are not permitted to make their own points, argue, agree or disagree. All they may do is attempt to understand you and then articulate that understanding. When you are satisfied that you are understood, you pass the stick to the next person.

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*Questions to ask are:*

1. Can you think of a part of the activity/program that you value the most? Why did you like this particular moment? Why was it important and unique for you?

2. Is there a situation of discrimination or disrespect that you have witnessed? Who was affected? What were the causes/reasons? If you were in this situation, how would you have felt? How would you react?

3. Can you think of what you can do as person or as a community to help change a situation where there is injustice, discrimination or a violation of human rights? Can you share your idea?

4. What was the most significant learning for you? Why?

Allow this space to become a moment for interconnectedness, for sharing, empathy and solidarity. Allow stories to be shared and experiences to be told. Remember that it is through

the telling of a story that meaning is constructed, and educators can also identify changes in perceptions, ideas and ways of thinking.

Note: Remind students to record what they shared in their learning diary

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**Box 13.** What can teachers do to support learners in emotional distress?

Many of the sharing and activities proposed in this guide relate to the personal experiences of learners. In some cases, while sharing, learners might experience emotional distress.

Here are some useful recommendations for educators to handle when it occurs:

- Allow space and time for learner to share their feelings with the group or also individually with you as educator

- Be available to listen to learners individually if they are experiencing emotional distress; let them know that it is all right to feel emotional. Listen/talk to the learner so that they understand what is causing distress and why she/he is being hurt.

- In some circumstances the learner might need your support. After the activity, you can also provide guidance in the handling of the specific situation that is affecting him/her

- If the learner shows emotional distress during the middle of an activity or group sharing, be empathetic. Ask what is happening, allow for this expression of her or his feelings and ask the other participants to listen and to try to understand the person's emotions.

- You can also help the young person to calm down with simple relaxation techniques such as deep breathing, chanting, singing, or by just letting them be still.

- Make sure you always respect the confidentiality of your learners

Adapted from Arigatou International, *learning to Live Together: An Intercultural and Interfaith Programme for Ethics Education*, Geneva 2008, page 41

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**F) Checking chart**

The chart is created by a set of questions to measure the individual learning. The questions in the chart should stimulate individual reflection. Invite the young person to find ways to be active and to be responsible. How can they contribute to improving and transforming surrounding situations of violence, discrimination and/or injustice? How can they mobilize their peers to take action?

MY CHECKING CHART

| Is there a specific situation I would like to improve? | Why do I want to improve this situation? | Is there something preventing me from acting to improve this specific situation? If so, what is it? | Is this situation affecting me only or also other people in a negative way? How? | Can I seek the help of others to improve this situation? Who could help you? |
| --- | --- | --- | --- | --- |

You can customize this checking chart for education for peace-building by linking it to a local conflict (classroom, family, community) and then asking the learners to analyze the conflict and move in the direction of resolving it through non-violent means.

**G) Observation diary for educators**

The observation diary for educators allows space for reflection and observation about the experiences, challenges and successes encountered during the sessions. The diary is a tool for recording the changes and transformation in the learners, and opportunity to note learning and self-reflection on the side of the teacher.

**H) Collection of most significant change stories**

Another way to document learners' progress is to collect their stories demonstrating their transformation. This technique is called the Most Significant Change (MSC); it is a widely recognized technique for understanding the impact of a project/program. The basis of MSC lies in the collection of stories from among those benefiting from a specific programme.

**Figure 19.** Source: 'Most Significant Change' (MSC) Technique A Guide to Its Use (Davis & Dart, 2000)

The process of documentation involves the collection of stories of the learners that illustrate significant change in relation to the learning objectives set by the educator and the systematic and careful selection of the most significant stories.

# Chapter 8:
# Activities for classroom & community

This chapter provides examples of activities that can be used to support learners with key concepts and approaches of peace-building that were outlined in the previous chapters. Learning activities are most impactful when customized to the specific context and group of learners. Thus, you are encouraged to adapt these and other learning activities in order to best meet the learning needs of your particular group of learners.

## What I stand for

**Objective:** To get learners to stand up for what they believe in. To allow learners to reflect on their own beliefs and discover those of others.

**Outcomes:** Learners will have discovered how their beliefs and opinions differ from those of others.

**Materials:** Appropriate materials are needed to make a line down the center of the room or playground, (chalk, adhesive tape, a roll of cloth). Two large signs marked 'I agree' and 'I disagree'. List of statements to be read out.

**Activity:** Draw a line down the center of the room and put the two signs on either side. Ask the learners to line up along the center line facing you. Instruct them to respond to a series of statements by moving towards the appropriate sign based on if they Agree or Disagree with the given statement.

Read out a few statements that can cause a difference of opinions among the learners. Here are some examples:

- All children should be able to go to school
- Only the cleverest students should have the right to education after 14 years
- Killing someone for any reason is wrong
- People have the right to fight for what they believe in

- Everyone has the right to live in peace
- Pollution is the responsibility of governments
- Everyone has a right to practice their religion
- Religions are a major cause of conflict in the world

These statements are phrased so that learners may find themselves in contradictory positions, which should encourage reflection.

When you have worked through your statements, ask learners to sit in a circle and ask some of them to talk about their answers. Discuss some of the issues that they found themselves confronting and how this made them feel. If learners experienced difficulties in responding to the questions, ask them why they think this happened.

A major point to come out of the discussion is that the world is not simple and that it is not always easy to decide what to believe and when to take a stand.

Ask the learners about how they felt when others were standing on the other side of the line. How did they feel about them and their beliefs? Conclude the exercise by emphasizing how people's beliefs and opinions differ and how at times can lead to conflict. Discuss the importance of respecting those who may not have the same beliefs as us.

Reflection: Ask learners to write about their reflections of the activity in their Learning Diary.

## Role plays

**Objective:** To help learners understand and analyze conflicts in terms of the parties involved, their positions and needs

**Outcome:** Learners have understood the difference of positions and needs related to conflicts

**Materials:** Flip chart paper and marker pens.

**Activity:**

1. Ask learners about different types of conflicts and have them brainstorm. Write their ideas on a flipchart or board. Categorize different types of conflicts based on their level.

2. Types of conflict could be: interpersonal, intra-group, inter-group, intra-community, inter-community, national, international.

