



PEACE EDUCATION HANDBOOK

for the

GREAT LAKES REGION



IMPRINT

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‘Regional Project on Peace and Security in the Great Lakes Region’

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LIST OF ACRONYMS

BMZ	German Federal Ministry for Economic Cooperation and Development
CEJP	Commission Episcopale Justice et Paix
CENAP	Conflict Alert and Prevention Centre
CSO	Civil Society Organization
DRC	Democratic Republic of Congo
EU	European Union
GIZ	Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH
GLR	Great Lakes Region
ICGLR	International Conference of the Great Lakes Region
ICTJ	International Centre for Transitional Justice
ICTR	International Criminal Tribunal for Rwanda
IEP	Institute of Economics and Peace
IFM-SEI	International Falcon Movement – Socialist Educational International
ILO	International Labour Organization
MAC	Method, Attitude and Content
NGO	Non-Governmental Organization
NPA	National Peace Academy
NURC	National Unity and Reconciliation Commission Rwanda
NVC	Nonviolent Communication
OPEC	Organization of Petroleum Exporting Countries
PVE	Peace and Values Education
REB	Rwanda Education Board
RET	Refugee Education Trust
SFCG	Search for Common Ground
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations International Children’s Emergency Fund



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PREFACE



I would be remiss if I did not begin by drawing the attention of the reader of this “Handbook on Peace Education” of the efforts, actions and initiatives for peace that H.E. João Manuel Gonçalves Lourenço, President of the Republic of Angola and current Chairperson of the ICGLR, has been continuously undertaking since he took office in November 2020. There is no need to describe all these actions and initiatives here, but I would like to take this opportunity to extend my gratitude to him and through him to all Heads of State and Government of ICGLR for their continue leadership and contribution and encourage them to fostering a peaceful and pleasant living space in our Great Lakes region.

Education for peace should start at home, each parent, each member of the family needs to inculcate this education and ensure that peace reigns around them. Secondly, peace education should also be taught at school; since schools are a privileged place for the training of future citizens, a vector of new values, but above all because they are not spared by the wave of violence that is raging in the society, they must educate for peace. In order to achieve this, it must be part of a genuine citizenship education project, based on dialogue, consultation, participation, cooperation and the struggle against exclusion and discrimination.

The notion of peace being polysemic, nevertheless allows me to define it as a process of acquiring values and knowledge, developing attitudes, skills and behaviours to live in harmony with oneself, with others and with the natural environment.

This ICGLR Peace Education Manual presents a holistic body of knowledge for a wide range of trainers, teachers and for adoption by those Member States without such a programme and for adaptation and enrichment by those that already have similar programmes. It is therefore suitable and adaptable for the training of teachers involved in both formal and informal education at different stages of teaching and learning. The ultimate goal of the Manual is to train a critical mass of citizens in the Great Lakes Region, equipped not only with the requisite skills in the cognitive and psychomotor domains of education, but also with the affective skills relating to positive values, attitudes and behaviours that promote peace, tolerance and peaceful coexistence of the citizens of the Region.

It is a reference manual, and as such, it provides guidelines on subjects and methodological indications. It does not purport to provide exhaustive conceptual content, let alone to provide for a complete pedagogical approach.

The trainer is a researcher and will draw on this work for reference, as an indication, of the knowledge that will enable them to integrate values, notions, know-how and behaviours in order to appropriate a culture of peace and to share freely the complementary contents that can generate the transformations in behaviour expected within the framework of the operationalization of these modules.

Peace being defined as the process of acquiring values, knowledge and developing attitudes, skills and behaviours to live in harmony with oneself, with others and with the natural environment, active peace building requires certain qualities such as tolerance, Ubuntu, listening, communication, acceptance of the existence of different perspectives or points of view on a given issue, taking into account the gender dimension and emergent situations among others.

"Educating for peace" means training a solidary and responsible citizen, open to other cultures,



capable of appreciating the value of freedom, respectful of human dignity and differences and capable of preventing conflicts or resolving them by non-violent means.

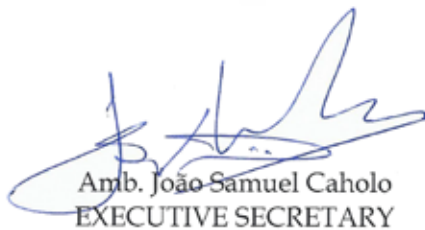
The major challenge to peace-building in the Great Lakes Region is the eradication of all violent and malicious actions leading to the loss of lives of men, women and children, trauma, physical aggression, social and moral destabilisation, fear, terror as well as the destruction of infrastructures that support sustainable development.

Through this process of humanizing teaching and learning, peace educators should strive to combat the attacks on human dignity created by poverty, prejudice, discrimination, stereotypes, rape, violence of all forms and war. While eliminating violence and war are short- term or medium-term actions, peace education is focused on the broader goal of building a culture of peace that will last for years to come.

Thus, the promotion of a culture of peace requires the ICGLR Member States, albeit not exhaustively, to ensure equitable justice for all citizens, support for organisations working for peace, strengthening of national democratic institutions and respect for ratified international conventions, respect for law and regulations, environmental protection by sustaining the relationship between human beings and their environment, imparting the skills and knowledge to support peace and the art of negotiation for living in harmony with oneself and others, and the defence and promotion of human rights.

May this handbook inspire the transformation of difference into unity, conflict into a culture of peace and the inculcation of other similar values!

Paix, Peace, Paz, سلام , Amani in your home



Amb. João Samuel Caholo
EXECUTIVE SECRETARY

INTRODUCTION

This Peace Education Handbook is a product of the International Conference of the Great Lakes Region, (ICGLR)'s, Regional Peace Education Project. It was developed within the framework of the Regional Project on Peace and Security and co-funded by the European Union with the German Federal Ministry of Economic Cooperation and Development (BMZ), and then implemented by GIZ.

WHY DO WE NEED A PEACE EDUCATION HANDBOOK?

The Great Lakes Region has suffered from numerous conflicts and atrocities for decades. Many parts of the population suffer from physical as well as psychological violence in various forms. The youth as well as adults from all groups are negatively affected by the cycles of violence. Many have never experienced a peaceful time in their life without violence and oppression. For them, the continuum of violence has almost become normality. Non-violent methods of resolving conflicts, like building and strengthening peace initiatives are not commonly used and often simply unheard of. The Peace Education Handbook aims to provide and promote a counter-narrative: a **culture of peace** in recognition of the widespread escalation of violence in the Great Lakes Region. The handbook takes on the stance that recognises the importance to shift outlooks from violence and conflict towards alternative solutions. All minds can learn to refocus on the positive via analysing and debating on how to actively build peace in society. Building a culture of peace means to actively imagine and create more encouraging, respectful and appreciative ways of living together, that will benefit all in society.

Conflicts certainly have a cross-border dimension – displacing people across a region or dividing communities along ethnic or national borders. Peace can do the same. This handbook takes the focus away from dividing factors and national or even sub-national interests towards a common connective approach at a regional level. The modules in chapter 3 of this handbook reflect the key topics that are relevant for peace education in the Great Lakes Region.

FOR WHOM IS THIS HANDBOOK?

The Peace Education Handbook is addressed to teachers, facilitators, trainers and educators in general who are looking to integrate peace education into their work and curricula. It assumes that its users bring substantive experience in general teaching – hence it omits the general pedagogical advice. Nevertheless, it gives many practical examples on how to integrate peace education into various subjects, how to carry out activities and how to adapt them to different target groups.

The beneficiaries of our peace education programme – the learners and participants of the users of this handbook are manifold: primary or secondary school children, children who dropped out of school but remain accessible through other ways, youth clubs, churches and other religious centres, along with many more. Since the handbook builds upon much of the already available material within the four pilot countries, it focuses primarily on youth although the majority of activities can be effectively implemented with adults.



The handbook structure

1. This handbook consists of four chapters:
2. The first chapter explains the political framework of the Great Lakes Region and the project in which it came into being. It closes with an elaboration of why peace education is important for the region, what it can and cannot achieve along with the regional dimension of its approach .
3. The second chapter focuses on the Peace Learning Framework and explains how peace can be taught and learned. It discusses the triangle of peace education through conveying knowledge, skills as well as attitudes/values. Those values that lay the foundation of peace education are then further elaborated upon.
4. The Toolbox in chapter three is the heart of the Peace Education Handbook. It includes one major module on peace as well as seven other modules, gathering the key topics of peace education that are most relevant for the Great Lakes Region. A limited number of modules have been selected to cover the most basic approaches to peace education, in order that the handbook remains reasonable in format and easy to use for any educator embarking on a journey to become a peace educator. Each module consists of: an introduction to the topic including a definition of the key terminology; several activities to implement with the beneficiaries; a list of resources from the region and beyond to encourage peace educators to explore the subject matter further.
5. Chapter Four provides conclusions and an outlook aimed at emphasising the need for embedding peace education within a comprehensive strategy in order to foster a culture of peace while supporting the implementation of peace education in the Great Lakes Region for the mid- to long-term.



Image 02: Ubuntu for the world. By Peacekeeperette

1 BACKGROUND AND RATIONALE

1.1 GENERAL COUNTRY AND REGIONAL CONTEXT

The International Conference on the Great Lakes Region, (ICGLR), is an intergovernmental organization composed of 12 Member States in the African Great Lakes Region. It was established in 2004 to address the regional dimension of political instability and conflicts within and between these countries. Rich in natural resources and biodiversity, the African Great Lakes Region, (GLR)¹, has nevertheless experienced some of the most intractable conflicts ever witnessed in Africa. It has been the site of numerous wars and cross-border conflicts in the past decades, some of which remain unresolved to this day. The violent conflicts of the 1990s, especially the genocide in Rwanda in 1994 as well as the wars in Burundi starting in 1993 and the Democratic Republic of Congo, (DRC), in 1998 have had dramatic impacts. The reoccurring violent conflicts have

resulted in indescribable sufferings inflicted upon the people of the region, with traumatized citizens, hundreds of thousands of refugees, economic stagnation and ongoing political tensions between neighbouring countries as well as unemployment and underemployment, income distribution and above all the loss of millions of lives.

To find lasting solutions to the conflicts that are tearing the region apart, several initiatives have been put in place to achieve this with some results. Following in the footsteps of this search for a solution, the United Nations has put in place a Strategy for Peace Consolidation, Conflict Prevention and Conflict Resolution in the Great Lakes Region.²

The strategy has identified the main root causes of instability which are often linked to (i) Grievances over historical legacies dating back to the post-independence period and the colonial era, including borders, which in many instances have separated ethnic communities, the instrumentalization of ethnicity by some actors for political gains; (ii) Exclusion from access to land, power and resources; (iii) Weaknesses in governance, as well as limited or absent State authority in some areas, especially border areas; (iv) Limited access to justice or a lack of access to justice in some areas, which has had an impact on the protection of human rights; hampered efforts to strengthen the rule of law; fuelled corruption and contributed to impunity for the perpetrators of serious crimes, including crimes against humanity.

The conflict situation is exacerbated by: (i) The lack of trust among countries in the region; (ii) The continued activities of armed groups, (also referred to as “negative forces”), in the eastern part of the DRC; (iii) The illegal exploitation in the trade of minerals and other natural resources. Revenues generated through such activities have enabled armed groups to finance their operations, recruit combatants, including young people and procure weapons. The illegal resource-related activities have a multiplier effect on other causes and drivers of instability, including socio economic grievances, land disputes, large-scale smuggling, weak institutions and impunity; (iv) High numbers of refugees and internally displaced persons; (v) Existence of stateless or at risk of statelessness; (vi) Deprivation caused by extreme poverty.

Although there have been many reconciliation attempts, the security situation in the eastern part of DRC remains especially volatile and the societies in Burundi, Uganda and Rwanda are struggling with

1 Figure 1: ICGLR Member States and the four pilot countries of the Peace Education Programme

2 www.securitycouncilreport.org/atf/cf/{65BFCF9B-6D27-4E9C-8CD3-CF6E4FF96FF9}/s_2020_1168.pdf



latent ethnic conflicts and the political exploitation of ethnicity, poverty, a fragile security situation, poor governance and resource conflicts. The overall conflict situation in the Great Lakes Region hits the most vulnerable members of society the hardest, namely women, the youth and the already disadvantaged minorities whose human rights are often insufficiently protected. The violence that characterized the conflicts in Rwanda, Burundi and the DRC has left profound scars, particularly on the youth of the region, negatively affecting both their psychological and physical wellbeing. In fact, young people have played an important role in the recurrent conflicts. They have historically made up a large proportion of armed groups, which they join through either coercion or manipulation.

The handbook modules will contribute to mitigate and solve some root drivers of conflict; among these are intolerance, lack of empathy, negative stereotypes, ignorance and poor communication.

Thanks to its participatory action research, 'Interpeace' and its local partners in Rwanda, Burundi and in the North and South Kivu provinces of the DRC came out with the following important finding: the violent history of the region has led to a situation where many youths - both those who have directly participated in violence or those who have witnessed it through the conflicts - have internalized violence as a primary means of resolving conflicts.

Peace education can make an important contribution to dissipate circles of violence and building a culture of peace.³

STEREOTYPES AND IDENTITY MANIPULATION

The Stereotypes and identity manipulation have significantly contributed to fuel conflicts within the region over decades. Information gathered from a study conducted by 'Interpeace' and partner organizations from 2011 to 2013 showed that stereotypes and identity manipulation have become a bridge through which people access power, whether political or economic. Within the absence of a political program to mobilize citizens, some political actors do not hesitate to brandish stereotypes and use identity manipulation as a weapon to enable them to achieve their personal goals. In the DRC for example, the deputies of the Kivus area have been indexed as those who fuel armed conflicts within their respective circles.

Extent and internalization of identity stereotypes: The 'Interpeace' research revealed that identity stereotypes are not the preserve of one group. They exist within the region across all the areas covered by this study and are strongly internalized by the communities to the point of constituting a serious barrier to any initiative aiming to consolidate peace. They cross generations and tend to devolve into armed conflict. Identity stereotypes tend to be regarded as a reality in the imagination of the population, especially considering the history of the region since 1990. Thus, the Congolese are considered naïve, unable to resolve their challenges and prefer to find scapegoats. Rwandans are seen as belligerent, domineering, and users of force to resolve their differences. The Burundians are presented as lazy, smart and hypocritical. Without being an objective truth, stereotypes nonetheless indirectly influence relations between the peoples of the region and constitute a real obstacle to frank dialogue. One of the axes of intervention of the 'Interpeace' program is to face the heavy legacy of stereotypes by creating permanent cross-border spaces for dialogue to form solutions.

Research conducted recently with Aegis Trust and 'Never Again Rwanda' with 6 other partners

3 www.interpeace.org/wp-content/uploads/2017/02/Discussion-paper_peace-education-in-the-Great-Lakes_26042016_final.pdf

working in the Democratic Republic of Congo (DRC) and Burundi highlighted the role of stereotypes and identity manipulation in fuelling violent conflict. They highlighted the conflict between “allochthonous”, (non-natives who have moved from their original home), and “autochthonous”, (natives or original inhabitants), in DRC, but also between linguistic identities. The recent conflicts between the Kumu and Nande ethnic groups in the province of North Kivu illustrates autochthonous.

DECONSTRUCTIVE STEREOTYPES

Acknowledging that the populations of the region are the authors of their own peace, ‘Interpeace’ supported a programme to establish permanent dialogue groups (GDP) that facilitate cross border exchanges.⁴ The dialogue spaces serve as a platform where communities can openly discuss the root causes of conflicts as well as to propose solutions to address these challenges. The programme seeks to establish a framework that will help rebuild and reinforce trust as well as deconstruct negative stereotypes between the Burundians, Congolese and Rwandans. The dialogue groups have helped develop consensus-based and locally-owned solutions, and have provided a space for decision makers to connect with and consult the local population on their needs, priorities and the understanding of conflicts that afflict the region. In addition, the programme is working towards creating a movement of peace builders to create a greater impact in the region. In this vein GDP members are encouraged to carry out independent outreach activities. The GDP members have gradually been recognized as peace agents among their communities and within the region. Decision makers have on several occasions fostered a better understanding of the communities’ needs and priorities. Some have also been engaged as mediators within their communities. ‘Interpeace’ implements the “Cross-Border Dialogue for Peace in the Great Lakes” programme in partnership with six partner organizations from the region: the [Centre d’Alerte et de Prevention des Conflits](#) (CENAP) in Burundi; [Never Again Rwanda](#) (NAR) in Rwanda; and [Action pour la Paix et la Concorde](#) (APC), [Pole Institute](#), Centre d’Etudes Juridiques Appliquées (CEJA) and [Réseau d’Innovation Organisationnelle](#) (RIO) in the DRC.⁵

1.2 POLITICAL FRAMEWORK: GIZ SUPPORT TO ICGLR

To fulfil its mission, the ICGLR Secretariat implements several programs. Among these, are the Democracy and Good Governance Program, the Gender, Women and Children Program and the Peace and Security Program.

