# Youth Empowerment for Peace and Resilience Building and Prevention of Violent Extremism in Sahel and Surrounding Countries

A Guide for Teachers

Education 2030

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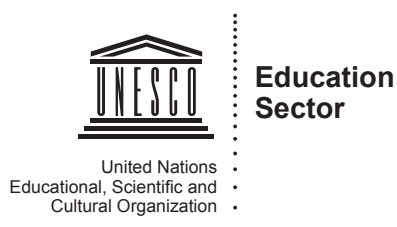
The Global Education 2030 Agenda

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

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

IICBA

International Institute
for Capacity Building
in Africa

Youth Empowerment for Peace and Resilience Building and Prevention of Violent Extremism in Sahel and Surrounding Countries

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Foreword

The African Union envisions a *"peaceful and prosperous Africa, integrated, led by its own citizens and occupying the place it deserves in the global community and in the knowledge economy."* However, this vision and the African Union Agenda 2063 for a peaceful, prosperous and integrated Africa cannot be achieved without the empowerment and engagement of its youthful population.

The Continental Education Strategy for Africa (CESA) 2016–2025 strategic objective to "promote peace education and conflict prevention and resolution at all levels of education and for all age groups" supports the achievement of this vision. This will only happen when teachers are trained as peace actors; national policies for peace education are formulated, initiatives that support peace education, and learning materials on peace like this guide, are developed. The important and essential role of the youth and teachers in preventing violent extremism was emphasized in the Lake Chad Basin Commission's (LCBC) of the African Union "Regional Stabilization Strategy", where it highlighted the need for preventing of violent extremism and building peace through education knowledge and capacities. The African Union Commission (AUC) also recognized this importance and launched the chairperson's initiative "1 million by 2021" that focuses on creating opportunities for youth development in Africa through education and engagement, as part of its key areas for the socioeconomic development of Africa and the achievement of Agenda 2063.

The "Youth Empowerment for Peace and Resilience Building and Prevention of Violent Extremism in Sahel and Surrounding Countries Guide" (Sahel Guide) is a timely intervention that supports the capacity-building of secondary school teachers and teacher educators to address violent extremism. It understands that Africa's teeming youth population, if not harnessed creates an opportunity for radicalization and extremism. Therefore, aims to engage, support, and educate youth on peace, resilience building and the prevention of violent extremism.

The UNESCO International Institute for Capacity Building in Africa (IICBA) is UNESCO's Category One Institute that works to strengthen the capacity of African Member States on teacher policy and teacher development. IICBA has been working on youth empowerment for peace and resilience building and the prevention of violent extremism since 2017. They started with a project for the Horn of Africa and surrounding countries, namely Eritrea, Ethiopia, Kenya, Somalia, South Sudan and Uganda, and expanded to the Sahel and surrounding countries, namely Algeria, Burkina Faso, Chad, Cameron, Central Africa Republic, Mali, Mauritania, Niger and Senegal, the following year. A teacher's guide on "Transformative Pedagogy for Peace-building" was developed for the Horn of Africa project and reached more than 6500 teachers. This Guide builds upon the Horn of Africa guide and was contextualized to the context the Sahel and surrounding countries.

The Guide opens with the dynamics of violent extremism in the Sahel and surrounding countries to provide the background context. It then looks at the role of education for peace, resilience building and the prevention of violent extremism before going into specific key elements and tools for teachers. These include how to create spaces and opportunities for ethical reflections and community engagement along with core competencies for resilience-building and how to use transformative pedagogy. There is also a chapter on the importance of assessment of the learning.

The Guide then concludes with a chapter of activities and their methodology that teachers can use to engage learners. The activities can be contextualized to the learners' needs and environment. A variety of methodologies, such as discussion-based learning, problem-solving based learning, experience-based learning, comparative-, cooperative- and introspection-based learning, are provided.

The support provided by the Government of Japan to UNESCO IICBA towards this project and its commitment to peacebuilding and Africa through the Tokyo International Conference on Africa's Development (TICAD) reinforces the essential role youths play in peacebuilding in Africa.

The AUC would like to congratulate UNESCO IICBA and all ten countries involved in the project for the development of a very comprehensive guide that can benefit teacher educators and teachers in these countries. Leadership is a responsibility and we must continue to walk the talk.

Acknowledgements

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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 behaviors 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, 20017). 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 as 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 is an approach to teaching and learning that involves engaging students in community service activities that are clearly and intentionally connected to their course concepts and learning goals. (Leigh & Kenworthy, 2018). This pedagogical tool provides learners with chances to directly interact with local community stakeholders and effect change in the communities (Levesque-Bristol et al., 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).

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, behavior 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 Sahel 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. It 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

"I believe that building open, equitable, inclusive and pluralistic societies based on total respect for human rights and providing economic opportunities for all, is the most concrete and suitable way to escape violent extremism."

António Guterres, Secretary-General of United Nations (UNDP, 2017)

For more than a decade the international community in general, and the Sahel countries in particular, have been strongly committed to PVE. It has been recognized that the consequences of violent extremism, which are many and varied, risk compromising the stability of many countries, negatively affecting all socio-economic development efforts. Several commitments attest to the desire of leaders of countries, international and national organizations, and civil society organizations to strongly mitigate violent extremism, promote a society of peace and respect, and foster global citizenship.

Some of these commitments will be briefly discussed in this introduction to give an overview of the different types of responses to violent extremism and to highlight the central role that young people can play in the promotion of peace, as well as the crucial role that education plays in terms of prevention and resilience building.[1]

Recognizing the role of young people in conflict prevention and resolution, the United Nations Security Council adopted resolution 2419 (2018). The Resolution calls on all relevant actors to consider ways of increasing the representation of young people when negotiating and implementing peace agreements. It recognizes that young people's marginalization is detrimental to building sustainable peace and countering violent extremism. By other terms, the Council called on Member States to protect educational institutions as spaces free from all violence, ensure they are accessible to all youth and take steps to address young women's equal enjoyment of their right to education.

The 2015 United Nations Plan of Action to Prevent Violent Extremism, highlights the role of quality education as particularly important to reduce poverty and social marginalization, foster respect for human rights and diversity, develop critical thinking and contribute to peaceful coexistence. The prominent role of quality education is also central to the Sustainable Development Agenda 2030[2]. Sustainable Development Goal (SDG) 4 of the Agenda aims to "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all" and its Target 4.7 emphasizes the need for education to contribute towards peace, human rights and responsible citizenship at global and national levels through Education for Sustainable Development and Global Citizenship Education (GCED). These commitments are also in line with the fourth aspiration of the Africa Union's Agenda 2063[3] (for a Peaceful and Secure Africa) and with their Continental Education Strategy for Africa (CESA) 2016-2025 that identifies the establishment of a peaceful and secure environment as one of its pillars. Strategic Objective 10 of this strategy is on promoting peace education and conflict prevention and resolution at all levels of education and for all age groups.

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1   For a preliminary assessment of the type of PVE activities in the field of education see UNESCO 2018's "Preventing violent extremism through education: Effective activities and impact policy brief".

2   The 2030 Agenda for Sustainable Development, adopted by all United Nations Member States in 2015, provides a shared blueprint for peace and prosperity for people and the planet, now and into the future. At its heart are the 17 Sustainable Development Goals, which are an urgent call for action by all countries - developed and developing - in a global partnership. The full Agenda can be accessed here https://sustainabledevelopment.un.org.

3   Agenda 2063 is a strategic framework for the socio-economic transformation of Africa over the next 50 years. Its builds on and seeks to accelerate the implementation of past and existing continental initiatives for growth and sustainable development. The full Agenda can be accessed here https://au.int/fr/agenda2063.

An important contribution in this field, is the initiative "Libres Ensemble/Free Together" launched by the *Organisation internationale de la francophonie* (IOF) in March 2016. It aims to help disseminate and instill the messages of living together, diversity (respect for differences and for others), freedom and the right to life. To this end, permanent fora are proposed and supported, not to mention the internalization of local practices and knowledge in the field of violent extremism mitigation.