3. Divide learners in to groups of 6-8 persons and assign each team a level of conflict and ask them to come up with a short role play (about 3-4 minutes) to demonstrate it. Provide around 20 minutes for groups to prepare their role play.

4. Return to the full group and introduce the conflict, positions and needs by using an example. One example is provided below, feel free to use your own example.

---

A brother and a sister in a family are fighting with each other about who gets the last remaining orange. Both believe that they should have the orange. Their favourite cousin is visiting and the brother wants to use the Orange to make a juice for their visitor. The sister was planning to bake an Orange cake for the cousin.

Parties in conflict: The Brother and the Sister

Position of the Brother: I want the Orange

Position of the Sister: I want the Orange

Need of the Brother : To make Orange juice to help visiting cousin feel welcomed.

Need of the sister: To bake an Orange cake to help the visiting cousin feel welcomed.

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5. Ask each group to perform their role play and after each role play discuss - who are the parties in conflict? What were their positions? What needs do they have? (Remember that needs can be at different levels and you can go deeper by asking 'why?' and at the deepest level may identify basic human needs).

6. After all role-plays have been performed and discussed, invite the learners to write a few points about what they learned from the activity. Discuss with the learners the importance of understanding additional needs of people.

7. Invite a few learners to share their learning points and as the full group discuss what we can take away from the activity.

**Reflection:** Invite learners to use their Learning Diary and look at the various positions and needs in a conflict situation they experienced during the past week.

## Conflict Tree

**Objective:** To allow learners to understand conflicts by analyzing some of the causes and effects

**Outcome:** Learners have discovered the importance of looking at a conflict to understand its root causes.

**Materials:** Flip chart paper and marker pens, example of a Conflict Tree.

**Activity:**

1. Brainstorm with learners of a few examples of conflicts that occur in the local society. Write responses on board/paper and help categorize the responses to different types.

2. Divide learners into groups of 5 to 6 and assign each group with a different conflict to discuss. Ensure that the conflicts are not too sensitive and discussing them would not put any of the learners in a difficult situation.

3. Introduce the Conflict Tree by showing an example.

The Conflict Tree is a graphic tool, using the image of a tree to sort key conflict issues. This tool is best used in a group, collectively rather than as an individual exercise. In many conflicts, there will be a range of opinions concerning questions such as:

- What are the root causes?

- What is the core problem?

- What are the effects resulting from this problem visible to us?

Ask each group to draw a picture of a tree including roots, trunk and branches on a large sheet of paper.
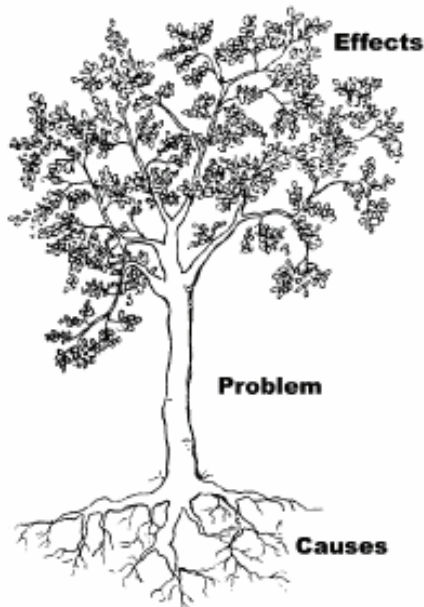


Source: SADC Centre of Communication for Development & FAO. 2004. Situation analysis framework in Participatory Rural Communication Appraisal, Starting with the People: A Handbook, pp 23-24, pp 122-123.

Ask groups to discuss the conflict they were assigned to complete the tree as follows:

- On the trunk, write what they agree is the core problem related to the conflict.

- On the branches, write down all the visible aspects of the conflict that they think are effects of the conflict. On the roots, write down all the root causes of the conflict that they identify. To identify root causes, it helps to look at the different effects identified and ask why that is happening.

4. Once all the groups have completed their Conflict Trees, provide a few minutes for representatives from each group to present their Conflict Tree. Encourage other groups to ask questions.

5. Conclude the lesson highlighting the importance of analyzing conflicts to understand the root causes that may not be visible.

**Note: How to use the Conflict Tree:**

A. Draw a picture of a tree, including roots, trunk and branches, on a large sheet of paper, a chalkboard, a flip chart, on the side of a building, or on the ground.

B. Give each person several index cards or similar paper, with instructions that, on each card, they write a word or two / draw a picture to indicate a key issue in the conflict as they see it.

C. Invite each person to attach the cards to the tree:

D. On the trunk, if they think it is the core problem,

E. On the roots, if they think it is a root cause, or

F. On the branches, if they think it is an effect.

G. After everyone has placed their cards on the tree, someone will need to facilitate a discussion so that the group can come to some agreement about the placement of issues, particularly for the core problem.

H. Assuming that some agreement is reached, people may want to decide which issues they wish to address first in dealing with the conflict.

I. This process may take a long time; it may need to be continued in successive meetings of the group depending on the discretion of the teacher.

J. In groups participants can post their Conflict Tree and each group presents

**Reflection:**

Ask learners to sketch a drawing or a few symbols in their Learning Diaries to represent their learning from the lesson.

## Reach for the stars

**Objective:** To allow learners to discover who others are and how they are similar or different to them

**Outcomes:** Learners understand that others who are different can also be very similar. Learners will acknowledge the humanity in themselves and others.

**Materials:** A4 paper and a pen for each learner, lots of rolls or lengths of coloured thread.

**Activity:**

1. Ask each learner draw a star with five points so that it covers a full A4 paper. You can draw one as an example for them to follow.

2. Ask the learners what information about themselves is fundamental to their identity and select five questions from the list.

3. Ask them to write, in each point of the star, the answer to the questions. You could choose questions most suitable for the make-up of the group. For example:
   - Their favourite music or song
   - The place that means most to them
   - The person who is most important to them
   - An important belief they hold
   - Something they really enjoy doing

4. When they finish writing on their stars, ask them to find a partner to sit with and explain their responses.

5. After pair sharing has happened, ask the learners to hold their star in front of them and walk around to meet other learners and to discuss at least two of their responses. Each person has to try to find at least one similarity, difference or something interesting about others that they meet.

*You have to encourage mingling and ask learners to move on to a new person each time they hear a bell/ clap end of 4 minutes. Allow time for each person to share at least with 5 others.*

6. Find an open space big enough for all to form a circle and ask the learners to talk about one of the people they met, explaining what they had in common or how they differed or something they found interesting. Pass a ball of string to the first person who starts, asking them to hold the starting point and pass it to the person they talk about.