In an attempt to foster cooperation between countries affected by conflict and to promote peaceful dialogue, the International Conference on the Great Lakes Region (ICGLR) has signed a number of protocols. The ICGLR’s 2006 Pact on Security, Stability and Development in the Great Lakes Region contains ten protocols, which form the agenda of the ICGLR, the implementation of which is the responsibility of the ICGLR Secretariat. Its main task is the provision of peace and security through civil means, so far with limited impact.

The Peace and Security program is co-funded by the German Federal Ministry for Economic Cooperation and Development (BMZ) and the European Union (EU) and is implemented by GIZ. With its “Regional Project for Peace and Security in the Great Lakes Region”, GIZ seeks to strengthen ICGLR’s Peace and Security program.

4 See <https://www.youthpolicy.org/factsheets/country/uganda/> on the situation in the Great Lakes Region

5 See <https://www.interpeace.org/initiative/cross-border-dialogue-peace>



One of the projects is the “development and implementation of a comprehensive peace education program for formal and informal education in four pilot countries”.

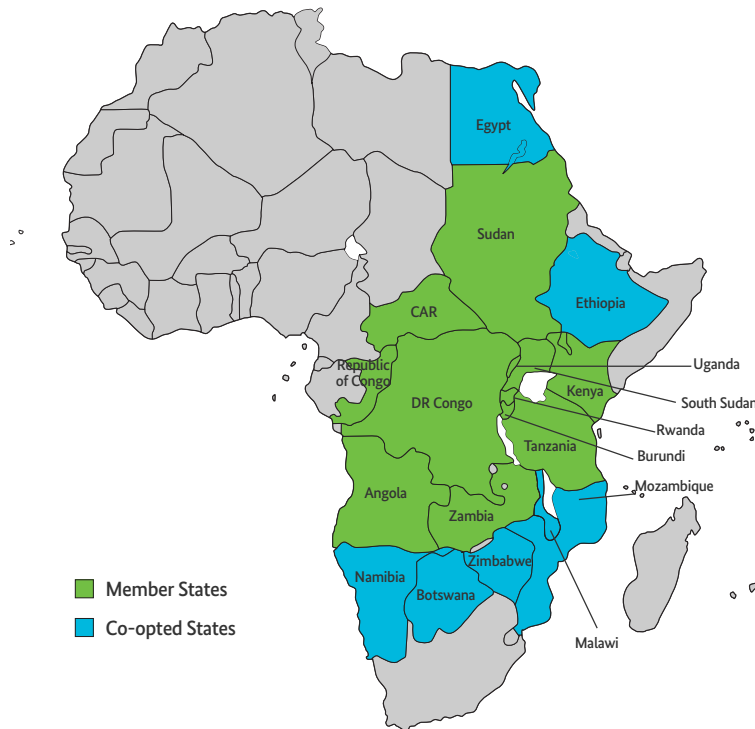


Image 03: ICGLR Member States and the four pilot countries of the Peace Education Programme

1.3 PEACE EDUCATIONS UMMIT 2016: NEEDS ASSESSMENT & CHALLENGES IDENTIFIED

As part of its Peace and Security Action Program, the International Conference on the Great Lakes Region (ICGLR) is implementing a Peace Education Project. The fundamental importance of peace education was emphasized by participants from Burundi, the DRC, Rwanda and Uganda as well as by UNESCO, the ICGLR and other agencies at the Great Lakes Region Peace Education Summit held in Nairobi from 3 – 4 March 2016.⁶

The Summit further emphasized the urgency for policy makers to prioritise and regulate peace education in the Great Lakes Region. During the Summit, participants confirmed the dissimilarities in the levels of advancement of peace education in the different member states. Nevertheless, they called for the urgent development of a regional peace education programme to provide the opportunity for all member states to institutionalize and promote peace education in their respective countries, both at the formal and non-formal levels.

The participants of the Nairobi Summit underlined the fact that peace in the Great Lakes Region is contingent upon a willing change in people’s behaviour toward embracing tolerance, non-violence and dialogue as a means of conflict resolution.

They emphasized the need to break the vicious cycle of youth engagement in violent conflict as a crucial element in establishing lasting peace in the region. They also highlighted the importance of strengthening moral and ethical values among youth to enable them to become agents of constructive social change and sustainable peace and stability in the Great Lakes Region.

6 For more information on the Regional Peace Education Summit see: <https://icglr.org/index.php/en/135-laast-news/683-formal-peace-education-2016-nairobi-final> and www.interpeace.org/wp-content/uploads/2017/02/Discussion-paper_peace-education-in-the-Great-Lakes_26042016_final.pdf (accessed on 08 July 2021).”

In addition, the Nairobi Summit identified a number of challenges, among them:

- ▶ The lack of systemized resources and appropriate tools for peace education
- ▶ The lack of adequate capacity and trained experts
- ▶ The lack of coordination between different peace education initiatives and partnership between the countries of the Great Lakes Region
- ▶ The fact that peace education policies are not up-to-date in some countries
- ▶ The fact that the socio-economic and socio-political constraints are linked to the context of each country

In the realm of conflict resolution, sustainable change requires the transformation of the attitudes and behaviour of individuals. This can be facilitated using any number of strategies including peace education. Peace education has been recognized as an important pillar in bringing about positive social change. For this reason, it is important to develop and implement an integrated peace education program in the formal and informal education sectors of the Great Lakes Region member states.

The importance for peace education is to change individual attitudes and structures; to deconstruct prejudices and stereotyping and to develop the capacity to live harmoniously within a shared regional space.

Promote an approach to peace education that builds upon the existing efforts of members of the community and that is aimed at building a regional identity and a sense of belonging. Informal settings such as sports, theatre, music and religious and youth organizations have been identified as viable conduits for transformation and for positive social change among the youth of the Great Lakes region.

Develop spaces for socialization between: elected officials, government officials; municipalities; economic operators; religious denominations; civil society; schools and universities; traders; artisans; women's networks; to share plans, concerns and hopes, while breaking down walls to appreciate and respect one another.

1. Make schools a powerful vector of peace, by integrating the regional dimension into the school and academic courses;
2. Create alternative schools for educating peace values;
3. Gender dimension: Integrate the values of gender equality within educational activities.

1.4 STATUS OF PEACE EDUCATION IN THE GREAT LAKES REGION FORMAL EDUCATION

- ▶ In Burundi, the program of Peace includes various topics such as traditional values, tolerance, human rights, sexuality and reproductive health, environmental education, etc. Peace education has not yet been integrated into the national curriculum but related courses and subjects like civic education have been taught from the first year of primary school ever since 2006.
- ▶ In **DRC** peace education has likewise not yet been integrated into the national curriculum but it is already recognized by the Education framework.



At primary and secondary levels, the Education Framework Law, (2014), emphasizes the acquisition of human values. The National Strategy of Education for Peace aims at integrating peace education subjects into the curricula. Civic and moral education programs take into account the dimension of the culture of peace. The program reforms focus specifically on integrating Peace Education into all school subjects. Peace education projects and handouts have been developed. The Faculty of Psychology and Educational Sciences is planning a course of studies in peace education for public universities and the subjects to be taught have already been defined. Departments of peace education also exist in private universities.

- ▶ In Uganda peace education programs are spread out among several social sectors of both formal and non-formal levels. These programs still need to be integrated into different institutions working directly with target groups. Peace education is partially integrated into the national curriculum at the primary and secondary school levels. In primary schools topics related to peace & security are taught and in secondary schools these topics are integrated into history and religious education. The Peace Studies Department at the Makerere University focuses on training in specific topics related to peace and conflict resolution at the Masters level.
- ▶ In Rwanda, Peace and Values Education (PVE) was established as a crosscutting area in 2015. It was integrated into the national curricula at both the primary and secondary levels as an approach to content and teaching. PVE includes topics such as the continuum of violence, the role of active bystanders, critical thinking, conflict resolution, ‘do-no-harm’ as well as gender. The University of Rwanda’s School of Education integrated peace education into its curriculum so as to prepare future primary and secondary school teachers to teach PVE.

NON-FORMAL EDUCATION

In non-formal education in Burundi peace education initiatives are usually implemented by Civil Society Organizations (CSOs), local NGOs or religious bodies such as the Commission Episcopale Justice et Paix (CEJP), Centre d’Alert pour la Prévention des conflits (Cenap), Refugee Education Trust (RET), Search for Common Ground (SFCG), Radio Benevolencija and others.

In DRC, peace education initiatives are most commonly implemented by local NGOs and INGOs. UNESCO-PEER produced a peace education program in the DRC in 2000 and implements a peace education program for children from armed groups with support from UNICEF. AJPR has produced a manual entitled “March to Peace” for primary schools; in addition, some supplemental modules and audio-visual tools were developed.

In Uganda, peace education initiatives are usually implemented by CSOs in partnership with foreign cooperation agencies or International NGOs via specific projects such as Prevention of Violence, (GIZ-funded project with 13 interest groups), and Cooperation between Government & CSO peace education initiatives for knowledge-sharing, transfer of capacities and advocacy.

In Rwanda, peace education initiatives at the national level are usually implemented by civil society and faith-based organizations in partnership with bilateral cooperation and International NGOs and some Government Initiatives. Government and CSO peace education initiatives also cooperate by sharing knowledge, transferring capacities and advocacy.

1.5 WHAT CAN PEACE EDUCATION ACHIEVE IN THE GREAT LAKES REGION?

Peace (within and) between individuals, families and groups along with the fostering of peaceful ways of resolving conflicts. It can be implemented both in societies experiencing open violence as well as in those where the spread of violence education aims to change attitudes and behaviour in order to ensure greater cooperation because it is still under threat. Peace education is addressed both towards those who wish to participate in the development of a “culture of peace” and those who are faced with conflict and violence in their lives.

In a wider context, peace education strives to help prevent conflicts and violence and to contribute to the resolution of socio-cultural and structural challenges. Peace education cannot, however, respond to or resolve active violent conflicts. The societies of the Great Lakes Region suffer from conflicts over resources and economic power, manipulation and the recruitment of youths to serve in non-state armed groups. Further suffering stems from displacement with high levels of crime and violence, especially sex and gender-based violence. High levels of violence in society present young people with a negative model of how to deal with interpersonal conflicts. These challenges must be addressed with clear and decisive political action in the short to medium-term.

Thus, although failing to provide immediate answers to pressing social problems, peace education does contribute to conflict transformation in the medium to long-term in that it enables its beneficiaries to understand, approach and constructively deal with differing views and conflict situations. A further step would be to train peace educators to mediate between opposing parties in the educational setting by exploring the fears, interests and needs of those involved and ultimately helping them to create joint solutions to resolve the conflict at hand and/or to at least prevent it from turning violent.

Indeed, there are a number of shared values, norms, experiences and practices among the communities and cultures in the region that demonstrate how important it is to support efforts to deal with peace between communities and countries. This peace education program will utilize the regional perspective to develop more effective forms of intervention.

Providing a safe, secure, socially respectful environment in which citizens can thrive constitutes a major investment into the future of a society such as those in the Great Lakes Region. While requiring a considerable initial financial investment by a state actor, it will prove to be profitable in the medium to long term as it will pay off manifold and even prove to be relatively inexpensive when compared to other mechanisms that may have otherwise been activated if conflict turns violent.

CHALLENGES OF THE HANDBOOK

CHALLENGES REGARDING PEACE EDUCATION MATERIAL

The main challenge that affects the inclusion of the peace education materials in the Great Lakes Region is the lack of coordination and collaboration among actors in peace education. Too often, each actor produces material individually, while failing to build upon what others have produced.

The challenges that emanate from the above mentioned are following:

1. The format and quality of the produced materials is too diverse, addressed to various audiences and differing in focus, style and learning approaches. A common approach even on the national level is missing, which makes it even more difficult to establish a regional



approach.

2. The availability of the material: Many books exist only as a hard copy but are not available in digital format. Especially in cases where the author is no longer reachable, it is almost impossible to access the material for actors from other countries.
3. The multitude of languages: Many books, articles, lesson plans etc. are available only in English or French but not both and rarely in local languages. The Peace Education Project Team aims to include references to all resources available while knowing that some of them cannot be understood by all potential readers.
4. The traditional and sometimes outdated style of learning material: Many of the documents are in the form of classic books, quite academic instead of a style that addresses a general audience. This classic form is less interesting and unappealing to youths who prefer to use mobile phones and simply download the documents/ videos of their choice.

CHALLENGES REGARDING THE PANDEMIC

This handbook was produced during the heightened phase of the global pandemic of COVID-19: from November 2020 to April 2021. This hampered the collection of material from each national expert in order to share with the entire team for the region.

Furthermore, the coordination among team members was severely impeded across countries. At the time of the finalisation of this handbook, the team of four national experts and one international coordinator had not yet had a chance to meet and exchange in person. Determining and elaborating a regional approach on peace education in the Great Lakes Region without the opportunity to gather and exchange on this, was a major challenge.

Yet, the team did its best to work within the given circumstances and develop this regional perspective, including inputs from many peace education actors from the region through regularly coordinated meetings.

1.6 A REGIONAL APPROACH TO PEACE EDUCATION

Certainly, one major challenge of the regional perspective is the diversity of the region. Identity-based conflicts have led to repeated outbreaks of political and ethnic violence in the sub-region. The consequences of these conflicts continue in an unprecedented manner, which render the context persistently insecure. Today, each country in the region is on its own trajectory of reconstruction and reconciliation, which leaves the region with a number of diverse efforts rather than a consolidation of initiatives.

Some of the pilot countries remain in active violent conflict, whereas others are relatively stable. Hence, the different pilot countries tend to concentrate on different aspects of peace education. These differing realities might call for varied peace education approaches, tools and activities. Trauma healing, for example, is a tool that is very difficult to implement in the context of active conflict where the traumatized participants have not yet found a safe space to open up and reflect on their experience - indeed, they do not feel safe because the danger is not yet over.

Yet, many people in the Great Lakes Region have similar experiences of peace, conflict and

violence such as:

- ▶ A volatile security situation, (in some countries more than others)
- ▶ High levels of crime and violence High levels of sexual and gender-based violence.
- ▶ Lack of perspective for young people in volatile economies
- ▶ Recruitment of youths into armed groups
- ▶ Lack of trust and opportunities to participate in the political system

Peace education can answer some but not all of these challenges. The regional approach of this handbook reflects these common experiences of conflict and aims to equip its readers and users - peace education practitioners - as well as their learners with tools to respond to some of these challenges.

The modules chosen for this handbook focus on providing learners with tools to integrate non-violent conflict resolution into their daily lives:

1. The first and **principal module on peace education** provides a thorough understanding and space for learners to reflect on their own perceptions of peace, along with tools and ideas on how to build peace in their communities and social relationships.
2. Knowledge and skills for non-violent **conflict resolution**:
 - ▶ Conflict analysis
 - ▶ Negotiation
 - ▶ Mediation
 - ▶ Reconciliation and
 - ▶ Dialogue
3. In-depth modules on the topics of Human Rights, Gender & Diversity and Trauma Healing provide an understanding of and approach to tackle issues that are at the heart of conflict experiences in the region.
4. Finally, in an effort to pay specific tribute to its relevance in the African Great Lakes Region, the handbook also includes modules on Environment & Peace as well as Religion and Peace as connectors rather than dividers of conflict.

The Peace Education Handbook provides tools that can be used in a number of contexts such as schools, universities and non-formal education settings on varying occasions. However, it is the responsibility of the peace educators themselves to determine which of the topics and modules as well as which of the tools and activities are the best match for their specific audience.

This handbook builds on existing resources from the Great Lakes Region. Many of them remain limited to the local or national level and many remain unknown outside the country. By including local and national resources and featuring the region's peace education actors, readers and users know whom to approach for expertise on respective matters. The collection of best practices will be further enriched by additionally unit production wherever existing material is lacking.

By focusing on the regional rather than national perspectives and integrating material from all four pilot countries and beyond into a Regional Peace Education Handbook; this project aims to promote mutual learning along with providing a basis for the further development of a regional perspective by its stakeholders.



It goes without saying that a regional perspective on a culture of peace for a region as diverse as the Great Lakes Region cannot be established just by one book or one project. It will require a high level of commitment on the part of the peace education actors involved in defining and enhancing their approach towards the development and piloting of further resources for building a common regional identity.

2 PEACE LEARNING FRAMEWORK

The present Peace Education Handbook is both a collection of best practices of material available from the region and a concerted effort to form the basis for a regional approach to peace education in the Great Lakes Region.

2.1 TARGET GROUP OF THE REGIONAL PEACE EDUCATION HANDBOOK

Peace education actors stated that there is already a vast amount of theoretical material available during the course of the analysis and the kick-off workshops of learning about the status quo for peace education in the Great Lakes Region. However, there is a lack of practical tools and worksheets for immediate use in classrooms and beyond. Future efforts aimed at developing classroom-oriented curricula activities should bridge this gap.

The aim of this handbook is to provide peace education actors in the Great Lakes Region with a clear approach along with practical material to effectively conduct peace education in their profession. It aims to be a source of guidance for peace education actors both in the formal as well as in the non-formal sectors.