Another milestone was the "Pan-African Symposium on Education, Resilience and Social Cohesion" convened by the African Union in June 2016 in Addis Ababa to advance the SDGs and Agenda 2063. The symposium engaged Member States to implement "equitable, inclusive and quality education that promotes social cohesion, resilience and peace in Africa".

Among the contributions in the field of quality education, it is also useful to recall the reference manual from ECOWAS and the UNESCO Office Dakar and Regional Bureau for Education in Africa on "Education for a culture of peace, human rights, citizenship, democracy and regional integration".

This Guide is also contributing 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 violent extremism in the Sahel region and to identify prevention strategies.

Chapter Two   discusses the importance of education highlighting key elements that contribute to build 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 engage with the 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 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 Violent Extremism in the Sahel and Surrounding Countries

Objectives for this Chapter

- To identify the risks that the Sahel and surrounding countries are exposed to
- To differentiate the key factors and triggers of violent extremism
- To identify push and pull factors of violent extremism
- To identify community resources (organizations, values, stakeholders, etc.) that can be mobilized for PVE

1.1 Background of the Sahel and Surrounding Countries

The Sahel region, stretching from the Atlantic Ocean to the Red Sea, is a kind of buffer zone between the Sahara Desert and the savannahs before the African tropical zone. It has a surface area of approximately three million km². North of the Sahel we find Algeria, Morocco, Libya, and Egypt. States like Cameroon and the Central African Republic, even if they do not strictly belong to the Sahel region, nevertheless share borders and certain socio-economic and political characteristics.

A large proportion of the active population is involved in agriculture and livestock and (pastoralism). Some parts of the Sahel face a major desertification process, which has many effects, such as the intensification of nomadism, conflicts between breeders and farmers, etc. At present, Sahel countries still face significant socio-economic constraints, which have an impact on the perception and behavior of the most vulnerable and/or the most disadvantaged social classes.

Performance and school enrollment, especially for girls, particularly at lower and upper secondary school, are varied throughout the region. The enrollment for boys varies between 24 and 58%, while the enrollment for girls is between 17 and 53%. Low school enrollment rates have many negative consequences; In particular, out of school boys and girls are often easy targets for recruiters.

Current borders between countries, as for almost all formerly colonized African states, are relatively artificial (see 1885 Berlin Conference). Very often members of the same family find themselves in different countries. This kind of ethnic mixing goes back to the time of the trans-Saharan trade and the great African empires from the 8th to the 15th century.

The trans-Saharan trade describes the various routes used by caravanners to cross the Sahara Desert to carry out transactions mainly in gold, ivory, salt and/or slaves (see Figure 1). These trades and the actors involved acted as cultural mixing vectors by peddling habits and customs, knowledge and other symbols. The trade routes contributed to the establishment and spread of Islam in sub-Saharan Africa.

Figure 1 Trans-Saharan trade routes
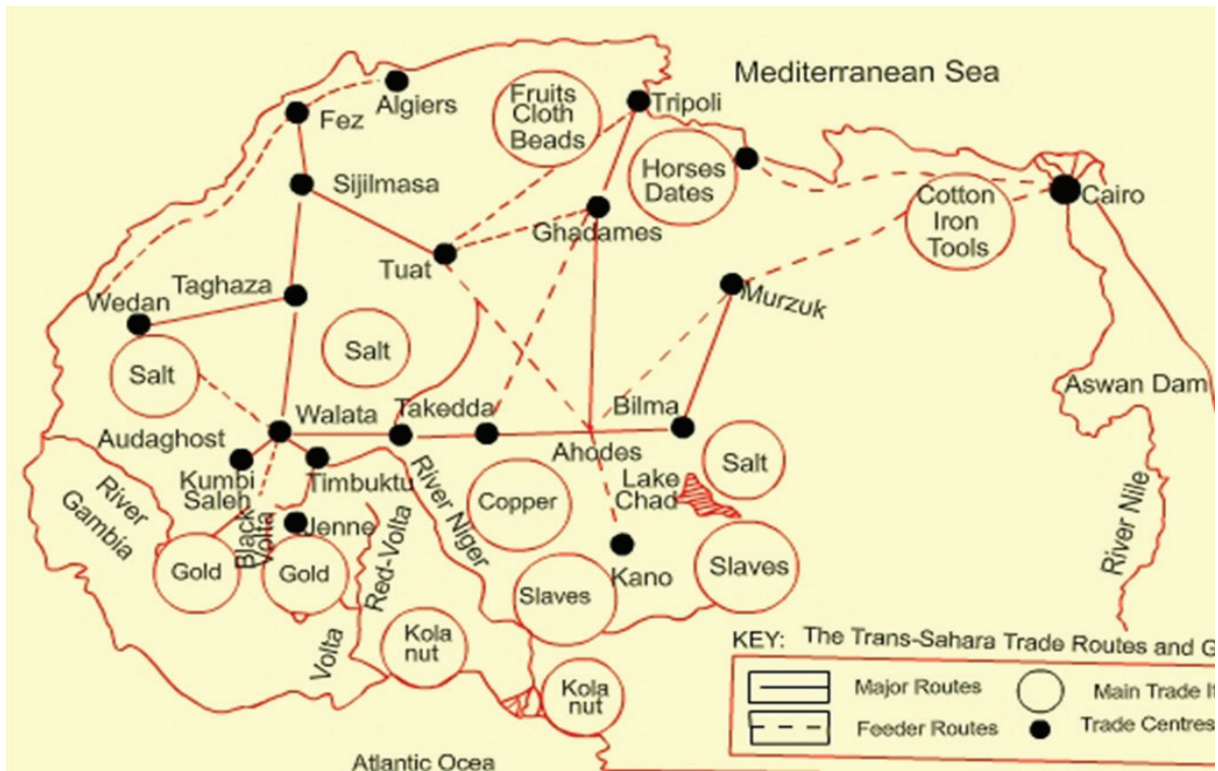
Source: Kcse Online, 2012

The prosperity that the trans-Saharan trade generated, which some historians call "the golden age of the Sahel", also spawned a parallel economy based on raiding and looting. This culture is still quite significant in some tribes of the desert or neighboring countries today.

The old roads no longer exist, but in a way, they are "resurrected" and "reformed" with the circulation of new goods, e.g. livestock, electronic devices, fabric, cigarettes, etc., which are very often smuggled. The control, protection and consolidation of such activities often requires firearms and other means of persuasion or deterrence. This kind of trans-Saharan neo-commerce seems to be creating, very often through violent interactions, a new economic-ideological, cultural, and political space (Coquery-Vidrovitch, 1985).

1.2 Mapping and evolution of Violent Extremism

Violent extremism is a phenomenon that has been observed in the Sahel and surrounding countries for several years. Setting in motion a prevention and mitigation dynamic in which young people from secondary schools play a key role presupposes they understand its spatial-temporal evolution, and also the profiles of victims as well as those of instigators. It will be necessary to analyze the root causes and triggers of such a dynamic before classifying its different forms by type and listing the rationalities that can explain or justify such deviant behavior.

There is no doubt that radical violent extremism is a significant phenomenon if not a structural one in large areas of sub-Saharan Africa (see Figure 2). For the countries in the Sahel region, violent extremism is also influenced by the fluidity of borders and by the high migration rate of populations in the region since the colonial period.

Figure 2: Fatalities from Terrorist Attacks in Africa

Number of fatilites/location of attacks resulting in fatalities
■ ● ATTACKS CARRIED OUT BY GROUPS ASSOCIATED WITH RELIGIOUS IDEOLOGIES
■ ● ATTACKS CARRIED OUT BY OTHER GROUPS

Size of bubbles correspond to the number of fatalities in a single attack, with smaller sizes reflecting lower number of fatalities. The number of fatalities during the time period range from 1 to 400. The single attack with the highest number of fatalities took place in Nigeria in January 2015.