7. As each person shares, the ball of string should be passed to the person they talk about while they themselves hold to a point so that a large web will form as they share. Ask learners to always pass to someone that does not have the string already

8. If the group is very large, sharing and dialogue after the pairs can be done as two separate groups so that everyone is able to share within the time available.

9. Once everyone has shared and the web is complete, build a dialogue with learners on what they see, what the web can represent and what we can learn from the web. Conclude the session highlighting the value of diversity, the interconnectedness of humanity and the concept of Ubuntu.

## Peace news

**Objective:** To allow learners to find solutions to situations where there is a lack of respect and understanding.

**Outcome:** Learners have explored positive solutions to situations involving a lack of respect and apply this method to their own lives.

**Materials:** Peace News Cards.

**Activity:**

1. Ask learners to split into groups of four or five. Give each group a Peace News Card. Tell them that they have to come up with a solution and report on it as if it was a headline story in a TV news bulletin.

2. Each group has thirty minutes to find a solution and prepare their news bulletin. Ask

them to enact the situation or interview the people involved and report the solution.

3. Have a discussion following each news-bulletin.

Some of the questions can be:

1. Are there other possible solutions to the given situation?

2. What if the situation were aggravated by a natural disaster?

3. Is the proposed solution violating the rights of others?

4. What would you do if you were in this situation?

5. How can people reconcile?

6. Is reconciliation important to bring peace to the world?

Get the learners to exercise their minds and think freely about the solutions by encouraging innovative ideas and controversies. Encourage them to think about peaceful solutions that do not hurt other people. Ask learners to view the events through a rights, respect and responsibility perspective. Whose rights are being abused? Whose rights are being met? Are people respecting each other? Does the solution see people taking responsibility for themselves and for others? Are they protecting the rights of other people?

**Reflection:**

Ask learners to write reflections on what peace means to them in their Learning Diary.

**Peace news cards:**

Here are few examples of Peace News Cards. You are encouraged to develop your own cards that are relevant to the local context.

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**Peace News Card 1:**

Forty youth from an area where inter-communal violence is taking place have been recently moved to school in another community. The new school and the community feel the arrival of the youth is a disruption to their activities and performance.

Some of the youth are refusing to go to school as they feel unwelcomed and discriminated. Several parents have complained about this to the local education authorities. With the mediation by the local educational office the situation has been solved, and the solution is headline news.

**Peace News Card 2:**

Five percent of the population in your town are refugees. A couple of weeks ago some violent incidents took place among refugees and local people. Three refugee kids were caught stealing a bag in a shop. Local people rose up saying that it has not been the first time this happened and that they don't want refugees living in their area anymore.

There have been tensions between local people and refugees that have led to violent confrontations. Local people asked the government to move the refugees to another place and let them have their own community. They argued that the level of insecurity and criminality has increased in their town since more refugees have arrived. Refugees complained that they are discriminated against and it's not easy for them to get jobs and be integrated into society. They have been protesting in front of the town hall every day during the last week. The government has found a solution, and it is headline news.

**Peace News Card 3:**

A school that is sponsored by a religious organization normally insists that all learners participate in the religious rituals related to the religion of the sponsors. However, a girl of 13 years who has recently joined the school has refused to participate for the religious ceremonies repeatedly saying it is not part of her religion.

The school administration has sent a letter to the parents of the child, complaining about the behaviour of the child and insisting that the parents to ensure that the child participates in school ceremonies.

The parents have threatened to take the school administration to courts. This has been solved, and the solution is headline news.

**Peace News Card 4:**

The Ministry of Education has recently introduced a policy to democratize the selection of school leaders by conducting an election. However, the teachers of a school in a semi-urban area feels that elections would bring school leaders who are looking to please the student population and would not be able to best represent the school. They believe that teachers should have a bigger role in the selection of the student leaders.

A group of students who are aware of the new policy and have organized a protest demanding that the school holds elections. The school administration has warned these students that they may face suspension.

After this news was featured on local news, a representative of the Ministry of Education has visited the school to hold a meeting with the school administration, the students and their parents where a solution has been found. Now the local news is featuring the solution found.

## Interfaith visits

**Objective:** To learn about other faiths through study tours to different religious places, such as: temples, mosques, synagogues, churches and gurdwaras.

**Outcome:** Learners have broadened their awareness of other religions' beliefs, rituals and spiritual expressions.

**Materials:** Provide information sheets for the learners covering the religions they will study. They should also take notes about the places they visit.

**Activity:**

1. Learners make a number of visits to different religious places, such as temples, mosques, synagogues, churches and gurdwaras (Sikh worship space). The visits could be grouped together into a day visit or an even longer period. No matter the religious identity of the learners, or whether they are secular, everyone can benefit from the new, possibly unique experience of putting themselves in others' shoes.

2. Religious places can be visited privately or when they are open to the general public. In either case, it is best to organise your visit in liaison with the 'keeper' of the religious place. It is important to meet the person who will organise the visit so that you can explain the interfaith programme and the purpose of the visit. Inform your host that, given the interfaith spirit of the visit, the programme should provide descriptive rather than strongly promotional or comparative information.

The visit might for example include:

- A talk by a member of the religious place about the religion's core belief

- An explanation of the different rituals at the worship place and their importance

- An opportunity for your group to ask questions

- An opportunity to talk to young people who worship in the religious place

- If appropriate, ask one of your hosts to say a prayer in the tradition of her or his religion

3. Before the visit, convey the purpose of the visit to the learners is to learn about other faiths. Also emphasize the need to respect the dress codes applicable in the locations to be visited and to behave appropriately.

4. Allow time for a discussion with the learners after each visit and moving on. Encourage them to both talk both about what they have learnt and how this compares with their own religion or with other religions they have learnt about. Reflect on what they experienced while in the religious place and how they felt.

Learners Learning Logs should record:
- Religious place, including name and location
- Who they met and what they learnt
- Their main impressions of the building
- The main beliefs of people of that religion

Similarities and differences with one's beliefs – whether one follows a religious practice or not.

**Guidance for preparing interfaith visits**

1. Get information about the religious places you would like the learners to visit. Take into consideration the religious beliefs of the learners, so you include them in your tour. Discuss your choice of places with the learners.