The target groups include:

- ▶ Non-governmental peace education actors such as NGOs, schools, churches and religious groups, youth clubs etc. aiming to implement peace education activities with youth and adults in non-formal settings.
- ▶ Teachers, trainers, peace education professionals working with students in formal education who would like to integrate peace education into their general education activities.

The content of the Peace Education Handbook can contribute indirectly to university education by inviting further research to create more publications for the peace education initiatives in the region.

With its practical hands-on approach, (as opposed to theoretical), and its objective of direct implementation within the classroom and other learning environments, the Peace Education Handbook is **not** primarily directed at:

- ▶ Government institutions aiming to integrate peace education into their national curriculum.

- ▶ Academic researchers aiming to integrate a peace education approach and the corresponding topics into their academic curricula or implement extracurricular activities.
- ▶ Young professionals looking for professional development and further training to become peace education experts.

The book does, however, provide an abundance of resource material on integrating peace education frameworks into national curricula.

Young professionals who would like to become peace education experts are invited to look into university degrees within the region and beyond to be professionally trained and certified as experts in the field although this handbook clearly cannot replace a university degree and/or professional training. **The target group of our handbook can be defined on two levels:**

- a. At a first level, the handbook is addressed to teachers, trainers, facilitators and peace educators in general – within formal as well as non-formal contexts. Readers and users of this handbook will be equipped with a peace-learning framework to support them in creating an appropriate learning environment. In addition, each module offers a variety of ready-to-implement tools and activities. It is our hope that peace education actors will serve as multipliers in their communities and beyond in order to work towards establishing a culture of peace at various levels in society.

The readers and users of our handbook can be:

- ▶ Primary and secondary school teachers
- ▶ Church representatives
- ▶ Facilitators, trainers
- ▶ Researchers
- ▶ NGOs

- b. At the second level, there are the beneficiaries

- the learners and the audience of the peace educators who will be educated about peace. We have designed the handbook for peace educators who work with learners with little to no previous knowledge on peace so as to expand its scope as far as possible. It aims to provide our users with introductory modules and practical examples to get started with peace education.

Beneficiaries of our handbook can include:

- ▶ Primary school students
- ▶ Secondary school students
- ▶ Youth clubs, sport clubs
- ▶ Adults (church etc.)
- ▶ Local communities
- ▶ General public (through media)

2.2 HOW TO USE THE HANDBOOK

This Peace Education Handbook aims to provide teachers, trainers, facilitators and peace educators with both a theoretical Peace Learning Framework as well as a Toolbox of practical tools to implement peace education. The Framework as well as the Toolbox are designed specifically for the Great Lakes Region and include approaches and tools reflecting themes that are relevant in the region.



Peace Educators are invited to use the handbook as a basis to design their learning curricula, building on both the theoretical approaches from the Framework, as well as practical tools from the Toolbox. All material included in the Toolbox can be freely used and adapted to the respective learning context.

The Toolbox is a collection of thematic modules taken from areas or topical issues that play a critical role in conflict and peace building in the region. The topics were selected from contributions, inputs and requests expressed by the peace education actors who participated in the project's kick-off workshops during October and November 2020. The modules were carefully created to represent the most relevant topics for peace education in the African Great Lakes Region. The first and principal module focuses on peace education in general. This module constitutes the core content and methodology of the Peace Education Toolbox and provides the basis for any and all peace education related activities to follow. Other modules focus on different aspects and on the topics of peace education. They can be used additionally and/or independently to support the educators focus on one or more specific topics.

Each of the modules provides some basic background on the topic at hand. This can in no way be comprehensive; the aim is to rather provide the peace educator with enough general knowledge so that they can decide in which context and in which way to introduce the module to their learners. The content of each activity can easily be adapted to different contexts, (level, age, proficiency).

Each module consists of:

- ▶ An introduction into the topic;
- ▶ Definitions of the terms used;
- ▶ Target groups addressed by this module;
- ▶ Learning objectives;
- ▶ Knowledge, skills and attitudes to take away;
- ▶ A collection of existing resources from the Great Lakes Region and beyond, and;
- ▶ Practical tools such as handouts and other examples of peace education practice that can be used without further adaptation;

2.3 PEACE EDUCATION

Peace is an ideal for all people, all communities, all countries and all regions all over the world, including the Great Lakes Region. To make peace a reality, efforts are being made to promote a culture of peace among children, youth and adults through school and other socialization frameworks such as family, religion, sports and other extracurricular activities that target positive values, attitudes, behaviours and practices.

“Peace education is a participatory holistic process that includes teaching for and about democracy and human rights, non-violence, social and economic justice, gender equality, environmental sustainability, disarmament, traditional peace practices, international law, and human security” (Hague Appeal for Peace, 2005).

But one question remains: Can peace be learned? Can it be taught?

This handbook was produced during the heightened phase of the global pandemic of COVID-19: from November 2020 to April 2021. This hampered the collection of material from each national expert in order to share with the entire team for the region.

With regard to many initiatives and activities known as peace education, the answer is yes, peace can

be learned and peace can be taught.

A peace education lens can add to the way in which we approach our subject areas, raising important questions such as: Why is history dominated by the story of war instead of the social technologies of peace? How can technology be utilized for the benefit of all members of society? What lessons do ecosystems offer us when considering approaches to peace making? Are there social reasons why we study certain writers and not others?

While we can infuse our curriculum with basic peace education content, peace educators also bring in other related issues when exploring ways of building sustainable cultures of peace. Several of those thematic areas are offered below. While it does not constitute an exhaustive map of the terrain of peace education, we do point to some signposts and suggestions for those interested in designing curricula. In addition, we ask: Are there specific skills required to be a peace educator, teacher or trainer or to become a peaceful person?. Here are some of the many questions that can challenge peacemakers.

But more specifically,

- ▶ What is peace education?
- ▶ Why educate for peace?
- ▶ What content is taught?
- ▶ Who is involved?
- ▶ How can we help people become peaceful?
- ▶ With what results?

To better define peace education, it is important to recall what education is and what peace is.

DEFINITION OF EDUCATION



“Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, morals, beliefs, and habits. Educational methods include teaching, training, storytelling, discussion and directed research. Education frequently takes place under the guidance of educators; however learners can also educate themselves. Education can take place in formal or informal settings and any experience that has a formative effect on the way one thinks, feels, or acts may be considered educational. The methodology of teaching is called pedagogy.”
(Wikipedia)



“The function of education is to teach one to think intensively and to think critically. Intelligence plus character – that is the goal of true education.”
– Martin Luther King, Jr.

FORMS AND KINDS OF EDUCATION

There are different forms of education including formal education, non-formal education and informal education.

Formal education is provided by schools and is given in a controlled manner, organized for a fixed purpose and time. Its teaching is provided in specially equipped places, according to very precise programs, a schedule and a well-defined progression and via following a previously established calendar.



Non-formal education is practiced outside of school and is characterized by the following elements: integrated and life-related educational activities, programs that are not very explicit, emphasis on experience, self-responsibility in relation to theoretical or practical acquisitions, learning by observation, imitation, questioning, and demonstration.

Informal education is acquired by chance for example on the street. Informal education - or informal learning is neither organized nor systematized. It is any "process by which, throughout his or her life, a person acquires and accumulates knowledge, know-how and behaviour through his or her experiences" (COOMBS, 1973, quoted by KOUTIYA O. N.). In other words, informal education "is practiced every day, in a spontaneous and unstructured way, at home or outside, outside school or on the playground, at work, at the market, in the library or in a museum and through the means of communication, which together constitute, for the individual, a parallel learning framework" (COOMBS, 1989, 99, quoted by KOUTIYA O. N.).

A significant amount of learning takes place informally, usually stemming from practices we carry out at home and within our communities. It is therefore important that when we talk about peace education we emphasize the need to inculcate a culture of peace into our homes, daily activities in the community and outside.

WHAT IS PEACE EDUCATION?

Peace education covers two main aspects: peace education as an educational process and as such a set of knowledge, attitudes and skills to be transmitted to learners in order to reduce violence and create a more just society (GICALI Marie-Josée, 2012, p.75).

The Berghof Foundation defines peace education as:



*"The process of acquiring the values and the knowledge while developing the attitudes, skills and behaviour to live in harmony with oneself, with others, and with the natural environment. It aims to reduce violence, support the transformation of conflicts, and advance the peace capabilities of individuals, groups, societies and institutions."*⁷

UNICEF defines peace education as a process of promoting the knowledge, values, attitudes and skills necessary to bring about behavioural change that will enable children, youths and adults to prevent and resolve conflict peacefully, prevent violence, whether explicit or structural, and create the conditions that lead to peace - for oneself, between individuals, between groups, or at the national or international level.⁸

In a comprehensive way, peace education aims to promote and establish a culture of peace and positive conflict transformation. In relation to the culture of peace, the aim is to develop knowledge, values, attitudes, behaviours and ways of life based on non-violence, respect for rights and respect for fundamental freedoms.

Peace education is a rich concept, which includes diverse elements. It is not only a theoretical field of study, but also a practical one that needs to be implemented to achieve its goals: reaching an internal, communal and global peace that not only solves and avoids conflict but also actively establishes mechanisms to achieve dignifying conditions of life for all human beings.

7 <https://berghof-foundation.org/themes/peace-education>

8 See <https://inee.org/resources/peace-education-unicef>

According to the United Nations definition, the culture of peace is a set of values, attitudes, behaviours and ways of life that reject violence and prevent conflicts by addressing their roots through dialogue and negotiation among individuals, groups and states.⁹

Conflict transformation deals with all the social and political causes of a conflict and seeks to transform the negative energy of war or violence into positive social and political change. In this regard, peace education helps to sharpen people's awareness of the existence of conflict in human life and its non-violent treatment by non-violent means.

Peace education actions should lead people to question themselves on a triple level¹⁰:

In relation to **knowledge**, the following notions can be considered:

One's own society, culture and identity, inequalities of wealth and power, ways and means of resolving conflicts in everyday life etc.

In relation to **attitudes, values and behaviours**, the following aspects should be noted:

Curiosity, appreciation of other people's cultures, human dignity, justice, equity, truth, tolerance, forgiveness, love of neighbour, self-respect, respect for others, respect for the other sex, respect for privacy, willingness to resolve conflicts peacefully, behaviour of autonomy, solidarity, initiative, sense of interdependence etc.

In relation to **skills**:

It is necessary to develop pedagogical skills, the ability to analyse and conduct investigations, to communicate without violence, to communicate and work in a team, to think critically, the ability to resolve conflicts, to develop the mind, to make consequent choices etc.

2.4 ATTITUDES, SKILLS, KNOWLEDGE (ASK)

This Peace Education Handbook aims to provide teachers, trainers, facilitators and peace educators with both a theoretical Peace Learning Framework as well as a Toolbox of practical tools to implement peace education. The Framework as well as the Toolbox are designed specifically for the Great Lakes Region and include approaches and tools reflecting themes that are relevant in the region.



*“I’ve learned that people will forget what you said,
people will forget what you did,
but people will never forget how you made them feel.”
Maya Angelou*

The purpose and function of education in general and peace education specifically is not only to convey the necessary knowledge, (what), and the required skills, (how), but most importantly it needs to teach the values, (why), that lay behind it.

9 United Nations resolutions A/RES/52/13: Culture of Peace and A/53/243: Declaration and Programme of Action on a Culture of Peace, United Nations General Assembly, 15 January 1998.

10 UWIMAN-IMPAYE Donata, 2010, FISHER Simon and al, 2000.



Image 04: ASK-Model by PeaceTraining.eu ¹¹



“Educating the mind without educating the heart is no education at all.” - Aristotle

Hence, this Peace Education Handbook includes both knowledge and skills on various topics connected to peace education, but most of all focuses on the values and attitudes that need to be transferred in order for peace education to have a lasting impact.

The Toolbox modules in Chapter 3 focus on both knowledge and skills. Some modules have a stronger focus on knowledge such as:

- ▶ Human Rights
- ▶ Gender & Diversity
- ▶ Religion and Peace
- ▶ Environment & Peace

Modules with a stronger focus on skills are:

- ▶ Conflict Resolution
- ▶ Dialogue
- ▶ Negotiation & Mediation
- ▶ Dealing with the Past

Emphasis is placed on the following life skills: critical thinking, managing emotions and stress, effective decision-making, managing interpersonal relationships, empathy, effective communication, problem solving, self-confidence and self-awareness.

All modules - first and foremost the principal module on peace - focus on teaching both knowledge and skills, often in combination.

11 The Peace Training Handbook by PeaceTraining.eu, p.11 available at :
<https://www.peacetraining.eu/wp-content/uploads/2018/11/The-Peace-Training-Handbook.pdf>

Attitudes and values are the underlying message of teaching peace and as such apply to all modules. They are transferred by implementing peace education activities. Often they cannot be explicitly taught but rather implicitly conveyed. Values as well as the corresponding attitudes form the foundation to understanding and implementing peace in everyone's life.

2.5 VALUES OF PEACE EDUCATION

In order to achieve its ideals, peace education programs across the world address a wide range of topics and adhere to certain values. These include non-violence, respect, equity, non-discrimination, empathy, the value of "Ubuntu", democracy, disarmament, gender equality, human rights, environmental responsibility, coexistence, international understanding and diversity tolerance. This document delves into several of these topics in Chapter 3, but before that, we would like to examine the basic values of peace education.

RESPECT

Respect is the minimum amount of consideration that one owes to any other. Expressed more eloquently, it is the minimum amount of love we owe to each other¹².

The word "respect" is a word whose contours are often blurred. Moreover, its meaning is changing as it begins to be recognized not only as a feeling or an attitude, but also more importantly as a fundamental human value to be transmitted.

The traditional definitions are:

- ▶ "A feeling that leads one to treat someone with great regard." (Petit Larousse éd. 1998)
- ▶ "Deference shown to someone whom you regard." (Dictionary of the French Language)

For a child, the word is often limited to rules of politeness since its humanistic meaning is often not passed on.

These definitions do not take reality into account. Today, the word respect is no longer defined as a feeling of 'great consideration', but as an act of consideration. The definition therefore expands downwards to include behaviour that does not cause physical or moral harm to any person, in the spirit of "not doing to another that which you do not wish upon yourself".

The definition also expands to include the following:

- ▶ To consider other people, to recognize their right to exist, their humanity
- ▶ To accept each other, whatever the differences

Most importantly, respect - treating others as human beings as opposed to objects - is the first step in creating a bond with one another

Respect is a concept that refers to the ability to value and honour another person, both his and her words and actions, even if we do not approve of nor share everything he or she does. This means really accepting the other person and not trying to change them¹³. Respecting another person means we do not judge them in relation to their attitudes, behaviour or beliefs and not expecting them to be something or some way they are not.

12 SOJPAE - BURUNDI, Centre d'Education a la Paix et la citoyenneté, Clubs scolaires de paix, Manuel pour les graines de la paix, Frédién BIZIMANA / Stefania G. MEDA Bujumbura, 2019, page 28-29

13 <https://blog.cognifit.com/respect/>



Thus, we must understand that while individual differences exist, as social beings we are all equal. When everyone is respected for the simple fact that they are human, relationships are equal and balanced.

The best way to teach respect is to become a role model for others and show respect for them.

WHY IS RESPECT IMPORTANT?

Respect is considered to be one of the most important human values, the basis for any relationship between individuals or within a family or group. Respect allows people to recognize value and appreciate the rights of other individuals. It is an essential component of both personal identity and interpersonal relationships. Being respectful of others, being respected and respecting ourselves increases our self-esteem, self-efficacy, mental health and well-being. We need it in order to feel safe, to express ourselves without fear of being judged, humiliated, stigmatized or discriminated against. To feel respected could be considered as a basic human right while lack of respect can lead to break-ups and even violence.

EQUITY

WHAT IS EQUITY?

“Equity” refers to the social, developmental, environmental, legal and economic rights of access to the collective resources of society. A concerted effort must be made to ensure that these resources are expended in such a way that they can enrich the lives of individuals in the community sustainably.

The spirit of equity is an expression of the ability and willingness to share with others, regardless of differences in wealth, rank, gender or various origins¹⁴. This definition corresponds to the Rundi saying "Gusangira akabisi n'agahiye" literally "to share what is raw and what is ripe or cooked" i.e. to remain in solidarity with others, whatever the circumstances.

Another definition of equity is “the quality of being fair and impartial”. Traditionally, equity refers to educational support, supplies and resources. Thus, we need to consider equity in our training in terms of how we communicate our peace concept and related topics in our own contexts.

WHY IS EQUITY IMPORTANT?

We need to prioritize equity in our programs and processes by always looking for ways to improve our communication. This openness to change makes us stronger and more confident, more relevant to the beneficiaries we serve and the actors we work with, accountable to all stakeholders and respected in their fields.

HOW CAN WE BE MORE EQUITABLE IN OUR COMMUNICATIONS?

This requires an understanding of the challenges we are facing and the people impacted by them. Despite having the best intentions, we need to avoid creating the wrong stories about the people we are working with or training.