	ATTACKS	KILLED	WOUNDED*
2000-2010	1,699	8,900	6,605
2011-2016**	5,745	33,300	10,790

*Number wounded in 2015 and 2016 not included   **Up to February 2016

Source: Global Terrorism Database (GTD), University of Maryland (2000 – 2014) and Armed Conflict Location and Event Data Project (ACLED) (2015 and 2016). Only confirmed cases of known perpetrators were used, classifying either as 'those associated with religious ideologies/fundamentalism' or 'other'. Bar graph only shows countries that experienced more than three fatalities over the time period. GTD dataset accessed in October 2015. ACLED database accessed in February 2016.

According to the United Nations Development Programme, between 2011 and 2016 violent extremism caused approximately "33,300 deaths and resulted in massive population displacements creating profound and urgent humanitarian needs" (UNDP, 2017). Sub-Saharan Africa paid the second highest price after the Middle East and Maghreb countries (see Figure 3).

Figure 3: Number of Attacks and Deaths from Terrorism in 2015 by Region

SOURCE: IEP (2016:23)
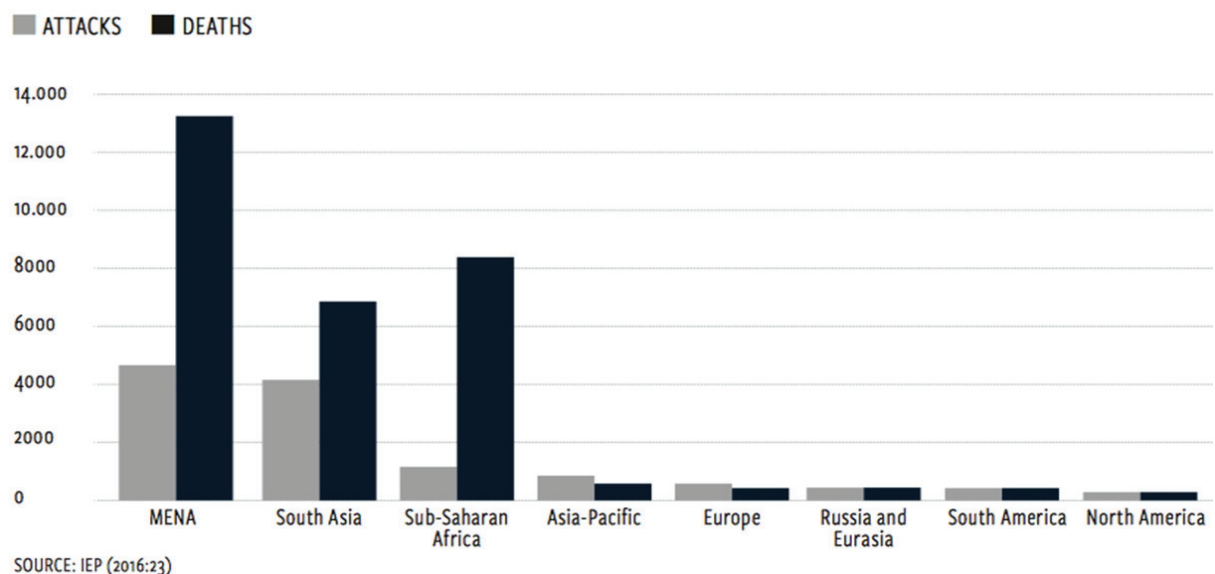
In addition, these areas where this sort of extremism is active continues to expand and spread influence, especially at state borders, which are not always secure. Furthermore, it is evident from several studies and reports on out-of-school children and early school drop-outs that the number of school-age children and young people out of the education system as a result of violent extremism is constantly growing.

1.3 Victims by Gender

Gender is a very important lens in which to look at the issues of violent extremism. Boys and girls are affected differently, and therefore it is important to take these various impacts into consideration to prevent violent extremism and to rehabilitate those affected.

Young men are often targeted as potential recruits for violent extremism. This is linked to the stereotype that masculinity is violent or at least more violent than femininity. Cultural and structural aspects of society also both push and pull young men towards violent extremism. It also doesn't help that generally boys and young men are given little space for socio-emotional expression.
Women and girls, on the other hand, face specific vulnerabilities. These include, but are not limited to, kidnapping and sexual abuses in contexts of violent extremism.

Due to these gender dynamics, certain gender conscious strategies can help to address some of the root causes of violent extremism. One examples of such a strategy is to engage mothers' groups in PVE. By sensitizing them on what could be signs of radicalization in their communities and engaging them in a more proactive role in PVE, they are seen as more than just the victims of violent extremism. Another strategy is to create alternative spaces for young men to express emotions.

It is important that in educating about PVE there is a strong focus on gender sensitivity. This should include the empowerment of the both boys and girls, and a pluralistic understanding of gender dynamics beyond stereotypes.

1.4 Drivers and Root Causes

Experts and analysts of violent extremism agree that its root causes are related to the relative fragility of the state and its circumvention and even its rejection of citizens feeling unprotected and marginalized, i.e. "forgotten by the State". This feeling of rejection by public authorities can lead to seeking recognition, appreciation and/or a new community by adopting deviant behaviors and methods. In other words, a lack of the rule of law, a lack of a secure and safe state that can guarantee fair and sustainable economic, social and political development are the foundations of the birth and driving force of violent extremism.

Figure 4: Conflict Tree
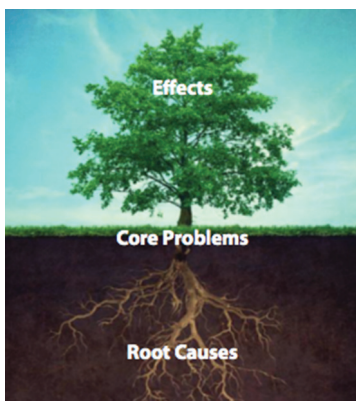
One of the methods of analysis commonly used in peace education to understand the root causes relating to violent extremism is the Conflict Tree. At a basic level, it helps to identify and arrange the issues in fragile and conflict contexts into three categories: (1) effects, (2) core problems and (3) root causes (see Figure 4).

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

Core problems can be complex and may involve power imbalance, exclusion and economic hardship.

A Conflict Tree may have root causes such as discrimination, unjust laws, poverty and social isolation.

Questions to Consider

1. Why do these situations of marginalization and injustice occur? What are the root causes?

2. How are these situations of vulnerability displayed? How do they show themselves?

3. What are the outcomes of the problem?

4. What is the most important issue to address?

Violent extremism with its various manifestations (attempt at social exclusion, refusal to recognize differences, violent imposition of points of view and/or beliefs) is underpinned by several root causes, both implicit and explicit. At least five of these can be noted:

1) A desire for excessive power that leads to radical ignorance of the other, which constitutes a denial of otherness or a non-recognition of an exterior to "self".

2) Extremists who believe they hold the absolute truth, the absolute right and hence are unable to accept another opinion or position. They are convinced that they can speak, act and get tough, if necessary.

3) Violent extremists are also moved by an utopia. They believe strongly in the advent of a single standard (value).

4) Blind submission is another rationality to consider, where one follows without question.

5) As if to top it all, violent extremists believe in means of salvation, redemption and belonging to a true community. This is a promise the extremists offer to the one "excluded from the state" they intend to enlist (UNDP, 2017).

While looking at the root causes of violent extremism, the 2017 UNDP Report notes that

> "*In the regions of Africa that are most affected by violent extremism, stark levels of unemployment and economic need are apparent. Often these are well below national averages… There is agreement that poverty alone is not a sufficient explanation for violent extremism in Africa. Still, it is accepted that violent extremist groups exploit perceptions of disproportionate economic hardship or exclusion due to religious or ethnic identity… a sense of grievance towards, and limited confidence in, government is widespread in the regions of Africa associated with the highest incidence of violent extremism*" (UNDP, 2017).