2. Make a list of religious places and plan the most practical way to visit all of them during the time you have assigned for the activity. Remember to save enough time for visiting each place and plan in time for moving from one place to another.

3. Contact the person responsible at each place you would like to visit. Explain the purpose of your visit and the importance of experiencing and learning about others' beliefs. Assure that the information given to the learners at each place is informative and is given in an atmosphere of respect of other faiths.

4. Underline the interfaith nature of the group, regardless of whether the group includes young people from different faiths or is a homogenous group in a learning process of respect of other beliefs.

5. Agree on a day and time for the visit with the person who is going to receive the learners. Ask if it is possible to arrange for the participation of other children or young people members of the worship place.

6. Prepare, if possible, a brochure for the learners about the religions you will learn about during the visits.

7. Inform the learners about the way they should be dressed.

8. Conduct a preparatory meeting with the learners before the visits. Ask them to prepare questions and observe the place and everything both outside and inside. At the preparatory meeting, have a discussion about religions and ask some of the learners to explain to the others about their own religion. Tell the learners about the importance of being respectful and open minded.

9. During the visit, let learners explore the place and arrange a time for questions before you leave.

10. After the visit ask the learners to write down their experiences and feelings and have a sharing time for debriefing. Emphasize the importance of learning about others' beliefs and our own.

**TIPS**

In some circumstances, visiting religious places might not be possible, for lack of time or for example for lack of transportation, or for lack of religious place in the vicinities of your school establishment.

Here we provide additional activities to learn about different religions and beliefs.

1) The learners can participate in religious festivals that are open to the public such as Mescal in Ethiopian Orthodox tradition, or celebrate Eid al-Fitr (the End of Ramadan).

2) The school could invite representatives of different religious to come to the school and talk to the students explaining and showing photos or videos of their religious places, discussing the religion's core beliefs and describing the different rituals at the religious place and their importance. Always create the space and opportunity for learners to ask questions and reflect together.

3) The learners can be tasked to conduct research about different faith and to present and discuss in groups their findings. The learners should be encouraged to use photos, videos and songs to express the core elements of the faith they are to research.

## Walking in another's shoes

**Objective:** To support learners to develop empathy towards others.

**Outcome:** Learners identify what can help them and/ or prevent them developing empathy for others.

**Materials:** Cardboard for each learner to cut out shape of their shoes or feet. Small pieces of rope or pieces of cloth to tie the imaginary slippers. Several pairs of scissors. Pens.

**Activity:**

1. Invite learners to pair with another learner that they don't know very well and would like to know.

2. Each learner draws the outline of their partner's feet/shoes on the card board and cuts it out.

3. Partners are invited to find a quiet place to sit down together and to interview each other with the intention of getting to know more about their partner. You can share few questions such as the examples given below to help them have a meaningful interview.

   Question Ideas:
   - Who are the important people in your life?
   - What is something that you are really proud of?
   - What makes you happy?
   - How do you want other people to treat you?
   - What is an important dream or hope you have?

4. Remind learners that it is important to ask questions respectfully, to listen actively to what their partner is sharing and to be respectful if their partner does not want discuss something personal. When they are being interviewed, youth can skip any questions that they feel they wish and should not feel pressured to share sensitive information.

5. At the end of interviews, ask each person to draw symbols or write words to capture the essence of what was shared on the outline of the feet/shows of their friend.

6. Ask learners to make few holes on the cardboard and use rope/pieces of cloth to tie the cardboard outlines to their own feet/shoes.

7. Ask learners to now 'walk in the shoes of the other' around an open space, taking slow steps while attempting imagine how life must be for their partner based on their interview.

8. After the activity, invite learners to share some of their own learning from the experience. Discuss with learners about the idea of empathy, what can help or prevent us from developing empathy towards others.

**Reflection:**

Ask learners to use their Learning Diary to reflect on a person or group they would like to have more empathy towards and what can help them develop empathy.

## Human knot

**Objective:** To allow learners to overcome a shared challenge through collaboration.

**Outcome:** Learners have reflected on interdependence and the need to work together to address shared challenges.

**Materials:** none.

**Activity:**

Divide learners into groups of approximately 10-15 learners and ask them to form a circle. Each learner in the circle extends his/her hands to grab hold of the hands of two other persons in the circle to form a "knot". As teams, they must then try to unravel the "knot" by untangling themselves without breaking the chain of hands.

Instructions for Human knot:

1. Get the group to form a circle.

2. Tell them to put their right hand up in the air and then grab the hand of someone across the circle from them.

3. They then repeat this with the left hand, ensuring they grab a different person's hand.

4. Check to make sure that everyone is holding the hands of two different people and they are not holding hands with someone either side of them.

5. They must now try to untangle themselves to form a circle without breaking the chain of hands. Give a specific amount time to complete this challenge (generally ten to twenty minutes)

6. Get learners to take their time in order to limit injuries. Ask the group not to tug or pull on each other and provide assistance as students pass over other learners. Monitor throughout the challenge and stop them if you need to.

7. If the chain of hands is broken at any point, then they must then start over again.

Once all teams have formed their circles or the time is over, ask each group to discuss what happened, what helped and what prevented them from untangling the knot.

Once everyone has returned to the full group, ask each team to share a few points from their discussion. Ask learners if they have faced similar situations outside the classroom?

Use the experience from the activity to discuss the importance of cooperation and collaboration to address common challenges faced in the local society.

**Reflection:**

Ask learners to reflect on what skills they need to develop in order to work together with others

# Diminishing islands

**Objective:** To introduce the topic of conflict transformation and non-violent solutions

**Outcomes:** Learners have reflected about conflicts and their causes. Learners have explored the importance of creating win-win situations.

**Materials:** Pages of newspapers and recorded music.

**Activity:**

Spread pages of newspaper on the floor with gaps between them. Start with many pages of newspapers. Each page represents an island. Play some music and ask the learners to walk around the islands without stepping on them. Instruct them to step onto an island whenever the music stops. Periodically stop the music.

Remove one island every time you start playing the music again, so that the number of islands gradually diminished and each becomes more crowded. Eventually, there will not be space for all learners; those who cannot get onto an island will be out of the game. Play the game until there is only one island left and most of the learners are out of the game.

**Debrief the activity**

When the game is finished, discuss with the learners what happened. These are some questions you could ask:

• What happened when there were fewer islands?