14 République du Burundi, Ministère de l'Éducation, de l'Enseignement Supérieur et de la Recherche Scientifique, Manuel sur les Valeurs culturelles au Burundi, Bujumbura, Août 2017, p. 63

The best practices for equitable storytelling or teaching peace include defining a clear goal and identifying and being familiar with key audiences as well as making conscious decisions when choosing messengers and the form of message delivery.

NON-VIOLENCE

WHAT IS NON-VIOLENCE?

According to Wikipedia, non-violence is the personal practice of refraining from inflicting pain on oneself or others under any circumstances. In some cases, it is based on the belief that harming people, animals and/or the environment is unnecessary to reach a goal while in others it is based on a general philosophy of abstention from violence.

WHY THE USE OF NON-VIOLENCE?

Non-violence is an effective way of dealing with conflict that requires thought, resourcefulness, vision, planning, patience and commitment. The knowledge, skills and attitudes needed to prevent violence and promote non-violent conflict resolution are paramount to the process of educating for a culture of peace¹⁵.

Applying these principles of non-violence can reduce anger, conflict and violence on the personal, local, national and global levels. Non-violence has come to be recognized as a powerful strategic tool for students, communities, groups and whole societies when addressing grievances or injustice and demanding transformative change. For Gandhi, non-violence was much more than a “means to an end”. It was his life philosophy for which he developed a theory and which - more importantly - determined every aspect of how he lived. Though the term “non-violence” did not originate with Gandhi, he is regarded as the “father of non-violence” because, according to Mark Shepard, “He raised non-violent action to a level never before achieved.” Kripalani¹⁶ again asserts “Gandhi was the first in human history to extend the principle of non-violence from the individual to the social and political plane”.

NON-DISCRIMINATION

WHAT IS NON-DISCRIMINATION?

A useful definition of non-discrimination is contained in Article 1(1) ILO 119¹⁷, which asserts that discrimination includes: “Any distinction, exclusion or preference made on the basis of race, colour, sex or sexual orientation, religion, political opinion, national extraction or social origin, which has the effect of nullifying or impairing equality of opportunity or treatment in the employment or occupation.”

The principle of non-discrimination¹⁸ seeks “to guarantee that human rights are exercised without discrimination of any kind based on race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status such as disability, age, marital and family status, and sexual orientation”.

15 Mala Tandon: Non Violence and Peace Education -Role of Teachers and Teacher Education; available at: <https://www.renupublishers.com › images › article>

16 Jivatram Bhagwandas Kripalani (1888 – 1982) was a prominent Indian educator, social activist and politician in both the pre- and post-independence periods in India. He was a close associate of Mahatma Gandhi and a long time supporter of his ideology.



The Four Types of Discrimination¹⁹

There are four main types of discrimination. The four types are direct discrimination, indirect discrimination, harassment and victimization.

A. DIRECT DISCRIMINATION

Direct discrimination is when someone has been treated differently or worse than someone else due to an underlying reason such as age, race, religion or beliefs. An example is if an older female employee is not allowed to work as part of a social media marketing team because she is considered to be too old to understand the concepts, despite having the same level of expertise as younger employees and older men. This example is a direct form of discrimination against this more senior female employee due to her sex and age.

Direct discrimination is split into three separate categories:

- ▶ **Ordinary direct discrimination:** Here, a person is treated differently because of a protected characteristic. It is the only type of direct discrimination, which may not be against the law but only if it is “objectively justifiable”.

Example: At many brickyards in Nyangezi (Bukavu, DRC), Ruzizi (Rwanda) Mpanda (Burundi) and Uganda, workers are only men because they work days and nights and the owner says that if women stay at the workplace all night productivity decreases. Or, husbands complain that their spouses are not at home. In this case, men are privileged.

- ▶ **Direct discrimination by association:** In this case, a person is treated differently because of a protected characteristic possessed by someone who they are associated with.

Example 1. A friend who is a fellow work colleague.

Example 2. Some Schools have a great reputation that they deliver intelligent laureates.

Example 3. Some organizations treat homosexuals better than others.

- ▶ **Direct discrimination by perception:** People are treated differently because of a protected characteristic other people think they possess, regardless of whether this perception is correct.

Example 1. Many people think that women are better caretakers than men. This results in many parents not trusting male caretakers with their kids.

Example 2. In many countries in the world, there is a widespread perception that women cannot be good leaders of organizations or states. Whenever the opportunity is given, men are accepted but women leaders are not accepted until they prove themselves. In order to prove themselves, women must first find an opportunity by gaining other people’s trust.

This form of discrimination can be both an intentional or unintentional act. The actors of discrimination tend to either not recognize or forget the discrimination they have perpetuated.

B. INDIRECT DISCRIMINATION

Indirect discrimination is a less obvious type than direct discrimination and is usually unintentional. Indirect discrimination occurs when a plan or rule is put in place, which is not blatantly discriminatory but puts people with specific characteristics at a disadvantage.

17 <http://www.ilo.org>

18 See <https://www.who.int/gender-equity-rights/understanding/non-discrimination-definition/en/>

19 [ibid.](#)

An example would be setting a minimum height requirement for becoming a beneficiary of a project, (owning a large plot of land), or for getting a job, (years of experience, being a good motorbike driver), although height is not relevant for the tasks to be completed. This example discriminates against women who are generally shorter than men.

C. HARASSMENT

Harassment is a violation of someone's dignity or creating a toxic working environment for a fellow employee to whom that person consistently conveys negative behaviour.

Bullying, nicknames, gossiping, touching and inappropriate questions can all be forms of harassment aimed at humiliating, intimidating or excluding someone. When questioned, it is not viable for the harasser to claim that they did not mean to offend the other person. The victim's feelings about the harassment are more relevant than how the harasser regards his or her behaviour.

D. VICTIMIZATION

The final type of discrimination in the workplace is victimization. Victimization is where someone becomes a victim of harmful behaviour because they have taken or are suspected to have taken one or more of the following actions in good faith:

- ▶ Accused someone of discrimination
- ▶ Supported a discrimination complaint
- ▶ Given evidence relating to a discrimination complaint
- ▶ Raised a grievance concerning equality or discrimination

By reporting this type of behaviour, one could be victimized by being labelled as a 'troublemaker', being left out and ignored, being denied a promotion, or being made redundant.

Potential areas of discrimination

- ▶ Age
- ▶ Disability
- ▶ Gender
- ▶ Marriage and civil partnership
- ▶ Sexual orientation
- ▶ Pregnancy and maternity
- ▶ Race or ethnic group
- ▶ Religion or beliefs

It is important to note that though all of the examples above are taken from employment contexts, very similar situations and forms of discrimination can and do occur in educational settings.

EMPATHY

WHAT IS EMPATHY?

Empathy is the act by which a person goes beyond themselves to understand someone else without experiencing the same emotions as the other person. It is the ability to put oneself in the shoes of



the other person while remaining composed and objective²⁰. Empathy is the capacity to sense and empathize with another's feelings intuitively, the ability to "read" nonverbal messages or feel what another person is experiencing from within their frame of reference. Empathy is the ability to sense other people's emotions as well as to imagine what someone else might be thinking. Trainers and the teaching team are called upon to recognize the relevance of fostering social-emotional skills such as empathy and understanding, to enable trainees' success and to promote a culture of peace for the betterment of our target groups.

According to Zembylas, empathy is the ability to incorporate other people's perceptions and see the experience with their eyes (2007). Thus, empathy is of core significance for peace education programs and educators working towards coexistence. Moreover, as Salomon²¹ affirmed, the ultimate goal of peace education is to lead to the recognition that the other side's point of view is always legitimate. This does not necessarily entail agreeing with the other person, just regarding them and their viewpoints and feelings as valid.

UBUNTU

WHAT IS UBUNTU?



Michael Onyebuchi Eze states that:

"A person is a person through other people." Ubuntu embraces the nobility of human identity more broadly than tribal or communal identity, including even enemies and those we don't agree with. Ubuntu is a very complex and highly esteemed value. It encompasses several other values that make humans human."²²

Ubuntu can best be described as an African philosophy that places emphasis on 'being self through others'. It is a form of humanism which can be expressed in the phrases 'I am because of who we all are' and ubuntu ngumuntu ngabantu in the Zulu language.

Through the value of Ubuntu, a person is differentiated from other beings by superior attributes that are specific to him or her and that require responsible behaviour. The term Ubuntu signifies the quality of what a human is in relation to animals.

According to Emile Mworoha, the Ubuntu is a philosophical concept used to translate the ideal of the cultural system among the Barundi.

In Burundi, the concept of Ubuntu or Ubumuntu in Kinyarwanda can also be compared with that of "Umutima" (heart, mind). To have Umutima is to have a good character. We speak of "Umwana w'umutima" (the child who has a heart: calm, enterprising, organized, and respectful). Finally, the philosophy of "Ubuntu" and "Umutima" constitute the essential cultural background to be inculcated into the youth as an ideal of their civic education.

20 SOJPAE - BURUNDI, Centre d'Education a la Paix et la citoyenneté, Clubs scolaires de paix, Manuel pour les graines de la paix, Frédéric BIZIMANA / Stefania G. MEDA Bujumbura, 2019, page 25

21 Empathy a key element of peace education

22 <https://ubuntudialogue.org/ubuntu-philosophy-of-dialogue/>

Ubumuntu, meaning kindness, humanity, or greatness of heart. In the context of the genocide perpetrated against Tutsi, it has been used to describe the rescuers that saved others at a great personal risk. Ubumuntu is also loosely translated as “I am because you are and you are because I am” to emphasize our shared humanity and our interconnectedness. Ubuntu is a word and concept used in many African countries, especially in Southern and Eastern Africa meaning love, hospitality, respect, truth, peace, happiness, eternal optimism, inner goodness, etc. Ubuntu is the essence of a human being, the divine spark of goodness inherent within each being. “Ubuntu (...) is the capacity in African culture to express compassion, reciprocity, dignity, harmony and humanity in the interests of building and maintaining community with justice and mutual caring.”²³

Ubuntu is still widely referenced in South Africa. It is a compact term from the Nguni languages of Zulu and Xhosa that carries a fairly broad English definition of “a quality that includes the essential human virtues of compassion and humanity”.

The concept first appeared as a philosophical concept in Zimbabwe in 1980. It was further used in South Africa in the 1990s as a guiding ideal for the transition from apartheid to majority rule. The term appears in the Epilogue of the Interim Constitution of South Africa (1993), “there is a need for understanding but not for vengeance, a need for reparation but not for retaliation, a need for ubuntu but not for victimization”

Many African scholars describe Ubuntu as a communitarian perspective or philosophy that sees the individual's wellbeing in the context of his or her community. Only in the community and through interaction with others are we human and can we live our full humanity. The African philosopher and theologian John S. Mbiti's coined the Ubuntu philosophy in his classic phrase “I am, because we are; and since we are, therefore I am”.

The Ubuntu philosophy articulates such important values as respect, human dignity, compassion and solidarity.²⁴



„Ubuntu is very difficult to render into a Western language. It speaks of the very essence of being human. When we want to give high praise to someone we say, ‘Yu, u nobunto’; ‘Hey, so-and-so has ubuntu.’ Then you are generous, you are hospitable, you are friendly and caring and compassionate. You share what you have. It is to say, ‘My humanity is inextricably bound up in yours.’ We belong in a bundle of life.” - Desmond Tutu, No Future Without Forgiveness²⁵

23 <https://ostoday.org/linux/what-is-the-african-ethical-concept-of-ubuntu.html>

24 [See en.unesco.org/courier/octobre-decembre-2011/i-am-because-you-are](http://en.unesco.org/courier/octobre-decembre-2011/i-am-because-you-are) and issuu.com/unesconow/docs/humanism

25 <http://www.tutufoundationusa.org/2015/10/06/striving-for-ubuntu/> accessed on 7th February 2021.

View also: <https://www.youtube.com/watch?v=wg49mvZ2V5U> and <https://www.youtube.com/watch?v=jiebOGRPPxg>



COEXISTENCE

Coexistence is the pillar that sustains many aspects of human life. As highly sociable creatures, achieving a peaceful, effective, and harmonious coexistence not only helps to guarantee our survival as a group, but also helps to promote well-being and progress.

Coexistence requires the commitment of all men, women and children to live in harmony with one another and with the planet. Achieving it requires a sense of universal respect and the belief that everyone deserves fair treatment and not to be seen as "the other".²⁶

RESPONSIBILITY

When it comes to peace education, it is important to understand that each person holds the agency and responsibility to co-create and contribute to a peaceful society. Peace is never achieved by waiting for others to implement it, but only by every one of us living by the values and the culture of peace.

Responsible behaviour is made up of five essential elements: honesty, compassion/respect, fairness, accountability and courage.

An additional and particular responsibility lies with persons of power, because they are in a position to shape society in meaningful ways. Their influence in politics, economy, religion or other social fields is larger than that of any other individual. Hence, bearers of this power hold a higher responsibility to contribute to a peaceful society by their actions as an individual as well as a politician, business woman/man, religious leader, intellectual, etc.

Similarly to Ubuntu, the concept of responsibility refers to values not only as a theoretical concept or philosophy. It stresses the importance of living by these values, of incorporating them and implementing them in our lives every day and towards everyone. It is the concept of "being the light" that Amanda Gorman refers to in her poem "The hill we climb" which she recited at the inauguration of US President Biden and Vice President Harris on 20th January 2021²⁷:



*"For there is always light.
If only we're brave enough to see it.
If only we're brave enough to be it."*

26 See philosophy-question.com/library/lecture/read/108140-what-is-the-difference-between-multiculturalism-and-pluralism

27 Gorman, Amanda: The Hill we climb: <https://www.youtube.com/watch?v=Wz4YuEvJ3y4>

2.6 HOW CAN VALUES BE TAUGHT AND LEARNED?

In education and teaching matters, the strategy combines the actions of the teacher, (facilitator or trainer), and the students, (learners), by exploiting methods, processes, forms, modes and styles of teaching to achieve the defined objectives, (DRC, Ministry of Primary, Secondary Education and Introduction to New Citizenship, 2016, p. 29).

This Peace Education Handbook assumes that its readers bring substantial knowledge and experience in pedagogical work. Hence, it leaves out a general pedagogical approach and advice to teachers/trainers/facilitators. The focus of this handbook lies on the topics of peace education as well as introducing specific methods, techniques and pedagogical tools to teach peace.

Peace education in the context described above aims to foster the emergence of a pedagogical approach that encourages maximum participation in classroom life for students and pupils, and in the management of the city and human relations for adults (Samuel Mawete, 2004).

The pedagogy of cooperation would correspond to the very idea of "living together" through cultural diversity and the pluralism of ideas.

In this pedagogy of cooperation, several methods can be envisaged. The most common are active and participatory methods, creative methods and interactive methods as long as they allow the process to be learner-centred. Peace education is not perceived as a simple transmission of theoretical knowledge or lessons to be taught, but as an "in-depth education" required for a culture of peace.

AEGIS TRUST Rwanda (2018) advocates interactive methods with a learner-centred approach: Always maintain an interactive exchange with the learners. The learners are not passive and listening, they are invited to contribute actively and in this way form and develop their opinions. According to Paulo Freire, the teacher should also have a learner's perspective and listen actively²⁸.

A review of the resources consulted for the teaching of life skills identifies the following techniques:

- ▶ Group discussion;
- ▶ Debate;
- ▶ Role-plays and drama, participatory theatre;
- ▶ Brainstorming;
- ▶ Storytelling;
- ▶ Case studies;
- ▶ Games and exercises;
- ▶ Songs and dances;
- ▶ Interview in pairs;
- ▶ Group work;
- ▶ Escape exercise;
- ▶ Communication circle;
- ▶ Round table;
- ▶ Sports for peace;
- ▶ Art for peace, and;
- ▶ Classical techniques such as presentations, analysing and discussing texts;

28 https://commons.princeton.edu/inclusivepedagogy/wp-content/uploads/sites/17/2016/07/freire_pedagogy_of_the_oppressed_ch2-3.pdf



In addition to these techniques, it is important to think about pedagogical tools or other resources.