Violent extremism can arise from religious or sociocultural reasons. Although not exhaustive, Table 1 below gives an overview of violent extremist groups active in the Sahel region and surrounding countries.

Table 1: Violent Extremist Groups Active in the Sahel Region and Surrounding Countries

Group	Claims / actions	Intervention areas
Al-Qaïda in the Islamic Maghreb (AQMI)	Political - Islamist	Algeria – Mauritania – Mali – Niger – Nigeria – Burkina Faso – Cameroun
Jama'atul Ahlus Sunnah Lidda'awati wal Jihad (Boko Haram)	Political - Islamist	Nigeria – Cameroun – Niger – Chad
Ansaru	Political - Islamist	Nigeria
Lord's Resistance Army (LRA)	Political- Christian	Uganda – South Soudan – Democratic Republic of the Congo– Central African Republic

Source: UNDP, 2017

Another useful approach to understand violence in its different manifestations is to look at the violence triangle as elaborated by Johan Galtung's. The violence triangle (see Figure 5) helps us to identify three different types of violence: direct, structural and cultural.

Figure 5: Violence Triangle

Source: Galtung, 1969

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

Structural violence, according to Galtung (1969) refers to the type of violence where there is no actor that commits the violence i.e it is indirect. However, when there is an actor that commits the violence, this is referred to as personal or direct violence". It is important to understand that it is not the poor who create structural violence. Rather, it is structural violence, for instance, invisible acts of government and/or laws that may deny educational, political or employment access, that can lead to poverty. Structural violence is also the exclusion of certain groups of people based on their ethnic, social, religious, sex or disabilities from political, economic and social participation.

Cultural violence is the justification of structural and direct violence on the basis of ethnicity, clan, gender, religion or sex. For example, the exclusion of a certain group from political, economic or social participation is often justified by saying that it is not in the culture or tradition of that specific group to be political and economic leaders or actors. Cultural violence is if violence results from such an exclusion by either the excluded group or those excluding. Such exclusion fuels stereotypes that become deeply entrenched through education via textbooks, jokes, proverbs, folklores and so on.

1.5 Push and Pull factors

Poor development and lack of governance certainly are determining factors in the advent of violent extremism, but they alone are not sufficient conditions for violent extremism. Violent extremism is a relatively complex process to trigger. It does not have a singular cause or reason but instead combines many factors, which is why it is important to understand and take into account both push and pull factors.

Push factors generally indicate structural factors at the local level (USAID, 2011). They are the conditions that make people take up violent extremism due to exclusion, injustice and oppression. Most of the time, individuals feel that there are not many other options. Pull factors refer to individual motivation that drives to radicalization (USAID, 2011). They are benefits or gains one may see from being engaged in violent extremism, such as power, prestige, resources and/or ideology (see Figure 6).

Figure 6: Drivers of Violent Extremism

Pull factors (individual motivations)	Push factors (conditions that are conducive)
• 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/community, etc.).	• 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.

Source: UNESCO, 2017

1.6 Community Dynamics and Prevention of Violent Extremism

There are latent local resources that can be of benefit to a teacher to prevent and contain violent extremism. While there are variations depending on the country and locality, certain habits and customs are widely shared in the Sahel region and surrounding countries. Among these, there is a place and role of the extended family, traditional leaders, religious guides and griots in the community. They provide guidance and support to individuals, especially young people, in their socialization process and integration, and also in violent extremist situations.

Successfully mobilizing a school's surrounding community in favor of a lasting commitment to fight violent extremism requires preconditions. These include raising awareness of rationalities in the area of PVE.

Family, age group and the community to which one belongs

Family solidarity is one of the cardinal values of traditional African societies. It works in social relations as well as in the administrative field and political space. Every individual has an overriding duty to safeguard, strengthen and help the bonds between members of the extended family. A contravener exposes themselves to rejection by their family and other families. They become a kind of outcast. Henceforth, the esteem, consideration that the individual can enjoy, is largely a function of their ability and willingness to meet this requirement. The family thus appears as an integrated structure of support and valorization for its members.

Age groups are another integration structure. They are considered a kind of second family and strongly unite members; members should respect each other and be considerate of each other at all times. Solidarity and mutual support also exist among members of what can be described as generational phratry. Incidentally, the individual can be re-energized, morally rearmed and/or socially rehabilitated. These classes are very often at the origin of community-based organizations who group together one or more generations, like neighborhood associations, sports and cultural associations, reunification of nationals, etc.

Community Elders

In the socialization and education of the African individual, the elder plays an important role. Considered a repository of experience and wisdom, the elder is a guide and an adviser. One owes the elder respect and consideration, whether this person is from the same family, same village/ community or elsewhere.

Religious authorities

Due to the influence religious authorities exert in traditional society, they are considered leaders, very much listened to and highly respected advisers. State stakeholders often seek religious leader's support, whether political or to promote a development programme or socio-economic measures or for appeasement of the social climate. To their followers, religious leaders remain guides, spiritual and temporal counsellors, whose advice and directives are relatively well followed.

A Good Practice from the Region | *ONAFAR (National Observatory for Religions Events in Burkina Faso)*

In Burkina Faso, religious authorities come together in a National Observatory. The ONAFAR is composed of:

    4 representatives from the Federation of Islamic Associations of Burkina Faso

    2 representatives from the Evangelical Churches and Missions

    2 representatives from the Episcopal Conference of Burkina Faso

    1 representative from the High Council of Communication

    1 representative from the Ministry of Local Government Administration, Decentralisation and Security

Together they conduct the following events:

    Promotion of interreligious dialogue

    Monitoring religious media content

    Prevention of extremist speeches

    Preservation of peaceful coexistence between religions in Burkina Faso

    Study and monitoring of submitted files

    Monitoring the application of regulation on cultural practices

- **Griots / traditional communicators**

A griot plays an essential function in traditional sub-Saharan African society. As a genealogical historian, a griot is responsible for preserving the collective memory of a community, typically by singing about the deeds of kings or local figures. They are attached to a family or dynasty. This person also has a mission of moral and civic rearmament of individuals, strengthening bonds between members of the same community. Nowadays, they are called "traditional communicators". They are often called upon in social mobilization for development programmes initiated by state services, international cooperation organizations, NGOs, etc.

Reflection questions

- What are different manifestations, effects and root causes of violent extremism in my community/country?
- What are factors that push and pull people towards violent extremism in our context?
- What are larger issues related to violent extremism that are regional and global?
- Who are different stakeholder groups significant related to violent extremism?
- What are some of the key narratives used by violent extremist groups?
- What are counter and alternative narratives for violent extremism?
- What are some programmes different stakeholders are implementing towards the prevention of violent extremism in our context?

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Chapter 2: The Role of Education for Peace and Resilience Building and the Prevention of Violent Extremism

Objectives for this Chapter

- To provide teachers with key elements to understand the importance of education in relation to building resilience to violent extremism
- To identify the key elements that can support schools and teachers to build peace and resilience.
- To share experiences and good practices from the Sahel and surrounding countries

2.1 The Multiple Roles of Education for Peace and Resilience Building

Education should provide holistic learning experiences that are learner-centered and participatory to allow young people to develop a positive sense of self, explore and learn to manage their emotions, as well as foster ethical reflections that strengthen their critical thinking, sense of belonging and community, and their individual and collective responsibilities.

Education plays a critical role in fostering inclusion and social cohesion, building resilience and a culture of peace, and contributing to PVE. Education to prevent violent extremism is strictly linked to the respect of human rights and the empowerment of young people to contribute to their communities. Education can play this role for peace and resilience-building through a transformative process that encourages a social contract by providing education on the rule of law[4] and empowering young people to shape positively institutions and their policies.