• How did people react?

• How did you feel when you could not get on an island and were out of the game?

• Did you help others?

• Is this similar to what happens in real life? In what way?

Relate the game to real situations and have a discussion with the learners about the ethical challenges of survival, sharing of resources, inclusiveness, protecting the vulnerable, etc.

Tell learners that conflicts are normal but that they can become violent when people fail to share, cooperate and be in solidarity with others. Discuss what can help us to be ethical in our engagements with one another.

We tend to solve conflicts by thinking only of ourselves, but what about ethical considerations of the need of others and working together with them to transform situations so that there are no losers?

**Reflection:**

Invite learners to use their Learning Diary to what are their key learning from the activity.
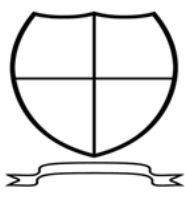
## Personal shield

**Objective:** To highlight the importance of active listening

**Outcome:** Learners have reflected on the importance of listening and identified indicators of active listening

**Materials:** Each learner should have a paper/notebook and a pen or pencil

**Activity:**

### The Story of the Shield



We use the sign of the shield in many areas to symbolize and capture our concept of achievements, goals, aspirations and challenges in Governments, schools and organizations. The shield is also used as a tool for self-discovery.

Ask learners to get a plain piece of paper and to write their name on the piece of paper

1. Draw a shield on the paper as shown above

2. In each compartment of the shield, state the following;

   - My greatest achievement

   - My goals/aspirations (at least two)

   - The most important person in my life

   - My greatest failure

The educator can contextualize these statements.

3. On the belt below the shield, ask learners to state their motto or philosophy of life

4. Using any of the group formation approaches, divide the learners into groups of 4-5 members and ask the participants to write responses on the different compartments of their shield

5. Repeat with new groupings to allow learners to share on different compartments with as many others as possible

## The aardvark and the elephant

**Objective:** To highlight the importance of listening actively.

**Outcomes:** Learners reflect on the importance of listening and identified indicators of active listening.

**Material:** Each learner should have a paper/notebook and a pen or pencil

**Activity:**

1. Begin this activity by asking everyone to get out a piece of paper. Tell them that you are going to read the description of a real animal and that they are to draw the animal.

2. Pause between each line of the description to give them time to draw (imagine that you are drawing it- think of how much time you would need between each line). *If you move too quickly this will not work.* Here's the description:

   - An animal found largely in Africa

   - Long tubular snout (clarify- the nose is shaped like a tube)

   - Small eyes

   - Large ears

   - Long tail

   - Legs that are thin in comparison with the size of its body

   - Grey-brown skin

   - Thick claws that can be used as digging tools

3. Most learners will draw an elephant. They'll then hear the last clue and be VERY confused. Some will draw long claws on the elephant. Others will cross out their picture and start over.

4. Ask learners to hold their picture so that others may see what they have drawn and explain. For your reference, here is a picture of an Aardvark (A type of ant eater):

5. Then you can ask learners: Why do you think we did this activity? What can we learn

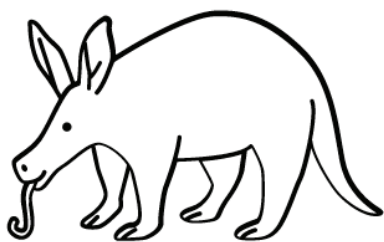from it? Almost always they will come out with lots of comments about list.



Image Source: The Noun Project, Parkjisum, CC

Listening: This is a chance to reflect upon the human tendency to hear some basic pieces of information, and then jump to conclusions. This activity can be particularly helpful in getting learners to think about how they listen. Generally, we listen to the first part of what people say, and then fill in the blanks. It is critical to REALLY listen to all that people say.

Internal Voice: You can also introduce the concept of "internal voice"- say that when we listen we generally have a voice inside of our head that comments on what the other person is saying, and fills in with additional information. This is the voice that probably told them- "It's an elephant"- long before they had full evidence in this regard.

6. Ask learners, 'how we can listen better?' and write down their responses on the board or on a flipchart. If they don't come up with it themselves, ask them what would be visible signs that shows someone is likely listening well.

7. At the end ask learners to form into pairs to practice active listening. Ask one of the pair to tell a story of a situation when they felt happy, while the other actively listen. After few minutes reverse the role. If time allows, you can discuss the process and challenge of active listening.

**Reflection:**

Invite learners to write down their reflections in their Learning Diary. Also ask them to identify of a person in their life with whom they would like to be a better listener. Invite them to practice active listening when they meet next.

## Crossing the river

**Objective:** To create a challenging experience that allows learners to solve by working together

**Outcome:** Learners develop their communication skills and cooperation to achieve a common goal.

**Materials:** Old newspapers, A4 papers.

**Activity:**

1. Group learners in to teams of approximately 8-16 persons based on how much space you have available and the total number of learners. The idea is to have a space of around 6 feet x 20 feet available for each team as their river. Once the two sides of the river have been marked, place four newspapers as "islands" in the middle of the river. Additionally, provide each team with two to four A4 papers as "rocks".

2. A team succeeds when they have managed to have all of its team members cross the river from one side to the other. All teams start on one side of the "river" and can only step on the limited number of islands and rocks available.

**The Rules for the learners:**

You and your teammates are on one bank of a poisonous and deadly river. The river is so contaminated that if any part of a person's skin or clothing touches the river, they will die instantly! Each of the people on your team must cross from one bank of the deadly river to the other. You have 20 minutes.

- No part of a person's skin, clothing or personal articles may touch the river. The only items that can survive in the river are islands and rocks.

- Islands, rocks and pebbles are safe spots (touchable).

- Islands in the river may not be moved.

- Rocks may not be moved once placed in the river.

Once the teams have started, pay close attention to group dynamics. Some items to be conscious of in particular follow.

**Points for Observation**

- How long did it take for there to be a single conversation going?

- Did everyone who wanted to speak get an opportunity to be heard?

- When suggestions were made, was a response given every time? (Or did some people's suggestions get listened to while others were ignored?)

- Was a plan created? Who initiated the plan? How many people were involved in developing the plan?

- Were there negotiations to find the best solution?

- Did any of the learners play a role as mediators between other learners differing opinions?

- How was agreement reached? Did the group check to ensure understanding and agreement from everyone before acting on the plan?