The workshop report identifies a number of tools to be used:

Peace laboratory with visual aids and other resources such as:

- ▶ Audio-visual supports (films);
- ▶ Digital tools;
- ▶ Visual aids (photos, diagrams, illustrations, drawings, sketches, storytelling, proverb books, mobile games, flyers, posters);
- ▶ Audio supports (songs, stories, poems, proverbs) Specialized peace library;
- ▶ Peace education house with library;
- ▶ Radio or television broadcasts;
- ▶ Audio-visual archives on peace;
- ▶ Training modules, learner's manual;
- ▶ Participatory action research, Media for peace;
- ▶ Cross-border dialogues / regional exchanges;
- ▶ Academic research / publications;
- ▶ Campaigns for peace;
- ▶ Prayer for peace;
- ▶ Capacity building;
- ▶ Approaches to changing individual mind-sets;
- ▶ Learning exchange visit;s
- ▶ Community dialogue, etc.;

For all tools and resources, availability, adequacy and relevance must be considered. Teachers/trainers should use creativity and innovativeness while stocking up on resources and whatever methods or techniques to help promote and sustain positive changes in behaviour. The teacher or trainer carries out his or her roles or activities (asking questions to learners, encouraging learners to actively participate, commenting and enriching the responses of learners, etc.). Learners also play their roles (answering questions, commenting and enriching learners' responses, actively participating, interacting and discussing with others, sharing experiences, etc.).²⁹

29 Ministry of Education, 2008, p. 27

To promote this new pedagogy, its methods and techniques with all available resources, and to ensure the effectiveness of peace education, the following conditions should be considered (MAWETE):

- ▶ The quality of the teacher: his or her training in peace education, his or her morality and ethics: the teacher is a model in the eyes of the learner and his or her community;
- ▶ The learning environment: choice and adaptation of approaches, tools and resources;
- ▶ The learner's profile: his/her psycho-affective development and learning abilities;
- ▶ The accountability of all the actors involved;
- ▶ Taking cultural references into account so as to better understand the characteristics of the learners' environment, (religions, customs, beliefs, values, etc.);
- ▶ The integration of the topics into different school disciplines and activities;

According to the process, the lesson/activity sequence can be set up as follows

- ▶ Control of prerequisites, if any;
- ▶ Setting in a learning situation;
- ▶ Animation of activities/operation;
- ▶ Synthesis;
- ▶ Assessment of achievements/assessment of results;
- ▶ Transfer/reinvestment

The Model Lesson Plans by Rwanda Education Board, (REB), provide a checklist that peace educators can use to assess the values and corresponding methodology of their teaching:

1. Methodology – Attitude- Content

- a) Will the **methodology** I want to use support the development of PVE? If so, how?
- b) Will I carry out actions during delivery of the lesson that will display positive **attitudes**?
- c) Does the **content** of the lesson include any elements of PVE?
If so, describe.

2. Values:

- a) Will the lesson help the learner **learn about** certain values?
If so, which ones?
- b) Will the lesson help the learner **develop** certain values?
If so, how?

4. Will the lesson help the learner develop **empathy**?
If so, how?

5. Will the lesson help the learner develop critical thinking?
If so, how?

Table 01: Checklist on the values and methodology for educators in “Model Lesson Plans” by Rwanda Education Boards ³⁰

30 The Model Lesson Plans can be obtained from Aegis Trust Rwanda:
<https://www.aegistrust.org/aegis-presents-rwanda-education-board-with-new-resources/>



HOW TO INTEGRATE PEACE EDUCATION INTO DIFFERENT SUBJECTS AND LEARNING ACTIVITIES

When speaking about formal peace education, it is important to remember that apart from a formal peace education course with its own content and methods, peace can be taught as an object in many areas of study and school subjects (FISHER S. 200, et al., p. 144): This is the case for subjects such as:

- ▶ Religious education: for example, the messages of peace in the various sacred books of different religions without falling into moralizing;
- ▶ History: examples of peace-making and significant personalities who actively employed nonviolent techniques;
- ▶ Geography: addressing prejudices and showing the interrelationship of peoples;
- ▶ Science: raising questions about human needs and scientific responsibility;
- ▶ Literature: reading and analysing literature on peace and conflict.

Most civic education courses in different national curricula already contain peace education topics. It is sufficient to review the teaching strategies used as well as the pedagogical tools employed and the behaviours of teachers and learners.

According to MAWETE (2004), “it is strongly recommended that the teaching of a culture of peace be broken down into other classical school subjects. In other words, peace education can be addressed in different themes and concepts in different school disciplines.”

Rwanda's new national curriculum advocates peace and values education be integrated into each subject and grade level in a crosscutting manner in order to contribute to building social cohesion and sustainable peace in Rwandan society.

As with peace and values education, (AEGIS TRUST, 2018), the inclusion of peace education in all school subjects offers the following benefits:

- a. Development of people who have values, attitudes and skills that will lead them to take positive decisions and actions in life.
- b. Development of caring, charitable and moral persons who are capable of empathy for all; who have values such as honesty, tolerance, respect for diversity and respect for all.
- c. Development of people who have the ability and courage to act according to their values.

According to AEGIS TRUST, (2008, pp. 10-11), the process of approaching peace and values education requires three elements focused on method, attitude and content (abbreviated as MAC):

- ▶ The use of methods based on an integrative and learner-centred approach
- ▶ The morality and ethics of the teacher: The teacher is a role model in the eyes of the learner and his/her community. The learners appreciate and emulate the model attitudes, behaviours, actions of the teachers
- ▶ The integration of peace education into the content of different subjects
- ▶ In planning and conducting the lesson, the teacher will examine how he or she integrates these three elements

3 TOOLBOX

Building on the approach that was presented in Chapter 2, the Toolbox, (Chapter 3), will give Peace Education trainers, facilitators and teachers the resources and tools available to implement peace education activities. Some of the activities presented are aimed at formal education contexts and others at non-formal education contexts, but most activities can be implemented in a variety of situations and thus easily adapted to the target audience at hand.

In order to render it widely applicable the handbook builds on a broad definition of peace education. Peace education is a vast field that stands to benefit from more categorization and structure as well as further academic research on the various approaches. If you ask any number of peace educators about the focus of their work, you will very likely get a variety of topics that are all related to educating for peace in different ways and to different extents.

Creating a comprehensive peace education program that is simultaneously context-specific enough to be relevant for our region has presented a challenge. The Peace Education Project Team decided to reflect the diversity of topics while taking the cultural specifics of the African Great Lakes Region into account. This process cumulated in the following Toolbox structure:



Image 05: Modules of the Peace Education Toolbox



Module:

3.1	Peace
3.2	Conflict Resolution
3.3	Dialogue
3.4	Negotiation and Mediation
3.4.1	Negotiation
3.4.2	Mediation
3.5	Human Rights
3.6	Gender and Diversity
3.7	Dealing with the Past
3.7.1	Trauma Healing
3.7.2	Transitional Justice
3.7.3	Reconciliation
3.8	Religion and Peace
3.9	Environment and Peace

Table 02: Overview of modules

3.1 MODULE 1: PEACE

Introduction

Module 1 focuses on the introduction of peace to learners as a starting point for all further peace education activities. Any peace education endeavour must include an introduction to the concept of positive peace. All other modules can be taught additionally if appropriate.

This first module is based on a broad interpretation of the concept of peace. This means that the module focuses on a positive understanding of peace as a process of actively building a more peaceful society, of ensuring that basic human needs are met and freedoms can be enjoyed rather than on a negative perception of peace as simply the absence of violent conflict. The following modules build on this broad and positive understanding of peace by exploring ways of deconstructing violent behaviour and of actively working towards peaceful social relations in different contexts.

Definition

Positive and negative peace

According to the famous peace researcher Johan Galtung³¹, it is important to distinguish positive peace from negative peace. Negative peace on the one hand, refers to the absence of violence and relative tranquillity. Positive peace includes much more: the freedom from direct physical violence but also psychological and cultural violence, the possibility to enjoy one’s human rights fully; the opportunity to actively take part in society, politics and the economy. Positive peace is dependent on an array of elements that contribute to a peaceful society³²:



Image 06: Positive Peace Pillars by IEP

Hence, instead of focusing on violence and conflict, we can explore the attitudes, institutions and structures needed to build a more peaceful world, and strive to create peaceful conditions in all areas.

Many cultures explore the concept of peace:

- ▶ Shanti (Indian: to maintain a tranquil mind-set even in suffering or conflict).
- ▶ Heiwa (Japanese: aligning oneself to the common good/social order).
- ▶ Shalom (Hebrew: right relationships or unity and prosperity, a sense of wholeness arising out of justice).
- ▶ Ubuntu (Zulu: self-assurance through linked humanity, one part of a whole).

31 <https://www.transcend.org/galtung/> (accessed on 14 April 2021).

32 <https://www.economicsandpeace.org/> (accessed on 14 April 2021).



Thinking about peace has not only emerged in many cultures but also across a long time-span³³.

Peace is also used as a greeting in many cultures:-

Amahoro in Rwanda and Burundi, Amani in Kiswahili, Emirembe in Uganda, Shalom in Israel and Salaam in many Muslim countries such as the Arab world as well as Afghanistan, Malaysia and Indonesia. In religious contexts, peace is also a benevolent wish for each other: "Peace be upon you".



Image 07: Congolese soldiers helping each other during a parade in Kindu, DRC

Dimensions of peace

The notion of peace has several dimensions:

- ▶ Personal dimension: peace in relation to oneself,
- ▶ Social dimension: peace in the context of social relationships,
- ▶ Political dimension: peace in society.

Peace in relation to oneself is an important dimension. It is reflected in internalizing and living the values presented in the Peace Learning Framework, (Chapter 2), of this handbook. Peace at the individual level refers to an inner state devoid of negative feelings such as hatred or anger. A person at peace is someone who is at peace with himself or herself and therefore with others.

33 For more information, consult this timeline illustrating major steps of the evolvement of peace concepts:
<https://positivepeace.org/timeline-of-peace>

In the sphere of politics and international law, peace describes the situation and mutual relationship of those who are not at war. In both cases, it is a social peace where good relations are maintained between communities of individuals. While the political dimension of peace is important, the impact of an individual on it is usually indirect. The political dimension expresses the responsibility of political decision-makers to ensure that their citizens can live in peace.

Hence, the modules and activities included in this handbook will focus on the social dimension of peace, i.e. the peaceful interaction between individuals.

While it is the state's responsibility to ensure safety and security and to see to it that the basic human needs, (human rights and others), of its population can be met, the social dimension of peace can be regarded in terms of interpersonal and social relationships. This vision is clearly expressed through the translation of the concept of peace into living together or living in a culture of peace. Living together requires the members of a group to take joint responsibility for the life of the group and its neighbours. In other words, each person should be an active participant in maintaining community life, an actor for peace. Living together implies nurturing peaceful social relationships. In peace building programs, the focus is put on rebuilding trust and tolerance to minimize and progressively reduce mistrust, suspicions between individuals and towards civil servants working for the Government. People living together need psychosocial skills, which they can acquire via education and especially peace education.



“A culture of peace will be achieved when citizens of the world understand global problems; have the skills to resolve conflict constructively; know and live by international standards of human rights, gender and racial equality; appreciate cultural diversity; and respect the integrity of the Earth. Such learning cannot be achieved without intentional, sustained and systematic education for peace.” Global Campaign for Peace Education³⁴

What is a culture of peace?

According to the United Nations definition, a culture of peace is:



“a set of values, attitudes, behaviours and ways of life that reject violence and prevent conflicts by addressing their roots through dialogue and negotiation among individuals, groups and states (United Nations resolution A/RES/52/13: Culture of Peace and A/53/243: Declaration and Programme of Action on a Culture of Peace, United Nations General Assembly, 15 January 1998).

34 <https://www.peace-ed-campaign.org/> (accessed on 14 April 2021)



The culture of peace is based on:

- ▶ Respect for life, rejection of violence and the promotion and practice of nonviolence through education, dialogue and cooperation;
- ▶ Respect for the principles of sovereignty, territorial integrity and political independence of States and non-intervention in matters that are essentially within the domestic jurisdiction of any State, in accordance with the Charter of the United Nations and international law;
- ▶ Respect for and promotion of human rights and fundamental freedoms;
- ▶ Commitment to the peaceful settlement of disputes;
- ▶ Efforts to meet the development and environmental needs of present and future generations;
- ▶ Respect for and promotion of the right to development;
- ▶ Respect for and promotion of equal rights and opportunities for women and men;
- ▶ Respect for and promotion of the rights of everyone to freedom of expression, opinion and information;
- ▶ Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations; and encouraged by and dependent upon an enabling national and international environment for peace.

We can certainly say that all these areas of a culture of peace are the basis for the concerns of peace education, within which they can be debated, argued, and integrated into projects at the international level but also at the national and even local levels.

Measuring peace

Although it is difficult to define clear indicators - especially on a quantitative level; there are attempts to measure peace, such as the Global Peace Index by the Institute of Economics and Peace³⁵.

Many scholars criticize that peace cannot be measured in numbers and that the indicators chosen by the Institute of Economics and Peace, (IEP), are insufficient as they leave out f.e. environmental concerns. Yet, IEPs reports are an interesting baseline to research and discover in more depth the multiple aspects of peace and to be able to compare the peacefulness of countries around the world. The reports can also be a resource for further research and debates at the university level: <https://www.economicsandpeace.org/research/>.

Furthermore, the IEP Academy offers free courses to study peace education online: <https://www.positivepeace.academy/> and <https://www.economicsandpeace.org/education/>.

Objectives

The objectives of this module are to:

- ▶ Introduce learners to the concept of peace and a culture of peace;
- ▶ Help learners reflect on their own conceptions of peace;
- ▶ Assist learners to discover their own role in building / contributing to peace;
- ▶ Help learners develop creative ideas on how to build peace in their communities.

Target groups

This is a general introductory module on the concept of peace. In any form of peace education, this module is crucial and thus we recommend that it be used as a first, introductory module in any and all peace education projects. It can be used with all age and target groups, though some exercises will have to be adapted accordingly.

Knowledge

- ▶ Learners will understand the concept of “peace”, “positive and negative peace”, and “culture of peace”.
- ▶ Learners will know that peace works on various levels.
- ▶ Learners will learn about their own role and know that every single person but also communities as a whole can have a positive impact on peace.

Competencies & Skills

Learners will develop the skills in the following areas: critical thinking, action skills, interpersonal management, problem solving as peace builders and how they can contribute to a more peaceful society.

Values

Tolerance, mutual understanding, integrity, fairness, knowledge, benevolence, respect for differences, humility.

MODULE 1: TOOLS & ACTIVITIES

ACTIVITY 1: EXPLORING PEACE

Methodology

Facilitate discussions on various aspects of peace. The objective is that learners develop their own approach to peace and think about what it means to them personally.

This activity can be implemented with learners of all ages. It is best done with a class or group of participants who already know each other so they feel free to share their personal thoughts.



Guiding questions for the discussion³⁶:

- ▶ **What is peace for you?**
- ▶ **Which are the different levels of peace?**

Possible answers:

- Peace within and with oneself (inner peace).
- Peace with others.
- Peace between communities.
- Peace between states.

- ▶ **What promotes peace?**

Possible answers:

- Tolerance, justice, respect, forgiveness, work, humility, cooperation, solidarity, greeting, good governance, respect for others, the will to promote peace, love, truth.

- ▶ **What destroys peace?**

Possible answers:

- jealousy, contempt, hatred, humiliation, rudeness, violence, intolerance, pride, discrimination, laziness, partiality, injustice, selfishness, the disrespect of freedoms

- ▶ **What can you do in case of a personal conflict?**

In the event of a conflict, you should agree to negotiate with the other party.

In order to succeed in negotiation, you should:

- Think about the attitudes to display and the words to say to the other party.
- Pay attention to the way you express your points of view.
- Focus on the subject of the conflict and not on the other party as a person.
- Keep in mind that the other party has interests to protect.
- Be clear about your rights so that you do not appear to be giving them up.
- Do not stifle your feelings and emotions, but express them without harming the other party.
- Know-how to express anger without resorting to negative aggression, (insults, blows).
- Having the courage to admit one's wrongdoing and ask for forgiveness.
- Have the courage to recognize the other person's rights and their positive arguments.
- Avoiding provocative, accusatory and hurtful words as much as possible.

- ▶ **What are the advantages of peace?**

Possible answers:

- For oneself: joy of living, good health, cheerfulness, balance, success, self-confidence.

36 Adapted from: Youth and peace in everyday life. Teenagers as peace builders. "Les Jeunes et la paix au quotidien" (French language)
https://drive.google.com/file/d/1XIB9x6v1GzKWLR_lgx1gaZ9MhQxbeW8U/view

- For your family: quality relationships, harmony, mutual respect, understanding, unity, the joy of living together, etc.
- For the community: unity, solidarity, cooperation, security, harmony, development.

► **What are the consequences of the absence of peace?**

Possible answers:

- Quarrels, poverty, famine, wars, school failures, school wastage, juvenile delinquency, prostitution, the massive displacement of populations, sexual violence, rape, diseases, “shéguéisme” (street children phenomenon), death.

► **How can we live peacefully on a daily basis?**

To live peacefully on a daily basis can involve:

- Living in harmony with God, with oneself, with others and with one's environment;
- Accepting compromise because wrongs are often shared;
- Resisting, standing firm and fighting against injustice;
- Safeguarding public order, respecting common and private property;
- Respecting the life and personhood of others;
- Learning to control one's grudges and anger;
- Giving and reaching out to those who look away.

► **Symbols of peace**

- A white flag;
- A white dove;
- A handshake;
- A palm leaf.

► **Can you think of more?**

► **Which object or image represents peace for you?**

► **Peace quotes**

- “If you want to make peace with your enemy, you have to work with your enemy. Then he becomes your partner.” Nelson Mandela
- "Peace can only prevail where human rights are respected, where people are nourished, and where individuals and nations are free". Dalai Lama
- "Do not repay evil with evil. Seek what is right before all men. If it is possible, as far as it depends on you, be at peace with all men". Bible: Romans 12;17-18
- "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." Preamble to the Constitution of UNESCO



- “Beyond right and wrong there is a field. I will meet you there.” Rumi
- "Be the change you wish to see in the world".
- "Peace must be built, (first), in your own heart".
- “The great enemy of peace among men is self-love”.

