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Transformative Pedagogy

A Teachers' Guide for Peace and Resilience Building in North Africa



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Foreword

This Transformative Pedagogy: A Teachers' Guide for Peace and Resilience Building in North Africa guide was developed under the project called "Silencing the Guns in Africa by 2020 through Youth Education," funded by the Government of Japan. This project supports the 2019 African Union Commission's (AUC) initiative on "Silencing the Guns in Africa." The initiative aims at ending all wars, civil conflicts, gender-based violence, violent conflicts and preventing genocide on the continent by 2020.

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. It also provides practical tools to support learners' active participation in shaping the world around them and assess learners' understanding of peacebuilding concepts and skills, all while engaging the community

Transformative pedagogy empowers both teachers and learners. It encourages learners to be reflective, critical thinkers who are able to contribute meaningfully as members of local and global communities. It also redefines the role of teachers. Teachers become facilitators with the disposition, knowledge, skills and commitment to support students to develop their full potential as peace-builders. This guide can serve in universities and teacher training colleges and schools. To make it accessible for teachers, the training guide is written in Arabic, English and French.

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Glossary

Alternative narrative	Alternative narratives strengthen positive, inclusive and constructive ideas and aim to reach the whole population (WE CAN! Council of Europe, 2017).
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).
Extremism	Literally, "extremism" means the "belief in and support for ideas that are very far from what most people consider correct or reasonable" thus refers to attitudes or behaviours that are deemed outside the norm. This basic dictionary understanding highlights the inherently subjective nature of the term, which can take on different meanings depending on who defines the norm and decides what is acceptable or not accordingly (adapted from UNESCO, 2017).
Human Rights Based Approach	A human rights-based approach is a conceptual framework that is 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 (UNCESO/UNICEF, 2017). 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.
Pull factors	Pull factors refer to proximate incentives (material financial incentives, but also ideological) facilitating or leading to recruitment and radicalization (USAID, 2011).
Push factors	Push factors usually refer to locally informed structural drivers (groups or structure within a given society) that push individuals to radicalization, violent extremism and recruitment (USAID, 2011).
Radicalization	As with the term "extremism," the term "radicalization" is highly debated when used in the context of violent extremism. The concern is that the use of the term may serve to justify limitations to the freedom of speech. Indeed, "radical" can be defined in varying ways depending on circumstance. In certain contexts, it can simply mean "wanting to cause political change". In the context of efforts to prevent violent extremism, "radicalization" is commonly used to describe the processes by which a person adopts extreme views or practices to the is the process of embracing violence (Jamieson and Flint (2015), cited in UNESCO, 2017).

Resilience	Resilience generally refers to an individual's capacity to overcome challenges that have a negative impact on their emotional and physical well-being. In the context of violent extremism, "resilience" refers to the ability to resist – or not adhere to – views and opinions that portray the world in exclusive truths, which legitimize hatred and the use of violence. In education, this implies developing students' capacity to think critically, to learn by inquiry (inquiry-based learning) and to verify facts so that they do not fall prey to the simplistic and one-dimensional views of the world propagated by violent extremist groups. Building resilience among students and youth is one of the key measures that can be implemented by the education sector to prevent the spread of violent extremism (UNESCO, 2017).
Rule of Law	As defined by the United Nations Secretary General, the rule of law is 'a principle of governance in which all persons, institutions and entities, public and private, including the State itself, are accountable to laws that are publicly promulgated, equally enforced and independently adjudicated, and which are consistent with international human rights norms and standards' (United Nations, 2004).
Service-Learning Approaches	Service-learning approaches offer learners opportunities to connect the learning in class with what happens in their communities. This pedagogical tool provides learners with chances to directly interact with local community stakeholders and effect change in the communities (Levesque-Bristol, 2010).
Terrorism	Terrorism refers to a particular strategy adopted to achieve a political goal, which is singularly the deliberate creation and exploitation of fear. The terms "violent extremism" and "terrorism" are often mistakenly used interchangeably. While terrorism is a form of violent extremism, and terrorism is also often motivated ideologically, the conceptual underpinning of terrorism that distinguishes it from violent extremism is the creation of fear or terror as a means to an end (adapted from UNESCO, 2017).
Ubuntu	The concept of ubuntu originates from the Zulu, Xhosa and Ndebele aphorism, 'umuntu ngumuntu ngabantu', a person is a person through other people. Ubuntu literally means humanness or being human. It places emphasis on values of human solidarity, empathy, human dignity and the humaneness in every person. At the centre of the Ubuntu philosophy are interconnectedness and respect for all.
Transformative Pedagogy	A transformative pedagogy is an innovative pedagogical approach that empowers learners to examine critically 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 realized when learning goes beyond the mind and connects hearts and actions, transforming knowledge, attitudes and skills (UNESCO IICBA, 2017).

Violent extremism

There is no internationally agreed-upon definition of violent extremism. The most common understanding of the term – which is applied in this guide – is that it refers to the beliefs and actions of people who support or use violence to achieve ideological, religious or political goals. This includes terrorism and other forms of politically motivated and sectarian violence (*Report of the Secretary-General, A/70/826*, 2017).

Whole School Approach

The Whole School Approach addresses the needs of learners, staff and the wider community, not only within the curriculum, but also 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, 2013).

Preface

This guide is designed to build the capacity of secondary school teachers and teacher educators to integrate a peace and resilience building approach in education for the prevention of violent extremism (PVE).

The Guide examines the role of education and teachers in facilitating holistic learning experiences that contribute to learners' resilience and development of peacebuilding skills. The Guide provides concrete tools for teachers to become facilitators with the disposition, knowledge, skills and commitment to support students to develop their full potential as peacebuilders.

The Guide also provides an overview of the context in the North Africa region, identifying the relevant dynamics of violence and conflict, and examining the root causes, as well as the push and pull factors of violent extremism in Algeria, Egypt, Libya, Mauritania, Morocco and Tunisia.

The Guide introduces ethics education as a lens to look at oneself, relationships, causes of conflict and violence, and to build capacity to respond critically and positively to those.

The Guide proposes the concept of transformative pedagogy as a way to enhance competencies of the learners and ensure safe and participatory learning experiences for resilience and peacebuilding. Transformative pedagogy empowers both teachers and learners. It encourages learners to be reflective and critical thinkers, engage in dialogue with others and contribute meaningfully as members of their local and global communities.

The Guide redefines the role of teachers, inviting them to make a paradigm shift in adopting a transformative pedagogy that allows learners to actively participate in their own learning. Transformative pedagogy builds on active pedagogy and the competencies-based approach.

The Guide concludes with engaging learning activities to support experiential learning.

The main objectives of this Guide are:

- To improve contextualized understanding of how to empower young people for peace and resilience building that contributes to PVE.
- To identify ways of developing core competencies for peace and resilience building.
- To introduce transformative pedagogy as a tool to foster peace and resilience building.
- To introduce community engagement approaches and youth empowerment practices.

The Guide emphasizes the role that young people can play in transforming their communities and looks at young people as agents of positive change. Young people can develop critical awareness of their social realities and take action to build peaceful and inclusive societies.

Introduction

This Guide contributes to PVE using an educational approach that focuses on promoting transformative pedagogy as a tool to foster peace and resilience building. Education plays a key role in the process of socialization by enabling the acquisition of knowledge, skills, attitudes and values relevant to living in harmony with those around you. Schools today must be rethought to transform societies; many socio-cultural foundations need to be challenged as well and this is what transformative pedagogy aims to do. It goes without saying that teachers play a central role, essential in the process of establishing knowledge, attitudes and values among young people; they also empower them to propose alternative narratives, to engage with their communities and to contribute with their actions to building peaceful societies.

This work can be done through subject areas, e.g., history, civic and moral education, art, music etc., or through dedicated subjects. In any case, there is a need to equip teachers with specific skills and knowledge.

This work of facilitation, prevention and support cannot begin or take place in the school environment only. It is important to establish a continuum between the school and its surrounding environment. This requires knowledge of the local context and mobilization of organizations and/or community stakeholders. All these aspects are building blocks of transformative pedagogy, which is the central element of this Guide.

Chapter One provides concrete elements of analysis to understand violence and its root causes in Algeria, Egypt, Libya, Mauritania, Morocco and Tunisia and to identify prevention strategies.

Chapter Two discusses the importance of education highlighting key elements that contribute to building peace and resilience.

Chapter Three focuses on the importance of fostering ethical reflections as spaces for dialogue and identity building to develop a sense of purpose and belonging.

Chapter Four provides concrete strategies for teachers to empower learners to transform their community and facilitate spaces of interaction between community stakeholders and learners.

Chapter Five highlights a few core competencies that are essential to build peace and resilience to prevent violent extremism (the core competencies presented do not constitute an exhaustive list).

Chapter Six discusses the key elements of transformative pedagogy, while Chapter Seven presents tools for learning assessment.

Chapter Seven

Chapter Eight introduces concrete activities for learners that can inspire teachers, as well as provide some ideas of initiatives that can be organized. A table at the beginning of Chapter Eight connects the relevant contents of the Guide with each activity presented.

Chapter 1

Dynamics of Violence in North Africa

Objectives

- To identify the different types of violence
- To describe the nature of violence
- To identify and discuss prevalent types of violence in North Africa
- To identify educational approaches to violence prevention
- To share promising practices from the region

1.1 Background on North African region

There is no single agreed-upon definition of North Africa. The region encompasses the northern part of Africa extending from the Atlantic in the west to the Red Sea in the east. For the purpose of this guide, the region includes seven countries namely; Algeria, Egypt, Libya, Mauritania, Morocco, Tunisia and Western Sahara. The combined population of these countries is an estimated 210 million making up around 15 percent of the African population. The countries of the region share some socio-economic, political and geographic characteristics, such as language and religion.

Figure 1: Map of Africa



The socio-economic, political and security situation in the region has been transformed due to the Arab Spring. North Africa was at the epicenter of the 2011 Arab Spring that led to significant changes in the region. The Arab Spring erupted at the end of 2010 in Tunisia after the self-immolation of a street vendor, Mohammed Bouazizi, protesting police harassment. The protests that began in Tunisia demanding economic opportunities and political liberalization affected the region and beyond. Tunisia, Egypt and Libya witnessed sustained strong protests that led to the toppling of long-serving rulers and regime change, while Mauritania, Morocco and Algeria witnessed relatively small demonstrations that subsided without causing fundamental and immediate changes.

The outcomes of the Arab Spring have been mixed in the region, ranging from relative democratization in Tunisia to civil war and state collapse in Libya. Some scholars note that the Arab Spring has fundamentally changed the long-standing assumption and practice of government transition in the region where it revealed that grassroots movements, rather than the military or foreign intervention, have the power to change regimes or drive reforms (Walton, 2011; Manfreda, 2019). The early days of the Arab Spring were characterized by the broadening of the political space in most countries in the region where various political parties, civil society organizations and media were registered and launched to represent the various voices in these countries. These democratization efforts didn't last long in most countries. Currently, Tunisia and to some extent Morocco are the countries in the region that have made democratic progress. Economic opportunities, one of the key demands of the protestors, is an undertaking that most governments in the region are still struggling to achieve (Yildirim & Meredith, 2019). Overall, as o'driscoll, D. et al (2020, p. vii) notes currently "with the fragile exception of Tunisia, both state-society relations and the conditions that sparked the popular uprisings remain much the same, if not worse".

1.2 Conflict and Violence¹

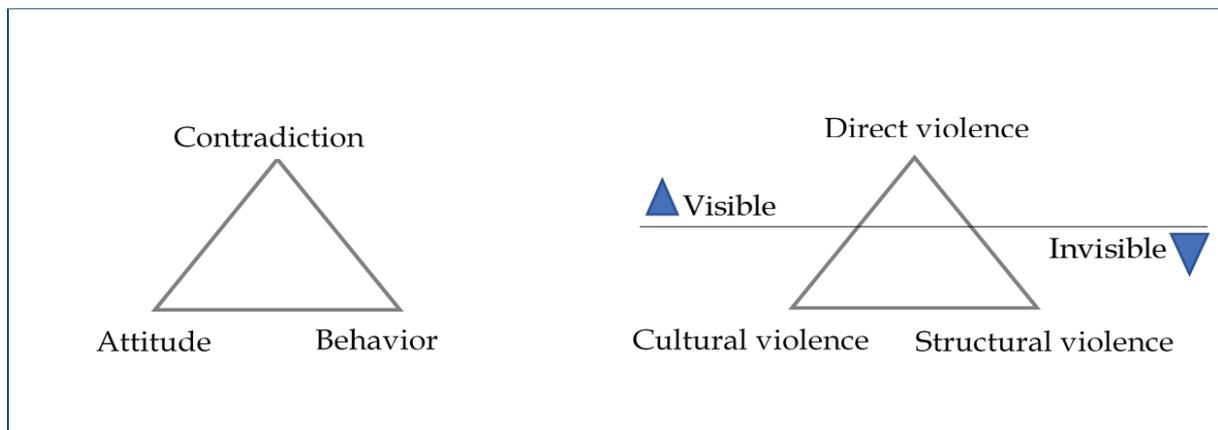
Before delving into the dynamics of conflict and violence in the North Africa region, we will first provide general frameworks for explaining conflict and violence at both macro (societal, cultural, structural and contextual levels) and micro levels (incidents of direct violence at the school, family and community levels). There is a distinction between conflict and violence. Conflict is commonly defined as "any situation in which two or more social entities or parties perceive that they possess mutually incompatible goals" (Mitchell 1981, p. 17). The use of violence is a major aspect in conflict behaviour as conflicts often turn violent. Johan Galtung (2013) defines violence as "any avoidable insult to basic human needs and, more generally, to sentient life of any kind (...)" (Galtung & Fischer 2013, p. 35) which leads to individuals not reaching the possible satisfaction of their needs.

Violence does not only hurt an individual's body, but also the mind and spirit. The three are interconnected and the use of violence against one of the three is usually followed by effects on the other two through psychosomatic transfers. The consequence of violence is often deep wounds and traumas, which are not easy to heal (Galtung, 2010).

Johan Galtung also distinguishes between three different types of violence: direct, structural and cultural, and places them in a triangle (see **figure below**), as they are strongly linked and reinforce each other.

¹ This section is adapted from: Abdalla, Amr et al. (2019). *C.R. SIPPABIO: A Model for Conflict Analysis*. Reader for the Foundation Course of Peace and Conflict Studies. (University for Peace, p. 79-81).

Figure 2: Galtung's model of conflict and violence²



- **Direct violence** is visible as it involves physically violent acts, such as murder, rape or verbal attacks that directly affect human beings (Hathaway, 2013). However, direct violence can also include sanctions which seem to be nonviolent at first sight, but can lead to slow killing through malnutrition and lack of medicine (Galtung, 2010).
- **Structural violence** includes any structures that are built into social systems and that prevent people from fulfilling their basic needs and reaching their full humanity. Examples of structural violence are patriarchy and privileging some individuals or groups over others, leading to unequal opportunities in, for example, reaching resources or availing education. Examples of this type of violence in North Africa, as will be discussed below, are a “glass ceiling” blockage for people from specific religious or ethnic groups who cannot have equitable access to certain positions or resources. Certain government posts (Minister of Defence for example) are reserved for people belonging to a certain religion.
- **Cultural violence** consists of attitudes and beliefs in a culture that legitimize direct and structural violence and make them be perceived as normal (Hathaway, 2013). When being socialized, an individual is influenced by the worldview of their group, and might, for example, develop feelings of superiority based on religion, race or sex, or based on the negative stereotypes that are prevailing about other groups. For example, unfortunately, until today some movies and media programs tend to negatively stereotype people with dark black skin or people with heavy weight (body-shaming), and to depict them according to the dominant negative images that have been inherited for generations. In addition, if individuals are exposed to a lot of direct violence, they become accustomed to it, which might lead to these individuals engaging in direct violence themselves, as it seems normal to them: their surroundings have taught them so.

Direct violence is caused by the conditions that structural and cultural violence have created, but direct violence also affirms structural and cultural violence – a vicious circle. Thus, if one wants to eliminate violence, it is crucial to address and transform all three forms of violence. Usually, the most emphasis is placed on reducing direct violence, however, structural and cultural violence are the root causes for direct violence and therefore need to be addressed in order to achieve long-term effects in violence reduction (Hathaway, 2013).

In addition to the above, according to Galtung, a conflict consists of three components: contradiction, attitudes and behaviour, with the three types of violence being strongly related to the three components. Contradiction relates to structural violence, attitudes to cultural violence and behaviour

² Miall, Ramsbotham, & Woodhouse, 2011, p. 10

to direct violence. Therefore, direct violence can be stopped by changing the behaviour in conflict, structural violence can be ended by transforming structural contradictions and injustices and cultural violence can be addressed by changing attitudes (Miall & Woodhouse, 2011). Following the examples mentioned above, one can witness incidents of marginalization and exclusion of someone with dark black skin in Morocco, Tunisia and Egypt. Social media has reported incidents when mini-bus drivers refused to service an African person just because of their dark skin. Here the behaviour, direct violence (refusing to provide a service), is supported by an attitude of arrogance. For the victim of such violence, a contradiction exists between the expected actions based on equitable service and the actual rejection and marginalization. Another stark example of violence based on the colour of skin and socio-economic class is the abuse of African domestic workers in Egyptian homes (El-Sheikh, 2015).

1.3 Prevalent Types of Violence in North Africa

North Africa is composed of diverse countries each with its own particular political and socio-economic history and characteristics that shape the dynamics of conflict and violence. However, as diverse as the region is, these countries also share some commonalities that allow for identifying similarities in conflict and violence patterns. For instance, the internationalization of conflicts and the increasing use of identity for violent mobilization have come to characterize conflicts in the region (OECD, 2020).

Violence has its roots in disagreement and conflict. As elsewhere in the world, in North Africa, there are shifting and constant conflict inducing dynamics that influence the nature and frequency of conflicts and instability in the region. Constant conflict inducing dynamics are those factors that have existed for a long time and continue to influence the occurrence and nature of conflicts, whereas shifting conflict dynamics are those factors that have emerged relatively recently and significantly affect conflict dynamics in the region (Abdalla et al, 2020). Drawing a clear line between the two is difficult as they sometimes overlap and reinforce one another. For instance, as one of the emerging conflict dynamics in the region, climate-related conflicts, can at times take the form of identity-based conflicts.

Though the Arab Spring has considerably changed the conflict landscape in the region, it is still possible to categorize conflict inducing factors in the region by being cognizant of the overlapping nature of these dynamics. For generations, the significant increase of the youth population, violent religious extremism, Israel-Palestine conflict, foreign interference, governance failures, identity and gender have been sources of instability and violence in the region (Hiltermann, 2020; OECD, 2020; Abdalla et al, 2020). Issues of climate change particularly vulnerability to water stress, migration, and expansion of trans-national criminal networks have emerged to be among the evolving conflict inducing factors that shape some of the current conflicts and violence in the region (Hiltermann, 2020; INTERPOL, 2018).

This section provides an overview of violence types in North Africa. The categorization of violence presented in this guide is not exhaustive but rather is a summary of the major types of violence that exist in the region. The notion of violence is expanded to include actors outside of the state apparatus, as violence is perpetrated by a variety of actors that includes state and non-state actors, including ordinary citizens as well as regional and global actors. It should be noted that the types of violence explored in this chapter are not mutually exclusive rather some are linked and affect one another.

1.3.1 Gender-based Violence

North African countries are ranked the lowest in achieving gender equality in the 2020 Global Gender Gap report that measures the progress of gender parity around the world (World Economic Forum, 2020). Women in the region face gender-based discrimination at home, school, the workplace as well as in civic and political spaces and engagement. Gender-based violence can take the form of rape, sexual harassment, domestic violence, honour crimes and female genital mutilation, which is predominantly directed towards women and girls. Gender-based violence is not limited to physical violence but includes mental and economic harm (UNHCR, [year]). North Africa has among the highest rates of gender-based violence in the world (Plan International, 2020).

Sexual harassment is one of the most prevalent forms of gender-based violence in North Africa. Egypt ranks second in the world in terms of the prevalence of sexual harassment. For instance, in a study conducted on gender-based violence in Egypt by UN Women, 99.3% of respondents noted that they have experienced one or several forms of sexual harassment in their lifetimes (UN Women, [year]). The same study revealed that over 80 percent of female respondents did not feel safe in the streets and in public transportation (UNFPA, [year]). Similarly, 87 percent of women have undergone female genital mutilation according to a 2017 UN report (UN Women, 2017). A report by USAID based on a nationwide survey in Morocco revealed that 57% of women between the ages of 15 to 74 reported experiencing some form of violence in the last year foregoing the survey (USAID, 2020). Women in Morocco experience different types of violence, including psychological violence (49%), economic violence (15%), sexual violence (14%) and physical violence (13%) (USAID, 2020).

Violence against women is perpetrated by the society structurally through cultural and religious views and practices towards women as well as by the state through legal discrimination and weak law enforcement (ECWR). The political, security and socio-economic challenges also exacerbate the challenges that women face in the region (Congressional Research Service, 2020). For instance, the ongoing security situation in Libya disproportionately affects women and girls in terms of increased sexual violence and child marriage (ESCWA, 2020). Abduction and rape of women from the streets or their homes by armed men or security forces have been widely reported (NPWJ, 2015). Sexual violence and torture toward female and male refugees and migrants are also widespread in Libya committed by security forces and gangs in detention centres, secret prison sites and illegal checkpoints (GBV AoR-UNFPA, 2019).

Governments in the region are slowly recognizing the severity of gender-based violence and its impact on the lives of women and girls in the region. Countries in the region, such as Egypt and Tunisia, have developed strategies and adopted legal reforms to address gender-based violence. For instance, in 2015, the Egyptian government adopted the National Strategy for Combating Violence Against Women (NSVAW). As social norms are at the root of gender-based violence, education has been one of the main tools to prevent and address gender-based violence across the region. As such, prevention, as one pillar of the NSVAW, recognizes raising awareness and addressing religious and societal beliefs through education and communication using various platforms (Reda, 2017).

1.3.2 Political Violence

Political violence is broadly defined as the use of acts of violence by state and non-state actors to achieve political objectives. In these situations, actors in pursuit of gaining or maintaining political power employ violence to realize their goals. The state, as an entity that monopolizes the use of physical force including the military and police, harnesses the state's violence apparatus to quell opposition and increase political repression. Arbitrary arrests, police brutality, torture and extra-judicial killings of perceived or real opposition are some of the manifestations of political violence committed by repressive regimes across the world and in the region. Political violence is not only

employed by state actors. Non-state actors also use violence to gain political power or impose political ideologies. Politically-motivated violence by non-state actors includes terrorism, organized crime, insurgency, and coup d'état (Ezrow, 2017). The strategies of political violence by non-state actors in the region tend to target civilians, security forces and state infrastructures (OECD, 2020).

Most North African countries rank low on the Global Freedom Index with only Tunisia ranking “free” in 2019 (Freedom House, 2020). The ranking is based on analysis of indicators such as electoral process, freedom of expression and political pluralism. In the immediate aftermath of the Arab Spring, some governments in the region adopted reforms to initiate political liberalization (Bouhkars, 2011). Tunisia’s democratic path has been resilient and continues to be a beacon of hope for democracy in the region. However, the gains from the Arab Spring are yet to materialize, and most North African countries continue to struggle with the aftermath of those events (Yousef et al, 2020).

1.3.3 Class-based Violence

Economic inequality and unequitable wealth distribution are considered as drivers of conflict and violence in some parts of the world. Discontent and grievances based on economic inequality have the potential to be used as mobilizing factors for violent confrontations against other groups or the state. Inequality encompasses broader socio-economic access and opportunity issues beyond income. Current policies and frameworks are primarily focusing on the inequality of opportunities instead of the traditional focus on inequality of income (ESCWA, 2020). For instance, access to quality education and social services, among others, greatly determines individuals’ and groups’ future economic and social status in society. According to a 2020 World Social Report by the United Nations, there is a correlation between group-based inequality and violence. The report states that “real or perceived inequality among social groups in access to economic resources, public services, political processes and power, along with other aspects of civic and cultural life, has been closely associated with intense grievances that, in turn, have often been mobilized to fuel violent conflict” (UN, 2020, p. 50).

Economic inequality was among the key grievances that sparked the Arab Spring in 2010 (World Bank Group, 2015). During the protests, citizens expressed their frustration with wealth distribution, employment opportunities as well as the government’s role and function to stabilize the economy. However, broader economic inequality that includes wealth and income inequality, unemployment and access to education and health care continue to hinder some sections of the society from moving up in the social and economic ladder (Yousef et al 2020). Such grievances combined with group dynamics have the potential to lead to violence.

Furthermore, incidents of physical abuse of domestic home servants have gained attention in the media as they have become more frequent not only in some countries in North Africa, such as Egypt, but also in other Middle East countries such as Kuwait and Lebanon. Such acts of violence reflect what people from lower socio-economic background may endure in terms of physical abuse. The story of the gruesome abuse of a nine-year-old girl domestic worker by those she worked for gained attention in the media and led to the arrest of the offenders (Tarek, 2020).

Though Tunisia is considered a success story in terms of changes and political reforms it achieved in the aftermath of the Arab Spring, economic hardship and inequality continue to be a source of protest and division in the country. As there is significant inequality between the centre and periphery in terms of economic development, there were protests in 2016 and 2017 mainly concentrated in the peripheral parts of the country demanding jobs and economic opportunities (Amara, 2017). In 2018, due to an increase in the cost of living, Tunisians all over the country took to the streets demanding revision of austerity measures and tax regulations that led to price increases in commodities and other necessities. Some of the protests turned violent and claimed the life of an individual in addition to the destruction of properties and the injury of protesters and law enforcement officials (Burke, 2018).

1.3.4 Violent Extremism

Violent extremism is a “violent type of mobilization that aims to elevate the status of one group, while excluding or dominating its ‘others’ based on markers, such as gender, religion, culture and ethnicity” (Bak et al, 2019, p. 8). Violent religious extremism is the use of acts of violence with a goal to impose a specific interpretation and understanding of religious texts and traditions. Different socio-economic, political, ideological and religious factors lead individuals and groups to use violence in the name of religion. Figure 3, adapted from UNESCO (2017), summarizes the main push and pull factors that drive violent extremism.