- Did the plan provide a complete picture of how to start and how to end?

- Was there a leader or multiple leaders? How was the leadership chosen? Was the leadership followed?

- How willing were people to rely on one another, to help one another and physically support one another?

- Was the goal achieved? How much time was required? What was the key to achieving or not achieving the goal?

At the completion of the exercise, debrief the activity with the learners.

- What did you observe during the game?

- What can we learn from the experience?

**Reflection:**

Ask learners to use the Learning Diary to reflect on how they can apply what we learned to real life situations

# Cross-cultural simulation

*Adapted based on the cross-cultural simulation game 'Albatross'.*

**Outcome:** To understand the differences between cultures, experience living in another culture and to enhance ethical sensitivity to cultural, religious and gender differences.

**Materials:** Few cups of water, few sweets / candies, a branch with leaves to use as a fan and any other materials suitable for adaptations; chairs, several spaces to run the activity as described in the activity.

**Activity:**

1. The learners are asked to simulate entering a culture where the community they are visiting has different cultural practices. Explain that the activity is a simulation and that it is important that learners take on their respective roles.

2. Divide learners in to two groups of 8-10 persons (mix female and male learners) to form two different community groups that will engage in cross-cultural experiences. Remaining learners can be asked to observe the dynamics of the interactions and make note of what happens.

   Alternatively, you can also divide all learners into paired groups as above if you are able to get additional support from other teachers or volunteers for facilitating and coordinating the activity.

3. Meet the two different community groups separately, **without** the other group being able to hear or see, to brief them of their specific backgrounds and behaviour to simulate. At each meeting, give the respective group their instruction sheet that explains their culture and make sure they are clear with their role and behaviour.

4. Preparation Time: Provide 10 minutes for each group to agree and practice their cultural behaviour and get ready for the visitors that will come. Ask each group to identify three different pairs of team members to visit the other community during three different opportunities.

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**Community: Mamaro**

The Mamaro are a community with a long history where females are the leaders. They do not have a spoken language and uses clicks of their tongues to communicate. Two clicks show agreement/approval and one click shows disagreement/disapproval. They welcome females first. They greet by placing their hands on the shoulders of the visitor until the greeting is returned. Men do not participate in greetings.

The Mamaro believe that the earth and water as the source and protector of life and thus scared. Only females, who are the leaders of the community, may have the chance to be close to the sacred and sit on the ground during formal meetings. Having experienced several attempts to poison their leaders by outsiders, they now first have the men taste any food or drinks before, they place it at the feet of the women to show that it is safe to consume.

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**Community: Zambu**

The Zambu are a community from a forest region and consider that the trees have special powers to bless and heal people. When they greet visitors they fan the visitors three times with a branch with leaves and then taps on the head with the branch.

They communicate in their own local language. The word 'MOO' means agreement/approval and the word ' BO' means disagreement /disapproval. In formal meetings everyone is considered equal as the spiritual children of the trees and sitting in high chairs is a sign of respect. Before eating or drinking, the Zambu first offer their meal to the trees and only then eat the food themselves. They do not take food with their own hands and instead always feed each other, as recognition of the interdependence.

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**Visit Round 1: First visit and greetings (15 minutes)**

Both communities have their specific ways of welcoming visitors and greeting each other. The two visitors to each community must respond appropriately to be allowed to visit the new community.

After 10 minutes ask the visitors to return to their own communities to share their experience and discuss with the group what may be the dynamics of the other community.

Visit Round 2: Sitting arrangement (15 minutes)
During the second visit two new visitors are welcomed and asked to join the host community to sit together. The host community expects the visitors to respect their beliefs, to adopt to their own practices in terms of seating arrangements and only then will bring the meal for the visitors.

After 10 minutes ask visitors to return to their own community to share their experience and discuss with the group what may be the dynamics of the other community.

Visit Round 3: Sharing food (15 minutes )
In the final round the third pair of visitors are welcomed and they sit together for a meal. The host community offers their meals as per their traditions and beliefs.

After 10 minutes again ask the visitors to return to their own communities and discuss the dynamics of the community they visited based on all three visit experiences.

Once all three rounds of visits have completed invite the learners to come together and for each community to briefly share what happened in each of their visits and what they have learned about the other community based on these experiences. Afterwards, allow the other community to share their own backgrounds in terms of beliefs, values and behaviours. Discuss about difference of gender dynamics, differences of believes and cultural practices between the two communities.

Invite learners to find a partner from the other community and to discuss their key learning from the activity and facilitate a dialogue

Discuss with the learners what they think is important in being respectful towards a different culture, what difference they might find challenging and how best to communicate when differences are encountered.

**Reflection:**

Invite learners to use their Learning Diaries to write a letter to themselves with some tips of what they should to when they meet people of different cultural or religious backgrounds.

# Dilemmas

**Objective:** To learn the importance of making decisions based on ethical principles.

**Outcomes:** Learners have enhanced their ability to make ethical decisions by themselves.

An ethical dilemma is a situation that will often involve a conflict between moral choices, in which the one appears to go against the other.

**Materials:** Copies of one or several moral dilemmas (see below on how to write your own); Decision-making guidelines written on board/flipchart paper or as copies for each group.

**Guidance to write your own moral dilemma:**

- Present a situation where learners have to decide what is right and what is wrong

- Propose a dilemma where the best solution seems to be one that benefits the learners themselves but that has adverse effects on others

- Describe a situation that involves opportunities to bypass rules

- Make sure the dilemma involves a situation where the learners have to make their own decisions

**Ethical decision-making guidelines:**

When you are exposed to a situation where you have to make a decision, try to use the following questions to help you make a good choice:

- Does this decision affect other people? Who?

- Does your decision affect your beliefs?

- Does your decision affect the beliefs of others?

- Will your decision make others act against their will or beliefs?

- Does your decision respect the views of people from different beliefs or cultures?

- May your decision portray a bad image of people that are different from you (in terms of gender, religious affiliation or different status)?

- Does your decision degrade human dignity?

- Can you openly share your decision with your family, friends or teachers? Is your decision addressing the problem or simply hiding it?

- Are there any future negative consequences of your decision?

**Activity:**

1. Learners get into groups of three to five people and are given a moral dilemma.

2. Give them 30 minutes to discuss the dilemma and to arrive at a consensus solution. Then let them share their decisions with the other groups.