Education has the power to transform individuals and societies by empowering learners to become engaged and responsible citizens equipped to respond to injustices and to uphold human rights and rule of law.

Education goes beyond curriculum and textbooks. It extends to all non-formal and informal learning opportunities that take place in and around the school. For example, a conversation among learners in the bus about an incident of violence in the community is a learning experience that can have a significant impact on those conversing as well as on those listening.

For UNESCO, it is through GCED that learners nurture a sense of belonging to a common humanity as well as genuine respect for all. GCED is an emerging approach to education that focuses on developing learners' knowledge, skills, values and attitudes in view of their active participation in the peaceful and sustainable development of their societies. GCED is about instilling respect for human rights, social justice, gender equality and environmental sustainability, fundamental values that help raise the defenses of peace against violent extremism, in learners.

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4   The rule of law is fundamental to all aspects of society, both public and private. It shapes the way individuals interact with each other and with public institutions in all sectors of society – forging relationships of trust and mutual accountability and contributing to a social contract between individuals and the state. Thus, respecting the rule of law is a necessary condition for fostering peaceful and inclusive societies. For more on the connections between Rule of Law and Education see UNESCO (2019) Strengthening the Rule of Law through Education: A Guide for Policymakers.

FIGURE 7: The Role of Education in Peace and Resilience Building

Builds knowledge and skills	• Education is key to human development, providing learners with fundamental knowledge and skills to realize their full potential
Strenghtens social cohesion	• Education fosters inclusion, mutual understanding, respect and empathy • Education promotes respect for human rights and contributes to peaceful coexistence • Education contributes to nurturing positive values and behaviors and to fostering interconnectedness and shared responsibility
Builds resilience	• Education can help build resilience to propaganda and narratives supported by violent and extremist groups by strengthening commitment to non-violence and peace • Education can play a critical role in addressing the push and pull factors that lead to violent extremism, radicalization and other forms of violence
Promotes engagement with community and social issues	• Education can provide meaningful opportunities for learners to postively contribute to issues their community faces, in their own ways and within their own capacities, through context and conflict-sensitive approaches that help them connect their learning with the reality they live in
Adopts holistic education experiences that include socio-emotional learning	• Education systems can integrate socio-emotional learning with academic learning to foster resilience and support young people to develop positive attitudes towards self, school and others

To create a culture of peace and respect, education needs to be inclusive and responsive to diversity. Education must provide safe learning environments (see Chapter 6.3), where different ethnicities, cultures and religions can be encountered, dialogues can be fostered, and diversity and respect are accepted.

Education systems must address inequalities such as socio-economic marginalization and foster social justice. Schools must provide safe spaces for airing contextual grievances and for discussing the root causes of violence and inequality. Schools need to be safe environments to learn and strengthen students' identities, foster inclusion and representation and to embrace pluralism, appreciating similarities and differences across ethnicities, religious beliefs and cultures.

Schools must also be equipped to address the challenges emerging from violent extremism, conflict and displacement. For example, teachers need to be equipped with specific competencies to be able to reintegrate former violent extremists or child soldiers, and schools need to have in place structures for psycho-social support to address these cases.

To foster peace and social cohesion, education initiatives must go beyond the school and contribute to foster positive relationships and build trust among the multiple stakeholders within the community. Effective partnership and engagement between the education sector and wider community develop opportunities for engagement for learners and contribute to create a sense of belonging, sharing and individual and collective responsibilities.

Can educational establishments become unsafe places?

It is possible for education to contribute to divisions and tensions and foster exclusion and inequality, enabling factors for the diffusion of harmful ideologies and behaviors. History shows how education can be used to perpetuate social tensions and segregation. Schools and teachers might reproduce discrimination and stereotypes, further alienating marginalized youth.

Educational establishments are increasingly being deliberately targeted and indiscriminately attacked, putting learners and teachers at great risk. Attacks on education deliberately targeting female students and educators have increased in recent years. For example, some extremist groups have bombed girls' schools or set them on fire, while others have intentionally killed, injured, or threatened female students and teachers.

In addition to attacks, educational establishment are often places of recruitment. Certain terrorist and violent extremist groups enjoy territorial control over specific areas. Their authority may extend to schools, which then are used as a forum in which children are indoctrinated, encouraged to "buy-in" and identify with the group.

In all these cases, schools and educational establishments have become unsafe places, where learners and staff are vulnerable and systematically exposed to violence and exclusive narratives.

A Good Practice from the Region | Espace Temporaire d' Appretissge pour les Enfants (ETAPE): Temporary Learning Space for Children (TLSC) in Central African Republic

TLSCs in Central African Republic welcome young children displaced and/or those who are victims of social unrest . As of June 2016, there were more than 30,000 children, 50% of them girls, in 204 TLSCs.

They are safe educational settings that provide not only academic (with slightly modified official programmes) and recreational activities for displaced children, but also psychosocial support. This work aimed at ensuring psychosocial well-being of learners is entrusted to teachers specifically trained for this task. Thus, through a participatory educational approach, an environment ideal for school-based healing is created for students and teachers who have been traumatised by the crisis.

2.2 How Education Can Contribute to Building Resilience

There are several key elements that can support schools and teachers to build peace and resilience. These are as follows:

1. Transformative pedagogy
2. Teacher capacity
3. Supportive school leadership
4. Engagement with community and social issues
5. Structural support (curriculum, textbooks and inclusive policies)

Figure 8: Key Elements for Peace and Resilience Building in Education
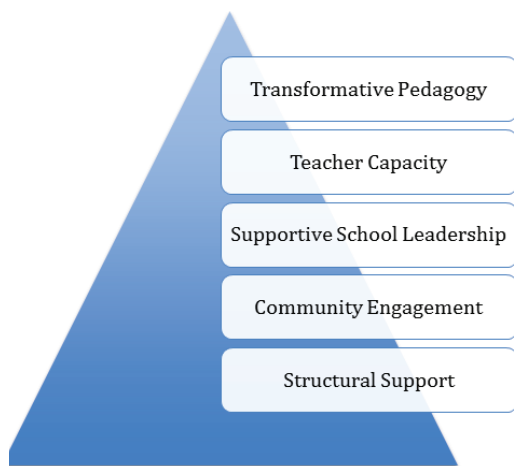
1. Transformative pedagogy

Transformative pedagogy is an innovative pedagogical approach that empowers learners to critically examine their contexts, beliefs, values knowledge and attitude 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 perspectives.

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 centered and transformative. One that recognizes the ability of learners to positively contribute to their societies.

Ultimately this pedagogical approach aims to provide the opportunity for learners to act collectively to achieve common goals and build on their individual strengths.

Chapter 6 will present the transformative pedagogy approach to build peace and resilience.

2. Teacher Capacity

Teachers play an important role in helping young people develop and make sense of the world around them and in creating a safe environment to make learners flourish and thrive. This implies that all forms of violence are rejected by the teacher, including corporal punishment (physical and verbal) and any other form of discipline that humiliates learners and does not respect their dignity.

Teachers can play a role as facilitators by not imposing their views on learners. They can provide spaces to listen to learners' fears, needs and dreams, and to help learners connect with one another. Teachers are encouraged to make connections with young people and to engage in dialogue, because it builds a strong student-teacher relationship that fosters a positive sense of belonging.

Teachers should be positive role-models practicing the competencies that they aim to nurture in learners (see Chapter 5). They should always reflect on ethical implications of their behavior and strive to act upon those reflections, much like learners are invited to do so (see Chapter 3). Teachers should work to build trust with parents and community stakeholders as schools do not operate in isolation and working with the community is of upmost importance to build peace and coexistence (see Chapter 4).

Teachers should be supported with appropriate training to be able to provide quality, relevant and inclusive learning experiences. It is important to provide both pre- and in-service development opportunities to respond to the evolving dynamics affecting the learning environment.

The ten questions below in the table can help teachers to assess their role and attitudes in creating a conducive environment for resilience building.