Figure 3: Drivers of violent extremism, UNESCO 2017

Pull factors (individual motivations)	Push factors (conditions that are conducive)
<ul style="list-style-type: none"> • Individual backgrounds (existential and spiritual search for identity and purpose, utopian world vision, boredom, adolescent crisis, sense of mission and heroism, a promise of adventure and power, attraction of violence, etc.) • Identification with collective grievances and narratives of victimization that provoke powerful emotional reactions, which can be manipulated by charismatic leaders • Distortion and misuse of beliefs, political ideologies and ethnic and cultural differences (the attraction of simple world views that divide the world into “us versus them”, etc.) • Attraction of charismatic leadership and social communities and networks (i.e. charismatic recruiter providing access to power and money, a sense of belonging to a powerful group/ 	<ul style="list-style-type: none"> • Lack of socioeconomic opportunities (poverty, unemployment, corruption, etc.) • Marginalization, injustices and discrimination (including experience of exclusion and injustice, stigmatization, humiliation) • Poor governance, violations of human rights and the rule of law (lack of experience in/exposure to processes of dialogue and debate, a culture of impunity for unlawful behaviour, violations of international human rights law committed in the name of state security, lack of means to make voices heard or vent frustration, etc.) • Prolonged and unresolved conflicts • Radicalization processes in prisons leading to the legitimization of violence • Etc.

In North Africa, religious violent extremism has led to the death and displacement of thousands of citizens. In the aftermath of the 2011 Arab Spring, extremist groups have proliferated making the region the centre of a new wave of extremist movement on the continent and beyond. Currently, North Africa houses ten out of twenty of the world’s powerful and established “sub-national recruitment centres” (Dahshan, 2020, p. 5). A notable development in the last decade was the emergence and rise of the Islamic State and its affiliates that have targeted and carried out attacks in the region, including in Libya and Egypt. The group has gained ground and established a foothold in the region. The Islamic State and similar extremist groups have developed to become complex entities with regional and international links financed through various illegal schemes including criminal activities (CISAC, 2019).

Post Arab Spring Libya faces complex socio-economic, political and security challenges. Libya has encountered violent extremism threats since the 1970s with the establishment of a few jihadist groups in the country. However, after the fall of the central government in 2011, several religious extremist groups have formed and are causing significant damage and destruction in the country.

Groups such as the Islamic State in Libya (ISL), Derna Protection Forces, and al-Qaeda in the Islamic Maghreb (AQIM) are involved in the Libyan conflict. The Islamic State established itself in Libya in 2014 and has since become among one of the most powerful extremist groups in Libya and across the region (Counter Extremism Project, 2020). Islamic State in Libya and other extremist groups in the country have committed different types of violence including assassination and targeted killings of public officials and activists as well as attacked religious minorities, embassies and infrastructures such as oil facilities (Gluhbegovic, 2016).

Algeria, a country with a relatively strong military and security apparatus in the region, has experienced violent attacks and continues to face threats from extremist groups. In the 1990s, the government fought a bitter war against religious insurgents that claimed the lives of nearly 200,000 civilians (Beardsley, 2011). AQIM and IS-affiliated groups, such as the Jund al-Khilafah in Algeria, which target civilians and security forces, currently operate in the country and its long border areas. Algeria has adopted several mechanisms to counter religious radicalism and violence. Recent statistics show a decline in terrorist activities in the country compared to previous years (Arab Weekly, 2021). One of the counter-terrorism tools the Algerian government uses is religious education. The Algerian government controls religious education where the government administers the training and accreditation of Imams. To prevent radical religious teachings, the government is the only entity that provides religious training to Imams (United States Department of State, 2017). A similar approach, accompanied by other coercive counterterrorism measures, is also adopted by the government of Mauritania where the state uses its resources and bureaucracy to convene sessions to discuss and debate religious doctrines with jihadists and provide work training to re-educate and reintegrate them into society (Wehrey, 2019).

1.3.5 Identity-based Violence

Identity-based violence is the use of exclusionary identity for using violence (Gluhbegovic, 2016). Ethnic, tribal, clan or religious differences are some of the sources of identity-based violence. Identity is a strong mobilizing factor as it's based on strong social networks that enable and ease the flow of information and access to communities (Bodnaruk Jazayeri, 2016). Identity-based grievances are at times reinforced by real or perceived historical socio-economic and political injustices that certain communities faced or continue to face because of their identity affiliation (Gluhbegovic, 2016).

Analysis of violence in North Africa as elsewhere in Africa has focused on the ethnic, tribal, racial and religious cleavages that exist in these societies. Identity-based violence has replaced ideology as one of the main drivers of conflict and violence in the region (OECD, 2020). For instance, identity is at the core of the self-determination struggle of the Saharawi people led by the Polisario Front and its continued confrontation with the Moroccan government. The Saharawi people assert that they have a different identity and thus continue to fight for self-determination and the establishment of an independent state, whereas Morocco asserts historical rights over the land the Front claims (Daadaoui, 2008). Mauritania has experienced identity-based tensions related to ethno-racial differences, as some groups report feeling marginalized and discriminated politically and economically (Boukhars, 2016).

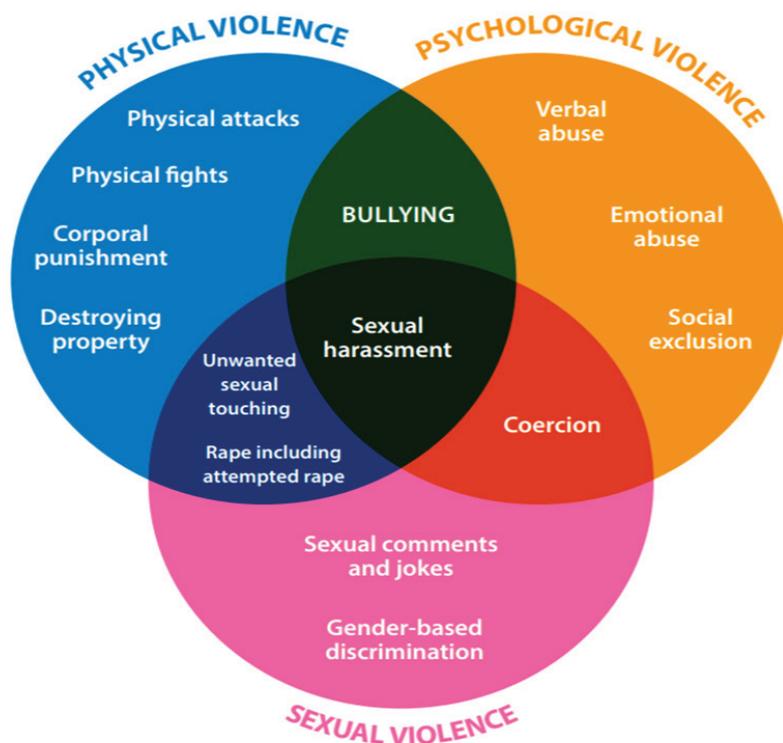
Due to colonial borders, different identity groups live in a single country while at the same time some identity groups live in different countries across the region. The colonial treatment of the different identity groups has politicized identity-based grievances due to the history of marginalization of some identity groups for political gains. Middle Eastern and North African (MENA) countries with high levels of identity-related political inequalities tend to face more violence than any other region in the world (Bodnaruk Jazayeri, 2016).

In Libya, tribal grievances were among the mobilizing factors for the uprising in 2011. Libya has 140 tribes with differentiated access to state power and resources. During the Gaddafi regime, some tribes were favoured and given key positions in government in return for their support and loyalty. This and similar practices of the regime created grievance among the tribes which were systematically excluded from the state and power. After the collapse of the Gaddafi regime, tribal groups and militias have controlled power and resources and are governing and providing security in their region. Some tribal groups have control over illicit trafficking routes and are involved in criminal networks that complicate the effort to establish a central government in the country (Martin & Weber, 2012). In the last decade, tribes have become powerful actors that have led to the tribal division of power with the potential to prolong the ongoing crisis in the country (Al-Shadeedi & Ezzeddine, 2019).

1.3.6 School Violence

Violence in schools and violence towards schools is one form of violence that affects communities in North Africa. As shown in Figure 4, school violence includes acts of violence, including physical, psychological and sexual violence, committed in schools that disturb the teaching-learning process and affect students, teachers and the broader community (CDC, 2020). These acts of violence negatively affect students and the school community as manifested in terms of increased absenteeism, school dropout, and as lack of belongingness among many others (UNESCO, 2019).

Figure 4: Conceptual framework of school violence and bullying³



North Africa has among the highest reported school violence in the world with 42.7% and 38% of students reporting that they have been bullied and physically attacked by fellow students respectively (UNESCO, 2019). At times of conflict and instability, schools encounter deliberate or indiscriminate attacks by conflict parties and are at times utilized for military purposes as camps and makeshift bases. These types of incidents affect day-to-day school functions as they hinder school staff from performing their duties, curtail students' attendance, force schools to close and even lead to the killing and injury of students (UNICEF, 2017).

³ Adapted from UNESCO, 2019, p. 11

1.4 Examples of Addressing Violence in North Africa

All acts of violence have adverse outcomes on the wellbeing of communities and for the administration of a state. Understanding the nature and links between the different types of violence guides the solutions that different actors utilize in addressing violence. Most acts of violence have direct, cultural and structural causes that require the involvement of various actors and the use of a variety of tools.

Within the framework of peace-building, several activities are undertaken to prevent and reduce violence especially in conflict situations. Over the years, North African countries have adopted several tools to prevent and manage conflict and violence ranging from military intervention to education. Grassroots initiatives both formal and informal are also key mechanisms in preventing and addressing violence in North Africa. The following two examples illustrate the efforts made to address religious violent extremism and gender-based violence:

- Deradicalization in Morocco's Prisons.** Prison systems in Morocco can be looked at as a role model in Countering Violent Extremism (CVE). A combined approach of deradicalization and successful reintegration forms the core of this effort. Religious authorities of the Ministry of Islamic Affairs as well as regional and local council members visit and oversee incarcerated offenders (Brinster, 2014). In 2013, they visited about 5,000 prisoners (Brinster, 2014). In 2014, out of 74,000 prisoners, incarcerated extremists represented about 1 percent, or 600 out of 74,000 (Brinster, 2014). Initially, Morocco experimented with isolating radicalized convicts, but now they are mixed with general inmates in more than half of the country's jails (Brinster, 2014).

Successful reintegration of former convicts is an important part of CVE, in ensuring that high-risk persons are not made marginalized and vulnerable to radicalization. Prisoners in Morocco are offered the opportunity to obtain higher education (Brinster, 2014). Upon release from jail, the government is facilitating employment. This is being done through a successful public-private partnership, where a larger number of former convicts are given work, training, skill development and employment because of the division of burden between the government and the private sector (Brinster, 2014).

- Fighting Female Genital Mutilation (FGM) in Egypt.** The persistence of the FGM practice in Egypt and elsewhere in Africa is a stark example of direct violence that is performed systemically and reinforced by cultural institutions and structures. "FGM is still widespread – but increasingly condemned – throughout much of North and East Africa [...] In June of 2008, the Egyptian Parliament agreed to criminalize FGM/C in the Penal Code, establishing a minimum custodial sentence of three months and a maximum of two years, or an alternative minimum penalty of 1,000 Egyptian pounds (LE) and a maximum of 5,000 LE. Also, the new Child Law included the formation of Child Protection Committees (CPC) at different national levels with duties to identify, support and monitor children at risk of neglect and abuse, including girls at risk of circumcision" (UNFPA, n.d.).

With increased advocacy and activism to activate the laws on the books, more efforts lately targeted clinics and health providers who continue to commit that crime. Since 2015, media reported several cases of shutting down clinics that performed FMG. Below is a list of links to such media news:

<https://www.elwatannews.com/news/details/800545>

<https://www.almasryalyoum.com/news/details/1002089>

<https://bit.ly/36NxvyM>

<http://bit.ly/39YHUK1>

1.5 Implications for Educators and Schools

The discussion above illustrates the complex and inter-related dynamics of violence in North Africa. Direct violence is just one form of violence that often represents underlying factors – structural and cultural – that fuel the tendencies towards such violence, and even provide its justification. Educators and schools are in the frontline to address such violence as they may occur in their own premises, or may negatively affect their students and environment. How educators and schools ought to address all these complex dynamics, and ensure safety and peace in their schools and for students is the focus of the next chapter.

Reflection Questions:

- What are the prevalent types of violence in your country?
- What other types of violence exist in your country?
- What do you think are the factors that contribute to perpetuating such types of violence in your country?
- Who are the major actors (perpetrators, contributors and victims) of violence in your country?
- Are there any initiatives to mitigate the different types of violence in your country?
- How has education played a role in addressing any of these types of violence in your country?
- How can education contribute further to eliminating or reducing the prevalence of such types of violence in your country?

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Chapter 2

The Role of Education for Peace and Resilience Building and the Prevention of Violence

Objectives

- To establish links between conflict analysis and pertinent roles of education to address violence.
- To develop a multi-pronged and comprehensive model for education efforts to address violence.
- To share examples of promising educational programs to address violence in North Africa

2.1 Introduction

Chapter 1 discussed types of direct violence, and their connection to structural and cultural factors. The persistence of forms of violence in societies reflects deeper social, cultural, economic and political roots that, if not addressed, would continue to generate more waves of violence. Tackling direct manifested forms of violence using security and legal measures may be effective on the short term, but ridding societies of these forms of violence on the long term requires structural and cultural approaches including educational ones.

Accordingly, the role of education to prevent violence must be based on the following premises:

1. Acknowledge the perpetual cycle of violence generated by contextual factors that lead to particular behaviours at the state, community, family and personal levels. The intersected contextual factors, such as culture, economic grievances, gender, social class, etc., perpetuate the five types of violence, and are manifested in particular actions and incidents of violence by individuals at their own context.
2. Equip educators, including teachers, school administrators and educational policy-makers, with the proper tools to assess the presence of different forms of violence in their communities, and to critically examine the factors that lead to their persistence, and their manifestation at the micro-levels of individuals, families and communities. The objective is to prepare educators to understand the deeper roots of violence in their communities, and to link such understanding to educational models that would contribute to building students' resiliency and non-violent approaches to conflict. This requires educating and training educators on how to apply three interlinked frameworks:
 - a. Conflict Analysis and Intervention Framework
 - b. Peace Education Framework
 - c. Global Citizenship Education (GCED) Framework
3. Use Transformative Pedagogy in order to:
 - a. Build resiliency and equip learners with knowledge and tools at the individual level to refrain from resorting to violence, and to embrace peaceful and nonviolent approaches to addressing conflicts.
 - b. Reveal the intersections of the structural and institutional factors that contribute to perpetuating violence at the societal level, and their various manifestations at the state, community, family and individual levels.

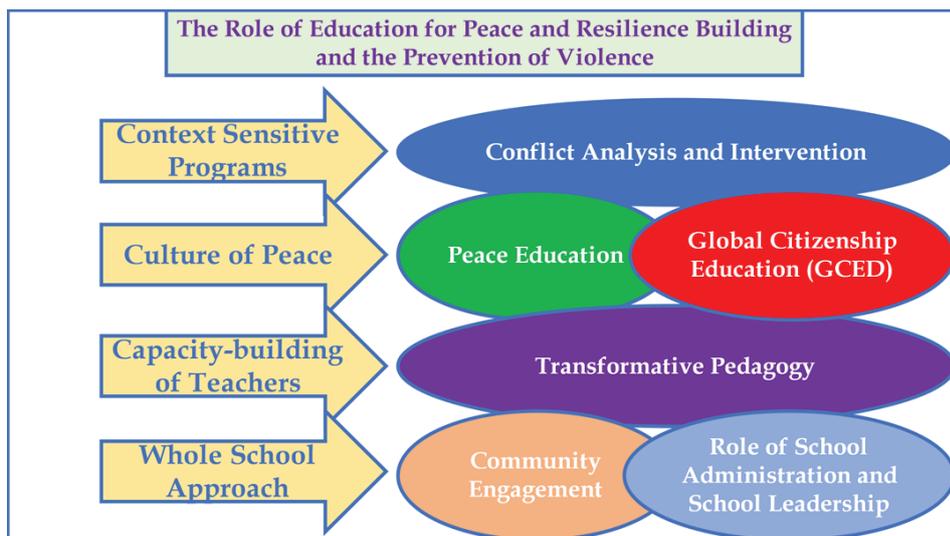
- c. Design a gradual educational approach in order to develop the following:
 - i. Behaviour: Students' resiliency and effective use of peaceful approaches to conflict
 - ii. Attitude: Students' ability to respect diversity, empathize and relate to other experiences and differences
 - iii. Knowledge: Students' awareness of the macro societal influences (structural, cultural and institutional) on perpetuating violence, and learning means to break the vicious cycle at their micro level.
4. Create spaces for learners to encounter diversity, dialogue and develop critical understanding of the realities around them.
5. Empower learners to be agents of positive change and contribute to building peace in their contexts.
6. Working with and in communities, develop resiliency and mechanisms to resist the reproduction of structural and cultural violence by engaging:
 - a. Families
 - b. Religious and traditional institutions
 - c. Law enforcement
 - d. The media

Accordingly, the following four guidelines inform the role of education for peace and resilience building and the prevention of violence:

- Develop context-sensitive programs (including conflict analysis and intervention)
- Build capacity of teachers (equipping with transformative pedagogy), this goes beyond skills as it is also very much about knowledge and especially attitudes
- Foster a culture of peace that promotes attitudes and values for peaceful coexistence (bringing together global citizenship and peace education)
- Apply a Whole School Approach (including community engagement and role of school administration and school leadership)

This guide builds on peace education and GCED, stresses the importance of conflict analysis and conflict-sensitivity to develop educational programs that address the root causes of violence and help transforming them; uses a pedagogical approach that is transformative and builds on the premise of the importance of community engagement to foster a Whole School Approach.

Figure 5: The role of education in violence prevention and peacebuilding



2.2 Conflict Analysis and Intervention Frameworks

The field of conflict analysis includes several commonly used tools designed to examine specific dimensions of conflict. The 'Onion', for example, is designed to reveal underlying interests and needs that are usually hidden under positions that parties insist on in conflicts. The 'Tree' analyses conflict sources, behaviours and outcomes. The 'Stakeholders Analysis' is concerned with defining conflict parties, and their interests. Each tool is useful for providing specific information on specific elements of conflicts. However, each tool typically lacks critical information not covered by that particular tool, or even by a combination of tools. For example, the intersectionality of concepts such as gender, culture, and relationship's power and patterns, can hardly be captured using one or a combination of the analytical tools.

The dynamic and inter-related influence of contextual factors (such as religion or history for example) and relationship factors (such as bond and power for example) on conflict elements (such as conflict sources, attitudes and behaviour for example) can hardly be accounted for using Analytical Tools by themselves. Therefore, it is necessary to complement the Analytical Tools with a Comprehensive Framework that would simultaneously explain the macro-dynamics at the structural and cultural levels, while examining the specific elements of conflicts. Such an approach that emphasizes the significance of the context within which violence occurs, and in doing so uncovers underlying institutions of structural and cultural violence, is critical for an effective application of Context-sensitive Approaches. It is the **multi-dimensionality** and **comprehensiveness** of the Comprehensive Frameworks that make them essential for understanding conflicts and peaceful interventions with sufficient depth and adaptability to different settings. Such qualities allow for conflict analysts to apply commonly-used Analytical Tools, such as the Onion, the Tree and the Stakeholders Analysis Model, while not losing sight of the big picture, or of essential elements not addressed by each Analytical Tool (Abdalla, 2019).

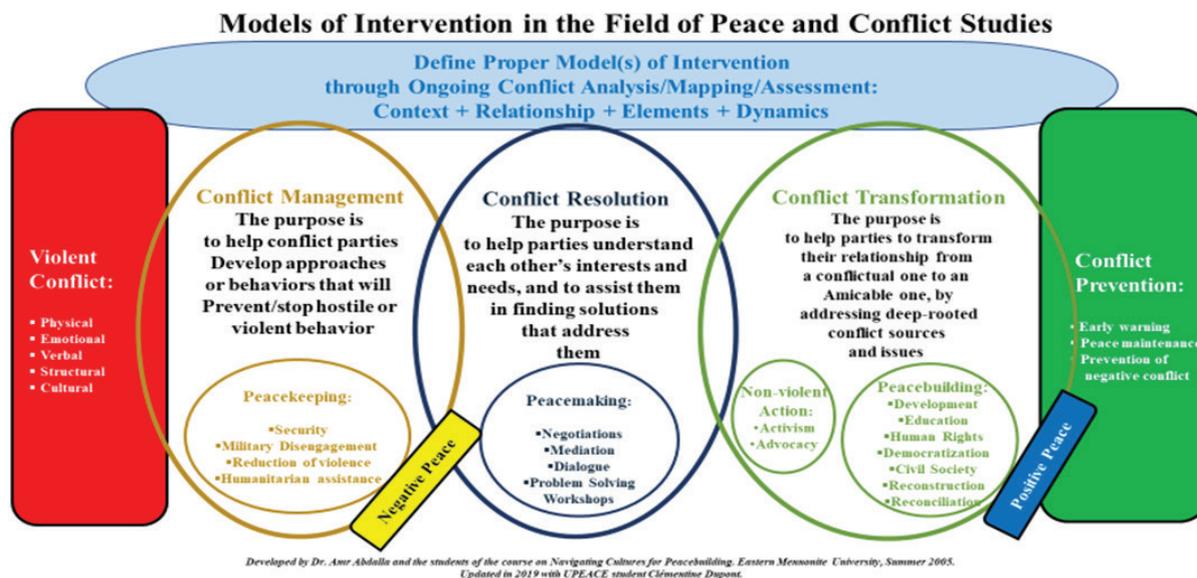
The Appendix includes examples of both the commonly used Analytical Tools (such as the Onion, The Tree and the Escalation Model), and a Comprehensive Framework (C.R. SIPPABIO; Abdalla, 2019).

2.2.1 Conflict Intervention Models

The findings of a conflict analysis using a combination of comprehensive frameworks and specific analytical tools should lead to envisioning possible peaceful interventions in order to address direct forms of violence, and/or address the long term structural and cultural factors that contribute to the

persistence of violence. The diagram below proposes a range of interventions: conflict management and peacekeeping, conflict resolution and peacemaking, conflict transformation and peacebuilding, and conflict prevention. Education is typically included among the long-term approaches used with peacebuilding, conflict transformation and prevention.

Figure 6: Models of interventions in peace and conflict studies



2.2.2 Conflict Management and Peacekeeping

The purpose here is to help conflict parties develop approaches or behaviours that will prevent hostile or violent behaviour. In this case, the intervention does not address the sources of conflict, but focuses on adjusting conflict behaviour and addressing some conflict issues to the extent needed to ensure that parties will avoid hostile or violent behaviour. A peacekeeping intervention is appropriate in the following three settings: to curtail violence and to prevent its escalation into war; to set limits on a war that has already broken out by narrowing its intensity, geographical location and perpetuity; and to strengthen a ceasefire and safe opportunities for reconstruction after a war has ended. Peacekeeping also helps to create conditions in which the conflicting parties can move towards a peaceful resolution of the conflict in order to achieve long-term peace⁴.

In a school setting, such approach may be reflected in the actions taken in order to put a stop to violent incidents between students from rival ethnic or religious groups, or to address directly behaviours that are condescending to girls or students belonging to disenfranchised groups.

2.2.3 Conflict Resolution and Peacemaking

The purpose here is to help parties understand each other's needs, issues and conflict sources, and to assist them in finding solutions that address them. This approach usually follows conflict management activities, and is intended to find lasting arrangements to conflicts. In contrast to Peacekeeping, Peacemaking does not take a physical form but focuses on finding agreements between the conflicting parties through non-violent dialogue. This is not only applicable for international conflicts, but any effort that is made to find a solution between conflicting parties can be defined as peacemaking.

In a school setting, implementing peer-mediation programs may prove to be an effective approach to empowering students to support their peers in resolving their conflict peacefully.

⁴ Abdalla, A. et al. (2019). C.R. SIPPABIO: A Model for Conflict Analysis. Reader for the Foundation Course of Peace and Conflict Studies. University for Peace, Costa Rica.

2.2.4 Conflict Transformation and Peacebuilding

This approach attempts to positively change parties' relationships, conflict attitudes and behaviours. Here the purpose is to help parties to transform their relationship from a conflictual one to an amicable one, by addressing deep-rooted conflict sources and issues. Another purpose is to help parties internalize healthy conflict behaviours that enable them to deal with conflicts on their own.

Lisa Schirch, Professor of Peacebuilding, defines Peacebuilding as the following: "Peacebuilding seeks to prevent, reduce, transform, and help people recover from violence in all forms, even structural violence that has not yet led to massive civil unrest. At the same time, it empowers people to foster relationships that sustain people and their environment". Peacebuilding lays its focus on the root causes of a conflict (the contradictions of the parties) and has the aim of transforming the structures of violence into structures that enhance peace and security.

In a school setting, developing awareness and educational programs that target families and communities may be effective in conveying messages about how certain forms of violence are persisting due to structures and cultural norms, and at what cost to the community. Through participatory programs that include students, communities may be able to uncover factors that contribute to making such forms of violence persist, and propose actions to address them. Similar programs may be even more effective by including law enforcement agencies and the media.

2.2.5 Conflict Prevention

Conflicts in itself should not be perceived as something negative, as conflicts that are dealt with constructively foster positive change and creativity. However, the occurrence of all forms of violence in conflicts must be prevented. For this to happen, potential sources of conflict need to be recognized and analysed with giving attention to the early resolution of the sources and to prevent the conflict to move into armed confrontation. The outbreak of violent conflict can be prevented by different means and functions. For example, early warning systems can indicate whether a conflict can possibly turn violent, by collecting information on the conflict and having certain indicators that would measure the probability of an outbreak of violence. Such indicators could be e.g., human rights violations, hate speech, discrimination against minorities, socio-economic inequalities or increase in armament.

In a school setting, it may be useful to engage with law enforcement agencies, religious and traditional leaders, and local government to coordinate efforts to detect early warnings of potential violence, and to set up a system of communication and coordination in order to address conflicts at an early stage.