3. Introduce the learners to the Ethical Decision-making Guidelines above. Learners first discuss these guidelines and then use them to review their decisions.

4. Discuss whether the introduction of the guidelines has changed the groups' decisions or not. Has the knowledge of human rights affected their decisions? Do they wish to revise the Ethical Decision-making Guidelines?

5. Lead a moment of reflection on the fact that an issue can raise many and conflicting points of view. Discuss the need to look at matters from different points of view and to consider each on its merits.

**Reflection:**

Invite learners to identify a dilemma they've face in their own life, and write several different arguments as to what could be the best response on their Learning Diary.

**Example of moral dilemma– Protecting a lie**

Rahel is 15 years old. Her mother promised her that she could go to a special music festival coming to Ethiopia if she helped after school at their family bakery. Her mother agreed to give her 20 birr for each day she helped. She managed to save up 200 birr, more than enough for the music festival costs, which costs 150 birr. However, Rahel's mother changed her mind and told her that she had to spend the money on books for school.

Rahel was disappointed and decided to go to the musical festival anyway. She bought a ticket went to the festival. However, she her mother that she was spending the day with a friend. A week passed without her mother finding out.

Rahel then told her older sister, Zen that she had gone to the concert and had lied to their mother about it. Menil wonders whether she should tell their mother.

- Should Zen, the older sister, tell their mother that Rahel lied about the concert – or should she keep quiet? On what grounds should she make her decision?

- Who does Zen have the strongest loyalty to, her mother or her sister? Why?

- Is the fact that Rahel earned the money herself important in this situation? Why?

- The mother promised Rahel she could go to the concert if she earned the money. Is the fact that the mother went back on her promise an important consideration? Why?

- In general, should a promise be kept? Why?

Does it make a difference whether the person who is promised something is close to you or a relative stranger?

# Protecting the egg

**Objective:** To provide opportunities to work together to identify creative solutions to a problem and think critically.

**Outcomes:** Learners have enhanced their communication, problem solving and critical thinking abilities.

**Materials:** Eggs (based on the number of groups), newspapers, plastic drinking straws, masking tape or other suitable tape.

**Activity:**

1. Divide learners in to teams of 4 to 6 learners. Provide each group with an egg, two pages of newspaper, 30 plastic straws and about 2 meters of masking tape.

2. Explain to the teams that their goal is to use the given materials to prepare a design that will protect their egg when thrown in the air to a distance of about 15 meters.

3. Provide 20 minutes for each team to design and prepare their structure. At the end of the time ask the teams to gather at an open field and one by one have the structures thrown to a 15m distance at a similar angle.

4. After all the throws have been completed, visit the point of landing and open each structure to see if the egg has survived the impact.

5. Ask each team to have a meeting and discuss their strategy, their results and how it could have been done differently.

6. Next ask each team to discuss the dynamics of their interactions. For example, if each member of the team felt they were listened to and could fully participate in the team. What could have been avoided and what could have been done differently to help the team achieve its goal but also engage each team member fully?

7. Return to the large group and invite some teams to share their learning. Discuss how both the strategy and the process of working as a team are both important for problem solving.

**Reflection:**

Ask learners to use their Learning Diaries to write down how they would engage differently in the game if given another chance.

# Mock elections

**Objective:** To create opportunities for learners to share their different cultures and customs.

**Outcomes:** Learners have experienced other cultures and thereby have discovered more about themselves in relation to others.

**Materials:** A suitable place for presentations about different cultures, where visual displays, presentations, music and dancing, refreshments and other items can be set up.

**Activity:**

Ask learners to volunteer for the different roles for the mock election of a town council.
Roles and Responsibilities:

- **Candidates** (These are the candidates standing for election and trying to get votes to be elected.)- 2 to 4 learners as candidates.

- **Candidates Campaign Team** (The team in charge of the candidate's campaign responsible to identify key messages that would secure support and votes for their candidate)- 5 learners per candidate

- **Policy Advisors** (Responsible to helping candidate identify the top 3 policy issues or community problems they will build their campaign around)-1 learner per candidate.

- **Candidates Supporters** (Strong supporters of each candidate who are willing to overlook the negatives of their candidate and willing to support the campaigning) - 5 learners per candidate

- **Election Committee** (Responsible to ensure a free and fair election): 3 learners

- **Disability Rights Activist** (Wants to get disability rights as one of the top 3 policy issues addressed by each candidate) – 1 learner

- **Youth Sports Group** (Wants a new sports stadium for the community) – 5 learners

- **Complainers** (These are members of the community have lost their faith in elections and are criticizing the election process as a useless exercise) – 2 learners

- **General Population** (Undecided votes willing to be convinced by candidates to vote for them) – all other learners

Run the mock election facilitating the following stages of the election.

1. Planning: Once all the roles have been filled give 15 minutes for each group to plan and prepare for the election.

2. Campaign Period: Give a period of 15 minutes for campaigning.

3. Voting: Each community member has 1 vote and ballot papers marked with the candidate's number are collected in a box by the election committee.

4. Election Results: Election committee announces winner of the election.

5. Acceptance Speeches: Remarks by the winning and losing candidates on the election results.

Once the mock election process has finished, debrief on the experience by first asking youth from different roles to explain any interesting incidents, how they felt during the election, what they think worked and did not work. Ask learners what we can learn from the mock election experience. What can be done to ensure elections help community to be peaceful.

**Reflections:**

Invite learners to use their Learning Diary to list a set of criteria they would use to decide which candidate for vote if they were eligible to vote at national elections.

## Cultural diversity days

**Objective:** To create opportunities for learners to share their different cultures and customs.

**Outcome:** Learners have experienced other cultures and thereby have discovered more about themselves in relation to others.

**Materials:** A suitable place for presentations about different cultures where visual displays, presentations, music and dancing, refreshments and other items can be set up.

**Activity:**

A.  Cultural days are good opportunities to share and experience the tradition of another community or religion. The event can include traditional food, costumes, music, dancing, and displays conveying the geographical, cultural, religious and economic facts of the different communities.

B.  If your group of learners is not of diverse cultural backgrounds, this might be an opportunity for them to first study different communities or cultures and then present about the communities that they will represent for the event.

C.  This is an opportunity to let your learners take charge in organizing the event and they should organize all aspects of the programme (with support from you)

D.  Ensure good attendance by sending invitations to family and friends and local dignitaries well in advance. If the learners encounter difficulties in acquiring the needed material for the event, suggest that they contact community leaders for support.