Questions for discussion:

- ▶ **Which of these quotes appeals most to you? And why?**
- ▶ **If you were asked to describe peace in one sentence, what would you say?**

ACTIVITY 2: EXPLORING THE DEVELOPMENT OF LA BENEVOLENCE THROUGH A CASE STUDY

The teacher/facilitator introduces participants to the concept of La Benevolence and asks them to reflect on their own life in regards to their own experience.

Read the case study about a refugee camp where former Rwandan refugees are being repatriated in DRC - this involves moving from negative emotions such as anger, hate and fear towards opening up to and accepting members of another ethnic group.

See link below: https://drive.google.com/file/d/1xOez4YK6tn6SQhIO9M4AmGLNWYfA0gn_/view.

ACTIVITY 3: SONGS FOR PEACE

Background

Drama and music are tools that communicate messages both quickly and in a pleasant way, at the same time they culturally appeal to many people. School music groups can be used as agents of sensitizing communities and other learners to the idea of peaceful co-existence with the environment. Alternatively, schools could organize music and drama competitions to engage learners on subjects of environmental relations with humans and the effects of environmental degradation as well as raising people’s awareness of what the law concerning land and environmental protection requires of small landowners. Seeger realized that having audiences - often made up of students or young children - join him in singing had the potential to make members of those audiences commit, or affirm their commitment to social causes.

Target groups

School-going children through music competitions, non-school-going children and less-educated communities who need to learn about the effects of environmental abuse and become sensitized as to which role they can play in improving the quality of the environment around them.

Methodology

The educator plays a song about peace and hands out the text on a paper. The class or group discusses the meaning of the song and which aspects of peace are represented.

Learning objective

There are many different aspects of peace. Art and music are wonderful ways to transport an important message and reach many people. The music in itself, (melody and rhythm), can support the message.

Resources

From the Great Lakes Region:

- ▶ Artistes Burundais: Amahoro:
<https://www.youtube.com/watch?v=3uxl8fIeTd0>
- ▶ Twese Turi Bamwe, twonse rimwe - Amical des Musiciens:
<https://www.youtube.com/watch?v=jJwe9rVQrXw>
- ▶ Gakwaya Bernard - Umuntu ni Ubuntu:
<https://www.youtube.com/watch?v=rDVNuJTpbgs>

Resources from beyond the region:

- ▶ Cape Town Youth Choir - Ukuthula:
<https://www.youtube.com/watch?v=yNqmpQPp-ns>
- ▶ A Playlist of international songs about peace:
<https://open.spotify.com/playlist/2MB4EN1i6RRxoIBliQWhYP>
- ▶ Every Little Thing, Song texts from Bob Marley:
https://www.africanbookstore.net/proddetail.asp?prod=every_little_thing
- ▶ Pete Seeger: The Power of Singing to Promote World Peace by Barry S. Levy and Victor W. Sidelm, September 2014

As part of a project and if appropriate for the learning group, the peace educator can also invite and support learners to write a song themselves, either in teams or individually.

ACTIVITY 4: CHAMPIONS OF PEACE

Methodology

Teacher shares stories of inspiring people who built peace, (with smaller kids the teacher reads the story to the learners; older students can read for themselves).

Discussion:

- ▶ Who was this person?
- ▶ How did they contribute to peace?
- ▶ What can we learn from them?
- ▶ Could we do something similar?



Examples:

- ▶ Nelson Mandela: Nobel Peace Prize in 1994. He fought against apartheid, an iniquitous system that prevailed in South Africa, (racial segregation).
- ▶ Gandhi: Indian lawyer, theoretician and social activist and organizer who led the movement that brought about India's independence from Great Britain by active non-violence: boycott, hunger strike, etc.
- ▶ Malala Yousafzai: young woman from Pakistan who was attacked by Taliban but continues to fight for education and the rights of women and girls.
- ▶ Desmond Tutu: black South African Anglican prelate, he led a peaceful struggle against apartheid which earned him the Nobel Peace Prize in 1984.
- ▶ Kofi Anan: former Secretary General of the United Nations known for his actions in favour of world peace.
- ▶ Martin Luther King: black American pastor who fought against racial segregation and discrimination in the United States.
- ▶ Rosa Parks, civil rights activist in the US.
- ▶ Maya Angelou, civil rights activist in the US.
- ▶ 1000 Peace Women Worldwide: <http://www.1000peacewomen.org/>

Resources

- ▶ Better World Heroes printable handouts: <https://doonething.org/heroes.htm>
- ▶ A comprehensive database with friendly handouts and information on over 1000 peace heroes. Also included is a calendar of historic events and holidays associated with peace and a quote database set up by topic.
- ▶ A booklet with short biographies of a selection of the 1000 Peace Women is available here: https://www.boell.de/sites/default/files/endt_good_news_kommentierbar.pdf
- ▶ Malala Yousafzai: <https://mocomi.com/malala-yousafzai/> (Short biography)
- ▶ Nelson Mandela: <https://mocomi.com/nelson-mandela-facts/> (short biography)
- ▶ Rosa Parks: https://en.wikipedia.org/wiki/Rosa_Parks (Short Biography)
- ▶ Maya Angelou: https://en.wikipedia.org/wiki/Maya_Angelou (Short Biography)

ACTIVITY 5: STORYTELLING FOR PEACE

Methodology

Share and discuss stories of peace: with the smaller kids, the teacher reads the story to the learners; while older students may read for themselves.

Resources

- ▶ United Network of Young Peace builders (UNOY): Short stories about peace from around the world: <https://25storiesforpeace.wordpress.com/>
- ▶ Combatants for Peace: former combatants from Israel and Palestine share their personal stories: <https://cfpeace.org/personal-stories/>
- ▶ B is for Breathe: The ABCs of Coping with Fussy and Frustrating Feelings - From the letter A to the letter Z, B is for Breathe celebrates the many ways children can express their feelings and develop coping skills at an early age. This book will inspire kids to discuss their feelings, show positive behaviours and practice strategies for calming down: <https://www.africanbookstore.net/proddetail.asp?prod=B-Breathe>
- ▶ Amanda Gorman: The hill we climb (poem): <https://lyricstranslate.com/de/amanda-gorman-hill-we-climb-lyrics.html>

ACTIVITY 6: SPORTS FOR PEACE

The United Nations recognizes the power of sports as a vehicle for change: “Sport has proven to be a cost-effective and flexible tool for promoting peace and development objectives”. With such backing, sport has the freedom and capacity to create multi-organizational platforms of change.

In 1999, the UN General Assembly adopted a resolution on the right to peace, affirming peace as a human right and “appeal[ing] to all states and international organizations to do their utmost to assist in implementing the right of people to peace through the adoption of appropriate measures at both the national and the international level.”

Target groups

For all age groups. For schooling and non-school going communities.

Methodology

Organize the learners into groups and compete using sports to sensitize others and promote their ability to create peace through playing sports together.

Resource

UN publication on Sports for Peace - Social Inclusion, Conflict Prevention and Peace Building. https://www.un.org/sport/sites/www.un.org.sport/files/ckfiles/files/Chapter6_SportandPeace.pdf



ACTIVITY 7: A PEACEFUL SOCIETY

A debating activity to discuss the elements of a peaceful society. This activity is taken from the IFM-SEI Peace Education Handbook with kind permission.³⁷

Target group

Age 14 or older; Duration: 60 minutes

Objectives

- ▶ To consider what we need and don't need for creating a peaceful society
- ▶ To think about whether our own society is peaceful

Materials

- ▶ 'Peaceful society' cards (see appendix)
- ▶ Flipchart paper and marker pens

Preparation

- ▶ Copy and cut out the 'peaceful society' cards.
- ▶ Write 'A Peaceful Society' in the centre of a sheet of flipchart paper and lay it on the floor or on a table.
- ▶ Lay the cards around the flipchart.

Step-by-step instructions

- Ask everyone to gather around and read the different cards.
- Ask everyone to choose the card they think is most important in a peaceful society and place it on the flipchart paper.
- Sitting in a circle, everyone has one minute to explain why his or her chosen aspect is essential. If you have a big group, just ask some people to explain.
- Now tell the group that together they need to take a consensual decision about the ten elements most important to create a peaceful society. They can choose from all 22 cards, or if you want to make it a bit easier, only from the ones that they have already selected.
- Moderate the debate, taking care that everyone has the chance to speak. Once it seems the group has decided, check if the decision is consensual and that everyone agrees with those ten.

Debriefing

- ▶ Does anyone disagree with our decision?
- ▶ Which elements of a peaceful society were hardest to let go of?
- ▶ What does your peaceful society look like? What does it mean to have a peaceful society?
- ▶ Do any of the cards hinder a peaceful society?

37 From: IFM-SEI Peace Education Handbook, p. 66-68

https://ifm-sei.org/files/up/ifm-sei-peace-education-handbook_v11_web.pdf

- ▶ Would there be any conflicts in your peaceful society? Would there be any violence? Is there a difference between conflict and violence?
- ▶ How would you prevent violence in your ideal peaceful society?
- ▶ Is this utopia possible? Are all the final elements you chose true of the country or society you live in? If not, how might we be able to make these elements a reality?

Tips for facilitators

- ▶ You can ask some debriefing questions during the activity itself in order to get the debate moving.
- ▶ Feel free to adapt the activity to suit your age group, for example adding more cards or letting participants write down their own ideas.
- ▶ When facilitating the debate, make sure that everyone is respectful and waits for others to finish speaking; pay attention to the degree of male and female participation: is it equal? If not, why not? You can suggest that participants write down their ideas and thoughts to clarify and remember them.

Appendix: Peaceful society cards	
A strong police force	Freedom to travel wherever you want
Population control	A fair distribution of wealth
Freedom of speech	Non-interference from other countries
Choice of profession or type of work	Powerful partner countries

Image 08: Peaceful society cards I

A place to live for everyone	Peace taught in school
Free health care	Free and fair elections
A ban on extreme political parties	Capitalism
Severe punishment for terrorists	The right to protest
Education for all who want it	A stable economy
A fair legal system	A popular leader
Democracy	Socialism

Image 09: Peaceful society cards II³⁸

38 From: IFM-SEI Peace Education Handbook, p. 66-68
https://ifm-sei.org/files/up/ifm-sei-peace-education-handbook_v11_web.pdf



ACTIVITY 8: TRANSFORMATIVE LEADERSHIP

TRANSFORMATIVE LEADERSHIP³⁹

Knowing oneself

In the Peace Education project, we want to lead young people to become peacemakers. The vision that must guide the youth, (the target), is change, but this change begins with themselves. In these young people, there are many assets, strengths and energies. But there are also many things to improve or to banish. It is very important that they are aware of this. Also, to better discover self knowledge, the analysis of the tree of life is necessary because many of the young people get blamed. The community, the society has already put labels, (stereotypes), on them to the point that they themselves do not believe in them anymore and think that they cannot do anything good. However, they exercise a "negative" leadership that can be transferred to positive if they are accompanied.

1. Tree of life

In the work of building peace, one must always know where one stands and know oneself, (one's assets, strengths, limits, barriers that can be erected in front of one, one's history, etc.), in order to improve and move forward.

It is necessary that during the exercises on self-knowledge, each learner/participant in the training on peace and non-violence for transformative leadership practice, first draws up his or her own tree of life for rediscovery and meaningful assembly.

Each person has his or her own tree of life. Each part of the tree has a meaning for a stage or episode in one's life:

- ▶ **Roots:** Where do I come from? Who am I? What is my social and family environment, etc.? Am I a survivor of violence? Am I a survivor of a natural disaster? Am I a gangster, (Kuluna)? Am I someone that society can count on?
- ▶ **Trunk of the Tree:** The trunk signifies the good part of my life, a part on which I build myself. What is my base, my foundation?
- ▶ **Pests:** It is everything that prevents me from realizing my hopes or dreams; it is also the difficult moments in my life, (failures, diseases, loss of loved ones, doubts...).
- ▶ **Branches:** Everything that is developing and growing. These are my hopes, my expectations, and my wishes, what I want to accomplish to be useful in society.
- ▶ **Fruits:** These are the good results of my efforts. Everything that represents good memories of my life today, my positive contributions to society, my success stories, hopes, achievements, etc...
- ▶ **Leaves:** These are my strengths, my skills, my health...

The exercise is individual and young people are asked to do it seriously. At the end of the exercise, each participant presents his tree of life to the assembly, (in plenary). A whole wealth of talents is unearthed.

In the process of transformative leadership, it is a matter of presenting the young person to them self; it is an appointment with destiny. By answering the questions:

- ▶ What do I do without effort?
- ▶ What do I do with great joy?
- ▶ What brings me fulfilment?

This will help the young person to unleash his or her full potential and to be creative and entrepreneurial.

When the young person discovers his or her own mission, he or she does not have a complex about the mission and talents of others, nor does he or she show jealousy for the mission of others.

Talent is a resource that the young person possesses and that he or she must transform into wealth. And in the process of transformative leadership, the young person will be helped to work on the ingredients of his talent for success:

- ▶ Self-confidence
- ▶ Passion
- ▶ Preparation
- ▶ Perseverance
- ▶ Attitude
- ▶ Team spirit
- ▶ Joy

It is through this process of transformation that the young person becomes an accomplished leader who makes an impact within their environment. It is through this process that they grow into a champion with proven character.

Resources

Resources from the Great Lakes Region

Curricula:

Peace Jam Curriculum

- ▶ PeaceJam's Ambassadors Program for youth aged 14 to 25. This is a comprehensive curriculum that introduces young people to issues of peace, social justice, and non-violence through the study of the life and work of Nobel Peace Laureates from across the globe. It takes your students on an engaging journey that explores the personal, social and institutional contexts that shape today's world, building their core competencies in altruism and compassion, respect and inclusion, as well as global citizenship and civic engagement.

Uganda is implementing the PeaceJam curriculum in some areas of the country to strengthen the role of youth.

<https://peacejam.org.uk/sites/peacejam.hocext.co.uk/files/2018-06/Compassion%20in%20Action%20Curriculum%20-%20Creating%20Inclusive%20Communities%20-%20Europe%20Edition%20-%20Sample.pdf>

- ▶ **The International Institute for Capacity Building in Africa (2017): Transformative pedagogy for peace-building: a guide for teachers:** A guide for teachers on the 'why' and 'how-to' educate for peace building. This includes 20 experiential learning activities and practical tools to assess peace learning.

<https://unesdoc.unesco.org/ark:/48223/pf0000261349>

- ▶ **Rwanda Education Board, (REB), together with Aegis Trust has developed a vast number of high quality resources, which unfortunately cannot be directly accessed online. They have been made available directly to the Peace Education Project and can be found here:**



Teacher Guide: https://drive.google.com/file/d/1Sf44U_4dTpUezBofXTSHRabM4-biY7V8/view

Radio La Benevolencia - Back Home from exile

<https://drive.google.com/file/d/14gmsBMLrhXbOXtvIMaCXbBJpb2LbThms/view>

For more information about Aegis Trust's work in Rwanda, please visit:

<https://www.aegistrust.org/category/peace-education/>

Resources worldwide

Explanatory videos:

- ▶ UNESCO: global citizenship education
<https://www.youtube.com/watch?v=KuKzq9EDt-0>
- ▶ UNESCO/Emma Watson: Introducing Global Goals:
https://www.youtube.com/watch?v=Qx0AVjtdq_Q
- ▶ PowToon on Peace Education
<https://www.youtube.com/watch?v=nl1mgb5fHLY>
- ▶ **Graines de Paix**
a collection of articles and activities as well as poems, photos, texts for inspiration are available at: <https://www.grainesdepaix.org/en>

The following list is an extract from "[100 free education for peace resources online](#)" by Taylor O'Connor:

- ▶ [Learning to Abolish War: Teaching Toward a Culture of Peace \(2002\)](#) | by the Hague Appeal for Peace Global Campaign for Peace Education

A comprehensive 3-book packet including a theoretical overview, sample lessons, a teacher-training outline, and networking resources for peace education. Also available in Russian, Arabic, Albanian and French.