2.3 Peace Education

With a deeper understanding of the intersected, structural and cultural factors that contribute to conflicts and violence, educators should apply educational pedagogies that are equally comprehensive and inclusive. Peace Education stands paramount in this regard with its comprehensive multi-pronged approaches. According to Tigist Engdaw (2018, p. 22-23):

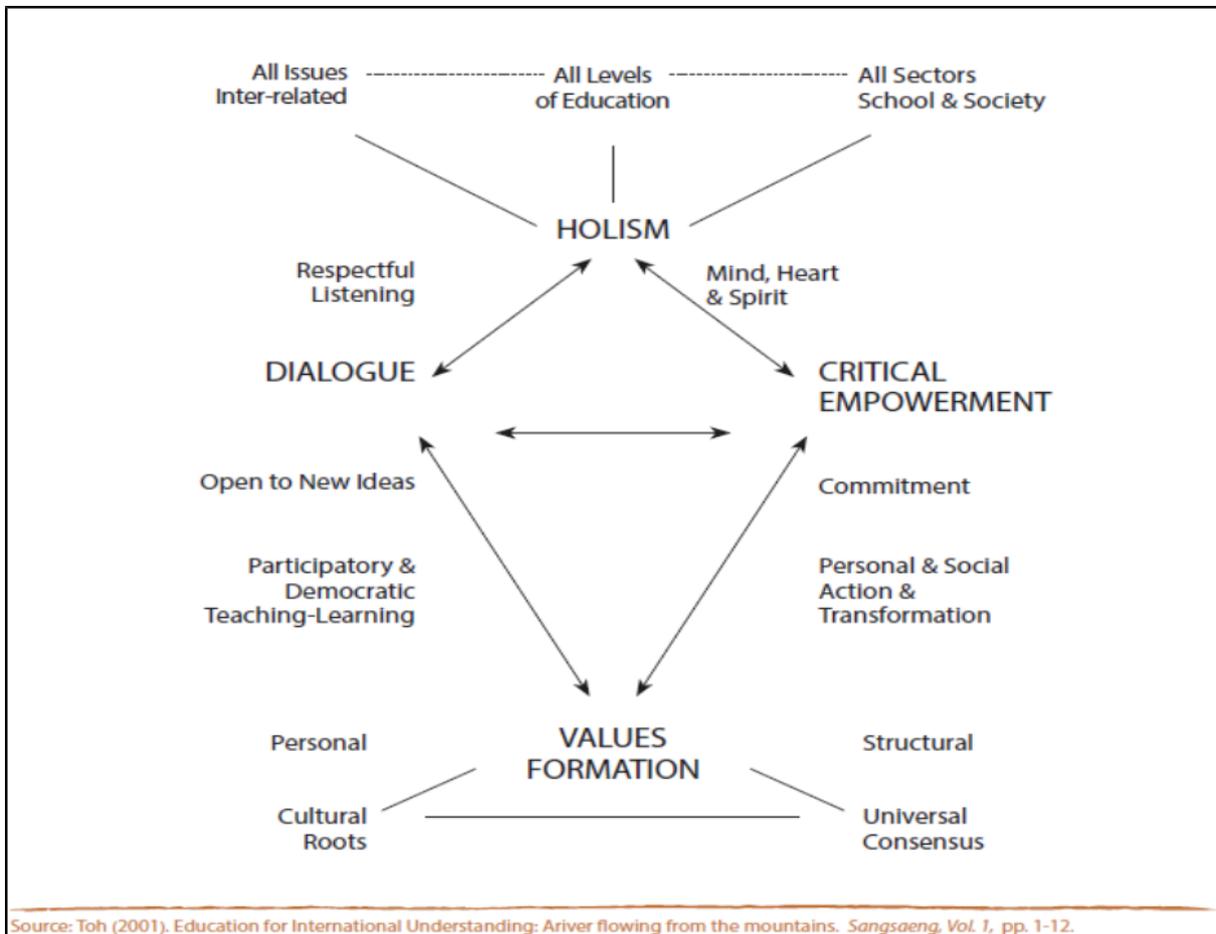
The content of Peace Education aims at resolving the root causes of conflict and to fostering sustainable peace building [...] especially in post-war and post-conflict societies marked by trauma. Peace education teaches skills and methods for transferring knowledge and best practices for facilitating and fostering dialogue, constructive interaction for common goals, non-violent conflict resolution techniques, citizenship and civic rights and responsibilities, ethical respect for the rights of others for peaceful reconciliation and co-existence, international human rights, gender equality for development and a number of other possible topics guided by a prior needs assessment of the particular context. Peace builders and

educators can help to shift the norms and paradigms of conflict. Without this fundamental shift, it is very difficult to achieve sustainable peace building, since the root causes of violence are structural and cultural in nature.

Discussing the scope and reach of Peace Education, the APCEIU and UNESCO publication “Global Citizenship Education: A Guide for Policy Makers” (2017) identified the following fundamental principles and strategies as foundations for developing and teaching peace education and education for international understanding for a culture of peace (see figure below):

- Holistic perspectives on conflicts and crises
- Dialogue: Participatory, dialogical and creative processes of learning
- Values: Formation of values reflective of peaceful people and peaceful world
- Critical empowerment: To enable citizens to engage in personal and social action to build a peaceful, just, inclusive, compassionate, harmonious and sustainable world (p. 18-19).

Figure 7: Principles and strategies for peace and culture of peace education



2.4 Global Citizenship Education (GCED)

According to UNESCO (2015, p. 14), the leading organization for promoting GCED, “Global citizenship refers to a sense of belonging to a broader community and common humanity. It emphasizes political, economic, social and cultural interdependency and interconnectedness between the local, the national and the global”. The report further explains the key rationale and objectives of GCED as follows:

“Global citizenship education aims to be transformative, building the knowledge, skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and peaceful world. Global citizenship education takes a multifaceted approach, employing concepts and methodologies already applied in other areas, including human rights education, peace education, education for sustainable development and education for international understanding and aims to advance their common objectives. Global citizenship education applies a lifelong learning perspective, beginning from early childhood and continuing through all levels of education and into adulthood, requiring both formal and informal approaches, curricular and extracurricular interventions, and conventional and unconventional pathways to participation.” (p.15)

The UNESCO report (2015, p.15) introduces three domains of GCED that are interlinked and integrated into learning process:

Figure 8: The three domains of GCED

Cognitive:
To acquire knowledge, understanding and critical thinking about global, regional, national and local issues and the interconnectedness and interdependency of different countries and populations.
Socio-emotional:
To have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity.
Behavioural:
To act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world.

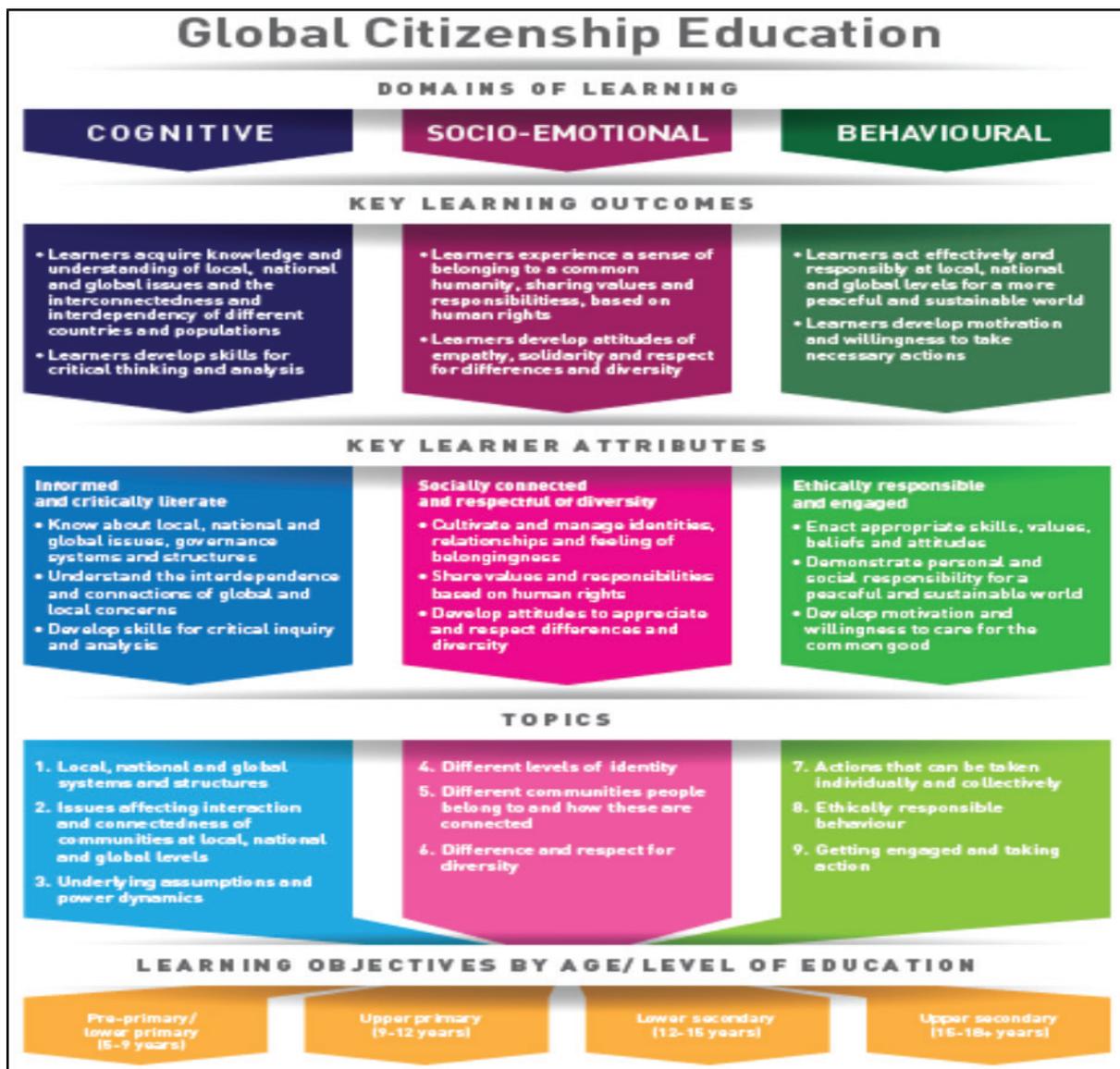
The UNSECO design of GCED continues to define the following learning outcomes in relation to the three domains (UNESCO, 2015, p. 22):

Figure 9: GCED learning outcomes

Cognitive
<ul style="list-style-type: none"> ■ Learners acquire knowledge and understanding of local, national and global issues and the interconnectedness and interdependency of different countries and populations ■ Learners develop skills for critical thinking and analysis
Socio-Emotional
<ul style="list-style-type: none"> ■ Learners experience a sense of belonging to a common humanity, sharing values and responsibilities, based on human rights ■ Learners develop attitudes of empathy, solidarity and respect for differences and diversity
Behavioural
<ul style="list-style-type: none"> ■ Learners act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world ■ Learners develop motivation and willingness to take necessary actions

The UNESCO design of GCED then continues to define specific Key Learner Attributes, Topics, and a detailed gradual plan of education based on age groups (see Figure 10). This design complements the frameworks discussed above: Conflict Analysis, Models of Peaceful Intervention and Peace Education. It provides a road map for how to build upon the learnings gained from the earlier frameworks in order to set in motion a concise educational plan that is responsive to the age of students and the particular needs of communities. This is further enhanced by adding a critical perspective on GCED, as discussed below. That critical perspective allows for educating in-depth about structural and cultural institutions of violence while benefitting from their particular and localized analysis according to the Conflict and Violence Analysis Framework.

Figure 10: Elements of Global Citizenship Education



2.5 Transformative Pedagogy

The application of the three frameworks above equip educators with deeper understanding of types of violence in their settings, their manifestations and underlying structural and cultural dynamics that contribute to their persistence. The frameworks also prepare educators with knowledge and attitudes that are grounded in the principles and practices of peace education and GCED. Transformative Pedagogy then becomes one of the **tools** that educators use to reflect the values and principles embedded in the earlier three frameworks.

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. It builds on active pedagogy and the competencies-based approach. It emphasizes and prioritizes the process of learning (how to learn) over the association and memorization of information. Transformative pedagogy creates concrete opportunities for learners to reflect on themselves, examine their beliefs, values and knowledge, and challenge preconceived ideas about the other. It helps to reflect on interconnectedness, shared

responsibilities and ethical implications of one's actions and situations around them. It does so while also developing critical consciousness and thinking, active agency and appreciation of multiple perspective. Transformative pedagogy requires a paradigm shift, moving away from pedagogical approaches based on vertical transfers of knowledge from the teachers to the learners, to an innovative and dynamic pedagogy that is learner centred and transformative. One that recognizes the ability of learners to positively contribute to their societies.

Accordingly, Transformation Pedagogy is built on the following pillars:

1. Learner-centred approaches
2. Experiential learning
3. Engagement with the community
4. Inclusiveness
5. Critical thinking
6. Dialogical education
7. Recognizing the agency of the learners and their potential to contribute to peacebuilding

2.6 Preparing the Teacher for Transformative Pedagogy

Teachers in North Africa in general are trained in the classic approaches which reflect the 'banking education' models. Students are mere recipients of knowledge, and the entire educational system rewards memorization and traditional forms of testing. Preparing teachers to adopt Transformative Pedagogy should be part of a whole-system approach that encompasses school administration, students and boards of education. More significantly, adopting Transformative Pedagogy must be embraced by the ministries of education in those countries, and must be incorporated as part of teacher training in colleges of education.

Preparing existing teachers will require, among other considerations, the following:

- Offer courses and workshops on Transformative Pedagogy as part of continuing education requirements;
- Prepare a cadre of trainers of Transformative Pedagogy from a pool of teachers who can relate to the experiences of their peers;
- Incorporate assessment of Transformative Pedagogy as part of teacher annual reviews;
- Conduct research, and publish results, about the outcomes of Transformative Pedagogy on students' academic performance, initiative and related indicators.

Below is a teacher self-assessment of knowledge and skills in conducting Transformative Pedagogy (UNESCO IICBA, 2019). The assessment can assist in identifying areas of strength and opportunities, and to develop plans to further build school and teacher capacities to engage with such pedagogies:

Figure 11: Transformative pedagogy skill and knowledge teachers' self-assessment form

Question	Yes, always	Sometimes	Never	Why? Provide explanations
Do you actively and empathically listen to learners?				
Do you use corporal punishment?				
Do you use alternatives to corporal punishment that affirm children's dignity and do not inflict physical or psychological violence on the learners?				
Do you create spaces for dialogue, sharing of experiences and grievances in the classroom?				
Are you sensitive to learners' backgrounds and personal experiences?				
Do you use participatory methods of teaching and learning that help learners to interact with one another, reflect, question and learn by doing?				
Do you encourage teamwork among the learners?				
Have you involved parents in pedagogical projects?				
Have you invited community stakeholders to share with the learners?				
Have you encouraged learners to be active in their communities?				

2.6.1 Role of School Administration and School Leadership

As part of a Whole School Approach, it is not sufficient to prepare and train teachers on Transformative Pedagogy, and to assess them based on how they implement it. Without the support of the school administration and leadership, such task would be difficult and may prove to be in contradiction with traditional school systems. For example, Transformative Pedagogy will require that students conduct activities outside of the classroom in order to relate their knowledge to the surrounding environment, and to engage in interactive and community-based activities. This may be difficult to implement if the school administration does not create and maintain suitable spaces for student interaction, or ensure their safety. The school administration will have to be deliberate about changing structures and schedules in order to accommodate this type of learning.

School administrations and educational boards must ensure that policies at all levels are reflective of Transformative Pedagogy principles and values such as inclusiveness, respect for human rights, transparency and accountability. Examples of such policies include ensuring that school structures are designed to accommodate people with different forms of disability, and that hiring processes are sensitive to gender equality and the empowerment of people belonging to disenfranchised groups based on any of the identity elements mentioned in Chapter 1.

It is imperative to develop inclusive, comparative and relevant curricula that ensures diverse representation and supports identity-building from a perspective of respect and plurality. Often times, curricula only include some of the relevant elements, many of which are not adequately articulated. Therefore, the content delivered to learners presents gaps in terms of building resilience. In this sense, curricula need to respond to the global frameworks, such as the 2030 Agenda for Development, 2063 Agenda for Africa and CESA 2016-2025.

In addition, school administration and leadership will have to adopt different approaches to budgeting in order to allocate funds for student-centred activities, and perhaps to make changes to the physical structures of classrooms to make them more suitable for Transformative Pedagogy modalities.

2.6.2 Engaging the Community

When educators engage all members of the community, especially its youth, it will foster local ownership of solutions and initiatives. In addition to ensuring the long-term sustainability of these solutions, youth members will learn and practice participatory decision-making and consultation, rather than resorting to violence in order to achieve their goals. Youth and community accountability increases the quality of their living. Additionally, community ownership of problems and solutions will promote relevant and culturally sensitive approaches, and in turn, will generate motivation in all members who believe specific consideration is given to their education and lives. Therefore, community engagement can also strengthen relations. The changes in dynamics and relationship transformation between groups will bring a significant reduction in all three forms of conflict. According to USAID, “Communities have proved that with support and guidance, they are able and willing to address the cultural norms and values that promote discrimination”. Thus, the likelihood of gender relations being transformed also increases as well as the probability of having women’s and girls’ participation and involvement in decision making and the workforce. Finally, when mutual understanding and concern are achieved, local members can be willing to invest in their community and contribute their own resources for the betterment of their children and the future of the community.

2.6.3 Families

Cultural norms, standards, and values are practiced, supported and perpetrated within the family unit. It is where a child is most likely to first observe and experience cultural and structural violence. It is within the family that most of the structural and cultural norms and values that may lead to regenerating patterns of violence, especially based on gender, identity and class, are reinforced. Engaging families with: 1) better awareness of conflict and violence-inducing dynamics; 2) educational and well-presented information about the costs and losses endured due to the persistence of such forms of violence; and, 3) heightened awareness of their responsibility to break the vicious cycle, may contribute to sustainable transformation of patterns of violence in the entire society.

Additionally, open two-way communication between families and educators reduces the gap of information, leaving very little room for youth to engage in hidden harmful behaviour. According to the Centers for Disease Control and Prevention (CDC), students who feel mutually supported by their families and the education system are less likely to experience emotional neglect, practice unhealthy behaviours, engage in direct conflict, or disengage from school. Efforts put forth by the educators are more likely to succeed when parents are involved. Ultimately, developing trusting relationships between schools, students, and parents can create a positive culture of education (independent and critical thinking), support, and collaboration. In turn, a stronger family unit is born with less room for conflict to be reinforced in an environment conducive to attitudinal and behavioural changes.

2.6.4 Religious and Traditional Institutions

In North Africa, religious traditions and institutions are culturally embedded in the community and consequently have various levels of influence on its members, and more so in rural areas. In comparison to other public institutions (including education), the religious institution receives the highest trust rating in the region according to a survey from the World Bank Group carried out in 2014. This influence, by and large, extends to all facets of people’s lives, including decisions made on political stances, civic engagement, education, and healthcare. An example would be the practice of female genital mutilation (FGM) - a form of cultural violence that has grave health implications, yet is practiced in the region and believed by many to be a religious obligation. Educators and the education system can serve as conduits between families, communities and religious institutions;

they can provide religious leaders relevant data and information pertaining to, for example, the harmful practice of FGM. In addition, they can facilitate joint youth efforts and initiatives between the religious and non-religious groups in the community. Ultimately, religious institutions and leaders can have a significant impact on the overall peace and social health of a given community. Both on an individual and community level, religious teachings foster and value tolerance, empathy, responsibility, patience, service, acceptance, forgiveness, ways of healing, and dignity for all - thus building resilience to conflict.

2.6.5 Law Enforcement

Research for the World Bank Group also reveals that law enforcement receives one of the youth's lowest trust ratings in all of the Middle East. If community members continue to perceive or experience unfair treatment, police violence, and injustice, they will more likely resort to confrontation and violence. Therefore, it can be argued that law enforcement engagement is of significant importance. Educators can once again serve as conduits and facilitators between youth, police and local authorities - potentially providing protection and a safe space conducive to open communication and trust building. As the World Bank Group report notes, "Without a minimum level of confidence in institutions, such as local politicians, courts, police...it is difficult for youth to work constructively with institutions. Trust is an enabling condition for active citizenship and crucial to the engagement of youth in the issues that affect their community or country". The more we see youth constructively engaging in their respective communities the less likely they will engage in any form of conflict due to inactivity and a sense of injustice. Transforming the relationship between local authorities and the community from a disconnected and violent one to one of protection, collaboration, and support is essential to the overall wellbeing of the community.

2.6.6 The Media

According to the World Bank's research on young Tunisians and their counterparts in Libya and Egypt, the internet is the most used medium to access information and communication, but with "little trust in the press". The time online is largely used for education, seeking employment, work, and socializing. Since media serves the youth and the majority of the community, it is a vital way through which educators can help serve the community's needs and effectively reach young members by engaging in the same medium of communication. The Tunisian example is one that reflects most of the North African experience. The youth are practicing "virtual networking", connecting with the world, and see it as the only and effective way to find employment. Educators can utilize social media to direct students and youth from virtual activity to practical, active, and constructive civic engagement. They can provide information on where to acquire skill sets and how to effectively communicate grievances. Finally, educators can monitor any expression of festering conflict communicated over social media which could help in addressing root problems before exacerbation.

2.7 Examples of Educational Programs in North African Countries

The following is a list of selected educational programs from North African countries. All these programs address violence-related issues whether in the school and university settings or in the communities.⁵

⁵ These projects were identified and included as part of a research project conducted in 2019-2010 on behalf of the UNESCO-Beirut Office on GCED in the Arab World. The research report is pending publication by UNESCO.

Table 1: Selected educational programs from North African countries

Country	Program Title	Program Description
Tunisia	Guide for Civic Education Club Activists	The Guide was designed by the Tunisian Association for Civic Education to strengthen civic behaviours and positive attitudes among young people. It helps those involved to adopt appropriate attitudes and make the right decisions in order to improve the quality of the performance of teachers and trainers in the field civic education.
	Link: https://issuu.com/cecltms/docs	
Tunisia	The Program to Promote the Emancipation of Young Tunisian Women through Social Participation	The program emphasizes the importance of engaging the community as a whole (in the school, the home, the family and the street) to change the prevailing beliefs and values that hinder women's participation. The program promotes the essential role of the civil society in order to preserve the legal gains and turn them into a practical reality in society and in the daily life of women.
	Link: https://rawabet-equitas.org/ar/making-change/promoting-the-emancipation-of-young-tunisian-women-through-social-engagement	
Algeria	Ministry of Education Curricula on Civic Education	The curriculum for civic education adopted GCED's gradual approach for educating students about various aspects of global citizenship. For example, while first grade students learn about accepting the other and respecting diversity, students at the 4 th grade learn about how to apply non-violent methods of conflict resolution such as mediation and reconciliation, using interactive and participatory pedagogies.
	Link: http://www.education.gov.dz/ا-م-ي-ل-ع-ت-ل-ا-ج-م-ا-ر-ب-ل/	
Morocco	Citizenship Education and Human Rights: A Guide for Moroccan Youth	The Guide is designed by the National Council for Human Rights with the aim of providing a new educational resource to promote the ownership of a culture of human rights, especially among young people. This is accomplished by providing trainers and educators with a pedagogical tool that adopts an educational approach that combines the two dimensions of citizenship and human rights, and blends aspects related to theories, standards, national legislation, with real-life data. The Guide also aspires to contribute to bridging the deficiency in educational tools in the field of citizenship education and human rights in Morocco.
	Link: https://cndh.ma/ar/node/26912	
Egypt	The Solia International Project: Public Squares in Egypt	This is a pioneering project conducted in partnership with Egyptian universities. Its aim is to open new horizons for engagement among young people regardless of their gender, religious or ethnic backgrounds. This is accomplished by developing youth's skills for peaceful dialogue, and creating an appropriate space to discuss pertinent issues, including citizenship, diversity and non-violent communication.
	Link: https://www.soliya.net/programs/engagement-programs	
Libya	National Education Curriculum for Libyan Basic Education	The curriculum focuses on the notion of citizenship for grades four, fifth, and sixth of basic education. It focuses mainly on issues that reinforce the values of citizenship and peaceful coexistence among all people of the nation across tribal and geographical identity differences.
	The organization of the curricula, their content and presentation represent an exemplary approach that combines concepts from all the frameworks discussed in this chapter, especially GCED and Peace Education.	
Link: http://moe.gov.ly/cerc/		
Mauritania	Citizenship Education and Human Rights: A Training Manual for the Youth of Mauritania	The guide is the result of a partnership between UNESCO, the Ministry of Culture and Handicraft and the Mauritanian National Commission for Education, Culture and Science. It addresses issues related to diversity, gender equality, peaceful resolution of conflicts, human rights and civic education.
	Link: https://unesdoc.unesco.org/ark:/48223/pf0000234424_ara	

Reflection Questions:

- Has your educational setting addressed violence in the community? If yes,
 - What approaches were used?
 - How effective have they been?
 - What recommendations do you suggest for improvement?
- How can you use all or any of the five frameworks and models discussed in this chapter in your work?
 - Who would you engage or seek support from?
 - Who would be your target audiences?
 - What would be your objectives?
 - What are practical examples of how you would use them?
- What does your educational setting need in order to be able to implement a comprehensive, multi-pronged approach to address violence?
- What are challenges for working in the community? How may they be addressed?
- What are some specific success stories of the engagement of your educational setting with violence-related issues in your community?

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Chapter 3

Creating spaces for ethical reflections to build resilience

Objectives

- To help teachers understand ethics education as a framework for building peace and resilience
- To raise awareness on the importance of key elements, such as human dignity and the human rights approach, nurturing values, developing a sense of belonging and fostering interconnectedness

3.1 Ethics of Learning to Live Together

Today, we live in 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 also face dilemmas that challenge our way of thinking and acting. Some people face violence and must flee their homes and come into new contexts with new social norms and power dynamics. Some people witness violence and discrimination every day and feel powerless. We must face the ethical challenges that stem from being global citizens, while at the same time respond to our own our local context and realities.

How do we respond to the challenges of coexisting and living together?

How do we ensure that everyone's dignity is respected?

How do we accompany learners in the process of acknowledging and respecting differences?

How do we foster values and competencies for ethical and critical thinking in learners?

Figure 11: How do we foster ethical reflections?



When we refer to ethics education, we do not refer to teaching of advanced philosophy but rather to a specific approach to ask ‘What is ethical in this situation?’ or ‘How would I feel if this happened or was done to me?’ and ‘How do we learn to live together in plural societies?’

Learning to act based on ethical principles and values constitutes the foundations for living together in peace. Peace is much more than the mere absence of war and violence. Consequently, learners must be equipped to respond to injustices and discrimination and with the necessary competencies to prevent violence from happening in the first place.

Ethical reflections are at the heart of meaningful transformative learning to understand that peace, resilience and PVE require us to have a critical perspective to look at relationships, causes of conflict and violence, and our role in each situation. Ethics can be used as a lens to look critically at issues of peace and conflict across various subjects and learning activities by making a more explicit connection between the learning activities, the context and the learner.