Table 2: Teacher self-assessment of their role in creating conducive environments for peace and resilience building

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?				

A teacher's ability to look at their own biases, reflect on ethical issues, expand their own world view and role model positive behaviors is essential in education for peace and resilience building (see chapter 6.5). The competencies that are highlighted for learners are also the same competencies that teachers should possess to play a transformative role and is further explained in Chapter 5.

3. Supportive School Leadership

The continuous commitment and support of school leadership is a key component for promoting successful interventions to build resilience against violent extremism and promote a culture of peace.

School leaders have a crucial role to play in gaining the buy-in of teachers, forging positive relationships and trust with community stakeholders, and ensuring in-service training opportunities for teachers and the overall wellbeing of teachers, learners and the school. Oftentimes, teachers who have experienced difficult circumstances or who live in communities that are affected by violence also need support from school leaders in relation to coping with stress and dealing with the realities in their communities.[5]

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5   Teachers and school leaders can learn more about to ensure the safety and well-being of themselves, their colleagues and their students in UNESCO IICBA's 2017 School safety manual: Tools for teachers.

4. Engagement with Community and Social Issues

Schools should be engaged with their local community. Engagement supports learners in developing critical awareness of their social context, connecting with reality around them and reflecting on ways to transform their communities.

> *The community becomes a learning space to develop critical consciousness. It offers opportunities for learners to identify issues in their own context, their role in that context and to gain confidence in acting to transform their communities.*

Schools can foster a space for connections with the community by bringing together various groups and building relationships and trust among multiple stakeholders in the society. These stakeholders could be police, social workers, child protection specialists, health officials, religious leaders, community leaders, youth associations, parents and/or caregivers. Schools can engage with these various stakeholders to promote activities that empower learners as agents of change in their communities.

A Good Practice from the Region | Ecoles communautaires de Base (Grassroots schools)

Grassroots schools are alternative models of education. They may be known by different names in Burkina Faso, Niger, Mali and Senegal. They follow these principles:

- Effective participation of the communities and valuing their resources
- A broad partnership between families, local communities, NGOs, the state and international cooperation institutions
- The democratization of knowledge by integrating young people who are out of school
- The acquisition of life skills facilitating a harmonious integration into the surrounding environment.

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5. Structural support (curriculum, textbooks and inclusive policies)

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. Oftentimes, curricula only includes 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 needs to respond to the global frameworks, such as the 2030 Agenda for Development, 2063 Agenda for Africa and CESA 2016-2025.

> *It is of crucial importance that curricula and textbooks include diverse narratives to accurately represent different viewpoints and identities in society. For exclusive narratives and lack of representation can contribute to alienate students.*

At the policy level, it is crucial to develop conflict-sensitivity in policies to ensure education is inclusive in terms of recruitment, selection and training of staff. It is essential that there is gender representation amongst teachers along with a reflection of the various ethnic, cultural and religious diversity that exists within the community.

Reflection questions

- How can education play a role in PVE?
- What is a teacher's role in PVE?
- What are the limits to the education sector's role in PVE?
- What are some of the daily challenges that teachers may face in their role in PVE?
- What are the gaps for education on PVE?
- What are the existing support mechanisms for PVE?
- What would a holistic educational experience that prevents violent extremism look like for a learner?

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Chapter 3: Creating spaces for ethical reflections to build resilience

Objectives for this Chapter

- 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 9: 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 foster interconnections between learners, to build a sense of trust, to strengthen their sense of purpose, and to make 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 this 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 behaviors 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 foster positive relationships with others and 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.

Teachers 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 in order to nurture learners' capacity to be respectful (see Box 1).

Box 1: Respect vs. Obedience: A Practical Case

Leila is a 14-year-old 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 neighborhood. 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 with others; it is a prerequisite to see the humanity in the other, even when that other has wronged us.

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 10) 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 10: Multiple Dimensions of Identity
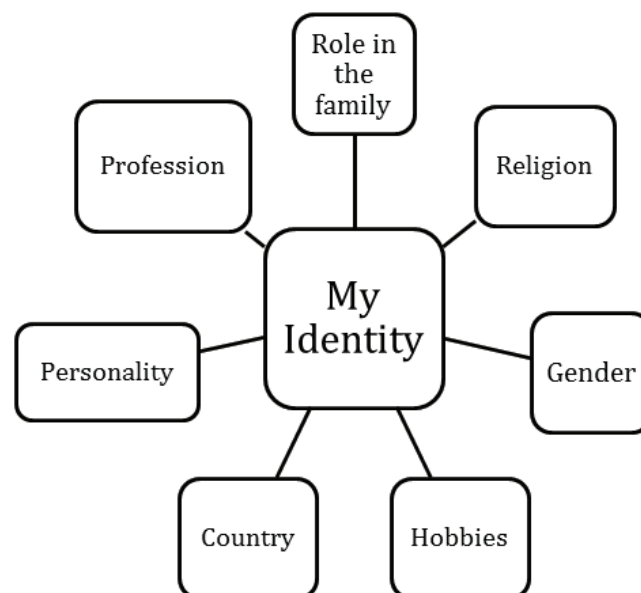
Identity is not something static but is in a continuous flux; it is during adolescence when a considerable part of one's social identity views are shaped. Adolescence constitutes a critical developmental stage concerning both physical and psychosocial changes that affect identity formation and have a 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 center of the Ubuntu philosophy are interconnectedness and respect for all people. Respect for people of different religions, cultures and civilizations is developed and enhanced by putting oneself in another's shoes. Respect and empathy lead to greater awareness of 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 GCE 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 learner's 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: Creating opportunities for meaningful community engagement

Objectives for this Chapter

- To create awareness about the importance of community engagement in relation with building resilience

- To provide teachers with concrete examples of how to foster community engagement

4.1 Understanding the Importance of Community Engagement

Schools do not operate in isolation; they are embedded in a network of relations at the community level. This network involves parents and caregivers, local authorities, local law enforcement actors, religious and traditional leaders, and various community-based organizations as well as the media and private sector.

The social environment that young adolescents are exposed to plays a great role in terms of informing and influencing their life path and life choices. For this reason, communities play a central role in terms of accompanying young people through their life journey. They can provide opportunities for youth to actively engage as a member of the community, while also contributing to youth's prevention of and response to extremism.

While individual resilience plays a great role in PVE, it cannot be decontextualized from community resilience, as the experiences, relationships and opportunities children have influence their resilience capacity. Resilient communities present high levels of trust, inclusivity and engagement of various actors across diverse ethnic, religious and generational groups. Successful strategies for community resilience must include all groups and provide spaces for voicing different concerns and grievances. If a group within the community suffers from exclusion, alienation and/or isolation, violent extremist groups may use these vulnerabilities for their benefit.

Violent extremist groups build on the feelings of isolation, alienation and exclusion to convince large numbers of people that their aims are just, even if their means are not. It is in this context that communities must work especially hard to gain the confidence of groups at risk of marginalization by supporting initiatives that foster social connections across society and contributing to community-based resilience against extremism. Communities play a central role to prevent young people from being radicalized towards violence. For example, communities can provide an early warning system for at-risk individuals and tackle real and perceived grievances that allow violent messages to resonate.

Schools are key stakeholders within communities that often constitute the best way to reach young people and engage with them. For this reason, a great part of resilience building strategies within a community is about strengthening social connections between schools and various community stakeholders.

Schools, and by extension teachers and school leaders, need to establish genuine trusting relationships with community actors and find meaningful ways of engaging community stakeholders. When this happens learners have open channels of engagement with the community. These experiences are fundamental to strengthen learners' sense of purpose and belonging to their community and to empower them to contribute to the world around them.

Teachers need to guide learners in the process of developing critical awareness of their own realities. 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 (to both individuals and the community as a whole). Strengthening the social connection between learners and their communities fosters community engagement, builds trust and develops learners' social responsibility.