- ▶ [Peace Education: A Pathway to a Culture of Peace Third Edition \(2019\)](#) | by The Centre for Peace Education at Miriam College
A resource document that can be used to support educators to integrate peace education in classrooms, schools, and education systems
- ▶ [Community-based Institutes on Peace Education \(CIPE\) organizers manual](#): a peace education planning guide (2007) | by [the International Institute on Peace Education](#)
Guidance on planning, preparation and strategizing for community-based, non-formal peace education teacher-training initiatives. Includes useful tools, activities, and examples.
- ▶ [Peace building in Divided Communities \(2012\)](#) | by [Karuna Centre for Peace building](#)
A reflective learning guide with chapters on conflict analysis, peace building interventions, inter-communal dialogue, social healing and reconciliation, preparing peace building facilitators, and creating learning communities.
- ▶ [Peace Education Course \(2016\)](#) | by [Berghof Foundation](#) and the Tehran Peace Museum
A training manual covering essential concepts, topics and methods of peace education. The modules are: 1) peace and peace education; 2) violence and violence prevention; 3) conflict and conflict transformation; and 4) global citizenship.
- ▶ [Learning the Way of Peace: a Teacher's Guide to Peace Education \(2001\)](#) | by UNESCO
New Delhi and Regional Bureau for Communication and Information in Asia and the Pacific

- ▶ A teacher's guide to introduce Peace Education to schools in South Asia. It offers guidance on how to integrate peace education into the curriculum, presents a Peace Education framework with numerous activities on each of the framework's ten topics.
- ▶ [Peace Education Training Manual \(2015\)](#) for [Global Partnership for the Prevention of Armed Conflict \(GPPAC\) Southeast Asia](#)
- ▶ A training manual on the fundamentals of Peace Education. Sections cover: 1) a holistic understanding of peace and violence; 2) purpose and key themes of peace education; 3) the attributes of a peace educator; and 4) pointers for peace advocacy.
- ▶ [Peace Education Program Curriculum](#) by [Teachers Without Borders](#)
- ▶ The curriculum is intended to support teachers worldwide in integrating peace education into their classrooms, schools, and communities.
- ▶ [The Inter-agency Peace Education Programme \(PEP\) materials \(2005\)](#) by UNHCR, UNESCO, Inter-agency Network for Education in Emergencies.
- ▶ An early Peace Education collaboration designed for learners in both the formal and non-formal education sectors. Documents compiled after ten years of program implementation. Includes program coordination manuals, teacher training and facilitator manuals, activity books, etc.
- ▶ [Adolescent Kit for Expression and Innovation](#) by UNICEF Adolescent Development and Participation Section.
- ▶ A package of resources designed to create opportunities for young people in conflict-affected contexts to develop knowledge and skills to build peace, based on UNICEF's Peace building Competency-learning Framework. It includes multiple downloads found in two sections: 1) an 'activity box' with nearly 100 participatory activities; and 2) resources, (i.e. guidance for program planning, implementation and facilitation).
- ▶ [Peace building Toolkit for Educators: A resource for middle school and high school classrooms](#) | by the [United States Institute for Peace](#)

A curriculum guide to help teachers incorporate the topics of; conflict, violence, and peace building into the classroom, in order to help students develop skills and capacities to act as peace builders. This includes a middle school version and a high school version. The website also provides [additional lessons and activities](#) to supplement the toolkit or to be used independently.

- ▶ [Peace Study Guide](#) | by [National Peace Academy](#)
A study guide on peace and peace building for children. This includes a teacher guide and separate curriculum guides for children and youth as well as 12 weekly sessions based on NPA's holistic peace learning framework.
- ▶ [The Building Blocks of Peace](#) | by the [Institute for Economics and Peace](#)
A series of teaching modules that offer teachers and students a fresh perspective on issues connected to global peace. The four modules include: 1) Understanding Peace; 2) Peace and Sustainability; 3) Education and Peace; and 4) Economics and Peace.
- ▶ [Teach Peace Pack](#) | on [Peace Education Network \(UK\)](#)
Includes activities and resources on peace and peace-making for ages 5 to 12.



- ▶ [Ceeds Toolkit](#) | from [Ceeds of Peace](#)
An online database of teaching and learning activities for peace in the self, peace with others and peace in the community. Activities cover learning on ‘The 7 Ceeds’: critical thinking, courage, conflict resolution, compassion, commitment, collaboration, and connection.
- ▶ [Adapted Sport Manual](#) | by [Peace and Sport](#)
A manual of educational information sheets showing how to adapt sports activities to be more cooperative and support peace learning. Includes sections on 20 sports including rugby, wrestling, judo, cricket, boxing, basketball and others, as well as a range of adapted running, throwing and jumping activities. Also in French and Spanish.
- ▶ [Resources for educators](#) | on [Heart-Mind Online](#) by the Dalai Lama Centre for Peace and Education.
A collection of learning resources to support the Heart-Mind well-being of children and promote their positive social and emotional development.

3.2 MODULE 2: CONFLICT RESOLUTION

Introduction

Peace education aims to promote a culture of peace and advocates the peaceful resolution of conflicts instead of responding to violent actions with more violence.

There are many examples of violent intra- and inter-ethnic confrontations and conflicts within and between families, schools, religious communities, professional environments and states in the Great Lakes Region. Indeed, the four pilot countries involved in the Peace Education Project have endured cyclical wars marked by massive human rights violations and population displacements.

Some scholars identify this situation as a continuum of violence, (Ervin Staub: Roots of Evil). To interrupt the continuum of violence, Staub proposes cultivating a culture of humanity denoted by the author as ‘La Benevolencija’. In fact, if violence, skills, behaviours and attitudes are acquired through the “socialisation process”, it follows that the concept of ‘La Benevolencija’ can also be taught. For a deeper understanding of these concepts, teachers and facilitators can refer to Aegis Trust, “Teacher Guide”⁴⁰.

Definition

Conflict

A conflict is not necessarily violent. A conflict is at its core, a diverging interest of two or more parties. If the parties are able to settle their argument peacefully and without escalation toward violence, most conflicts will not even be perceived as such.

Nature of conflicts: Conflict is **Natural, Normal, Neutral** and **Necessary**⁴¹.

Conflict is **natural**; it is part of human life. Wherever people interact, conflict is always present and it is a natural fact.

40 https://drive.google.com/file/d/1Sf44U_4dTpUezBofXTSHRabM4-biY7V8/view

41 LIFDED, Module de formation à la non-violence, la résolution des conflits et la construction de la paix, Kinshasa, Octobre 2019.

Normal: Every person, whatever his social rank, is a potential subject of conflict, he is either the author or the victim of a conflict.

Neutral: It is part of human life; it is neither good nor bad. Only the way to manage the conflict is either good or bad.

Necessary: Conflict can be destructive or constructive depending on the solution.

If it degrades the relationship and leads to violence, it will be painful and negative.

But if, on the contrary, it is assumed and well managed by the concerned parties, it becomes an opportunity, a factor of change, of growth and a motor of progress, it can drive change.

Violence

Violence erupting from conflicts causes much suffering and often leads to further escalation of a conflict. The peace researcher Johan Galtung defines three varieties of violence: direct, structural and cultural violence⁴²:

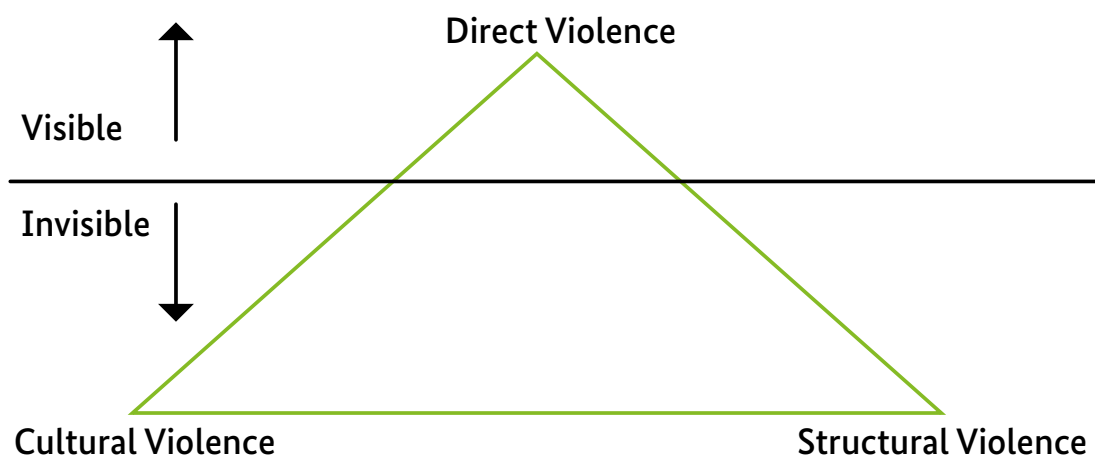


Image 10: Varieties of violence according to Johan Galtung

Direct violence includes physical and psychological violence, directed at someone. This can include human rights violations, war, rape etc. It is the symptom of an escalated conflict, but has its roots in structural and cultural violence that enable the eruption of direct violence.

Structural violence is a systemic form of violence that institutionalizes inequality between certain groups. Famous examples of structural violence are slavery or apartheid. Current forms of structural violence include unequal rights or unequal inclusion of men and women in decision-making structures in the political or economic sphere, legislation discriminating homosexuals or other groups of society, structural and systemic racism in many countries etc.

Cultural violence refers to attitudes and beliefs that legitimize inequalities. Assumptions about a superiority or inferiority of certain groups of people based on their skin colour, ethnicity, sex/gender, sexual orientation or socio-economic class can lead to structural violence in the form of discriminatory legislation and to the feeling that direct violence could be legitimate in certain cases.

42 <https://www.transcend.org/tms/wp-content/uploads/2019/06/galtungs-triangle.png>



Conflict Resolution

Peaceful conflict resolution often involves analysing the conflict, i.e., identifying the actors involved, (primary, secondary and tertiary), the causes, (immediate and remote), the process, (the dynamics of the conflict), the connecting and dividing factors, (defined in the concept of Do-No-Harm), and finally, exploring ways in which the conflict actors themselves, (who may or may not be supported by an external traditional leaders or professional third-parties), can solve the conflict themselves in a calm manner and taking into account the needs and interests of the various parties.

The techniques of peaceful conflict resolution are: dialogue, negotiation, mediation and reconciliation.

There are several elements that promote the peaceful resolution of conflicts, among others mutual understanding, patience, calm, humility and forgiveness.

The advantages of resolving conflicts peacefully are:

- ▶ Learning or relearning to live together with all of our cultural, social, political and religious differences.
- ▶ The development of personalities, especially those of young people who are sometimes difficult and violent.
- ▶ Demonstrating patience, listening, respect and above all love.

Conflict transformation goes beyond conflict resolution in that it does not primarily seek practical solutions for problems but rather focuses on transforming relationships, thus in the long term bringing about change at a deeper level of understanding.

Peaceful conflict resolution techniques

- a. **Dialogue** is an exchange or mutual communication between two people or two or more parties to begin the process of (re-)building relationships and finding solutions to the problems at hand. In the context of a conflict, dialogue involves two or more parties in conflict listening attentively and mutually to create a basis for finding a peaceful solution or consensus. Within this framework, each party respects the other and grants it certain rights.
- b. **Negotiation** is a technique that involves bringing two or more people or parties together to find a common solution without the intervention of a third party.
- c. **Mediation** is a form of assisted negotiation. The main difference between the two concepts is that mediation involves a third party whose role is to help the parties understand the situation better and reach a solution to the problem, conflict or disagreement that is acceptable to all.

Mediation is a voluntary process and both or all parties to the conflict must accept and trust the mediator. Mediation is also different from arbitration, since an arbitrator is responsible for making the decision how the conflict will be resolved.

- d. **Reconciliation** is a technique that involves bringing the opposing parties together to reconcile their differences and restore their relationship, which may have been damaged in the course of the conflict. It is based on the notion of mutual forgiveness and restoring peace to the community. There are many different forms of culturally specific reconciliation rituals.

- e. A vast number of tribes, ethnicities, religious groups and nationalities employ traditional or indigenous methods of mediation, conflict resolution and/or reconciliation. It is wise to familiarize oneself with these traditions and techniques, as they may well be relevant for our target groups.

These conflict resolution techniques will be further elaborated in separate modules, accompanied by tools and activities to understand and practice them.

Peace education as an instrument of conflict resolution

The IFM-SEI Peace Education Handbook explains that:



“ Conflict, violence and war can have a profound and long lasting detrimental effect on children and young people in particular. At the same time, children and young people play a vitally important role in transforming conflict and choosing peace. Often children and young people are more open and have fewer prejudices towards others, they have new and creative ideas for peace-building and conflict transformation, and their participation in reconciliation is essential to sustain peace”

Motivating children and young people to choose peace over conflict, we empower them to:

- ▶ Use critical thinking to analyse conflict and war in order to understand their underlying causes, and
- ▶ Act for peace by transforming conflicts peacefully, raising awareness and promoting peace in society.

Peace education must recognize that:

- ▶ Conflict exists in many forms and between people, societies and states.
- ▶ There are power structures on all levels of society with an unequal distribution of power.
- ▶ Prejudices and stereotypes are used to maintain unjust power structures.



For peace education, it is not enough to concentrate solely on changing individual attitudes; rather, we also need to examine the social, economic and political environment to understand where conflict comes from and how to transform it. Peace education is oriented towards encouraging people to take more responsibility for their own actions whilst learning to question existing power structures and developing empathy towards others. It must empower people to become active and engage on a personal and a political level to achieve peace.”⁴³

Indeed, the theory of the **continuum of violence** highlights the complexity of dealing with attitudes and behaviours in fragmented societies. The gradual destruction of the social fabric is profound and the culture of violence is fuelled by the perception of insecurity by people or a group of people. The consequences of such perceptions, when nurtured by political/social



manipulation, bring people to rely on groups to feel secure by forming what is called an “in-group” as opposed by an “out-group” (Ervin Staub). The group can be religious, national, ethnic, villages, etc. In the logic of the continuum of violence, the social context is marked by prejudices, identity stereotypes, suspicions, rumours, discrimination and the out-group being discriminated against by the by the in-group.⁴⁴

Objectives

- ▶ Introduce the concepts of "peaceful conflict resolution" and its techniques;
- ▶ Help learners examine the benefits of peaceful conflict resolution;
- ▶ Help learners to reflect on the key elements of peaceful conflict resolution,
- ▶ Help learners to identify conflicts in their environment and introduce them to ways and means of resolving conflicts peacefully.

Knowledge

- ▶ Define and explain the concepts of "peaceful conflict resolution";
- ▶ Identify techniques of peaceful conflict resolution;
- ▶ Determine the benefits of peaceful conflict resolution;
- ▶ Identify the key elements of peaceful conflict resolution.

Competencies and skills

Effective communication, critical thinking, decision making, problem solving, analysis, mastery of conflict resolution and its techniques, cooperation, teamwork.

Values and attitudes

Inclusion, tolerance, empathy, mutual understanding, patience, calm, humility, forgiveness, integrity.

MODULE 2: TOOLS & ACTIVITIES

ACTIVITY 1: UNDERSTANDING THE CONTINUUM OF VIOLENCE

The teacher/facilitator screens the video on the continuum of violence and asks participants to identify the attitude, behaviour and actions of people in conflict, (they can also assess their context in regard to what they see)⁴⁵.

44 https://drive.google.com/file/d/1Sf44U_4dTpUezBofXTSHRabM4-biY7V8

45 <https://youtu.be/zoyY4nQHgiY> animation by Radio La Benevolencija

ACTIVITY 2: COMMUNICATION CIRCLE

Steps of the circle of the circle:

- ▶ Place participants in a circle of chairs.
- ▶ Introduce and explain the theme of the circle and allow time for participants to reflect on what they remember, e.g. in relation to the question: "A day when I participated in the peaceful resolution of a conflict at school, in my family or in my community."
- ▶ Then, place 2 or 3 objects in the middle of the circle and invite 2 or 3 volunteer participants to talk about their experience using building the objects into the story.
- ▶ In turn, each person tells his or her story. The other participants listen carefully without interrupting or criticizing.
- ▶ The trainer gives the floor to the others in order to ask for any necessary clarifications.
- ▶ Finally, the trainer and the participants summarize all of the contributions according to the following questions:
 - o What are the similarities between these stories?
 - o What are the points of difference between these stories?
 - o What are the causes of these conflicts?
 - o What are the consequences of these conflicts?
 - o What are the means used to resolve these conflicts?
 - o Etc.

Rules for participating in a communication circle ⁴⁶

- ▶ I participate in the circle with empty hands.
- ▶ I speak in the "I" form.
- ▶ I do not have to speak.
- ▶ I have the same amount of time to speak as the others.
- ▶ I do not interrupt or criticize the speaker.
- ▶ If I am concerned about something, I will try to clarify it in the circle or ask a parent or teacher.

ACTIVITY 3: IDENTIFYING AND TALKING ABOUT FEELINGS

Feelings Check-in

Hand out markers and 5x8 index cards. Ask each student to write on the card in large letters one word that describes how he or she is feeling right now. Then ask students to hold up their cards and look at the variety of responses. Point out how rare it is for different people to bring the same feelings to an experience or situation. Invite students to share why they wrote down these particular words.

46 From: <https://www.teachervision.com/social-studies-history/exploring-nature-conflict> A step-by-step guide on a lesson on identifying conflict through classroom work;
<https://drive.google.com/file/d/1Da3jvTBe0jOmn7pqhcm981RG4fNiAWCZ/view?usp=sharing>;
 MINISTERE DE L'ENSEIGNEMENT PRIMAIRE, SECONDAIRE ET PROFESSIONNEL, DIRECTION DES PRO GRAMMES SCOLAIRES ET MATERIEL DIDACTIQUE, Guide de l'enseignant sur l'éducation et la consolidation de la paix. Kinshasa, MINESP, Décembre 2014, pp. 96-102.