It is important to create learning experiences that include ethical reflections that contribute to fostering interconnections between learners, to building a sense of trust, to strengthening their sense of purpose, and to making learners feel that they are accepted, respected and valued by their teachers and their peers. This builds the resilience of the learners by making connections with one another and supporting learners to reflect and cope with adversities around them.

It is important to note that fostering ethical reflections is not about defining who is right or wrong. It is about the process of critically reflecting on our beliefs and actions and how those affect others, and actively doing something to ensure human dignity is protected and upheld. It is about restoring and transforming broken relationships and affirming our common humanity.

Ethical Reflections: When you are exposed to a situation where you have to make a difficult decision, questions such as the following may help to us reflect on what is ethical:

- ✓ Does your 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?
- ✓ Could your decision portray a bad image of people that are different from you (in terms of gender or religious affiliation)?
- ✓ 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?

In facilitating ethical reflections among learners, it is vital that the teacher themselves reflects on their own behaviours and adopts those that are respectful and consistent with what they are trying to foster in the learners.

Ethical reflections are at the heart of transformative pedagogy for peace and resilience building. In looking at what is ethical it is helpful to look at universal principles and higher values that promote learning to live together. The following are some key aspects to consider that will be discussed further in the sections below:

- Upholding Human Dignity and Human Rights Approach
- Nurturing Values
- Developing Sense of Belonging
- Fostering Interconnectedness

3.1.1 Upholding Human Dignity and the Human Rights Approach

Respect for the dignity of all persons is central to education. A human rights-based approach ensures protection and inclusiveness.

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 is **inalienable** and human rights can never be legitimately taken away. Human rights are equal for all and all human beings possess equal basic rights irrespective of any differences. This is the reason why discrimination and other practices directly against human dignity are prohibited, such as torture, inhuman treatments, slavery, exploitative working conditions and discrimination.

The Convention on the Rights of the Child

The Convention on the Rights of the Child (1989) provides a rights-based framework for quality education. Article 29 states that the education of a 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.
- 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.
- Development of respect for the natural environment.

The Convention on the Rights of the Child includes the right of children to fully participate in all matters affecting them within the family, schools, local communities, public services, institutions, government policy, and judicial procedures.

A process of dialogue and exchange needs to be encouraged in which children assume increasing responsibilities and practice respect and active citizenship while developing democratic competencies (for more on participation see 6.7).

For this reason, to respond to the multiple ethical challenges of societies, including equipping learners with the necessary skills to build peaceful and inclusive communities, education should also respond to the emotional development of children.

3.1.2 Nurturing Values

Why should education nurture respect, empathy, responsibility and reconciliation? Why are these values so central to this Guide? Respect, empathy, responsibility and reconciliation can be considered the building blocks of a peaceful society. They create the basis to fostering positive relationships with others and to respond to ethical demands of our communities. These key values are fundamental to nurturing mutual understanding and appreciation and openness to diversity and respect. They also contribute to developing positive relations with others and a shared humanity that can help build resilience in times of adversity and prevent young people to adhere to violent ideologies.

Educators need to encourage and nurture respect, empathy, responsibility and a reconciliatory attitude in learners as indispensable attitudes and competencies to contribute to peace. However, learners interact with different value propositions and it is also vital that they reflect on what is ethical and nurture their own values in a positive way to ensure dignity for all. Empathy as a competence is discussed in Chapter 5.

Respect

There can be no peace without respect. Respect is central to human rights and human dignity; mutual respect is the fundamental value for building peace and an indispensable condition to building relationships. It is by respecting others that we acknowledge and appreciate diversity and 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 complying with instructions, laws and requests from another's authority. However, contextualization is important to understanding respect. Educators need to be aware and mindful of context to nurture learners' capacity to be respectful (see Box 1).

Box 1: Respect vs. obedience: a practical case

Leila is a 14-year-old girl from Mali. Her mother asked her to go to the market to buy some vegetables for dinner, but Leila was playing with some friends from the neighbourhood. She is usually allowed to play with her friends for two hours after school. Since her two hours of play were not yet up, she told her mom that she still had 20 minutes more and that she would go to the market afterwards. Her mother got very mad as she needed the vegetables in order to cook and told her repetitively to go immediately. Leila continued to complain that she still had 20 minutes more to play and would do it as soon as she was ready.

Was Leila disrespectful or disobedient? What are some ethical considerations to make in such a situation?

Empathy

Empathy is the capacity to connect with another person to try to understand how the other is feeling. Empathy starts by listening with both our head and our heart, and it requires willingness to go beyond our own framework of understanding. It is 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 is experiencing. Empathy leads to compassion towards others; it is a prerequisite to see the humanity in the other, even when that other has wronged us.

Box 2: How can teachers nurture empathy in the classroom?

How can teachers nurture empathy in the classroom?

- **Role-modelling.** Role-modelling plays a great role in fostering empathy as young people will learn from the character and behaviour of the teachers. Teachers need to be sensitive, caring and compassionate to nurture empathy in the learners.
- **Safe environment.** Empathy starts with knowing one another. Teachers need to create moments for sharing and allow learners to listen to each other's stories in order to understand each other's perspectives. Personal stories are the best way to "walk around in someone else's shoes". Listening to stories and opening their hearts to other people's perspectives allow learners to understand and empathise with others' experiences.
- **Emotional literacy.** It is important for learners to be equipped with the right words to express their feelings and to speak about what is challenging them. Sometimes it is easier to express circumstances and perspectives using art, music or roleplay. Teachers are encouraged to find alternative ways to foster empathy.
- **Collaborative learning.** Educators are encouraged to bring learners together to work on specific tasks, challenges or problems. This allows learners to work collaboratively and explore different alternatives together. Shared achievement or failure allows the learners to engage in a collaborative experience that requires them to exercise empathy with their peers.
- **Building a sense of belonging to common humanity.** While helping to understand the perspective of others, empathy is also about identifying shared values and differences that bond us together. Empathy is about discovering the sense of belonging to a common humanity. Teachers are encouraged to facilitate opportunities for students to be open with one another and safely discover what others' perspectives may be, while at the same time guiding students to reflect on their shared values.

Responsibility

We do not live in isolation and every one of our actions (or failures to act) bear consequences for others and for the world around us. Responsibility is an individual value and a collective duty to care for our community and planet. Responsibility can be described as the ability to respond to ethical demands of our society and to common humanity and interconnectedness.

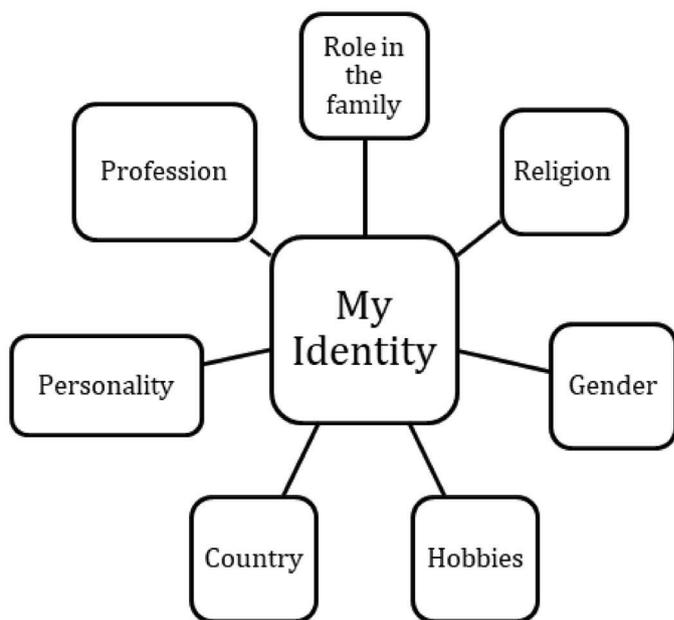
Reconciliation

Reconciliation is an approach to life that values change and transformation. It is a way to resolve differences and conflicts and to move on to build inclusive and peaceful communities. Unlike forgiveness, which is a one-way process (I can forgive even if the other has not forgiven me) reconciliation is a two-way process – it requires both parties. It requires dialogue and a willingness to mend a broken relation, to restore a difficult situation and transform a relationship. It is the key to building long lasting peace and bridges of trust among divided communities.

3.1.3 Developing a Sense of Belonging

Identity and sense of belonging hold multiple dimensions and are shaped through encounters and shared experiences. The immediate family, community, culture and religion have a strong influence on the shaping of identity and sense of belonging. The multiple dimensions of our identities (see figure 12) are stratified and hold different priorities, nuances and powers in different contexts. For example, how a person's gender is perceived in one context may be very different in another context in terms of gender norms and associated stereotypes and powers.

Figure 12: Multiple dimensions of identity



Identity is not something static but is in a continuous flux; it is during adolescence when a considerable part of one's social identity views are shaped. Adolescence constitutes a critical developmental stage concerning both physical and psychosocial changes that affect identity formation and have a great impact in how individuals perceive themselves, build connections with others and develop a sense of purpose and belonging.

Family, communities and schools need to accompany adolescents in this moment of change and growth to ensure that they are equipped to cope successfully so that this moment of transition can culminate in a positive identity formation.

A positive identity is defined as having a strong and healthy self-perception and a sense of well-being. A sense of identity determines how adolescents relate with themselves and make sense of the world around them, including appreciating diversity and becoming more aware of the issues affecting them and others. Positive identity formation is crucial to developing resilience and inner strength; as adolescents learn about themselves, they become better grounded and able to build their sense of purpose. The formation of identity in adolescence contributes to social roles and how adolescents see themselves belonging and contributing to society.

When learners experience a strong sense of belonging in school, they feel connected, accepted and respected, and they develop reciprocal caring relationships with teachers and their peers. These supportive relationships are crucial to make learners feel valued and that they matter. In this sense, it is crucial to develop positive teacher-student relationships. Peer friendships also require mutual trust and enable adolescents to cope with the challenges they face.

Education plays an important role in the development of a positive identity and sense of belonging in adolescents. Trusting and empowering relationships at school are crucial to the positive development of early adolescence. Schools are critical environments where adolescents can develop positive identities and a sense of belonging.

In contexts where communities are in conflict or there is violence, differences in identities are typically used for divisiveness. Strong narratives that look to define the other, most often in a negative portrayal, emerge. When children grow up in such contexts, they usually inherit these narratives and dynamics of division and isolation, which strongly shape their identity views. Thus, it is essential that education becomes an opportunity to transcend normalized identity divides to allow children to recognize the humanity in one another and build their own relationships with people from diverse backgrounds.

3.1.4 Fostering Interconnectedness

Interconnectedness can be expressed through the term “ubuntu,” which means “I am because you are.” Ubuntu is an African philosophy that places emphasis on being human through other people. Ubuntu is the African idea of personhood – a person depends on other persons to be. Ubuntu places emphasis on values of human solidarity, empathy, human dignity and the humaneness in every person. A person is a person through others.

At the centre 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 individual and collective responsibility, which leads to an openness for reconciliation.

By fostering interconnectedness, learners identify where they wish to place themselves in society and understand the web of interrelations with others. Learners need support to develop awareness of their place and role. Understanding the interconnectedness of humanity and our shared responsibilities can help learners to expand their circles of concern.

Interfaith and intercultural learning and Global Citizenship Education are ways to foster interconnectedness. Interfaith and intercultural learning affirms diversity and provides spaces for encounters and communication with others. Interfaith and intercultural learning is not only

about learning other religions and cultures. It is about diverse people from different religions and cultures coming together to engage in dialogue and create new narratives for collective action to counter dividing messages and discourses developed by violent extremists' groups. Interfaith and intercultural learning contributes to social cohesion and peace by providing a dialogical model that challenges prejudices and stereotypes, creates bridges of trust and helps move from reflection to collective action. When tensions across religious divides are high, creating spaces for interfaith learning is vital and can help demystify narratives supporting violent extremism.

Ethical reflections are strengthened in learners as they discover that each and every human is inherently entitled to a dignified life despite differences and that as humans, we have inalienable rights. Nurturing values such as empathy, respect, responsibility and reconciliation can help learners to learn to live together and become aware of themselves and their relations with others, leading to greater awareness about our interconnectedness and common humanity.

Reflection Questions:

- ✓ Why should we as teachers use ethics as a lens for peace and resilience building?
- ✓ How can we as teachers create spaces for learners to have ethical reflections?
- ✓ How do I encourage learners to take ownership of reflecting on what is ethical instead of telling them what is right and wrong all the time?
- ✓ What are some questions as a teacher I can ask to encourage ethical questions?
- ✓ What are some ethical reflections I can consider in my role as a teacher for peace and resilience building?

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Chapter 4

Empowering Learners to Transform their Communities

Objectives

- To create awareness about the importance of community engagement in relation with peace education
- To introduce key criteria for strengthening learners' empowerment and participation for meaningful community engagement
- To provide teachers with concrete examples of how to foster community engagement

Throughout this guide we have focused on learners as active change-makers, moving away from the traditional approach where learners, and children in general, have been portrayed only as passive in contexts affected by inequality, discrimination and violent conflict. However, in order to enhance learners' capacities to engage and contribute to transforming their communities, teachers need to know how to empower learners and to create opportunities for their meaningful participation in community engagement and transformation.

The engagement of learners in transforming their communities will contribute to increased peaceful coexistence, reduced discrimination and violence, and increased support to vulnerable groups, in addition to supporting learners' self-esteem and self-confidence, as well as developing the competencies of active citizenship and social responsibility.

4.1 Learners as Agents of Transformation

One of the most effective ways to promote transformative experiences through education and to empower learners to be agents of transformation is connecting the learners with their local communities, creating opportunities for enabling and empowering learners to be caring and responsible citizens for driving positive change where they live.

Strengthening connections between learners and their communities builds trust and contributes to developing learners' social responsibility.

Connecting Learners with the Community

Learners can play a critical role in solving problems affecting their community, working together with key community stakeholders to improve their environment, to help people in need, to contribute to improving community life and ultimately to respond to the ethical demands in their communities.

In order to create opportunities for learners to engage meaningfully with their communities and to practice active citizenship, schools, and by extension teachers and school leaders, need to:

- **Build trust**, by establishing genuine trusting relationships with community stakeholders
- **Engage** with community actors to contribute to community transformation
- **Look for opportunities** to work together and cooperate on concrete projects

Building trust and positive relationships is crucial for the school environment to be connected with the community. When this happens, learners have open channels of engagement with the community. Community networks involve parents and caregivers, local authorities, local law enforcement actors, religious and traditional leaders, and various community-based organizations and agencies as well as the media and the private sector. This means that schools can reach out to a variety of actors depending on the context, and ensuring that community engagement experiences are relevant for the learners and engagement is agreed upon in dialogue with the learners.

In addition to contributing to transformative experiences, opportunities of community engagement are fundamental to strengthen learners' sense of purpose and belonging to their community and to empower them to contribute to the world around them, practicing those active citizenship, social responsibility and critical thinking competencies that, as will be further discussed in Chapter 5, are essential to build peaceful societies.

This chapter offers suggestions to support the empowerment of learners and their engagement in the community. The chapter also provides practical tips that can enrich the teaching and learning experiences, articulating opportunities to engage in issues of social justice and transformation at the community level.

Feeling valued and respected, appreciated and accepted by your community and that your views matter are the key ingredients to foster a sense of purpose and belonging and to build resilience in learners.

The process of community engagement starts with teachers guiding learners in the process of developing critical awareness of their own realities. This could involve in-class activities that prepare the ground for the community engagement including learning activities like community mapping, or the analysis of the root causes of violence (see Chapter 1) and activities that help create a future vision for the community and help find non-violent alternatives. These create the basis for learners to then look at collective actions that engage the community. This includes creating spaces for learners to connect with their specific context, to build positive relationships and engage with community stakeholders, and to understand the issues affecting their communities, their root causes and consequences.

For learners, community engagement is a two-way process, whereby learners are involved with the community collaborating for shared goals, generating commitments and taking responsibility, while community actors engage more in school life, including participating in opportunities for intergenerational dialogue, joint projects and collaborations at the school level.

The creation of meaningful opportunities to engage with the community is one of the key strategies to build resilience and channel the aspirations and energy of young people. It also allows young people to be and feel appreciated, acknowledged and valued by their communities. When young people can contribute with their ideas and feel ownership for initiatives in their community, they feel respected and empowered, as they have a positive impact in shaping the present and the future of their communities.

These connections are the seeds for the future engagement of the learners; teachers can accompany the learners to explore their communities and to imagine the ways they can engage and contribute.

4.2 Key Elements for Learners' Empowerment and Participation

Figure 13: Key elements for learners' empowerment



This section will elaborate on eight key elements to ensure learners' empowerment and participation in community engagement. These criteria are not exclusive, but they are fundamental to foster processes of community engagement that are empowering, meaningful and inclusive.

Child Rights-Based Approach

Chapter 3 introduced the notion of a rights-based approach for quality education and the Convention on the Rights of the Child as a framework guiding all undertakings involving children. When promoting learner's empowerment and participation in community engagement, teachers need to pay particular attention to ensuring that the dignity of each learner is respected and that the learners' views are taken into account.

Meaningful involvement of learners in community transformation has the potential to build their self-esteem and self-confidence, contributing to their sense of purpose and helping them develop social responsibility. However, if these engagement experiences are not meaningful and learners are not engaged in the thinking, planning, delivery and evaluation processes of engagement activities, the risk is that they will be manipulated and the experiences will not contribute to their empowerment. This chapter provides concrete recommendations for supporting meaningful participation of children, presenting the ladder of participation as a useful tool to guide how we plan and design the participation of learners.

Article 12, of the UN Convention on the Rights of the Child states that children have the right to say what they think should happen and have their opinions taken into account, in accordance with their age and evolving capacities. Children have the right to give and get feedback on interventions that will affect them, and to contribute to both the planning and the continuous participatory monitoring and evaluation of the process.

When planning for a child rights-based approach for fostering learners' empowerment and participation in community engagement, teachers should take all these elements into account.

Meaningful and Sustainable Engagement with the Community

Creating opportunities to connect learners with their local communities is a process that needs to be built overtime, gaining the trust and confidence of the community stakeholders as well as building on the capacity of the learners to engage in meaningful ways to transform their communities.

For teachers, this means working with learners at age-appropriate interventions, as well as connecting with community stakeholders in order to ensure that opportunities for engagement do not come as one-off encounters but are part of a process and have a specific goal for transformation.

Participation and engagement in community activities should be conceived as a process rather than be viewed as one-off and event based.

Ensure Child Safeguarding

Creating a safe and protective environment has to be a priority for teachers when planning for community engagement opportunities, as promoting meaningful engagement and participatory opportunities for learners could present some risks and challenges that teachers need to be aware of. Ensuring Child Safeguarding means creating all the measures to keep children safe on physical, emotional, spiritual and cognitive levels.

It is important that teachers are aware of the context and sensitivity that engagement of community stakeholders could carry. During dialogue sessions, it is essential that teachers as facilitators keep the conversation inclusive and safe. One group should not dominate or impose over the others, or make participants feel alienated by the conversation. Teachers should always follow the “do no harm approach” and refrain from opening the dialogue to topics that may spiral out of control without adequate facilitation or leadership.

Community stakeholders must also be prepared to work with learners, gaining awareness of the basic principles of engagement with learners, including Child Safeguarding and how to foster Child Participation. In some cases, adults are unprepared to approach learners, and building on their own assumptions and biases often use language that is not accessible to the learners or crosses lines in terms of Child Safeguarding. Often, adults also use only vertical approaches without leaving space for the learners to interact.

Schools must be first and foremost safe environments for learners. Before community stakeholders, teachers must do their due diligence. For example, in some cases, local leaders might hold views supportive towards some discriminative narratives that justify exclusion or isolation. In these cases, teachers must be conscious of who they invite to their classroom and the narratives that these guests may bring. It is ideal to choose those who have been outspoken and supporting of inclusive discourses and peacebuilding.

It will also be important for schools to develop child safeguarding policies and guidelines, that must be abided by teachers and any adults involved in the process, with checklists to support teachers when planning and implementing activities with community stakeholders.

Context Relevance and Voluntary Participation

Teachers need to ensure that community engagement activities are relevant to the context and to the knowledge and skills of the learners, as well as the topics and issues that learners can relate to, as they are directly or indirectly connected with the learners' wellbeing or the wellbeing of their local community. It is also crucial to make connections with the curriculum so the experiences are not disconnected from the learning.

Learners need to feel connected and to find meaning in the community engagement activities. It is important that before initiating community engagement projects, teachers and learners take the time to undertake a contextual analysis of the issues affecting the community as well as mapping of the key community stakeholders they would like to join forces with.

It is also important that community engagement activities are taken up by learners on a voluntary base. Learners should not be forced to engage, but they should rather feel intrinsic motivation to be responsible and active to foster social change in their communities.

Conducive Environment and Learners Friendly

When encouraging children to engage with the community, it is important to create nurturing and conducive environments that can positively contribute to enhancing community engagement experiences.

This includes developing materials that are customised and contextualised to their realities, and that are adjusted to their age, language and cultural backgrounds without portraying biases and stereotypes.

It is particularly important to build positive and trusting relationships with the adults in the community that the learners are going to engage with. Successful partnerships between learners and adults are key to sustainable and effective community engagement to promote transformation. For this reason, teachers have to ensure that the adults in the community are sensitised to the importance of engaging the learners and they set up processes of participation that are responsive to learners' needs and inclusive of their views.

Inclusivity

When planning for community engagement activities, it is particularly important that teachers ensure that all groups are involved, without privileging one group over the other. In some cases, this might mean being particularly purposeful in creating conducive environments for engaging groups of learners that are marginalised or vulnerable, for example by ensuring that learners with disabilities are able to meaningfully participate.

Community engagement activities should challenge existing biases, stereotypes and patterns of discrimination in a given context and contribute to creating inclusive opportunities of engagement for all learners while being sensitive and respectful of the variety of cultural, social and economic backgrounds of the learners.

Accountability

Learners' empowerment and participation in Community Engagement cannot just be symbolic or decorative processes where children are "seen but not heard" in one-off activities. For this reason, it is extremely important that community stakeholders and teachers are accountable for how the views of learners are included in community transformation processes and for how learners are participating in the shaping of the decisions and actions affecting them.

It is the duty of teachers to include in the community engagement activities plans for follow-up and feedback, allowing for the process of engagement to be sustainable over time. It is also crucial to include plans, co-designed with learners, to enable learners to understand how their contributions were taken into account.

Being accountable to the learners is crucial to promote meaningful experiences for learners allowing them to see and understand the impact of their engagement and commitments, as well as for building pathways for further engagement with the community, including after learners leave the school environment and can become transformative leaders in their communities.

Accountability and follow-up are also connected with evaluating the results of the community engagement activities and they provide a valuable learning opportunity for both teachers and learners on the solutions they have proposed and their efficacy.

Opportunities for Teacher Training

Generally, teachers are not offered specific training when it comes to fostering children's empowerment, safeguarding and participation in community engagement. For this reason, it is important to create training and capacity building opportunities for teachers to support meaningful participation, safeguarding and community engagement and to ensure that these become an essential component of learning for the students and as such can also be assessed and fully included in the curriculum.

Teachers are responsible for creating safe learning environments, keeping learners physically, emotionally and cognitively safe in the learning spaces in line with the Child Protection/Safeguarding Policies and Code of Conduct of their schools. Teachers also need to be able to respond if there is a breach in the safety of the learners. There is no meaningful participation if children are not safeguarded by teachers that know how to do it.

Community transformation and peace education are closely related and it is important that teachers also develop the transformational leadership skills that can inspire learners and motivate them to engage and taking responsibility for social transformation or for caring about their environment.

4.3 Engaging with key community stakeholders: concrete tips for teachers

There are several activities that teachers can organize. These include classroom-based learning activities that help learners map and analyse community issues and more immersive experiences such as visits to communities to gain direct exposure to a certain situation. In addition, there is also the creation of dialogue spaces with community stakeholders to build trust and connections.

Teachers can also encourage learners to participate in community engagement projects or community processes of decision-making and advocacy actions. In the classroom, teachers can help learners to map their communities by identifying issues that affect the community and possible solutions.

The role of a teacher is also to facilitate exchanges of learners with their communities. Teachers should build entry points and cultivate relationships with key stakeholders who can be champions or gatekeepers of collaboration between the school and the community.

The following are examples of how to connect learning in school with parents and the community, and are further explained below:

- 1) Provide learners with opportunities for engaging with the community through service-learning approaches;
- 2) Engage with parents and caregivers;
- 3) Inspire learners by creating dialogue with key community stakeholders;
- 4) Work with religious and traditional leaders to reflect on community issues;
- 5) Organize festivals, exhibitions and celebrations open to the community to foster connections;
- 6) Create space for intergenerational dialogue.

1. Service-learning Approaches

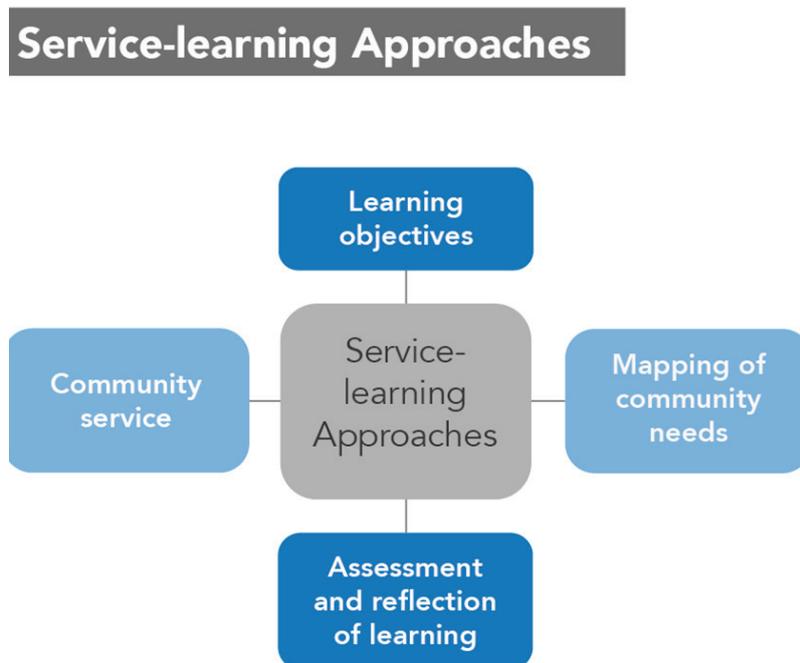
One of the most effective ways to support community engagement for learners and create meaningful opportunities for learning is through service-learning programmes.