E.  If you are celebrating a number of different cultures at the event, there is possibility to have a 'bazaar' where each group is represented by a stand. Guests can then walk from stand to stand and view the artefacts and objects on display, while enjoying refreshments, listening to music of different cultures. At the same time, there can be different presentations and performances in close proximity to the stands.

**Reflection:**

After the event, have a discussion about everyone's impressions about the event, how the organizing went and what they learned about the different cultures.  Ask youth to use their Learning Diary to write down their personal learning.

## 2030 Sustainable Development Goals

**Objective:**  To introduce the Sustainable Development Goals to the learners

**Outcomes:**   The students have learned how Sustainable Development Goals encourage action focused on solving some of the key problems the world is facing and to identify ways in which they can contribute.

**Materials:**  Sustainable Development Goal posters, flipchart paper, marker pens.

**Activity:**

At the start of the lesson, have the following question written in large letters on the board or on a big paper.

**'What are the biggest problems faced by people worldwide?'**

Ask learners to reflect on the question and write down at least 3 answers on their own.  Ask learners to share their different answers and compile them as a list on the board without repeating the same answer. Alternatively, you can provide them with 3 sticky-note papers to write their answers and then paste on the board grouping similar responses together.

Introduce the Sustainable Development Goals (SDGs) you can prepare posters or display the 2030 SDGs. Walk the learners through each one; asking first what they think each one is about and then clarifying meaning.

*"We only have one planet. We have nowhere else to go. If we use our creative powers properly we don't need anywhere else. If we take care of it, and each other, everything we need is right here"*

*- Sir Ken Robinson*



Group learners into groups of 4 to 6 persons and ask them to select 5 issues from the list of problems and for each problem identify which of the sustainable development goals are related. Provide time for each group to share about one problem and the related SDGs.

- To start, prompt a dialogue with the question 'Why are the SDGs needed and why are they important?' Provide space for different learners to share their opinions. Questions such as the following can help take the dialogue further. Why do countries need to collaborate to achieve SDGs?

- In our country who is responsible for taking action on the SDGs? Which groups? Which institutions? Help learners understand that everyone needs to contribute to SDGs and also that there are specific institutions with specific mandates related to these goals.

**Reflection:**

At the end of the lesson invite learners to identify a Sustainable Development Goal they wish to

contribute to and plan a small action that they will carry out during the week.

**(Adapted from World's Largest Lesson** http://worldslargestlesson.globalgoals.org/all-lesson-plans/)

## Community engagement projects

**Objective:** To enable learners be involved in transforming a situation
**Outcomes:** Learners are encouraged to contribute to the promotion of peace and justice in the world.

**Activity:**

1. Ask the learners to come up with a project to help transform their societies. The project must be completed by a time duration.

2. Learners form groups of ten people and are asked to create a project to transform a problem or situation in society – be it in their school, their family, neighbourhood, city or country – and which is achievable in a few months.

3. Some projects may need the support of the school leadership, parents and community leaders and be launched as a formal programme. This would also let you involve more learners in the project. It may also be necessary to secure some resources for the projects.

4. Projects should meet specific criteria, which could be determined by the learners.

The project, might for example, have to:

- Engage different communities
- Be concrete and clear
- Uphold ethical practices
- Help transform a specific situation
- Be innovative.
- Be solution-oriented

The project development programme could be institutionalized for senior learners and, given the proper arrangements and recognized as part of the formative assessments.

Prepare a special event, invite parents and special guests, and let the learners present their projects.

## Peace clubs

*Adapted from Peace Club Guidelines (2014): National Cohesion and Integration Commission (NCIC) & Ministry of Education, Science and Technology – Kenya.*

**Objectives:**

- Promote respect for religious, cultural and linguistic diversity in a plural society by enhancing tolerance, understanding and acceptance of diversity in all aspects of national life.
- Promote the use of dialogue and other peaceful means of resolving conflicts and disagreements within and outside the schools.
- Enhance good character and self-discipline among the youth.
- Empower learners to deal with life's challenges peacefully and become responsible citizens.
- Promote good relations and harmonious co-existence amongst learners themselves and between schools and their neighboring  communities.

**Outcomes:**

Learners have developed their civic consciousness and have actively worked together to address common problems.

**Activity:**

The peace clubs are a strong way to engage learners beyond the classroom and are expected to promote good relations, harmony and peaceful co-existence amongst learners themselves and between schools and their neighbouring communities.

The clubs are expected to provide learners with a path to confront ethnicity, in a targeted way and to plant seeds of appreciation of diversity and

tolerance by enabling leaders to learn to co-exist harmoniously despite their ethnic, racial or religious differences. The clubs should guide young people to respect diversity in pluralistic society.

**Structure:** A leadership team should be elected from among the learners interested to engage in the peace club. Teachers must give emphasis that girls, children with disabilities and those marginalized and minorities are engaged in the group and in group leadership as well.

**Meetings:**  Peace club leaders and members should regularly meet to plan and implement its activities. The meeting cycle can be similar to other active clubs in your school.

**Programmes:** Peace club members should be encouraged to establish diverse community outreach programmes which will provide them with opportunities to model the skills and values learnt in school to the wider community. Through community outreach programmes, peace club members will be able to interact with community members and in influence them on matters pertaining good relations, harmony and peaceful co- existence. The community outreach programmes will also help promote school-community relations.  The following are some of the community outreach programmes that club members may use to convey peace messages within and outside their educational institutions:

- Participating in public events and meetings
- Celebrating international and national days such as international peace day, child labor youth days
- Organizing for environmental clean-ups activities
- Establishment of peace gardens and/or nature trails
- Volunteerism and community service
- Organizing dialogue Forums
- Peace caravans and races/walks

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# Transformative pedagogy

# for peace-building

## A guide for teachers

This publication is a guide for teachers and teacher trainers on transformative pedagogy so that they are able to empower youth with peace-building knowledge, skills and competencies necessary to develop into advocates and actors of peace.

The guide particularly aims to introduce teachers to the foundation of conflict analysis and peace-building and to equip them with a learner-centered approach to peace education and community engagement.

This guide is a resource for educators to engage and support youth in their journey to becoming active peace-builders and fostering transformation in the Horn of Africa and Surrounding Countries.

4 QUALITY EDUCATION

Sustainable Development Goals