Feeling valued and respected, embraced and accepted by your communities and that your views matters are the key ingredients to foster a sense of purpose and belonging and to build resilience.

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 feel embraced and valued by their communities. When young people can contribute with their ideas and feel ownership for initiatives in their community, they feel valued and respected, and that they can have a positive impact in shaping the present and 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.

Figure 11: Key Elements of Community Engagement

4.2 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 analyze 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.

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

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.

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 12: 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 center, 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 endeavor.

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 behaviors 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 due 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 resilience-building core competencies

Objectives for this Chapter

- 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 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 13: Competencies for resilience building

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 and extremism.

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.

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 behaviors.

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.

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 behaviors 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.

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' behaviors 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 making 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.

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 2 "how do we build alternative narratives?" on page 49). 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 behaviors shape our reality.

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 2: 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 narratives to seed 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.

because they orient us to what is, what could be, and what should be."8 What is and what could be: in a word, the frame in which human brains think of the world and of possible solutions to problems it encounters. Setting the scope of possibilities, or framing an issue in a certain way, determines what we intuitively consider possible.

Source: Latour et al., 2017

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 to 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.

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 space 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 14: Interpersonal skills
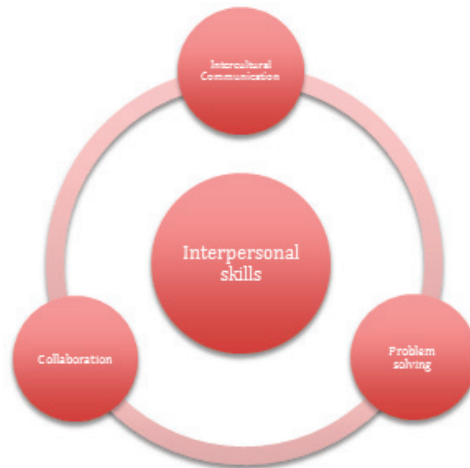
Intercultural Communication

To build resilience to violent extremism, 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 nurturing in learners a sincere desire to understand and connect with others.

Figure 15: Tips for Effective Intercultural Communication

Intercultural communication builds first and foremost on listening skills. To understand the world around us and actively contribute to build 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 3 are ten practical tips on how to improve listening skills.

Box 3: Tips for effective listening

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.

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.

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.

Figure 16: Steps for Problem Solving

DEFINE THE PROBLEM → IDENTIFY THE CAUSES → EXPLORE POSSIBLE SOLUTIONS → EVALUATE ALL THE ALTERNATIVE → SELECT A SOLUTION
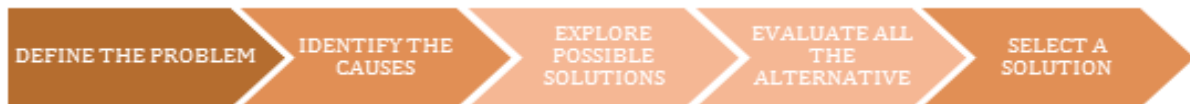
Reflection Questions

- 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 0edagogy to build resilience and strengthen community engagement

Objectives for this Chapter

- 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

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. For 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 environments[6]

3. PARTICIPATORY AND COLLABORATIVE LEARNING The introduction of a learning process based on participatory and collaborative learning.

4. ROLE-MODELLING 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 4).

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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.

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

Box 4: 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.

Box 5: Sport and cultural associations in Senegal

A Good Practice from the Region | Sports and Cultural Associations (SCA) in Senegal

In Senegal and other Sahel countries, young people get involved in sports and cultural activities, particularly theatre. These activities are organised in the form of championships with local, departmental, regional and national stages in which neighborhood teams participate. The theatre groups present shows on current themes or issues affecting young people, the neighbourhood or the community, etc.

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, analyzing the two-way interaction between the context and education, and acting to minimize negative impacts and maximize positive ones.

Box 6: 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 violent extremism, 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 7: 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 8: 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 behavior.

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 sketch 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 17: Elements Learning Process
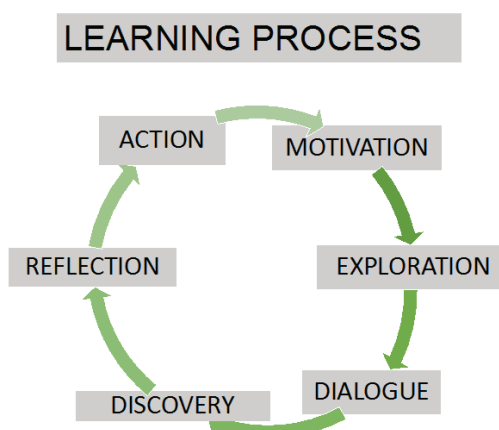
Source: Adapted from Arigatou International, 2008

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, behaviors and actions that are ethical.
2. Show mutual understanding, respect and appreciation for others.
3. Welcome diversity.
4. Demonstrate consistency between words, behaviors and actions.
5. Be reflective and conscious of the impact that their behaviors and attitudes have on learners.

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.

> 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.

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, 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.

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.

Figure 18: Ladder of Young People's Participation

Roger Hart's Ladder of Young People's Participation

Created by The Freechild Project - http://freechild.org

Rung 8: Young people & adults share decision-making

Rung 7: Young people lead & initiate action

Rung 6: Adult-initiated, shared decisions with young people

Rung 5: Young people consulted and informed

Rung 4: Young people assigned and informed

Rung 3: Young people tokenized*

Rung 2: Young people are decoration*

Rung 1: Young people are manipulated*

Note: Hart explains that the last three rungs are *non-participation*

Adapted from Hart, R. (1992). *Children's Participation from Tokenism to Citizenship.* Florence: UNICEF Innocenti Research Centre.

Source: Hart, 1997

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

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

Here 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 overviewing 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 are benefits I will gain from adapting transformative pedagogy? What may be some challenges that I will face?

- What may be the individual and collective experiences our learners may 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 for this Chapter

- 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 allows 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 behavior, 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 behavior, relationships, knowledge, attitudes and skills.

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

Figure 19: SMART Objectives

S	•Specific
M	•Measurable
A	•Achievable
R	•Realistic
T	•Time Bound
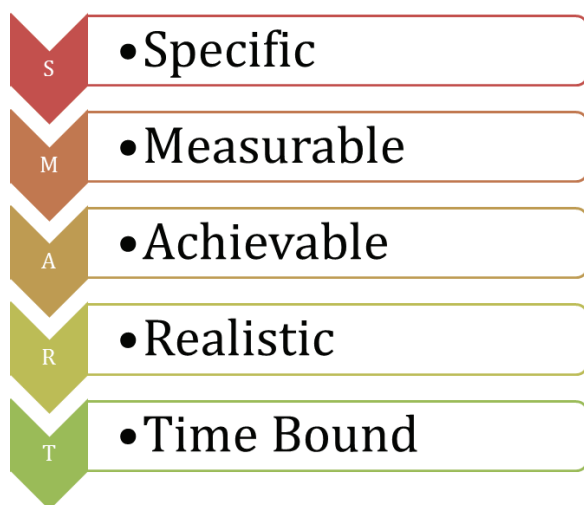
For instance, a learning objective could be that learners are able to identify non-violent alternatives to situations of injustice or conflict in their schools. A second objective could be that they act non-violently in situations of injustice.

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 9: 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 UNESCO-IBE and Deutsche Gesellschaft für Technische Zusammenbeit's 2008 Guide "e*Learning to Live Together – Design, Monitoring and Evaluation of Education for Life Skills, Citizenship, Peace and Human Rights*".

How can we assess if learning is happening?