Through service-learning teaching approaches learners can use the knowledge and skills acquired from the curriculum to engage with and address genuine community needs.

Service-learning provides a space for experiential education. It is when learning occurs through a cycle of action and reflection as learners seek to achieve real objectives for the community and a deeper understanding of the issues affecting their community and skills for themselves.

Service-learning complements the elements of community service and volunteering with an educational approach that connects learning objectives as defined in the curriculum with community needs and integrates opportunities for assessment and reflection on the learning. It's about applying what learners have learned in the classroom to community-based activities.

Figure 14: Service-learning approaches



Teachers should invite learners to identify key issues and needs affecting their communities. These should be discussed together in the classroom in order to raise awareness and a better understanding of the local context. Learners should then brainstorm possible solutions and actions. It is important that they are involved in decision-making and project/activity design. For example, learners could identify that their community is lacking some basic health services that the municipality should provide. They could then write letters to the responsible local authorities addressing their concerns. Learners could also write to local and national health organizations and hospitals asking for supplies to be donated or funds to go towards a project they've designed, e.g., building a community well, community garden, or a school/community health centre, raising awareness about malaria or malnutrition, etc. Learners may decide to raise funds themselves or to ask the local government or organizations to partner with them in their endeavour.

2. Engaging Parents and Caregivers

The importance of engaging parents and caregivers cannot be underestimated. Schools need to do their utmost to build positive connections with families, as families are at the core of young people's resilience. In many cases, parents and caregivers feel detached from the school environment. They usually believe that they do not have opportunities to engage and conduct a dialogue with teachers, or to contribute and complement the role of schools.

Parents and caregivers should be seen as key partners by the school in reinforcing non-violent norms and resilience to violent extremism. They are "front line" actors in identifying signs of possible radicalization to violence, preventing such radicalization's onset and intervening in its process. However, to be able to contribute with alerting, preventing and protecting individuals at risk of joining violent extremist groups, parents and caregivers need to be equipped with adequate support and open and safe channels of communication and information sharing with schools.

Schools can set up support groups or dialogue clubs as safe spaces for parents to meet and interact with teachers, one another and other community stakeholders. These encounters and dialogue opportunities can provide parents and caregivers with the necessary knowledge about violent extremism along with tools and strategies to respond to signs of radicalization.

During these encounters, teachers can encourage and guide parents to listen and talk to their children, to have dialogues that can address their issues of concern and the consequences of joining violent groups. It is important that parents and caregivers empathize with their children and have a trusting relationship.

3. Creating Dialogue with Key Community Stakeholders

Young people have a range of experiences, thoughts, ideas and perspectives that can enrich decision-making processes and lead to more relevant and whole community decisions, projects, policies, programs, use of resources and outcomes. Young people are best placed to suggest solutions to local government about the issues that affect them and their communities. Therefore, teachers should also create opportunities for learners to engage with key community stakeholders.

Teachers can invite community stakeholders for a dialogue session with learners. It is crucial for teachers to prepare in advance the dialogue and inform the guests about the purpose and importance of listening and engaging with a positive attitude. For example, learners in the adolescent age often do not trust law enforcement officials and hold a very negative view of the local police. This could be because they have experienced violent behaviours from a police officer or based on misperception and stereotypes. Meeting with police officers in a safe space and engaging in activities and dialogue will allow for stereotypes to be broken, experiences to be shared and trust to be built. This dialogue also presents a valuable opportunity for police officers to connect with young learners and hear their grievances and concerns.

Another engagement opportunity could be created by inviting members of youth organizations to have a dialogue with learners. Youth organizations usually provide a platform for young people to engage in meaningful activities ranging from debates with local authorities to providing support for those in need. Membership in youth organizations often helps young people to develop several skills, including leadership skills. Members of a youth organization can be powerful role models for learners. They can encourage learners to become more engaged by joining the organization to work together on issues of joint concern, such as creating viable alternatives to war, conflict and ethnic tension, and building resilience against violent extremism.

4. Engaging Religious and Traditional Leaders

Religious and traditional leaders play an important role in preventing violent extremism. Schools could benefit from deepening their engagement with religious and traditional leaders at different levels. For example, a teacher could invite religious and traditional leaders to a dialogue session with learners to identify problems affecting their community and possible solutions. The dialogue sessions could be interfaith or intra-faith to allow learners to discover different narratives and perspectives.

It is important that these dialogues are created in a safe space and that religious leaders are encouraged to listen to young people's views and ideas in a spirit of togetherness and inspiration, rather than of inculcation of dogmas. It is encouraged to engage in reflection and dialogue around religious and cultural views that uphold human dignity of everyone and emphasize the importance of promoting inclusion and respect for all. Dialogues with religious and traditional leaders can happen either in their religious institutions or by creating space for them to come to the school through a series of interfaith visits or a one-time visit.

5. Community Festivals, Exhibitions, Awareness Campaigns and Celebrations

Festivals, exhibitions, awareness-raising campaigns and celebrations have significant power. These initiatives help mobilize communities, raise awareness and strengthen community resilience, as well as contribute to youth empowerment and participation. These activities constitute practical ways to engage and empower young people for the achievement of a specific goal (festival or exhibition) that will have high visibility and be open to the community.

In terms of building resilience at the community level, these activities serve to mobilize the community and create awareness around the topic of PVE, showcasing good practices of engagement between schools and community actors. They have the potential to connect people from various groups and to enhance their role in the protection of children and youth from violence and mitigate the conditions that lead to risk.

For instance, events could include learner-led peace caravans, songs and messages of peace, posters that call for the end to ethnic violence, religious discrimination, corruption and other issues important to the respective community, region, city or country. The event could also host roleplays and musical performances addressing various concerns and possible solutions. Learners can decide the topics that are most pressing and relevant for them.

An exhibition is also a great way to celebrate learning, mobilize resources for PVE and showcase messages of non-violence. It is an opportunity for young people to voice their concerns, along with their hopes and expectations. Exhibitions are important avenues for outlining different alternatives.

Invite the media to cover the event or to publish some of the creations of the youth, such as essays, songs, drawings, etc. Be sure to protect the identity of the youth.

6. Inter-generational Dialogue

The exclusion of young people from decision-making is often identified as the root cause of their radicalization and engagement in violent extremism. Therefore, in designing strategies for PVE, it is essential to envision new ways of youth participation and relationships between adults and young people. Unless communities address these dynamics in cultures where young people are excluded due to age and/or lack of experience, PVE can be difficult.

Inter-generational dialogue should be introduced in school environments to increase avenues for young people to respectfully and meaningfully engage with adults in roles of authority and participate in decision-making. This should not be seen as adults giving up their power, losing face or

being questioned, but rather as shared leadership among different generations and a recognition of young people's right to participate in issues that concern them.

Learning activities such as inter-generational dialogues can help create new dynamics of engagement both within school environments and in relation to the respective community. Educators can progressively work with learners to create a safe space where both young people and adults feel safe and not afraid to engage in a dialogue on issues that matter to them.

Dialogues allow young people, adults and elders to share personal stories and experiences of violence and resilience, in an environment of trust, while strengthening their empathic listening, compassion and understanding of new narratives. They are a platform for the empowerment of young people to strengthen their voice and find venues for collective engagement in their communities.

Dialogues can range from sharing childhood experiences to what moved them to work in the field they are involved in, the most rewarding and challenging experiences they have lived through, or what are their views on issues affecting the communities.

In contexts where inter-generational hostility characterizes the interactions between youth, adults and elders, it is particularly important to create safe spaces for dialogue and for allowing various stakeholders to voice their challenges. These processes of sharing can be seen as a mechanism to regulate inter-generational ties and as an opportunity to mitigate tensions. They also provide opportunities to relieve antagonism and join hands to contribute to solutions and alternatives. As this is a process of trust-building, it is recommended to organize a series of events during the academic period.

As relationships between youth and elders are often very vertical, it is important to find culturally appropriate ways to facilitate a more horizontal dialogue. Alternatives, such as learners enacting small dramas that incorporate their views to be performed for community leaders and then building a dialogue around it, can help open up spaces for a more genuine dialogue. The use of art exhibits by learners related to issues of concern or joy can also be explored as a way to initiate and facilitate inter-generational dialogue. It also may be important to provide space for traditional leaders to use their own approaches of storytelling.

To consider: Beware of Sensitivities and Challenges

Promoting meaningful engagement and participatory opportunities for learners could present some risks and challenges that teachers need to be aware of.

It is important that teachers are aware of the context and sensitivity that engagement of community stakeholders could carry. During dialogue sessions, it is essential that teachers as facilitators keep the conversation inclusive and safe. One group should not dominate or impose over the others, or make participants feeling alienated by the conversation. Teachers should always follow the "do no harm approach" and refrain from opening the dialogue to topics that may spiral out of control without adequate facilitation or leadership.

Schools must be first and foremost safe environments for learners. In this case, before inviting law enforcement actors, religious leaders or other community stakeholders, teachers must do their due diligence. For example, in some cases, local leaders might hold views supportive towards some violent extremist strategies or more rigid narratives that justify exclusion or isolation. In these cases, teachers must be conscious of who they invite to their classroom and the narratives that these guests may bring. It is ideal to choose those who have been outspoken and supporting of inclusive discourses and peacebuilding.

Reflection Questions:

- ✓ What can teachers do within the spaces available in schools to promote community engagement for their learners?
- ✓ Can you identify key stakeholders in your community?
- ✓ What would be the best way to engage key community stakeholders, taking into account your context and its sensitivities?
- ✓ What kind of support can you provide to learners to start initiatives involving the community?
- ✓ How can learners make connections and be inspired to engage with their communities?

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Chapter 5

Deepening Core Competencies for Peace and Resilience Building

Objectives

- To reflect on core competencies to foster resilience
- To equip teachers with practical approaches to foster these competencies

This chapter will explore the core competencies identified as contributing to building peace and resilience in young people. Resilience is a learning process that includes deep self-awareness, the capacity to connect and build networks with others, and the ability to manage one's emotions to overcome stressful situations and disappointment. Building resilience is a process of responding to difficult experiences and coping with instances of violence, trauma, tragedy and threats.

These competencies can help young people navigate the complex realities they experience and can serve as a compass, helping them to orient themselves.

A brief overview of each competence, including an explanation of its relevance with regard to its contribution to resilience building, is provided below. Also included are practical approaches for teachers to foster these competencies as part of classroom action. These competencies can be the focus of the learning experiences that learners gain through different activities teachers facilitate. The competencies can give guidance in terms of understanding learning needs, selection of learning activities, facilitation of learning experience and assessment of learning.

Figure 15: Competencies for peace and resilience building



5.1 Self-awareness

Self-awareness entails a conscious and genuine attempt to explore and improve the knowledge of one's own character, feelings, motives and desires. The self-image developed by learners plays a crucial role in terms of their sense of purpose and belonging, their motivation and the connections they develop for social interactions. 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.

Self-awareness is related to understanding the multiple dimensions of one's identity and of how social interactions shape our identity and our role in society. It is also connected with one's search for meaning and sense of purpose and therefore may strengthen one's resilience against violent ideologies.

Self-awareness is closely related with the concept of self-esteem, defined as the way learners think and feel about themselves. Persons with positive self-esteem believe that they are deserving of love, affection and respect. They believe in themselves and in the fact that they can face challenges, and if they do not succeed will accept failure and learn from it.

Especially for adolescents, building a positive sense of self-esteem is crucial in terms of psychological health. It is also vital for building relationships with the people around them and asking for help in stressful situations without fear of exposing their weaknesses.

By creating spaces for learners to express their feelings and become aware of themselves, teachers are helping them to discover who they are, their strengths, values and personal traits. Thus, strengthening their capacity to appreciate and love themselves.

5.2 Self-confidence

Self-confidence is the belief in oneself and the belief in one's abilities and capacities to achieve a certain goal. To be self-confident is to trust oneself and, in particular, one's ability or aptitude to engage successfully with a task, with others and in general with the world around them. A self-confident person is ready to take on new challenges and risks and seek new opportunities. They are able to deal with difficult situations and cope with and learn from failure when things do not go as expected.

In connection with resilience, self-confidence is based upon trusting your own strengths, valuing your accomplishments, believing in your own capacity to bounce back and understanding how to overcome challenging situations, which inevitably occur in life. It is also about where we stand, and the ability to remain within our convictions, especially if we are under pressure by peers or recruiters to engage in violence. When one is self-confident, they are also able to use their beliefs and abilities to influence others to display positive behaviours.

It is important to note the difference between self-confidence and self-esteem, as teachers can encounter young people that are self-confident with a low self-esteem and a negative self-perception. This means that learners can feel confident about a given task, but still have low self-esteem. While self-confidence is the ability to feel confident about accomplishing a certain task or to reach a certain goal, self-esteem relates to how we feel about ourselves. It is our cognitive and emotional appraisal of our own value. While self-confidence is connected to trusting our abilities and capacities, self-esteem is not tied to particular accomplishments, rather it is our internal compass; it determines our relations to ourselves and others.

Teachers play a crucial role in terms of helping learners believe in themselves, both to feel confident and proud of their accomplishments (self-confidence) but also to appreciate themselves for who they are (self-esteem). Teachers can acknowledge and praise learners for their achievements and create safe learning environments that allow being vulnerable without fear of reprimand, discrimination or harassment. Teachers are also invited to provide constructive feedback focusing on how learners can improve and grow.

Self-esteem and self-confidence are undermined in adolescents when exposed to situations of violent conflict, trauma and deprivation. In these cases, it is especially crucial that teachers help adolescents cope with trauma. For example, by engaging them in activities or projects that can help them cope with pain, feelings of revenge and adversity, while also instilling confidence. It is also important that teachers help adolescents that have experienced trauma to build social connections with other teachers and their peers. As trauma healing is a complex task, teachers are invited to get support from organizations that are specialized on these topics in their communities.

5.3 Empathy

Empathy can be described as the ability to identify and understand the position of others. Empathy means being sensitive and understanding other's perspectives. As such, empathy is a complex competence that requires both cognitive and emotional abilities. It is not enough for learners to know about others' positions; they also need to be caring and compassionate.

How can teachers nurture empathy in the classroom?

- **Role-modelling.** Role-modelling plays a great role in fostering empathy as young people will learn from the character and behaviours of the teachers. Teachers need to be sensitive, caring and compassionate to nurture empathy in the learners.
- **Safe environment.** Empathy starts with knowing one another. Teachers need to create moments for sharing and allow learners to listen to each other's stories in order to understand each other's perspectives. Personal stories are the best way to "walk around in someone else's shoes". Listening to stories and opening their hearts to others' perspectives allows learners to understand and empathize with others' experiences.
- **Emotional literacy.** It is important for learners to be equipped with the right words to express their feelings and to speak about what is challenging them. Sometimes it is easier to express circumstances and perspectives using art, music or roleplay. Teachers are encouraged to find alternative ways to foster empathy.
- **Collaborative learning.** Educators are encouraged to bring learners together to work on specific tasks, challenges or problems. This allows learners to work collaboratively and explore different alternatives together. Shared achievement or failure allows the learners to engage in a collaborative experience that requires them to exercise empathy with their peers.
- **Building a sense of belonging to common humanity.** While helping to understand the perspective of others, empathy is also about identifying shared values and differences that bond us together. Empathy is about discovering the sense of belonging to common humanity. Teachers are encouraged to facilitate opportunities for students to be open with one another and safely discover what others' perspectives may be, while at the same time guiding students to reflect on their shared values.

5.4 Growth Mindset

Growth mindset refers to the capacity of believing that basic abilities can be improved. In particular, growth mindset refers to a learning theory which maintains that one can learn and improve. This is opposed to a fixed mindset approach, which believes that intelligence and talents are fixed and cannot be changed or improved.

Encouraging a growth mindset means valuing learning over performance, instilling a passion for learning and having confidence in the ability of learners to improve. The growth mindset approach helps children feel good in the short-term as well as long-term, by helping them thrive on challenges and setbacks on their way to learning. For example, when a learner is stuck, a teacher can appreciate their progress, but add: “Let’s talk about what you’ve tried to do, and what you can try to do next.”

A growth mindset is not just about effort. Certainly, effort is key for learners’ achievement, but it is not the only thing. Learners need to learn from their peers, try new strategies and seek input from others when they are stuck. They need a repertoire of approaches — not just sheer effort — to learn and improve. Effort is a means to an end, to the goal of learning and improving.

To help shape learners’ behaviours and mindsets, teachers should look to develop a consistent culture of high expectations and quality feedback. This builds resilience in learners, while at the same time makes them feel appreciated for the process and efforts they put in learning, without feeling discouraged when faced with setbacks.

A growth mindset is particularly important to build resilience as it nurtures the capacity in learners to go beyond their limitations and adversities, to learn from failure with a positive attitude towards growing and becoming who they want to become. The development of a growth-mindset should always be supported by a value-based approach that helps learners see themselves in a collective web rather than as an individual and as a part of solutions.

5.5 Critical Thinking

One of the key competencies needed to build resilience to violent extremism rests in the capacity of the learner to think critically and be open to understand multiple narratives. This includes challenging negative narratives and building alternative ones (see box 4 “How to build alternative narratives page 84). Critical thinking entails the capacity to understand others’ perspectives and opinions and to challenge personal views of the world, without fear of losing one’s identity. It is an ongoing process of personal transformation and can support learners to come to terms with all aspects of difference and to build a wider acceptance of plurality.

To build resilience for violent extremism, critical thinking is also the ability to be aware of the context. This includes the specific conflict issues, root causes of exclusion and marginalization of certain groups, the ability to see similarities between different groups and above all, to understand how our own attitudes and behaviours shape our reality.

Box 3: How can teachers encourage critical thinking?

How can teachers encourage critical thinking?

- Creating spaces for interaction and meaningful dialogue, spaces that can deepen the connections amongst learners
- Using challenging and deep questioning to create powerful dialogues – this includes creating safe spaces to discuss violent extremism and its causes and consequences in the life of learners
- Allowing learners to ask and respond freely, and to ask again and again – why?
- Using materials and different methods of teaching that are highly participatory and relevant to learners' lives and experiences
- Taking different perspectives, i.e., looking at the same information from several points of view
- Putting personal likes, beliefs and interests to the side with the aim of gaining a deeper understanding

Box 4: How do we build alternative narratives?

How do we build alternative narratives?

Narratives influence the way people think. They serve as a guide for decisions and actions. For example, if people are made to think a certain group in society is threatening, they would tend to support security measures to prevent that group from harming them. The role of narratives is, in fact, extraordinarily relevant in framing an issue or aspect of reality: narratives can contribute to deepening polarization and also incite violent extremism.

Extremist groups use alternative narratives to spread resentment, disconnection and violence in order to gain sympathy and draw in new members. Narratives are used to dehumanize opponents and justify brutality against them.

Today, many of these narratives are spread online, where adolescents are increasingly exposed to violent propaganda and messages of hate. While it is important to monitor what is published online, it is also impossible to curb the phenomenon of hate speech and violent extremism by "policing" the Internet. Instead, **information technology should be used to harness the positive potential it entails to build bridges among people and convey narratives that counter hate speech and violent extremism.**

Nurturing the Internet's full potential for peace means equipping young people to develop narratives that contribute to the promotion of human rights, peace and resilience to violent extremism. Young people can develop alternative narratives that break the divisive "them-us" dynamics and strengthen positive, inclusive and constructive ideas that aim to reach the whole population.

Alternative narratives can propose several options to resolving a problem. In this way, they help change negative stereotypes, appeal to democratic values and call for cooperation and dialogue as a way of addressing problems and their root causes.

Alternative narratives should always promote respect for human dignity and solidarity among groups and individuals. They should not include any form of hate speech or discrimination itself, and especially not reinforce schemes of hate and scapegoating.

Source: Latour, N.P., Salaj, R., Tocchi, C. *et al* (2017)

5.6 Creative Thinking

Creative thinking is the ability to look at the world with curiosity and to come up with ideas and solutions that are unique and go beyond the current practice. Creative thinking helps learners to be innovative and is strongly connected with their imagination.

Creative thinking is a core competency in helping learners nurture their imagination and envision new possibilities, which plays a critical role in building resilience and in supporting young people to consider alternative solutions to the problems they are facing. Nurturing imagination is crucial especially in situations where the context is challenging, and learners are affected by violence or conflict; It nurtures a sense of hope and helps to envision possible new realities. By imagining alternative situations and solutions, learners can suggest new ideas that were not previously considered, and can come up with innovative solutions to challenges and issues around them.

Creative thinking combines open mindedness, collaboration and problem solving. Teachers can support learners by:

- asking open questions that allow them to look for their own answers and ideas.
- asking hypothetical questions that encourage them to think “what if” and find alternatives.
- creating spaces to discuss problems that affect them and brainstorm several potential solutions.

5.7 Interdependence

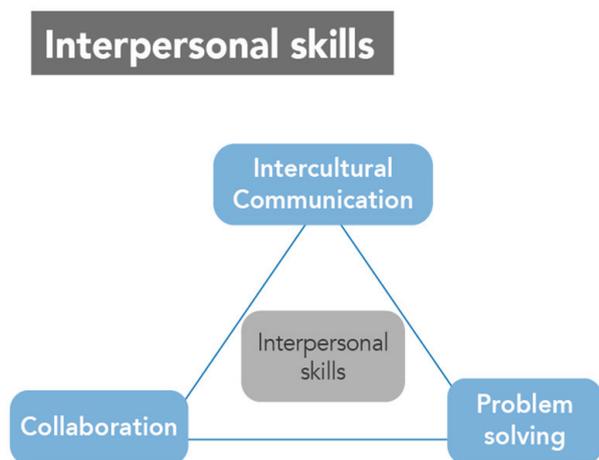
Interdependence relates to the state of mutual dependence between people, processes and contexts. In the words of Desmond Tutu, “Interdependence is the fundamental law of human beings as a person is a person through other persons.”

Interdependence encompasses acceptance and respect for individual features and characteristics of all living beings along with the environment. It includes embracing and celebrating all forms of diversity so that difference becomes a positive source and an asset rather than a cause for conflict and violence.

Nurturing the understanding and appreciation for interdependence and diversity in learners means helping them to value the fact that we live in a shared and interconnected space, where our individual well-being depends on the well-being of other living beings and the environment. Mutual reliance and interdependence ensure social, emotional, economical, ecological and political responsibility towards each other, thus facilitating sustainable peace.

Teachers can encourage interdependence by strengthening interpersonal skills and creating spaces for learners to connect with one another. Below, we will explore three key interpersonal skills to build resilience: intercultural communication, collaboration and problem solving.

Figure 16: Interpersonal skills



5.8 Intercultural Communication

To build resilience to violence, it is crucial to help young people develop intercultural communication and interpersonal skills. These are needed for conducting meaningful dialogue, engaging in disagreement and enacting peaceful approaches to address issues that affect them. Effective intercultural communication competencies can empower learners to connect across diverse cultures, religions and social groups. It can nurture in learners a sincere desire to understand and connect with others.

Figure 17: Tips for effective intercultural communication



Intercultural communication builds first and foremost on listening skills. 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 any human relation, the key to connect with the rest of humanity.

Listening is the first step towards empathy, respect and acceptance of others. It is key to peacebuilding and the first step for successful interpersonal interaction and engagement with others.

Listening is particularly important for teachers in their position as role models. It is also vital in their efforts to nurture learners' abilities to understand the issues around them and to actively transform

their communities. Teachers need to truly understand the learners, their needs and contexts in order to accompany them on the journey to contribute to transformation and peacebuilding. Effective listening is not easy to master and requires patience and practice. In Box 5 are ten practical tips on how to improve listening skills.

Box 5: Ten tips to develop effective listening skills

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: 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 using both 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, which will help you to better understand and respond to the issues.
9. Do not jump to conclusions. Instead ask for clarifications or a recap to ensure what you understood is correct. To understand does not mean that you have to agree with the speaker.
10. Be aware of cultural differences, including gender and religion differences, and of your own biases and assumptions.

5.9 Collaboration

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 teachers need to nurture in learners with the aim to encourage them to build positive relationships and alliances for peacebuilding. Peacebuilding is, to a larger extent, relationship building, i.e., collaborating and working together in diverse groups to reach a common goal. It is therefore a fundamental component of fostering necessary competencies for peacebuilders.

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 together accomplish 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. Teachers will need to create an inviting environment for collaboration and teamwork that is fair and respectful and that does not aim to simply portray winners and losers. The environment should emphasize the successes of collaboration and teamwork as competencies for peace.

5.10 Problem Solving

Problem solving is the capacity to understand and resolve a problem when its solution is not immediately obvious. It requires learners to engage with the situation and to find a solution, either individually or in a group. While thinking about the solution, learners are encouraged to evaluate different alternatives and their consequences and to approach the problem and its solutions with

creativity, flexibility and determination.



Reflection Questions:

- ✓ How can teachers create opportunities for challenging and deep questioning to create powerful dialogues within the spaces available in schools?
- ✓ How can teachers support the development of alternative narratives? What activities can you envision?
- ✓ As a teacher, reflect on experiences from your context and share how you have helped learners cope with trauma? Did you involve them in extra-curricular projects?

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Chapter 6

Transformative Pedagogy to Build Peace and Resilience and Strengthen Community Engagement

Objectives

- To equip teachers with the key elements of transformative pedagogy
- To provide teachers with practical approaches to introduce transformative pedagogy in their classrooms
- To support teachers in fostering learners-led actions

“Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.”

- Paulo Freire

Transformative Pedagogy for peacebuilding as introduced in chapter 2.4 is an innovative pedagogical approach that moves away from conventional pedagogy and from “informing” learners with knowledge and “forming” learners shaping their behaviours, into “inspiring” learners to be responsible and active citizens that take action to transform inequality around them and are empowered to respond to the ethical dilemmas in their local contexts.

Transformative pedagogy fosters an innovative learning process that empowers learners, engages them in participatory and collaborative activities, and contributes to strengthening their sense of purpose and belonging, ultimately empowering learners to learn to live together. In order to provide learners with holistic learning experiences, transformative pedagogy requires that certain key elements are put in place by teachers, deconstructing vertical relationships and creating a learning environment that allows learners to form positive and trusting relationships and to feel empowered to contribute to change in their communities.

In the transformative pedagogy approach, learners need first and foremost to make sense of the different dynamics in their communities, and to understand discrimination, injustice and violent conflict around them. Teachers need to be sensitive to this and to support learners to understand their context, the root causes for the grievances and cleavages across their communities, equipping them to break down and identify who are the stakeholders in their community and why there are situations of conflict and violence around them. For these reasons Conflict Sensitivity is a key element of transformative pedagogy. In Chapter 1, practical tools and analytical frameworks to understand conflict have been presented. These tools can be adapted to support learners in making sense of the realities around them.

Transformative pedagogy requires also that schools are safe learning environments and that teachers can support learners to be actively contributing to their own learning in collaboration with their peers. Safe learning environments and participatory and collaborative learning will equip learners to develop critical thinking skills and positive attitudes towards themselves, their fellow human beings and the environment, which are the key ingredients of building peace based on mutual trust, human dignity and inclusiveness.

Empowered learners can actively contribute with their actions to transform their communities: teachers are invited to support learners' empowerment and genuine participation. Teachers are also key role models for learners and with their actions, behaviours and attitudes they have a strong influence in how learners grow to appreciate diversity and build positive relationships across racial, cultural and socio-economic divides.

Transformative pedagogy is not limited to one subject being taught a few hours a week; based on a whole school approach it involves the whole school and community.

All these elements are part of transformative pedagogy and it is only the holistic implementation of all these elements that makes this approach transformative. This chapter will explain in detail how these key elements can be introduced in the classroom.

6.1 How can we introduce transformative pedagogy in the classroom?

This chapter will provide teachers with the key elements and practical approaches to introduce transformative pedagogy in the classroom. Transformative pedagogy fosters an innovative learning process that empowers learners, engages them in participatory and collaborative activities, and contributes to strengthen their sense of purpose and belonging, ultimately building resilience.

The approaches include:

1. **CONTEXT SENSITIVITY** The understanding and integration of the learners' own context and social reality into the content
2. **SAFE LEARNING ENVIRONMENT** The creation of safe learning environments⁶
3. **PARTICIPATORY AND COLLABORATIVE LEARNING** The introduction of a learning process based on participatory and collaborative learning.
4. **ROLE-MODELLING** as a central component to nurture positive attitudes and values to build peace and resilience.
5. **WHOLE SCHOOL APPROACH** Adoption of a whole school and community approach.
6. **SUPPORTING LEARNER-LED ACTION** Connecting learning and action to empower both learners and teachers to become agents of change who are ready to stand up for peace and take action based on ethical values that affirm the dignity of all people.

These approaches can be used for both formal and non-formal learning activities and in areas such as sports, arts and even the use of media (see Box 6).

In Chapter 8, concrete activities that teachers can use will be presented in detail.

⁶ 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 to UNESCO IICBA's 2017 publication *School Safety Guide: Tools for Teachers*.

Box 6: The role of media, technology, arts and sports

Media and Technology

Media and technology play a critical role in the life and interests of young people. At the same time, they are also two of the most crucial tools supporting the spread of extremist and violent ideas. To challenge violent extremism and build resilience, it is crucial that schools foster media literacy and raise awareness on online content, fake news and extremist propaganda. It is also important to equip young people with alternative messages and narratives to inspire critical thinking, without imposing a particular view or conviction, and encourage debate and reflection on specific topics. Media and technology can also be key learning tools that teachers can use, for example, during discussions on contextual issues, to analyze the narratives presented in the news and to foster critical thinking about emerging issues.

Arts and Sports

Arts and sports have a positive impact on youth. They offer youth an opportunity to engage in meaningful and purposeful ways, enabling them to develop and improve their skills and talents and enhance their confidence and self-esteem. While they can be part of a larger educational program, sports, arts and cultural activities can also be developed and delivered specifically to address some of the pull factors that confront vulnerable communities. For example, they can provide valuable means of talking about differences and diversity, and common histories, experiences, and hopes for many people, while provoking critical thinking and understanding of different views. It offers valuable opportunities for those who are marginalized or discriminated against to take part in community life, have their voices heard and feel included, thus contributing to address grievances and tensions that can contribute to violent extremism. Grassroots sports and culture associations active during school holidays can contribute to preventing violent extremism (see the box below). Dialogue and ethical reflections beyond the playing of the sport are also ways to enhance the transformative nature of the learning experience.

Before we move to discuss the key elements of transformative pedagogy, let's start by challenging some of the most common myths about transformative pedagogy:

Introducing transformative pedagogy is expensive



Myths

You cannot introduce transformative pedagogy in large classrooms

You need many modern and expensive materials and resources

It is time-consuming and unknown to teachers and harder than what teachers are doing now

Teachers must give up all of their control and classrooms will be run by chaos



.....Facts

Transformative pedagogy is not about expensive materials and fancy resources, rather it is about:

- Active participation of learners
- Partnership between learner and teacher
- Understanding of the learners' experiences
- Encouraging reflection and dialogue
- Helping the learners to generate their knowledge together rather than instructing

Transformative pedagogy can be used with small and large classrooms. It is a shift in the way of learning that can be applied in every classroom.

Building a lesson plan using a transformative pedagogy approach is not time-consuming but requires a mind shift. Teachers are not passing on information, rather they are facilitating the learning.

The fact that the teacher is not instructing but rather guiding and structuring the learning process by organizing learning activities does not mean they lose control or that there will be chaos. Transformative pedagogy helps get everyone involved in knowledge generation, which allows learners to take ownership and control of their own learning and makes them more willing to participate and take an active role in the process. Teachers are still in control of the objectives of the sessions, but the outcomes will depend on the involvement of the learners.

6.2 Context Sensitivity

An effective use of transformative pedagogy requires understanding and integration of the learners' contexts and social realities. Programmes and activities should be assessed and 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. It also requires one to look at their own viewpoints and ideas from different perspectives so as to take informed and sensitive actions.

Learners in school should not be disconnected or isolated from what is happening around them. Education should help them to look critically at their own contexts. For example, teachers should be aware of issues of ethnic discrimination, migration, clan conflicts and family dynamics affecting the environment. In relation with violent extremism, teachers should be sensitive to the effects that this phenomenon can have on some of the learners. Some of the students in the class could be affected by violent extremism in one way or another, by for example them or their families being victims or some of the people they know might have been recruited to join extremist groups. In some cases, learners might have been themselves affiliated with a violent extremist group.

Push and pull factors of violent extremism need to be discussed by creating a safe space in the schools. Teachers need to be able to facilitate ground rules in the classroom and create open dialogues, allowing for free expression of grievances, but also for sharing from the victims of violent extremism or from students that might have joined these movements and are now returning to school.

Context sensitivity (particularly in fragile, vulnerable and violent contexts) can help teachers practice the principle of 'do no harm'. Through the planning of their educational activities, teachers can also go beyond to try to influence the roots of violence or divisions in their communities and build on positive resources. If not developed in consideration of the context and group and power dynamics, an intervention could have unintended negative effects because of different interpretations of terms, phrases or even non-verbal communication. Conflict sensitive education means understanding the context in which education takes place, analysing the two-way interaction between the context and education, and acting to minimize negative impacts and maximize positive ones.

Box 7: Practical tips for context responsiveness and sensitivity

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 and possible causes of conflict
- Determine the **needs and expectations of learners**
- Plan your sessions and activities **to include voices of different groups**, such as youth from marginalized groups, orphans, refugees, youth who were formally part of former violent extremist groups, street children, children with disabilities, and 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 bias for or against one group. By reviewing materials, you are less likely to communicate stereotypes that promote segregation and discrimination.

6.3 Safe Learning Environments

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.

Safe learning environments are welcoming and embracing spaces that enable the active, inclusive, genuine and interactive participation of learners and teachers. Safe learning environments create the conditions necessary to support and encourage learners to be themselves and to share, express their thoughts, feelings and 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.

It is fundamental to ensure that all different types of safety affecting learning are safeguarded, within and outside the classroom. Safe learning environments provide space for physical, emotional, environmental, cognitive and spiritual safety.

Additionally, in contexts affected by violence, teachers must be extra sensitive to the trauma and healing needs of learners. Teachers must 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.

Box 8: Factors that threaten safety of the learning environment

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: Improper construction of schools, lack of a gender-responsive school environment (unavailable washing facilities, toilets and 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 learning stimulation, indoctrination and lack of co-curricular activities including arts, sports, 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 or 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.

Box 9: Socio-emotional learning

The Importance of Fostering Socio-emotional learning

Transformative pedagogy supports **socio-emotional learning**. Socio-emotional learning equips young people with competences to respond to the numerous challenges they face in terms of emotional distress and understanding and shaping their identities and their roles in society. It helps learners move towards the development of autonomy and independence, while at the same time also becoming engaged citizens.

Identity formation and sense of purpose are inter-related issues, which are central to the lives of human beings, especially for adolescents who are undergoing a great period of biological transformation, ranging from changes in brain structure to hormone activity. During this period of great transformation, socio-emotional learning opportunities support learners to learn to **manage their emotions, to develop empathy towards others and to build connections with themselves and genuine caring connections with others.**

Socio-emotional learning also helps learners to develop a sense of care and concern for the world around them, a sense of **common humanity** and **shared responsibility**. It requires the development of introspective approaches in the learning process to allow young people to connect with themselves and nurture their spirituality.

6.4 Participatory and Collaborative Learning

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 draws on experiential learning. It requires a democratic and participatory style of teaching.

The idea is not that teachers know about ethics and values or other topics, and that learners do not. The teacher is not instructing but rather guiding and structuring the learning process by organizing learning activities, helping everyone to develop together and challenge their knowledge, attitudes and behaviour.

To this end, it is important to understand the key features of meaningful participation. The core objective of transformative pedagogy is for learners to move from passively acquiring knowledge and skills to active engagement and control of their own learning, being aware of their decisions, attitudes, ideas and actions and acting to transform the communities around them. Participation is not to be seen just as an individual process but should go hand in hand with the collective participation of all learners.

Learning opportunities should:

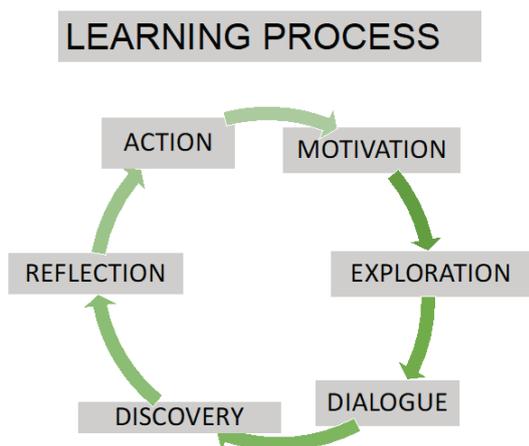
- Actively encourage learners to collaborate with one another
- Create opportunities to discuss different viewpoints through dialogue
- Encourage the development of respectful relationships
- Encourage teamwork for problem solving, rather than promoting competition
- Create space for reflections and internalization of the learning

Teachers should create opportunities for collaboration, not only among those who belong to similar groups, but also from groups which may be seen as different. Only transformative pedagogy and a specific learning process can support engaged learning opportunities: moving from instilling knowledge to promoting action and participation within and beyond the classroom, contributing to fostering resilience building.

The specific steps of the learning process are designed to guide teachers and ensure that learners are 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 programmes and activities and for making learners more aware of their own learning experiences and to develop critical thinking. Developing critical thinking requires an ongoing process of personal transformation and that is why the learning process puts emphasis on the importance of reflection as a key element that enables the learner to explore their dilemmas and how all their decisions impact themselves and others.

The following figure depicts transformative pedagogy graphically. 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; it can go back and forth.

Figure 19: Elements of the learning process



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

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

DIALOGUE The teacher builds a safe space for dialogue and discussion, allowing the learners to share their positions and ideas, while at the same time listening to the different perspectives. This phase is crucial for developing critical thinking. Teachers can deepen dialogue by asking open-ended 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 to our own context? How do we move from learning in the classroom to action for peace in our communities?

ACTION - Action is perhaps the key component of the learning. 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 teacher to select the most appropriate methodology for a group of learners. This Guide puts forward several suggestions for activities and methodologies grouped in Chapter Eight. The latter 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 teachers should feel free to adapt and redesign them as needed.

Learning can happen individually, but it is through collaboration with others that the learners are able to challenge their own or others' 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.

The learners should be 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 teacher. They should be free to explore, engage, pause, think, discuss and ask questions.

Self-driven learners will connect the inner and outer dialogues in their lives, and their intrinsic motivation for learning. The teacher's responsibility is to provide spaces where the learners can be actively involved in the development of classroom activities, make suggestions and use resources which they are familiar with. Although teachers are responsible for defining clear objectives, setting the scene and facilitating the programme, the results and outcomes of that learning process are developed primarily by learners.

6.5 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 nurturing values. In addition, educators also inspire learners and often become important role models. Who does not remember the impact of at least one of their school teachers?

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

1. Demonstrate attitudes, behaviours and actions that are ethical.
2. Show mutual understanding, respect and appreciation for others.
3. Welcome 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.

We need to model failures and vulnerabilities as much as we model success, since these are important parts of the human condition. Teachers can show learners that making mistakes is a normal part of learning.

6.6 Whole School Approach

The 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 student councils are also helpful to recreate the structures of society and nurture democratic competencies. The involvement of the community in learning activities is also an important mechanism through which the Whole School Approach is made possible and tangible.

The Whole School Approach involves all members of the school community, including students, teachers, administrative staff and parents. It is not just about what happens in the curriculum, but in the entire school. It's 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 the well-being of their staff, students, parents/caregivers and the wider community through three key components working in unison to achieve improved relations and well-being outcomes:

1. **Curriculum:** the adoption of inclusive, comparative and relevant curricula to ensure representation of all groups in society to support identity building from a perspective of respect and plurality.
2. **Culture and Environment:** the physical environment, ethos and values, and policies and structures developed to create a conducive environment for living, learning and working.
3. **Partnerships and Community Links:** include 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, where parents, community leaders and teachers play visible roles in promoting the Whole School Approach to build peace and resilience. Learner-led actions and connecting the learners with the community are a core part of transformative pedagogy.

6.7 Supporting Learners-led Actions

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. Teachers also accompany the learners in the development of learner-led school initiatives and projects that go 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.

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.

RUNG 8 Young people & adults share decision-making. This happens when projects or programmes 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 lead & initiate action. This step is when young people initiate and direct a project or programme. Adults are involved only in a supportive role. This rung of the ladder can be embodied by youth-led activism.

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 programmes 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.

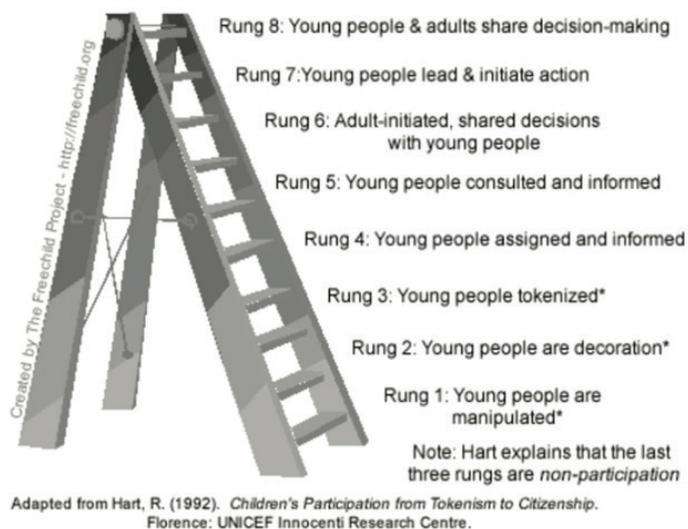
RUNG 3 Tokenism. When young people appear to be given a voice, but in fact have little or no choice about what they do or how they participate.

RUNG 2 Decoration. Happens when young people are used to help or "bolster" a cause in a relatively indirect way, although adults do not pretend that the cause is inspired by young people.

RUNG 1 Manipulation. Happens where adults use young people to support causes and pretend that the causes are inspired by young people.

Figure 20: Ladder of Young People's Participation, Source: Hart (1997)

Roger Hart's Ladder of Young People's Participation



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 the '**Ladder of Children's 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.



6.8 Practical Steps to Guide educators in Supporting Learner-led Projects

Below are specific practical steps for teachers to work 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, 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 school and to engage with other actors.

STEP 3: Identify project teams and leadership roles

Every project and activity needs a 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 overseeing that all tasks are fulfilled? Does everyone have a role to play? As a teacher, your role is to ensure that participation is open, and that 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 to discuss progress.

Reflection Questions:

- ✓ What benefits will I gain from adapting transformative pedagogy into my teaching? What could be some of the challenges that I might face?
- ✓ What individual and collective experiences our learners might gain when we practice transformative pedagogy?
 - ✓ Which aspects of transformative pedagogy are strongly present in our school and what needs to be further improved?
 - ✓ How can we enhance the participation of the learners in education for peace and resilience building?
 - ✓ How can I use the learning process to structure classroom and extra-curricular learning activities?

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Chapter 7

Assessment of the Learning

Objectives

- To provide teachers with practical tools to measure learners' achievements in terms of peace and resilience building
- To provide teachers with practical approaches to set learning objectives and indicators

7.1 Why Do We Need Assessment?

Assessment is a key component of the learning process. It allows both teachers 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 teachers, assessment should be viewed as a way to improve their own teaching and to address gaps in the learning process of learners.

The measurement of the learner's achievements in terms of resilience, requires the design of holistic ways to assess learning and progress made by the learner in the core competencies listed in Chapter 5. Sincere resilience is multi-dimensional, in order to assess the progress in building it, we need to look at the number of different changes across the different competencies.

Holistic approaches to assessment allow the teacher 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, knowledge, attitudes and skills.

Assessment needs to capture both the individual dimension of learning and those that are collective. Assessments need to be understood and planned as natural components of the learning process. A specific time for assessment should always be incorporated in the lesson plan.

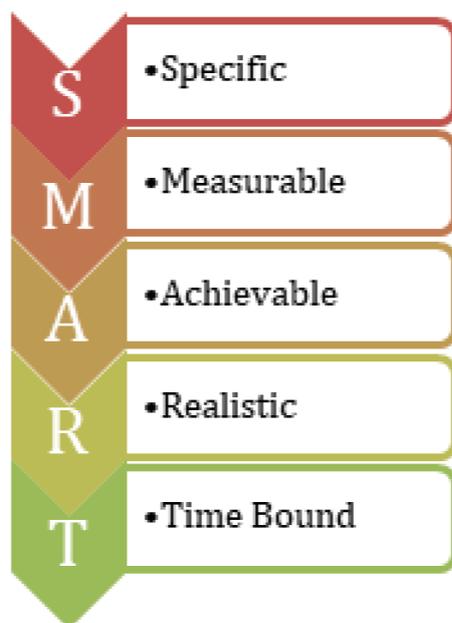
The assessment of competencies to build peace and resilience is not just a matter of rating in a scale of one to five if learners learn or not; it requires the use of several qualitative tools to understand progress and changes in perceptions, ideas and relations, and to develop reflective skills in both the learners and the educators (see section 7.5).

7.2 Value of Assessment

Assessment can help educators to:

1. Systematically track a learners' process and progress (as individuals and as a collective group).
2. Understand and assess the changes in the knowledge, attitudes and skills of learners.
3. Identify what adjustments need to be done so that educators can better tailor their programme to the contextual needs of learners.
4. Create spaces and opportunities for learners to reflect and understand their own changes in behaviour, relationships, knowledge, attitudes and skills.

To measure these goals, it is important for educators to develop clear **SMART learning objectives**.

Figure 21: SMART objectives

For instance, a learning objective could be that learners are able to identify 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, teachers 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 three 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).

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.

Box 10: Example of a learning objective

Concrete Examples and Further Reading

Example of a Learning Objective for a lesson: By the end of the lesson learners are able to identify negative stereotypes prevalent in their community.

Possible Indicator: The percentage of learners who identify three or more negative stereotypes by the end of the lesson.

Example of a Learning Objective for a yearlong programme: By the end of the school year learners are able to choose non-violent alternatives to respond to situations of conflict in their life.

Possible Indicator: The percentage of learners who report an improvement in responding to conflict situations with non-violent alternatives.

For further reading see the Guide "*Learning to Live Together – Design, Monitoring and Evaluation of Education for Life Skills, Citizenship, Peace and Human Rights*" (2008). The Guide is the outcome of a collaboration between UNESCO International Bureau of Education (IBE) and Deutsche Gesellschaft für Technische Zusammenarbeit (GTZ).

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-centred and participatory approaches and tools.
4. Assess and analyse the results and take actions.

7.3 When is Assessment Conducted?

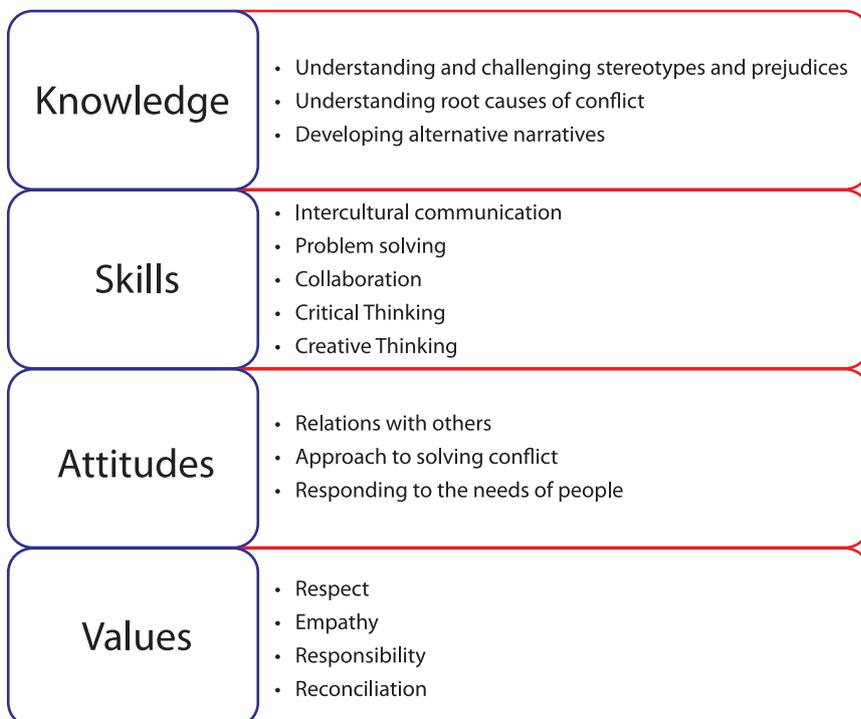
Assessment needs to be understood and planned as part of the learning process. Specific time(s) for assessment should always be part of the lesson plan. For example, at the end of the lesson/activity the teacher should include enough time for the learner to:

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

7.4 Dimensions of Learning for Peace-building

The acquisition of the core competencies for resilience building happens across multiple levels and multiple disciplines. This means that assessment methods must be designed to capture the multiple dimensions of learning, including knowledge, skills, attitudes and values.

Figure 22: Dimensions of learning for peace-building



7.5 Practical Tools to Assess Learning for Peace and Resilience-building

Teachers need practical assessment tools to assist them in understanding the impact of their activities. A few practical methods are suggested in this section.

The table below summarizes the assessment tools presented.

Table 2: Summary of assessment tools

Assessment Tool	Objective	When to use it
Learning Diary	(For learners) Measures learner's personal experiences (For teachers) to record about the sessions and capture the transformations in their learners, as well as to capture own learning and reflections	After every session
Temperature Taking	Assess learning and evaluate the session	During the session (to allow for implementing adjustments) and/or after the session as a quick evaluation method
Hands up	To understand if the knowledge shared was understood	During the session (to allow for implementing adjustments) and/or after the session as a quick evaluation method
Self-reflection tool	Measure resilience related internal and external factors available to adolescents	Confidential questionnaire to be conducted in a defined time
A thing I liked and a think I did not	Assess learning and evaluate the session	After the session to evaluate the session and identify what can be improved
Group sharing	Share about individual learning and reflect about the group and dynamics during activities	After the session Teachers are also invited to participate in the sharing
Checking Chart	Measure individual learning	After the session
Sharing feelings, knowledge and action	Reflect on individual learning in terms of knowledge and skills	After the session
Collection of Stories of Change	For teachers to collect stories of the learners to show their transformation	After full implementation of the programme (6 to 12 months)

A. Learning Diary

Self-reporting methods are often considered to be the most appropriate measure of a person's personal experiences. Therefore, it is a valuable tool for both the teacher and the learner. It is just as important for teachers themselves to reflect as it is for them to assess learners' progress in terms of resilience building.

Learning Diary for Learners

During the first session of this programme, the teacher should provide each learner with a learning diary. It must be explained that this is first and foremost a private diary to record experiences and feelings. It is simply a 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 a group sharing session, but do not have to share anything they do not wish to. To accompany this process of self-reflection, teachers can invite learners to consider and reflect on a set of questions and statements. A few guiding questions are suggested below:

- What did I learn from this activity?
- What was new for me in 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 others around me?
- How can I use what I learned today?
- Think of a situation that you faced today that made you think differently or that was new for you? Why was it important for you?
- Was there any problem that you or the group encountered today? Was there a solution? How could it be solved?
- I used to think/do and now I think/do...

This learning diary can be done in any topic, since its focus is on overall reflection with a view to develop reflective learning skills, which are generic ones.

Observation Diary for Teachers

The observation diary for teachers allows a space for reflection and observation about the experiences, challenges and successes encountered during the session. The diary will be for the teacher as much a tool for recording the changes and transformation in the learners, as it is an opportunity for learning and self-reflection.

B. Temperature Taking

In some circumstances, teachers will need a quick and friendly self and group evaluation tool to assess the learning. This tool also helps to identify what adjustments need to be made to better tailor-fit their programme and activities to the contextual needs of the learners.

C. Hands up

When you ask the learners a question, ask them to raise their hands to respond and take note of the answers to the following questions. Are they enthusiastically raising their hands? Are they keen to speak or show their interest? Are they engaged? Or are hands only half-way up or not up at all? These

questions can also be assessed by asking the learners with a show of hands if they understood so far or a specific word/topic you're presenting.

Hands up is a quick tool to gage learners' current level of engagement and enthusiasm, which can help you understand if adjustment to your session is necessary to increase participation. This is also a practical way to understand if the knowledge you have shared was fully understood and is relevant for your learners.

D. Self-reflection Tool

Another practical assessment tool to measure the progress of learners in resilience-building is a self-reflection tool, such as a confidential questionnaire. Such a tool requires a high level of confidentiality as learners will be sharing private and sensitive information. It is important that the survey wording is carefully considered to be adaptive to the needs and expression of the learners.

Questionnaire items can be rated on a five-point scale ranging from 1 (always) to 5 (never) with lower scores indicating greater presence of resilience-related internal and external factors available to adolescents. Internal competencies include individual gaining such as self-awareness, self-confidence and/or empathy, whereas external factors may include connectedness to teachers and peers, engagement in the community and support from family.