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

7.3 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 20: Dimensions of learning for peace-building
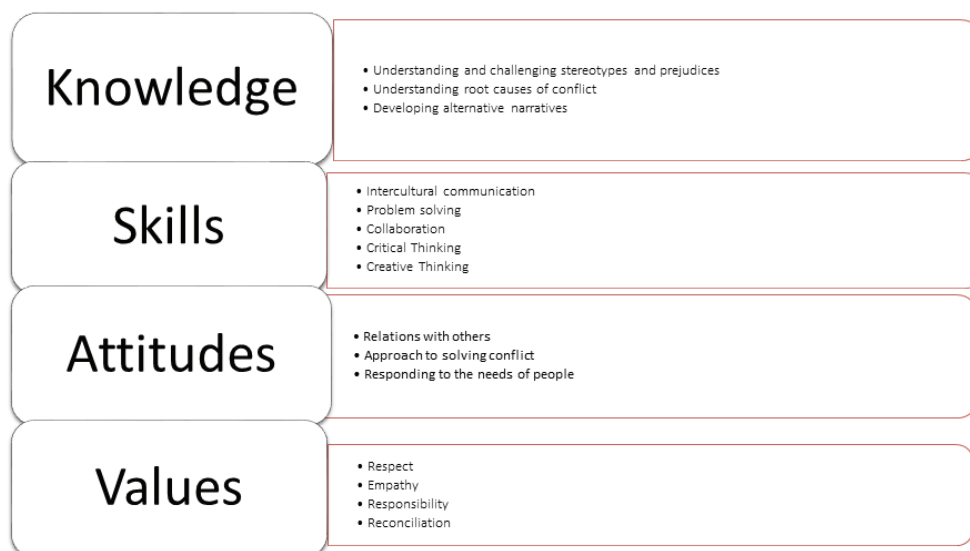
7.5 Practical Tools to Assess Learning for Peace and Resilience-building

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 3: 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 from this activity?
- What interested me most in the activity today?
- Has something changed in me after this activity? Have my ideas changed? If so, how?
- Did something during the activity go differently than I expected? Was I able to overcome the situation that occurred? If so, how did I do it?

- What did I discover and learn about myself today? And about 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, if you don't already, 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 (all the time) 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 4: 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 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 behaviors, 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 person or as a community to help change a situation where there is injustice, discrimination or a violation of human rights? Can you share?

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 XX 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.

Box 10: Tips for supporting learners in distress

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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 leaners. 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

</div>

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 analyze 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

Hearth:
- Connecting with others
- Managing own emotions
- Empathy

Hands:
- Team-work
- Community engagement
- Problem-solving

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 21

Source: Davis & Dart, 2000

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 leaners. 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

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

Other assessment tools include:

- Observation

- Checklists

- Rating Scales

- Rubrics of peace education indicators

- Scenario on moral/ethical dilemmas

- Images/pictures

- Case studies/story

- Anecdote

References

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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	
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 center 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 center 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.

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 analyzing some of the causes and effects.

Outcome:

- Leaners 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.
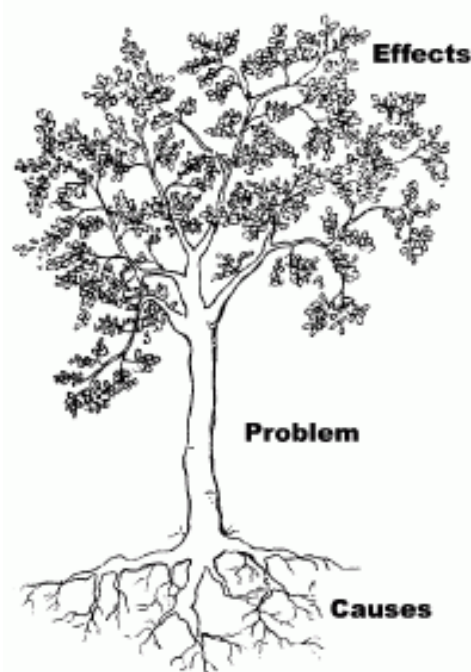
Source: SADC Centre of Communication for Development & FAO (2004). *Participatory Rural Communication Appraisal: A Handbook*, p 122.

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.

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 analyzing 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:

- Leaners 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:

- Here are few 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 behavior 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 futures[7]

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.

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.

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7   This activity has been adapted from Price (2003)

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.

   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.

4. 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:

   o Religious place, including name and location.

   o Who they met and what they learnt.

   o Their main impressions of the building.

   o The main beliefs of people of that religion.

   o 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:

  o 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.

  o 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.

  o 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
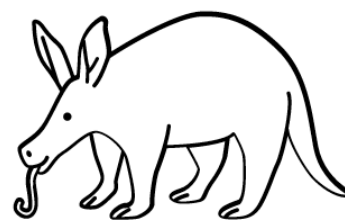
© Image Source: The Noun Project, Parkjisum

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):

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).

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

Internal Voice: You can also introduce the concept of "internal voice" 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.

8. 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.

9. 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?

1. 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.

2. 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.

3. 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.

4. 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.

5. 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 realties 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 leaners 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 colors 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, neighborhood, 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', 'neighborhood', '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 colors

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 colors.

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 color 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 color. 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 Goals[8]

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.

Source: United Nations, *SDG Poster,* available at https://www.un.org/sustainabledevelopment/news/communications-material/ (accessed 5 April 2019)

Materials:

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

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

Activity:

1. 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?"

2. 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.

3. 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.

4. 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.

5. 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.

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, neighborhood, 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

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.

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 leaners into groups of four or five members and ask the learners to share different areas of their shield.

> **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.

6. Repeat new groupings to allow leaners 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 leaners 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.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.

2. 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.

3. 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.

4. 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.

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

6. 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.

7. 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.

8. 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
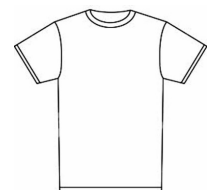
Objective:

- 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

- Colored 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 colored 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 anyway 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 labeling 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 identity 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 Simulation[9]

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.

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

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 behavior. At each meeting give the respective group their instruction sheet that explains their culture and make sure they are clear with their role and behavior. See below the two instruction sheets for the Mamaro and Zambu communities.

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.

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4. Provide 10 minutes for each group to agree and practice their cultural behavior 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 behaviors. 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 leaners what they think is important in being respectful towards a different culture, what difference they might find challenging and how best to communicate when differences are encountered.
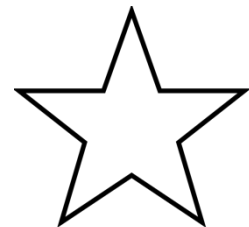
Reflection:

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

Reach for the stars

Objective:

- To allow leaners 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 colored 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 favorite 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

- Colored 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.
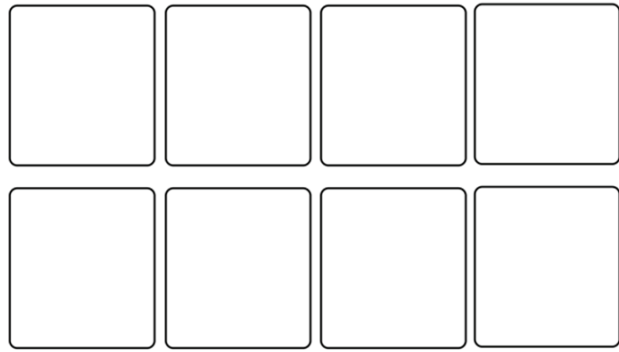
2. In the first round, ask each group to discuss and identify a situation of discrimination or violence in their community and draw two scenarios of this situation in the first two boxes.

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.

4. 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:

1. 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.

2. 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.

3. 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?

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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 leaners) 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 Club[10]

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 neighboring 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 neighboring communities.

The Clubs are expected to provide leaners 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.

Structure: A leadership team should be elected from among the leaners 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 in 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:

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

- Participating in Public Events and Meetings
- Celebrating International and National days, such as international peace day and child labor 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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Youth Empowerment for Peace and Resilience Building and Prevention of Violent Extremism in Sahel and Surrounding Countries

A Guide for Teachers

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

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

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

4 QUALITY EDUCATION

Sustainable Development Goals