Rating scale: 1=Always, 2=Very often, 3=Sometimes, 4=Rarely, 5=Never

Table 3: A sample self-reflection tool

Competencies	Questions	Rating				
Self-awareness	I feel that I can positively contribute to my community.	1	2	3	4	5
	I feel loved and supported by the people around me.	1	2	3	4	5
Self-confidence	I am confident that I can handle whatever comes my way.	1	2	3	4	5
Critical-thinking	I feel safe and confident to express my opinions during dialogues and activities in the classroom.	1	2	3	4	5
Growth-mindset	I am not afraid to make mistakes.	1	2	3	4	5
	I believe that I can learn from failure.	1	2	3	4	5
Empathy	I can connect with people different from me.	1	2	3	4	5
Interdependence	I respect and embrace differences.	1	2	3	4	5
	I can talk and connect with family and friends when I need help.	1	2	3	4	5
Intercultural communication	I can face disagreement through dialogue, and peacefully resolve issues.	1	2	3	4	5
Collaboration	I work together with others to accomplish tasks.	1	2	3	4	5
Problem-solving	I can identify possible solutions for the problems affecting me and my community.	1	2	3	4	5

E. A Thing I Liked and a Thing I Didn't

Arrange the learners in a circle. Go around the circle and invite each learner to speak about one thing they liked about the session, one thing they learned, one thing they didn't like and one thing they would have liked to improve during the session.

You can also run this session by using something soft (a flower petal) and something hard (a stone), and asking learners to take a petal and a stone and when their turn comes to share either something they like by placing the petal at the centre, or something they didn't like or was hard for them by placing the rock at the centre. Repeat the exercise until everyone has placed them.

F. Group Sharing

Often it is easier for learners to share reflections about their behaviours, ideas and the changes they have been experiencing if they can share with a group of peers, i.e., the entire class. Make sure that everyone has a chance to speak and that the group is not dominated by only a few voices.

It is also vital to ensure a safe sharing space. The format of the sharing is very crucial, and it needs to be conducive for making connections and sharing personal experiences of change and reflection. Group sharing can be both an opportunity to share about one's own learning, as well as an opportunity to reflect about the group and dynamics created during the activities. It can also include learners' take-away on issues discussed and experienced during the programme.

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 also helps to create a safe environment for the learners and is in line with role modelling principles.

Some questions you can pose to the group for discussion and sharing are as follows:

1. What part of the activity/programme did you value the most? Why did you like this 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? 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 a person or as a community to help change a situation where there is injustice, discrimination or violation of human rights?
4. What was the most significant thing you learned? Why?

Allow this space to become a moment for interconnectedness, for sharing, empathy and solidarity. Allow stories to be shared, experiences to be told. Remember that it is through the telling of a story that meaning is constructed, and teachers can also identify changes in perceptions, ideas and ways of thinking. Whilst telling a story or sharing experiences, you may come across a learner in emotional distress. See Box 11 for tips on how to support learners in emotional distress.

At the conclusion of group sharing, invite students to record what they shared along with their thoughts and feelings about the sharing session in their learning diary.

G. Checking Chart

A checking chart is another useful tool for individual assessment after a session. The chart is created by a set of questions to measure individual learning. These questions can be written on the board for students to then answer in their notebooks or learning diary, or can be passed out on sheets of paper. The questions in the chart should stimulate individual reflection as much as invite the learner to find ways to act and be responsible. How can learners contribute to improve and transform in their surroundings situations of violence, discrimination and injustice? How can they mobilize their peers to take action?

MY CHECKING CHART

Is there a specific situation I would like to improve? Please write	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 only me 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 as you see fit to your learners and the activity. For example, it can be customized to peace education for peacebuilding by linking it to a local conflict (classroom, family, community). Then, ask the learners to analyse the conflict and move in the direction of resolving it through non-violent means as the major component of peace education.

H. Sharing Knowledge, Feelings and Actions

Learners can reflect on their knowledge gained (head), feelings (heart) and engagement and actions (hands), using a human shape. This shape (an outline of a person) can be drawn on the blackboard or a piece of paper hung on the wall where each student can see it. Teachers can invite the students to attach a piece of paper or to mark on the board or poster where they feel they experience a change in terms of knowledge, feelings and emotions and commitment to action.

Below are some of the topics in each area that you can ask learners to share their learning.



Head

- Self-awareness
- Finding nonviolent alternatives
- Critical-thinking



Heart

- Connecting with others
- Managing own emotions
- Empathy



Hands

- Team-work
- Community engagement

I. Collection of Stories of Change

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

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 teacher and the systematic and careful selection of the most significant stories.

Figure 23: Most Significant Change (MSC)



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

Box 11: Tips for supporting learners in distress

What Can I Do to Support Learners in Emotional Distress?

Many of the sharing and activities proposed in this Guide relate to emotions and personal experiences of the learners. In some cases, while sharing reflections, biases, stereotypes and issues pertaining to values and identity, learners might experience emotional distress.

Here are some useful recommendations for teachers for how to handle it if it occurs:

- Allow space and time for the learner to share their feelings with the group or also individually with you as a teacher.
- Be available to listen to learners individually, especially if they are experiencing emotional distress. Let them know that it is all right to feel emotional. Talk to the learner to understand what is causing distress and why they are being hurt by it.
- In some circumstances, the learner might need your support after the activity, and you could also provide guidance in the handling of the specific situation that is affecting them.
- If the learner manifests emotional distress during the middle of an activity or group sharing, be empathetic. Ask what is happening, allow for this expression of their feelings and ask the other participants to listen and to try to understand the person's emotions.
- You can also help the participant to calm down with simple relaxation techniques, such as deep breathing, chanting, singing or by just letting them lie down.
- 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

Other assessment tools include:

- Observation
- Checklists
- Rating Scales
- Rubrics of peace education indicators
- Scenario on moral/ethical dilemmas
- Images/pictures
- Case studies/story
- Anecdote

The tools suggested in the previous pages are not comprehensive of all the variety of assessment tools that can be utilized in peace education.

7.6 What Can Go Wrong with Assessment and How to Address It

As we have seen, assessing and evaluating competencies to build peace is a complex and multidimensional task, as assessments have to make sure that these competencies have not just been learned as information for short term retention, but they have been internalised and learners can effectively use them to contribute to building peace around them.

Many education systems prioritise summative assessments to measure what students have learnt at the end of a unit and to ensure they have met required standards. Summative assessments are more visible and they are also used to evaluate performances of schools, to distribute funding and to rank schools. This puts pressure on teachers to “teach for the test” and to focus on summative assessments.

While summative evaluations are very useful as part of comprehensive evaluation processes and shouldn't be discouraged, what needs to happen is to foster the inclusion of formative evaluation processes as well. In fact, both formative and summative evaluations might provide only information about cognitive learning and perceptions, but not necessarily in relation to behavioural changes, and for this it is necessary to conduct self-reflection assessment and use other tools as summative assessments on their own are not fit to assess the progress on the competencies for peace. Developing competencies is more complex than delivering information, and as we saw in this chapter, requires specific assessment tools and to be measured and observed overtime.

The risk of using summative assessment to measure progress in acquiring peace competencies is that it would measure the theoretical knowledge that learners have acquired about peace education instead of capturing the behavioural change of the students, reduction in violence and increase in cooperation, helpfulness, empathy and active contribution and engagement in their community. For this reason, we discourage using only summative assessment to measure the learning in peace education. Instead, we encourage the practice of formative assessment methods, as the ones introduced in this chapter.

We also recommend, that in order to be effective, assessment of peace education needs to be interactive and carried out in partnership with the learners using different methodologies over time to measure learners' progress, identify learning needs, adjust teaching appropriately and create spaces and opportunities for learners to reflect and understand their own changes in behaviour, relationships, knowledge, attitudes and skills.

Many of the assessment methodologies we suggested require learners to reflect on their personal emotions and experiences and this could be sensitive for learners affected by violence, discrimination of trauma. For this reason, it is important that teachers are ready to support learners in these circumstances. Some tips are offered in the table below

References

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Davies, R. and Dart, J. (2005) The 'Most Significant Change' Technique - A Guide to Its Use, **retrieved from** <http://www.mande.co.uk/docs/MSCGuide.pdf>

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Chapter 8

Activities

This chapter provides examples of some activities that can be used with learners to support their learning related to the key concepts and approaches outlined in the previous chapters. Learning activities are most impactful when customized to the specific context and the group of learners you will work with. Therefore, as an educator you are encouraged to adapt these and other learning activities to best meet the identified learning needs of your group.

The table below presents the activities along with their methodology and associated chapter.

Activity	Methodology	Associated chapter	Page
What I Stand For	Discussion-based learning	1, 2	
The Peace Maker Exercise	Discussion-Based Learning	1,2	
Role Plays	Problem – solving- based-learning	1,5	
Conflict Tree	Discussion and problem-solving- based learning	1	
Push and Pull Factors	Discussion and problem-solving-based learning	1	
Peace News	Experience-and- problem-solving-based learning	2, 5	
Interfaith visits	Experience -based learning	2, 4	
The Aardvark and the Elephant	Experience-based learning	2, 5	
Walking in another's shoes	Discussion-and-introspection- based learning	3, 5	
Diminishing Islands	Experience-based learning	3	
The Ethical Bank	Experience-based learning	3	
Cultural Diversity Days	Experience-based learning	4	
Community Mapping for Resilience	Discussion-based learning	4	
Intergenerational Dialogue for Safer Communities	Discussion-based learning	4	
2030 Sustainable Development Goals	Discussion-based learning	4	
Community Engagement Projects	Cooperative-based learning	4, 6	
Personal Shield	Experience-based learning	5	
Human Knot	Experience-based learning	5	
Crossing the River	Experience-based learning	5	
Designing T-shirts	Experience-based learning	5	
Walking in Masks	Experience-based learning	5	
Protecting the Egg	Experience-and-problem-solving-based learning	5	
Cross-Cultural Simulation	Experience-based learning	5	
Reach for the Stars	Introspection- based learning	5	
Co-creating Cartoon Strips	Cooperative-based learning	6	
Dilemmas	Discussion-based learning	6	
Mock Elections	Experience-based learning	6	
Establishing a Peace Club	Cooperative-based learning	6	

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:

- Prepared list of statements to be read out.
- Optional: Appropriate material, such as chalk, adhesive tape or a roll of cloth to make a line down the centre of the room or playground. Two large signs marked 'I agree' and 'I disagree'.

Activity:

1. In whatever space you are in (classroom, playground, etc.) explain to the students that one end of the room means 'agree' and the opposite side of the room is 'disagree'. If you have signs, they can be placed on either side of the space with a line drawn between them. Ask the learners to line up along the line or in the centre of the space facing you. Instruct them to respond to a series of statements by moving towards the side of the room to either 'agree' or 'disagree' with the given statement.
2. Read out a few statements that can cause a difference of opinions among the learners. Here are some examples:
 - a. All children should be able to go to school.
 - b. Only the cleverest have the right to education after 14 years.
 - c. Killing someone for any reason is wrong.
 - d. People have the right to fight for what they believe in.
 - e. Everyone has the right to live in peace.
 - f. Pollution is only the responsibility of governments.
 - g. Everyone has a right to practice their religion.
 - h. Religions are a major cause of conflict in the world.

These statements are phrased so that learners may find themselves with contradictory positions, which should encourage reflection. You are encouraged to identify your own statements that are sensitive to the context before the lesson.

3. When you have worked through your statements, get the learners to sit in a circle and ask some of them to talk about their answers. Discuss some of the issues that they confronted and how this made them feel. If learners experienced difficulties in responding to the questions, ask them why they think this was so. 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?
4. 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 from the activity in their Learning Diary.

The Peacemaker Exercise⁷

In this exercise the facilitator takes participants in a journey from identifying the main characteristics of peacemaking, public-figure peacemakers, to local ones, and finally to peacemaking and peacemakers in their own community. The line of questions should lead participants naturally to realize that everyone in a community is responsible to be a peacemaker.

Here are the steps:

1. In a group of 15-25, tell participants that the topic of discussion is peacemaking. Write it on the board or flipchart.
2. Ask the question: "Who are famous peacemakers you know about?"
3. Write the names on the board or flipchart.
4. Ask: "What were the qualities of these individuals that earned them the title peacemaker?"
5. Write the qualities across from the names.
6. Ask: "Who are peacemakers you know or knew in your local context, and tell us why you consider them so?"
7. No need to write these; just engage in a discussion about them.
8. Ask: "Who should be a peacemaker at (the name of your organization)?"
9. Expect responses to change from a focus on the leaders of the organizations, or specialized mediators, to recognizing that everyone in the organization should be a peacemaker.
10. Ask: "What do peacemakers at (the name of your organization) Do and what they DO NOT DO?"
11. Write the Do's and Don'ts on the board or flipchart.
12. Thank participants and let them know that you will share the list of Do's and Don'ts with other facilitators in order to compile all of them.
13. Use statements of the participants that foster peaceful and non-violent actions and behaviour to produce posters, media and other creative campaigns throughout the community in order to promote a culture of peace.

⁷ Prepared by The University for Peace. Costa Rica. 2007.

Role-plays

Objective:

- To help learners understand various situations of different people impacted by violent extremism.

Outcome:

- Learners develop empathy towards people impacted by violent extremism in different ways.
- Learners are aware of recruitment strategies of violent extremist groups and are more resilient towards them.

Materials:

- None required.

Activity:

1. Organize learners into small groups of 6 to 8 and assign each group a specific scenario related to violent extremism. For example:
 - a. A situation where a person is trying to recruit a young person to violent extremism.
 - b. A situation where family and friends are surprised to hear that their family member/friend has joined a group of violent extremists.
 - c. A situation where a young person who was recruited by violent extremists has gone through a rehabilitation programme of the government but faces discrimination on returning to their community.
 - d. A situation where community leaders gather and discuss potential threats and risks related to violent extremism in their local context.
 - e. A situation where a person is wrongly accused of being part of a violent extremist group as he has been quiet and isolated.
2. Ask groups to come up with a short three- to four-minute role-play that shows the respective situation with different actors involved. Provide around 20 minutes for groups to prepare their role-play.
3. Have each group perform their role-play.
4. After each role-play, discuss with the learners about what happened, how the different actors must have felt, why the performers did what they did and possible other ways the scenario could have played out.
5. If time is available, you can have groups re-enact their role-play, but this time invite other groups to intervene or replace actors to show how the scenario can happen differently.
6. After all role-plays have been performed and discussed, invite the learners to note down a few points they learned from the activity.
7. Invite a few learners to share their learning points and have the full group discuss what they can take away from the activity.

Reflection:

- Invite learners to use their Learning Diary to reflect on what they would do in a situation where they are asked to support a violent activity.

Conflict Tree

Objective:

- To allow learners to understand conflicts by analysing some of the causes and effects.

Outcome:

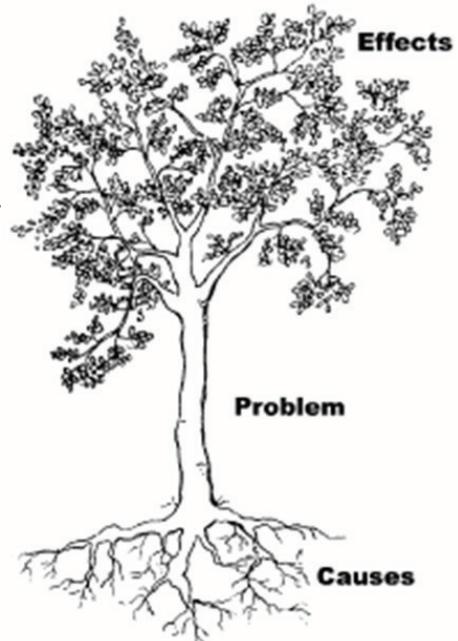
- Learners have discovered the importance of looking at a conflict to understand its root causes.

Materials:

- Chalk board, white board or flipchart paper
- Chalk, markers or pens
- An example of a conflict tree

Activity:

1. Brainstorm with learners a few examples of conflicts that happen in society. Write responses on the board or paper and help categorize the responses into different types (direct, structural or cultural; see section 1.4 for more information).
2. Organize learners into groups of five to six persons and assign each group a different conflict to discuss. Ensure that the conflicts are not too sensitive and that discussing will not put any of the learners in a difficult situation.
3. Introduce the conflict tree using an example. The conflict tree is a graphic tool that uses the image of a tree to sort key conflict issues. This tool is best used in a group rather than as an individual exercise. In many conflicts, there will be a range of opinions concerning questions, such as:
 - a. What is the core problem?
 - b. What are the effects resulting from this problem that are visible to us?
 - c. What are the root-causes? What caused the problem?
4. Ask each group to draw a picture of a tree, including roots, trunk and branches, on a large sheet of paper.
5. Ask groups to discuss the conflict they were assigned to complete the tree as follows:
 - a. On the trunk, write what they agree is the core problem related to the conflict.
 - b. On the branches, write down all the visible aspects of the conflict that they think are effects of the conflict.
 - c. 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.



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

6. Once all the groups have completed their conflict trees, provide few minutes for representatives from each group to present their conflict tree. Encourage other groups to ask questions.
7. Conclude the lesson highlighting the importance of analysing conflicts to understand the root causes that may not be visible.

Note: How to use the Conflict Tree

1. 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).
2. Give each person several index cards or similar paper, with instructions that on each card, they write a word or two or draw a symbol or picture to indicate a key issue in the conflict as they see it.
3. Then invite each person to attach the cards to the tree:
 - a. On the trunk, if they think it is the core problem.
 - b. On the roots, if they think it is a root cause.
 - c. On the branches, if they think it is an effect.
4. 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.
5. Assuming that some agreement is reached, people may want to decide which issues they wish to address first in dealing with the conflict. 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.
6. In groups, learners can post their conflict tree and each group presents.

Reflection:

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

Push and Pull Factors

Objectives:

- To help learners identify push and pull factors that drive people towards violent extremism.

Outcomes:

- Learners will be able to critically think about why people engage in violent extremism.
- Learners become more aware and therefore more resilient towards recruitment by violent extremist groups.

Activity:

1. Introduce the idea of push and pull factors by giving an example. You can use the following or your own example that's more appropriate to the context:

Simon has repeatedly engaged in bullying other students in the school. A teacher, who was talking to Simon about the problems, finds out that Simon faces physical punishments at home and he therefore tries to hurt others. During the discussion Simon also explains that he feels that other

students respect him when he bullies them. In this situation, a pull factor for Simon to take up bullying is his belief that he will be seen as strong and therefore respected by others. A push factors that drives Simon to take up bullying is the physical abuse that he himself receives at home.

2. Ask learners to form small groups of about five persons and ask them to discuss and prepare a poster that explains some of the push and pull factors that drive people to violent extremism in local contexts. Further explanation on push and pull factors as per the United Nations plan on Preventing Violent Extremism is below.
 - a. Push factors – Conditions surrounding a person that drives them to violent extremism, include: lack of socio-economic opportunities (i.e., lack of quality education), marginalization and discrimination (real or perceived), poor governance, violations of human rights and the law (i.e., disrespect for civil liberties), prolonged and unresolved conflicts, and radicalization in prisons.
 - b. Pull factors – Factors that nurture the appeal of violent extremism. For example, the existence of well-organized violent extremist groups with compelling discourses and effective programs that are providing services, revenue and/or employment in exchange for membership. Groups can also lure new members by providing outlets for grievances and promise of adventure and freedom. Furthermore, these groups appear to offer spiritual comfort, “a place to belong” and a supportive social network.
3. Use a gallery walk approach to share the posters asking a representative from each group to explain their poster to visiting groups.
4. Build on the sharing by discussing some of the key points highlighted during presentations and inviting a few learners to share their ideas and to ask questions from one another as the full class.

Reflections:

- At the end of the lesson ask learners to reflect on something that surprised them, something they agreed with and something they disagreed with from what was discussed during the activity.

Peace News

Objective:

- To allow learners to find solutions to 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 conflicts in their own lives.

Materials:

- Peace news cards (see below)

Activity:

1. Ask learners to split into groups of 4 to 5. Give each group a peace news card (see below). 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:
 - a. Are there other possible solutions to the given situation?
 - b. What if the situation were aggravated by a natural disaster?
 - c. Is the proposed solution not violating the rights of others?
 - d. What would you do if you were in this situation?
 - e. How can people reconcile? Is reconciliation important to bring peace to the world?
4. Get the learners to exercise their minds and think freely about the solutions by encouraging innovative ideas and controversy. 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 reflection on what peace means to them in their Learning Diary.

Peace News Cards:

- Below are four examples of Peace News Cards. You are encouraged to develop your own cards that are relevant to the context.

Peace News Card 1:

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

A few of the new learners are refusing to go to school since they feel unwelcome and discriminated against. 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:

Community and religious leaders, from an area that has been facing violent attacks over the years, have come together at a historic meeting to discuss ways of maintaining peace in the region. Over a weekend meeting they discussed in length about how to maintain peace between their communities and how to withstand pressures for taking up violence. They want to make sure that violent attacks cease, extremist groups do not enter their communities, those who have been involved in violence are rehabilitated and that there will be inter-community activities to build mutual understanding and trust.

They have called for a press conference to share their agreements and there is a large gathering of media personnel to report on this to the public.

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 recently joined the school has refused to participate in 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 ensure that their child participates in school ceremonies.

The parents threatened to take the school administration to court. 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 feel that elections will bring school leaders who are looking to please the student population and those who will 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 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 was found. Now the local news is featuring the found solution.

Ideal Futures⁸**Objective:**

- To involve learners in discussion and a creative activity to envision a 'better world' and respect rule of law.

Outcomes:

- Learners will be Informed and Critically Literate of social dynamics. Learners will enhance their social connection and respect for diversity. Learners will be ethically responsible and engaged.

Materials:

- Big paper
- Markers

Activity:

1. Ask learners how they would like their school/ their community/ their country/ the world to be in 10 years' time.

⁸ This activity has been adapted from Price (2003)

2. Write the following areas on a board/paper and ask them to also include how one of these areas is managed positively in their ideal future reality.
Feel free to adapt this list to your context. - Corruption/ Crimes/ Justice/ Cybercrime/ Firearms/weapons/ Integrity and ethics/ Conflicts/ Violence/ Drug trafficking/ Gang violence.
3. Learners work alone, in pair or in small groups to present their ideas on posters or maps, using text and/or drawings.
4. Invite learners to then share their results with the whole class.
5. Facilitate a discussion about which visions are most important and how they might be reached.
6. Take the discussion further to discuss what rules and laws can be important for such an ideal reality to work.

Reflection:

- Invite participants to reflect on three things they can do now at their own capacity to make their ideal future in to reality.

Interfaith visits

Objective:

- To learn about other faiths through study tours to different religious places, such as churches, mosques, synagogues, temples, etc.

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
- Note cards or sheets of paper for learners to take notes on as they visit places

Activity:

1. Collect from the religious institution (though ensure the sheet is descriptive rather than promotional) or write information sheets for the learners about each of the religions they will visit and/or study.
2. Before the visit, convey the purpose of the interfaith visit to the learners, i.e. to learn about other faiths and pass out and discuss the information sheet. Also emphasize the need to respect the dress codes applicable in the locations to be visited and to behave appropriately.
3. The study tour(s)- The visit itself to the various places could be grouped together into a day visit or spread out over a 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.
4. Religious places can be visited either when they are open to the general public or as a special visit privately arranged. In either case, it is best to organize your visit in liaison with the 'keeper' of the religious place. It is important to meet the person who will organize 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 beliefs.
 - An explanation of the different rituals at the worship place and their importance.
 - Counter narratives to violence as per the religious teachings.
 - 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.
5. Allow time for a discussion with the learners after each visit. Encourage them to talk about what they have learnt and how this compares with their own religion or with other religions they have learnt about. Ask them to reflect on what they experienced while in the religious place and how they felt.

Reflection:

- Learners Learning Diary can 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 what one believes – 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 keep 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 who are 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.

Tips

- In some circumstances, visiting religious places might not be possible, for lack of time or 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:
 - The learners can participate in religious festivals that are open to the public, such as Mescal in Ethiopian Orthodox tradition or Eid al-Fitr (the End of Ramadan), etc.
 - The school could invite representatives of different religions to come to the school and talk to the students. During which the representatives can explain and show photos or videos of their religious places, discuss the religion's core beliefs and describe the different rituals at the religious place and their importance and counter narratives to violence. Be sure to create the space and opportunity for learners to ask questions and reflect together.
 - The learners can be tasked to conduct research about different faiths and to present and discuss 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.

The Aardvark and the Elephant

Objective:

- To learn about the importance of listening actively.

Outcomes:

- Learners have reflected on the importance of listening and have identified indicators of active listening.

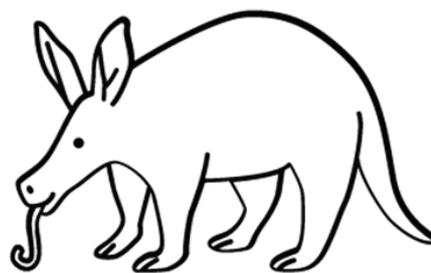
Material:

- Paper/notebook
- Pen or pencil
- Blackboard or flipchart

Activity:

1. Begin this activity by asking everyone to take 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 hide
 - 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, while others may cross out their picture and start over.
 4. Ask learners to hold up their picture so that others may see what they have drawn.
 5. For your reference, here is a picture of the animal, which is an Aardvark (a type of anteater):



© Image Source: The Noun Project, Parkjisum

6. Then you can ask learners: Why do you think we did this activity? What can we learn from it? Was it easy for you to draw what I was reading? What made you draw it in the way you did?
7. Explain to the learners, if it doesn't come up in their responses that the activity is about listening and internal voice (see the description of both below).
8. 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.
9. Internal Voice: You can also introduce the concept of "internal voice" by explaining 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.
10. 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 to them.
11. At the end, ask learners to form pairs to practice active listening. Ask one of the pairs to tell a story of a situation when they felt happy, while the other actively listens. After a few minutes reverse the role. If time is available, you can ask how it was to practice active listening and discuss.

Reflection:

- Invite learners to write down their reflections in their Learning Diary. Also ask them to identify a person in their life they would like to listen better to and invite them to practice active listening when they meet next.

Walking in Another's Shoes

Objective:

- To support learners to develop empathy towards others.

Outcome:

- Learners have identified what can help or prevent them from developing empathy for others.

Materials:

- Throwaway cardboard for each learner to cut out shape of the shoes or feet
- Small pieces of rope or pieces of cloth to tie the hypothetical slippers

- Scissors, several
- Pens

Activity:

1. Invite learners to pair with another learner who they don't know very well and would like to know more about.
2. Each learner draws the outline of their partner's feet/shoes on the cardboard 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 a few questions such as the examples given below to help them have a meaningful interview.

Ideas for questions:

- 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 when they are the interviewer, it is important to ask questions respectfully, to listen actively to what their partner is sharing and be respectful if their partner does not want to discuss something personal. When they are being interviewed, they can skip any question that they feel they don't want to talk about. They should not feel pressured to share information they do not wish to share.
5. At the end of interviewing each other, ask them to draw some symbols or write words to capture the main points of what was shared on the outline of the feet of their friend.
6. Ask learners to make a few holes in 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 another' around an open space, taking slow steps while attempting to 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 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.

Diminishing Islands

Objective:

- To introduce the topic of conflict transformation and non-violent alternatives.

Outcomes:

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

Materials:

- Pages of newspapers
- Recorded music

Activity:

1. 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.
2. Remove one island every time you start playing the music again, so that the number of islands gradually diminishes 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.
3. You can also create situations of community divides, natural disasters, conflicts, violent attacks, refugee situations, etc., to make the game dynamics more challenging and to relate more closely to local realities of conflicts and violence.
4. 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?
 - How did you protect your own space?
 - Did you help others?
 - Is this similar to what happens in real life? In what way?
5. 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.
6. 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.

Reflection:

- Invite learners to use their Learning Diary to express what their key learnings from the activity are.

The Ethical Bank

Objective:

- To help learners find solutions to prejudice, intolerance and injustice, using 'banking' as a metaphor.

Outputs:

- Learners have looked for ways of promoting respect in their societies and have discovered how mutual understanding helps to build social capital.

Materials:

- A box, to represent the bank; The bank could alternatively be represented by a 'balance board' – a large sheet of paper on which transactions are shown.
- Paper of two different colours or sizes: one to represent 'withdrawals' and another to represent 'checks'.

Terminology:

- Withdrawals –the identified 'problems'
- Check – solutions to the 'problems', which can be deposited at the bank
- Balance board – a public board on which the 'withdrawals' are listed on the left side and 'checks' are deposited on the right side, until the board 'balances'

Activity:

1. The ethical bank refers to a fictitious bank that starts off in debt (overdrawn) because of certain problems, such as a lack of understanding and respect in a particular context (a school, a club, in families, with friends, in the town/city or in government). The learners' task is to try to bring the bank into credit by depositing solutions and actions to solve the problems. This activity could take place over several weeks, with the group agreeing beforehand on a time by which it is hoped the bank will be in credit.

2. **First Phase: Collecting withdrawals.** In one or more sessions, learners identify the 'problems' that are putting the bank into debt. The learners identify problems by working in groups and discussing problems in different settings: family, neighbourhood, school, city or country.

Remind learners of the human rights charters, and the respect and responsibility that go along with rights. Asking the learners whose rights are being abused and whether people are taking responsibility for themselves and others, and whether they are respecting other people's rights. Can this analysis help identify the roots of the problems as well as their possible solution? Can the solutions to the structural problems in society in turn reduce the risk of violence in their community?

Groups come together to share the 'withdrawals' they have identified, which are then written down on the relevant paper. The withdrawals are then put 'in the bank': they are listed on the balance board under different 'accounts', such as 'family', 'neighbourhood', 'school', 'city' and 'country'.

3. **Second Phase: The bank is functioning.** Learners are in charge of identifying solutions and preparing actions to address the bank 'withdrawals'. The bank will remain in debt until learners do something that will, at the very least, contribute towards a solution to a specific withdrawal account. Such actions or solutions are noted on the 'check' paper. At specific sessions, these contributions are read, examined and discussed, after which time the balance board updated.
4. Encourage learners to share ideas and to discuss how they are tackling some of the problems.

Reflection:

- Ask learners to keep a record of the activity in their Learning Diary, and at the end of the activity share their reflections.

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:

- Optional: visual displays, presentations, music, refreshments, tables for a 'bazaar'

Activity:

1. Cultural days are good opportunities to share and experience the tradition of another community or religion. The day/event can include traditional food, costumes, music and dancing, as well as displays conveying the geographical, cultural, religious and economic facts of the different communities.
2. If your group of learners is not from diverse cultural backgrounds, this might be an opportunity for them to first study different communities or cultures and then represent and present about the communities for the event.
3. This is an opportunity to let your learners take charge in organizing the event. They should decide on and organize all aspects of the programme with support from you.

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.

4. If you are celebrating several different cultures at the event, there is the possibility to have a 'bazaar', where each group is represented by a stand. Guests can then walk from stand to stand and view the artifacts and objects on display, while enjoying refreshments and 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 with the learners about their impressions of the event– how the organizing went and what they learned about the different cultures. Ask them to use their Learning Diary to write down their personal learning.

Community Mapping for Resilience**Objectives:**

- To help learners understand the vulnerabilities and strengths of their local community to enhance resilience to violence.

Outcomes:

- Learners have developed awareness about risks and opportunities for making their communities safe.

- Learners have discovered how social, development, cultural and political issues relate to the emergence of violence.
- Learners have identified gaps and possible actions they can take to make communities safer.

Materials:

- Flipchart or drawing paper
- Crayons or marker pens of various colours

Activity:

1. Organize learners into groups of four to six and provide each group with a large sheet of paper and crayons or maker pens of a few different colours.
2. Invite learners to draw a quick map of their community without spending too much time on the details, i.e., just an outline marking the main attributes of the community.
3. Now, ask the learners to look at what vulnerabilities or risks their community may face in terms of violence. They can use a particular colour to mark these on the map they drew using some key words or symbols. For example, the market place or bus stop might be a place with vulnerability as many outsiders may be in these places and the places are generally crowded and chaotic.
4. Then, ask the learners to look at the strengths, resources and opportunities their community has to prevent violence by marking them on their community map with another colour. For example, the police station might be a strength to the community in terms of maintaining security, law and order. Note that some places or resources may be both a vulnerability and a strength depending on the situation.
5. Make sure that learners actively discuss with one another during the process and occasionally prompt further discussions by asking questions to specific groups or common to all groups.
6. Invite one person from each group to remain as a host and explain what they discussed. Have the others rotate as a group to other groups' posters to get to know what they discussed by listening to their host. Keep the rotations moving every few minutes to allow learners to hear different perspectives of other groups.
7. As the whole group, invite learners to share their reflections from the activity and build the idea of making the community more resilient by knowing vulnerabilities but overcoming them using strengths.

Reflection:

- Invite learners to reflect on what are their own strengths that can contribute to their communities.

Intergenerational Dialogue for Safer Communities

Objective:

- To create opportunities for learners to engage with elders and leaders in intergenerational dialogues on issues that matter to them.

Outcomes:

- Learners have discovered different perspectives about their community, including its history.
- Learners will have space to articulate their perspectives on community issues with leaders and be heard.

Materials:

- Invitation letters to the event (dialogue)
- Facilitator(s)
- Questions or talking points for the dialogue
- (Optional) art or posters for a gallery exhibition, presentations, etc.

Activity:

1. The activity should be arranged in a safe space that is conducive for a dialogue with the participation of learners and community leaders. This can be at the school, community hall or local government building, etc. Invitations should be carefully planned and shared with the clear objectives of the dialogue and the need for the community leaders to give space to and meaningfully engage with the learners.
2. This can be planned as an activity for approximately one and a half hours to three hours based on what is included. A topic of focus can be agreed upon in consultation with all involved, e.g. how to make our community safer.
3. The dialogue can take many formats, including an intergenerational round table discussion, an intergenerational panel, one to one interactions or small group activities or other interactive formats.
4. It's important to find a facilitator or two for the dialogue who can create a safe space for everyone to meaningfully engage with one another, share talking and listening times equally across generations, open up the dialogue to engage in deeper issues and understands the importance of youth participation. In some contexts, you can consider including two facilitators: one adult and one young person.
5. You can use additional strategies to be inclusive and ensure all learners share their perspectives by including a gallery exhibition of art or posters related to the topic of the dialogue, or creative presentations prepared by young people in advance that can be used for building further dialogue etc.
6. Such dialogues can open up a space for young people's participation in the community and should be followed up to implement a small project or other type of initiative with young people taking leadership.
7. It's important to debrief the activity with just the learners afterwards to discuss how it met their expectations, any challenges they faced, what could have be done differently, and any follow-up, etc.

Reflection:

- Invite learners to identify their main takeaways from the experience and what they would do differently a next time.

2030 Sustainable Development Goals⁹

Objective:

- To introduce the Sustainable Development Goals (SDGs) to the learners

Outcomes:

- The learners have learned how the SDGs encourage action focused on solving some of the key problems the world faces and ways in which they can contribute.

Materials:

- SDG Posters
- Chalkboard or flipchart paper
- Chalk, markers or pens
- Learners' notebooks, pieces of paper or sticky-note papers

Activity:

- At the start of the lesson have the following question written in large letters on the chalkboard or on a flipchart 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 SDGs. It will help to have a poster or copy of the 17 SDGs (see image). Walk the learners through each of the 17 SDGs. Ask them first what they think each one is about and then clarifying meaning.
 - Group learners into groups of 4 to 6 persons and ask them to select 5 issues from the list of problems on the board/poster. For each problem ask them to identify which of the SDGs are related. Provide time for each group to share one problem and the related SDGs with the class.
 - In plenary, prompt a dialogue with a question, such as 'Why are the SDGs are needed and why are they important?' Provide space for different learners to share their opinions. The following questions can also help to take the dialogue further:
 - Why do countries need to collaborate to achieve Sustainable Development Goals?
 - In our country who are responsible for action on SDGs? Which groups? Which institutions?
 - What are issues that affect our communities when basic human needs are not met and sustainable development is not taking place?
 - How does development issues relate to conflicts and violent extremism in our countries?
- Help learners understand that everyone needs to contribute to the SDGs and also that there are specific institutions with specific mandates related to these goals.



Source: United Nations <https://www.sdgactioncampaign.org/resources/>

⁹ Adapted from World's Largest Lesson <http://worldslargestlesson.globalgoals.org/all-lesson-plans/>

Reflection:

- At the end of the lesson invite learners to identify a SDG they wish to contribute to and plan a small action that they will carry out during the week.

Community Engagement Projects**Objective:**

- To enable learners to be involved in transforming a problem in their community.

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

Personal Shield**Objective:**

- To help learners become more self-aware of themselves, their own aspirations and strengths.

Outcome:

- Learners will be able to identify some aspirations for their own lives.
- Learners will be able to identify their strengths and support they have in their lives to achieve their aspirations.

Materials:

- Paper or notebook
- Pen or pencil

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.

Activity:

1. Ask learners to get a plain piece of paper and to write their name on the piece of paper.
2. Draw a shield on the paper as shown above.
3. In each compartment of the shield, state the following:
 - a. My greatest achievements
 - b. My goals/aspirations (at least two)
 - c. I am at my best when (my strengths) ...
 - d. The most important person(s) in my life
4. On the belt below the shield, ask learners to state their motto or philosophy of life – what guides their life?
5. Organize the learners into groups of four or five members and ask the learners to share different areas of their shield.
6. Repeat new groupings to allow learners to share on different areas with as many peers as possible.
7. Discuss with learners what they learned from the activity, what may be some challenges they face and how they can overcome those challenges.

Reflection:

- Invite learners to identify one or two things they can start doing immediately towards achieving their aspirations.

Human Knot

Objective:

- To allow learners to overcome a shared challenge through collaboration.

Outcome:

- Learners have reflected on the interdependence and the need to work in solidarity to address shared challenges.

Materials:

- none.

Activity:

1. Organize learners into groups of approximately 10 to 15 learners and ask them to form a circle. Each learner in the circle extends their 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.
2. Tell them to put their right hand up in the air, and then grab the right hand of someone else in the circle across from them. Note, they must not grab the hand of someone immediately to their right or left.
3. Then repeat this with the left hand, ensuring they grab a different person's hand and again that it is not someone to either their immediate right or left.
4. Check to make sure that everyone is holding the hands of two different people and that they are not holding hands with someone on either side of them.

5. They are now in a “knot” and must try to untangle themselves without breaking the chain of hands, i.e. they cannot unlock hands at all to get untangled. Allocate a specific time to complete this challenge (generally ten to twenty minutes). Remind the learners to take their time in order to limit injuries. Ask the groups not to tug or pull on each other. Monitor throughout the challenge and stop them if you need to.
6. If the chain of hands is broken at any point, the group must then start over again.
7. Once a team has “un-knotted” themselves or the allocated time has ended, ask each group to discuss how it went, what helped them in untangling the knot and what challenges they had.
8. After each group has had time to discuss, return to the full group and ask each team to share a few points from their discussion.
9. Use the experience from the activity to discuss the importance of cooperation and collaboration to address common challenges we face in society.

Reflection:

- Ask learners to reflect on what skills they should develop to work together in solidarity with others.

Crossing the River**Objective:**

- To create a challenging experience for learners to work together towards solving it.

Outcome:

- Learners have developed their communication and cooperation skills to achieve a common goal.

Materials:

- Old newspapers
- Piece of paper

Activity:

1. Group learners into teams of approximately 8 to 16 based on how much space you have available and the total number of learners. The idea is to have a space of around 2 meters x 6 meters available for each team as their river.
2. **The Game:** 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 pieces of paper as “rocks”. A team succeeds when they have managed to have all of their 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.
3. **The rules for the learners:** You and your teammates are on one bank of a poisonous, 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.
4. Once the teams have started, pay close attention to group dynamics. Some items to be conscious of and to observe are:
- 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?
5. 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 we can apply what we learned to real life situations.

Designing T-shirts

Objective:

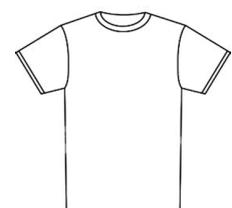
- To engage the learners in an activity that will help them reflect on their identity.

Outcomes:

- Learners have thought about their identity and how they want to project themselves to the world.

Materials:

- Paper cut in the shape of a t-shirt
- Coloured pens or crayons



Activity:

1. Tell learners about the t-shirt designing activity. Ask them to reflect on what they would want to put on their t-shirts as a statement about themselves and the things they value.

Remind the learners that people their t-shirts will be seen by other people, who may draw very quick conclusions about them from what their clothing displays.

It will be helpful if you have already completed several of the Experience Sharing activities so that the learners feel comfortable talking meaningfully about their identities. During the activity give freedom to learners and encourage dialogue among them.

2. It is important that learners have time to reflect on, and discuss what they will put on their t-shirts before the actual drawing session.
3. Give learners paper and coloured pens or crayons for them to draft their designs.
4. When they are satisfied with their designs, reproduce it on a larger paper cut in the shape of a t-shirt.
5. Near the end of the session, lead a moment of reflection on what the learners have drawn and what the t-shirts say about their identity and on the importance of valuing who we are and who others are. If t-shirts carry messages, you could also talk about what others in different contexts or situations, such as someone living in a conflict zone, or from a different social group might put on a t-shirt.

Reflection:

- Ask learners to write about one thing they learned about themselves, one thing they learned about another person and one thing they learned about society based on the activity.

Walking in Masks**Objective:**

- To help learners understand different dimensions of identities and how they manifest socially.

Outcome:

- Learners will understand the different types of social identities and how they may be perceived in society.
- Learners will be more aware of different dimensions of their own identities.

Materials:

- Cardboard
- Scissors
- String

Activity:

1. Ask learners to make a mask and cut it out of cardboard to cover their face and fix a piece of string to tie it around their head.
2. Prepare in advance different identity labels reflective of diverse social roles that are included in the society, for instance mother, father, police officer, religious leader, woman, man, politician, waitress, etc. Ensure to include those that are marginalized in society and/or may be seen as controversial, to ensure that a strong learning experience takes place.
3. Ask learners to put on their masks and then paste one of the labels on to the front of the mask so that the learner wearing the mask does not know the label he or she carries.

4. Invite learners to walk around, meet other learners to see whom they are meeting. When they meet someone with a label, they can show a reaction according to how they/society would normally react towards such a person, e.g., shake hands with a politician, ignore someone who is disabled, etc.
5. Learners should also try to figure out the identity label they carry based on the reactions they receive from other people. Allow enough time for learners to mingle and meet as many others as possible.
6. After mingling has finished, form a circle and discuss about the experience of the activity and what we can learn from the experience.
7. Remember to highlight that now that the activity is over, they should not misuse the labels or the activity to call each other names or in any way make another learner uncomfortable, i.e., to continue calling a learner by the label they received during the activity.
8. Discuss what happened in the activity, ask about emotions people felt when they were treated in some way and allow learners to share their experiences and reflections.
9. Finally invite a diverse group of learners to step forward, e.g., those with label of a politician, a mother of two, a widow; or a leader of a violent group, a father, a person with disability, etc., and discuss how these labels could apply to a single person, i.e., that one person can have multiple labels. Help learners understand about stereotypes, how they might affect the way we relate to others, sometimes in negative ways or labelling people in ways are not really what they are, and how people carry multiple dimensions to who they are.
10. Invite learners to reflect and share their main takeaways from this experience and how they may act differently towards others based on what they learned.

Reflection:

- Ask learners to identify different identity labels (masks) they carry in different situations in their own lives.

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. Organize learners into teams of four to six 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 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 outside and one by one have the structures thrown to a 15m distance at a similar angle.
4. After all the structures have been thrown, 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, 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. What could have been avoided and what could have been done differently to help the team achieve its goal and to also engage each team member fully?
7. Return to the full group and invite some teams to share their learnings. Discuss how both the strategy and 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.

Cross-Cultural Simulation¹⁰

Outcome:

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

Materials:

- Few cups of water
- Few sweets/toffees
- Branch with leaves to use as a fan and any other materials suitable for adaptations
- Chairs

Activity:

1. The learners are made 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 into two groups of 8 to 10 (mix female and male learners) to form two different community groups that will engage in the cross-cultural experience. Remaining learners can be asked to observe the dynamics of the interactions and take notes of what happens.

Alternatively, you can also divide all learners in to 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. 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. See below the two instruction sheets for the Mamaro and Zambu communities.

¹⁰ Adapted based on the cross-cultural simulation game 'Albatross'.

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 guests first by the females and greetings the visiting females 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 the females as 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.

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.

The Zambu before eating or drinking first offer from their meal to the trees and only then consume themselves. They do not take food by their own hands and instead always feed each other as recognition of the interdependence.

4. 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.
5. **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.
6. **Visit Round 2: Sitting arrangement (15 minutes)** 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.
7. **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.

8. Once all three rounds of visits are complete, 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 beliefs and cultural practices between the two communities.
9. Invite learners to find a partner from the other community and to discuss their key learnings from the activity and facilitate a dialogue among the learners about their learnings.
10. 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 do when they meet people of different cultural or religious backgrounds.

Reach for the Stars**Objective:**

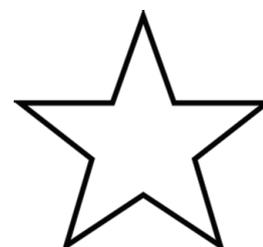
- To allow learners to discover more about themselves and who the others are.

Outcomes:

- Learners get to know how others who are different can also be very similar.
- Learners will have acknowledged themselves and others by getting to know their peers better.

Materials:

- Paper or learn notebooks
- Pen or pencil
- Lots of rolls or lengths of coloured thread

**Activity:**

1. Ask each learner to draw a star with five points so that it covers a full sheet of paper or the learners' entire notebook page. You can draw one as an example for them to follow.
2. Ask the learners what information about themselves is important for them and to answer five questions. You can choose questions suitable for the make-up of the group or can use the following five:
 - What is their favourite music, song or food?
 - What place that means most to them?
 - What is an experience they value the most?
 - What is an important belief they hold?
 - What is something they really enjoy doing?
3. Ask them to write, in each point of the star, the answer to the questions.
4. When they finish writing in their star, ask them to find a partner to sit down with and share their responses.

5. After pair sharing has happened, ask the learners to hold the star in front of them and walk around to meet other learners to show their stars and share at least two of their responses. Each person has to try to find at least one similarity, one difference or something interesting about the other learners they meet.
6. Encourage mingling and ask them to move on to a new person each time they hear a bell/clap at the end of roughly four minutes. Allow time for each person to share with at least five others.
7. Find an open space to form a circle and ask the learners to talk about one of the people they met, explaining what they had in common or what they felt differently about, or something they found interesting. Pass a ball of string to the first person who starts, asking him/her to hold the starting point and pass it to the person they talk about.
8. 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 ends. Ask learners to always pass to someone that does not have the string already and get help from others if they didn't get to talk to the friend themselves.
9. If the group is very large, sharing and dialogue after the pairs of discussion can be done as two separate groups, so you may allow everyone to share within the time available.
10. Once everyone has shared and the web is complete, build a dialogue with the learners on what they see, what the web can represent and what we can learn from the web they observe.
11. Conclude the session highlighting the value of diversity, the interconnectedness of humanity and the concept of Ubuntu.

Co-creating Cartoon Strips

Objective:

- To help learners find solutions to challenges they see around them, develop their imagination and skills of working together.

Outputs:

- Learners have worked together to imagine possibilities to transform challenging situations they see in their communities.

Materials:

- Paper
- Coloured pens or crayons

Activity:

1. Organize learners into groups of 4-6 persons, ensuring that there are at minimum 4 groups of learners. Provide each group with a sheet of paper and ask them to divide the full paper into 8 squares by drawing boxes. Explaining to them that during the activity they will be co-creating a cartoon with different scenarios drawn in each box.
2. In the first round, ask each group to discuss and identify a situation of discrimination or violence in their community and draw two scenarios of this situation in the first two boxes.
3. Explain now that now each group will pass their cartoon to another group over 3 more rounds with each time two more scenarios of the situation being drawn by a group helping to move towards a solution. The final (4th) round, groups draw the last scenarios showing the final solution to the initial problem.



- Once the drawing is completed, invite the initial and final groups of each cartoon to meet together and discuss the problem that was highlighted and the solution found– what can work, what may be challenging and what could be alternatives.

Reflection:

- Invite learners to draw a cartoon of their own showing a solution to a discrimination or violence they have observed.

Dilemmas

An ethical dilemma is a situation that will often involve an apparent conflict between moral imperatives, in which the pursuit of one appears to transgress the other.

Objective:

- To learn the importance of making decisions based on ethical principles.

Outcomes:

- Learners have enhanced their ability to make ethical decisions by themselves.

Materials:

- Copies of one or several moral dilemmas (see below on how to write your own)
- Decision-making guidelines written on a chalkboard or flipchart paper or as copies for each group

Activity:

- Place learners into groups of 3 to 5 and give each group a moral dilemma.

Guidance to write your own moral dilemma:

- Present a situation where learners must 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 must make their own decisions.

- Give them 30 minutes to discuss the dilemma and to arrive at a consensus on a solution. Then, let them share their decisions with the other groups.
- Introduce the learners to the Ethical Decision-making Guidelines below. Learners first discuss these guidelines and then use them to review their decisions.

Ethical Decision-making Guidelines:

When you are exposed to a situation where you must 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?

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 faced in their own life, and write several different arguments as to what could be the best response on their Learning Diary.

Mock Elections

Objective:

- To create opportunities for learners to engage in democratic practices and decision-making.

Outcomes:

- Learners have identified opportunities and challenges of democratic practices, such as elections.
- Learners are able to better articulate their own needs and those of others and think of solutions to challenges they face.

Materials:

- Small pieces of paper for ballots
- Pen or pencils
- (Optional) Box (for the ballots)

Activity:

1. Ask learners to volunteer for the different roles for the mock election of a town council. Roles and Responsibilities include:
 - **Candidates** (2-4 learners as candidates) These are the candidates standing for election and trying to get votes to be elected
 - **Candidates Campaign Team** (5 learners per candidate) The team in charge of the candidate's campaign responsible to identify key messages that would secure support and votes for their candidate):
 - **Policy Advisors** (1 learner per candidate) Responsible to helping candidate identify the top 3 policy issues or community problems they will build their campaign around)
 - **Candidates Supporters** (5 learners per candidate) Strong supporters of each candidate who are willing to overlook the negatives of their candidate and willing to support the campaigning.
 - **Election Committee** (3 learners) Responsible to ensure a free and fair election.
 - **Disability Rights Activist** (1 learner) Wants to get disability rights as one of the top 3 policy issues addressed by each candidate.
 - **Youth Sports Group** (5 learners) Wants a new sports stadium for the community.
 - **Complainers** (2 learners) These are members of the community have lost their faith in elections and are criticizing the election process as a useless exercise.

- **General Population** (All other learners) Undecided votes willing to be convinced by candidates to vote for them.
2. Run the mock election facilitating the following stages of the election.
 - Planning: Once all the roles have been filled, give 15 minutes for each group to plan and prepare for the election.
 - Campaign Period: Give 15 minutes for campaigning.
 - Voting: Each community member has 1 vote and ballot papers marked with the candidate's number are collected (in a box if one has) or by the election committee.
 - Election Results: Election committee announces the winner of the election.
 - Acceptance Speeches: Remarks by the winning and losing candidates on the election results.
 3. Once the mock election process has finished, debrief the experience by first asking learners from the 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.

Reflection:

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

Establishing a Peace Club¹¹

Objectives:

- Promote respect for religious, cultural and linguistic diversity by enhancing tolerance, understanding and acceptance of diversity.
- Promote the use of dialogue and other peaceful means of resolving conflicts and disagreements within and outside the school.
- Enhance good character and self-discipline among learners.
- 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 neighbouring communities.

Outcomes:

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

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 avenues to confront ethnicity, in a targeted way, and 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.

¹¹ Adapted from Peace Club Guidelines (2014): National Cohesion and Integration Commission (NCIC) & Ministry of Education, Science and Technology – Kenya.

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 the leadership also.

Meetings: Peace club leadership 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 influence them on matters pertaining good relations, harmony and peaceful co-existence. The community outreach programmes will also help promote the 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 and child labour youth days
- Organizing for environmental clean-ups activities
- Establishment of Peace Gardens and/or Nature Trails
- Volunteerism and Community Service
- Organizing for Dialogue Forums
- Peace caravans and races/walks

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Transformative Pedagogy

A Teachers' Guide for Peace and Resilience Building in North Africa

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

The guide particular 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 Northern African countries.

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info.iicba@unesco.org



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Address

UNESCO - International Institute for Capacity Building in Africa (IICBA)
Menelik Avenue, UNECA Compound, Congo Building 1st floor
Addis Ababa, Ethiopia, P.O. Box 2305
Tel. +251 115 445 284/ +251 115 445 435