Anger Ball-Toss

Find a soft ball. Have the class stand in a circle. Begin by completing the sentence, "I feel angry when ...". Ask for a volunteer who is willing to restate what you just said. Toss that student the ball. That student restates what you said, then completes the sentence for his/herself. She/He then tosses the ball to someone else, who then repeats what was said, then completes the sentence for her/him-self, and so on. At the end, ask what it felt like for the students to do this exercise and ask what they know now that they did not know before.

ACTIVITY 4: RECOGNIZING OUR OWN BEHAVIOUR AND THE WAYS WE DEAL WITH CONFLICT

Materials

Dice

Step-by-step instructions⁴⁷

- a. Explain that you are going to play a game to reflect on the way we react to and deal with conflicts.
- b. Each round, participants take turns rolling the dice. Different numbers indicate a different method in the round:
 - o 1, 3 or 4 - Talking round: Participants get into pairs. You read out a statement from the attached list. The participants should answer the statement and share it with their partner.
 - o 2 or 5 - Mime round:
ou read out a statement. The participants have to think about a gesture or mime to show how they would complete the sentence. When you give a signal, everyone shows their mime to their partner at the same time.
 - o 6 - Sound round: You read out a statement. The participants have to think of a sound to show how they would complete the sentence. On your signal, everyone makes their sound. If it is too chaotic to all do it at once, you can have a quick round where everyone does their sound individually.
- c. After every round, ask two or three participants to explain their discussion, gesture or sound.

Debriefing

- ▶ Were you surprised by some of your own answers or other people's answers?
- ▶ Were you aware of your way of dealing with conflict? What made you aware?
- ▶ How do people deal with conflicts?

47 From: IFM-SEI Peace Education Handbook, p. 25. This is an adaptation of 'When I am in a conflict situation...' taken from 'T-Kit 12: Youth transforming conflict' (Council of Europe and European Commission, October 2012.)

- ▶ Do you deal with conflict differently when it is with someone you know and are close to, or someone you do not know?
- ▶ What do you think are good ways to deal with conflicts?

Tips for facilitators

You can adapt the statements to the needs of your class or group, focusing on a particular kind of conflict that is important for your participants. For example, if gender issues play an important role in your group you can discuss how gender may or may not influence the way individuals react or behave in conflict situations.

Suggested statements

- ▶ I get angry when...
- ▶ When I get angry, I...
- ▶ When someone hurts me, I...
- ▶ To calm down, I...
- ▶ When I see people fighting, I ...
- ▶ Now I feel ...
- ▶ I like an argument, when...
- ▶ When I am arguing with a good friend, I...
- ▶ When I make up after an argument with a good friend, I...
- ▶ When someone disagrees with me about something important, I usually...
- ▶ When someone criticizes me, I...
- ▶ The worst thing about arguing is...
- ▶ I try to avoid a conflict when...
- ▶ When things are not going well, I want to...
- ▶ For me, the best way to end an argument is...
- ▶ I will sometimes avoid unpleasant situations by...
- ▶ When someone shouts at me, I...

ACTIVITY 5: CHAIN REACTION

Drawing activity to help explain conflict escalation and to think about how to calm down in high-conflict situations⁴⁸.

Objectives

- ▶ To reflect on how people 'escalate' during conflicts.
- ▶ To create a list of personal de-escalation methods.

Age

12 +

48 Adapted with kind permission from IFM-SEI Peace Education Handbook p. 30-32.
https://ifm-sei.org/files/up/ifm-sei-peace-education-handbook_v11_web.pdf



Duration

60 minutes, Group size: 6 to 20

Materials

- ▶ Card or paper squares (enough for about 5 each) and pencils
- ▶ Stopwatch

Step-by-step instructions

- Invite the participants to sit in pairs and decide between them who will start. Each pair should be given a pile of at least 10 cards.
- Ask the first person to think individually about an action of another person that would make them angry. Then, they have 60 seconds to draw a fictional person doing this action towards an invisible other person, (who should not be drawn yet). They should draw it on one card and lay it face-up on the ground or table so their partner can see it. The second person in the pair should not speak while the first is drawing.
- The second participant should think about how they themselves would realistically react to the action shown on the first card. They should pick up a new card and draw a second person who is reacting to the action of the first. They also have just 60 seconds to draw and put the card next to the first.
- Continuing the same process, the first participant then draws a new reaction to the other's reaction and puts this card on top of their first one, (still only taking 60 seconds to draw). This reaction should be a bit stronger than the first reaction.
- This process is again repeated and the other draws once again. After six to ten rounds of drawing, stop the game. Ask the pairs to have a look at their chain reactions; they can spread out the piles of cards one after the other in a chain to see and discuss with each other the full story of how the actions and reactions progressed.
- Ask the pairs to decide together where the turning point in their chain is; where things escalated. Escalation means an increase in the intensity or seriousness of something. Comparing the very first card with the very last reaction, they can also consider whether or not the last reaction would be a fair reaction to the first action.
- Now all come back together and let the pairs explain what happens in their chain reaction stories.

Debriefing 1

- ▶ Was it easy or difficult to come up with reactions to what the other person drew?
- ▶ Do you think what you have drawn is realistic?
- ▶ Have you ever encountered or experienced such a chain of reactions before? What influenced how you and your partner reacted? How did the situation end?
- ▶ Were all the reactions in the chains negative ones? Were there any reactions you found surprising or even positive? Which ones?
- ▶ Can all the chains be considered conflicts? At what stage did a chain of reactions turn into a conflict?
- ▶ Did any of the chains of reactions, which stayed negative turn violent? How quickly?

- ▶ How do you feel in such a negative chain reaction?
- ▶ When you get very angry, how can you try to calm yourself down, to 'de-escalate' yourself?

h. After collecting some ideas from the last debriefing question, give everyone a copy of the piano keyboard. Ask participants to think about how they personally like to relax and get rid of strong negative feelings and emotions. They should write one way of doing so in every white key on the piano.

i. When everyone has filled their keyboard, ask them to put them on a wall so that they create one long keyboard all together. Give some time to read what others have written on the piano.

Debriefing 2

- ▶ What is your favourite way of calming yourself down?
- ▶ How can this help you when you have a conflict with someone else?
- ▶ How can you deal with the other person after calming down?
- ▶ Is there a calming down method that someone else wrote which you think would also be good for you? Which one?

Tips for facilitators

Instead of drawing, you could ask the pairs to simply tell each other the reactions and write them down in keywords.

If the participants are struggling to come up with an initial situation that would make them angry, ask them to think of specific examples of situations they have experienced in the past or you can give some examples to guide them, for example:

- ▶ Someone is playing with a toy you want to use.
- ▶ Someone borrowed something from you without asking.
- ▶ Someone bumps into you without saying sorry.
- ▶ Someone breaks one of your possessions.
- ▶ Someone says something horrible about a member of your family.
- ▶ You get told off for something you did not do.
- ▶ For older groups, you could explain the staircase model of escalation described in the introduction on page 11 and see if their chain reactions fit the model.



Image 11: Template Keyboard for the Activity “Chain Reaction” by IFM-SEI⁴⁹

ACTIVITY 6: CHILD SOLDIERS

This activity was taken with kind permission from the IFM-SEI Peace Education Handbook, p. 36 - 39.⁵⁰

Overview

An activity using testimonies of child soldiers to explore their experiences and compare them to participants’ understanding of childhood.

Objectives

- ▶ To explore the reasons why children become involved in armed conflicts.
- ▶ To understand the plight of child soldiers and to empathize with these young people.

(Be sure to find out ahead of time whether any of your participants have been involved in armed conflict. These children will need special attention.)

Materials

- ▶ Copies of the child soldier testimonies (appendix 2).
- ▶ Rolls of old wallpaper or flipchart paper.
- ▶ Marker pens

⁴⁹ From: IFM SEI Peace Education Handbook, p. 30-32.

https://ifm-sei.org/files/up/ifm-sei-peace-education-handbook_v11_web.pdf

⁵⁰ IFM SEI Peace Education Handbook, p. 36-39.

https://ifm-sei.org/files/up/ifm-sei-peace-education-handbook_v11_web.pdf

Step-by-step instructions

- a. Lay out the wallpaper on the floor and ask for a volunteer to lie down on top of it so that you or another volunteer can draw around them to make an outline of a figure.
- b. Then tell the group that they are going to think about their childhood. Ask them to write or draw any associations they have with the words 'child' or 'childhood' inside the outline you have just drawn. They might be general ideas like 'going to school' or specific games, people, and places. If you have a larger group, you can split into smaller groups to do these steps and discuss what childhood means.
- c. Next, hand out the child soldier stories and give the group time to read them. Alternatively, read the stories aloud to the group.
- d. Ask the group the reasons why and how young people become child soldiers. You can take note of all the points mentioned on a flipchart. Use the myth-busters and statistics, (appendix 1), to aid the discussion. If you have a large group, you can also do this step in small groups and then have the participants share their thoughts and ideas in the plenary session.

Debriefing

- ▶ How did you feel when you heard the stories?
- ▶ Are there any parts of Beni's and Marie Agathe's stories that surprised you?
- ▶ What effect did being a child soldier have on Beni and Marie Agathe?
- ▶ What sort of issues do they have to deal with?
- ▶ Did they seem happy about what they were doing?
- ▶ Did they have any alternatives? Why did Beni and Marie Agathe act the way they did?
- ▶ What are the differences between the lives of the child soldiers in a war-torn country and the lives of children living in a peaceful country? Are Beni and Marie Agathe able to have a childhood like the one we thought about at the beginning of the session?
- ▶ Are there any similarities between Beni's and Marie Agathe's lives and the ideas you came up with?
- ▶ How do you think the experience of being a child soldier affects people later in life?
- ▶ Look back at the list of reasons why and how young people become child soldiers. What could be done to prevent children being put in situations where they are likely to become child soldiers?

Background information 1

Stereotypes and myth-busters

- ▶ All children are involved in fighting → Children are also used by fighting forces as: porters, carrying heavy equipment and supplies; cooks; spies or decoys; wives and mothers; sex slaves.
- ▶ All child soldiers fight for rebels → Governments also recruit child soldiers. Over 30 countries are thought to be exploiting child soldiers and some countries actively recruit children as young as seven years old.
- ▶ All child soldiers are abducted or forced into conflicts → Some children volunteer or are 'volunteered' by their parents. Some join because it is paid; they believe it will improve their life, for revenge, for prestige or honour, for a sense of power or belonging, because they have no other choice.



- ▶ All child soldiers are boys → In reality 40% of child soldiers are female. Life for them is particularly difficult because of the shame attached to what happens to them. They often find it hard to return to their communities after a conflict, as they are less visible and more likely to be ignored.

Background information 2

Child soldier stories:

Beni was conscripted into a militia group when he was eleven during the conflict in the Democratic Republic of Congo, which killed four million people. He is now sixteen. These are his words:



I cannot forget what I have seen, what I have heard and what I have done. Life has always been a struggle. Sometimes my parents could not feed us all. But even when we went hungry I can remember playing as a small boy. Happy times. But all that came to an end during the war. When I was eleven the soldiers came to my home and made me join the army. They promised to feed me, educate me and train me so that I would have a job for life. And they promised my parents they would pay me in dollars to help support my family while I was gone. So I was taken to the frontline and given a gun. As a younger fighter I was always sent ahead of the grown-up soldiers to distract the fire away from them. When we were not fighting, our job was to carry heavy loads for the soldiers. It was tough work and I was always falling ill. I was always hungry. As I got a little older they made me take many girls. They said it would make me powerful, bullet proof. I fell in love with Marie Agathe. We have a son now. He is a handsome boy. His name is Moise. Last year, when War Child helped to negotiate my release I returned home with Marie Agathe and Moise. But it's difficult for me. I was never paid or trained. I never received any kind of education. I still can't read. Many friends who returned with me are now stealing to make a living. No one trusts us. They think that we're all bandits. They are always trying to push us out of the community when the aid agencies come we never get to see them. Sometimes I think that I'm invisible. I love Marie Agathe and want to marry her properly. I love Moise and want to make sure that he goes to school and eats every day. But I don't want to mug people and steal from them. How can I look Moise in the eye knowing that I am a thief? How would my community ever accept me if I am hurting people? I want to work, I want to train and start my own business so that I can support my family properly.

Marie Agathe was twelve when she was abducted by a militia group fighting in the conflict in the DRC. This war killed four million people - and left many others injured, traumatized and displaced many miles away from home. She is fifteen. These are her words:



I too cannot forget what I have seen, what I have heard and what I have done. When I was younger, I loved going to school and helping my mum cook. We didn't have much but my parents always made sure me and my sister Josephine ate and did our homework. All that changed one night. The militia came to our village. At first, we thought all they wanted was to steal our food and oil, but quickly we realized that they wanted more than that. They came to our house and grabbed me and my older sister. My mum and dad tried to stop them. They killed them. We quickly found out that the soldiers wouldn't kill us if we did what they wanted. We were shocked at how young some of the soldiers were. Josephine was a year older than me - soon the soldiers took turns in forcing themselves on her. I was lucky. They just made me carry their packs and cook whatever food we could get our hands on. I was always hungry. Poor Josephine tried to escape. When she did the soldiers beat her. She got ill from her wounds and got weaker and weaker. There were no doctors and I watched her die. When I was thirteen one of the soldiers came to me. He said he would look after me. He was only thirteen but he had injured and killed men. He hated what he did but he was scared that if he didn't do what the older ones wanted they would kill him too. But Beni stopped the others taking me like they took Josephine. We fell in love and now we have a handsome boy called Moise. Last year, War Child helped Beni leave the fighting. I came back home with him. Beni wants to care for us but it is hard. Because I can read I could work, but I have to look after Moise. Many villagers look at us like we are going to cause problems. But all we want to do is get married and raise a family and be normal. Life has never been normal before, but that is what we want.

Resource

IFM-SEI Peace Education Handbook, p. 36-37. The activity is an adaptation from War Child, an NGO working to support children affected by war. (War Child School Resource Pack, <https://www.warchild.org.uk/about/publications/lesson-3>
https://ifm-sei.org/files/up/ifm-sei-peace-education-handbook_v11_web.pdf)

Resources from the Great Lakes Region

- ▶ Teacher's Modules on peace consolidation (in French language): <https://drive.google.com/file/d/1Da3jvTBe0jOmn7pqhcm981RG4fNiAWCZ/view>
- ▶ Teacher's Guide on Peace Education and Consolidation (in French language): <https://drive.google.com/file/d/1NMbC71-nWyAhnkq6tshWUmcB5R07jN1f/view>
- ▶ Training Manual on Conflict Management, National Unity and Reconciliation Commission February 2006, pg 7-9 https://sswm.info/sites/default/files/reference_attachments/NURC%202006%20Training%20Manual%20on%20Conflict%20Management.pdf
- ▶ MINISTERE DE L'ENSEIGNEMENT PRIMAIRE, SECONDAIRE ET PROFESSIONNEL, DIRECTION DES PROGRAMMES SCOLAIRES ET MATERIEL DIDACTIQUE, Guide de l'enseignant sur l'éducation et la consolidation de la paix. Kinshasa, MINESP, Décembre 2014, pp. 96-102.



- ▶ REPUBLIQUE DEMOCRATIQUE DU CONGO, Ados bâtisseurs de la paix grâce aux compétences de vie courante. Manuel d'éducation à la paix et à la citoyenneté. Kinshasa, MINESP, pp. 94-95.
- ▶ WHITAKER PEACE AND DEVELOPMENT INITIATIVES, UGANDA, 2020: Let's make Peace Happen, School Curriculum - Teacher's Manual (Evelyn Laruni, Country Representative 0393225764- evelyn@wpdi.org)
- ▶ This material is aimed both at primary and secondary schools. The curriculum is yet to be approved by the National Education Bo

Resources worldwide

The following list is an extract from "[100 free education for peace resources online](#)" by Taylor O'Connor:

- ▶ [Class of Nonviolence](#) | by the Centre for Teaching Peace
An eight-session course that uses classic peace and justice literature to teach peace-making. The readings in this resource are really great!
- ▶ [198 Methods of Nonviolent Action \(1973\) and other resources](#) | by [The Albert Einstein Institute](#)
This is a foundational resource on nonviolent action by the late nonviolence scholar Dr Gene Sharp
- ▶ [Nonviolent Conflict Transformation – Training Manual \(2006\)](#) | by [The Peace Action, Training and Research Institute of Romania \(PATRIR\)](#)
A manual with information and practical exercises for understanding and applying the principles of nonviolent conflict transformation. Chapters on understanding conflict, conflict analysis, conflict transformation, reconciliation, designing interventions, taking action, etc. Also in Italian and Slovak.
- ▶ [Conflict Styles Assessment](#) | by the [United States Institute for Peace](#)
A simple quiz to help you learn your style of managing conflict.
- ▶ **CANVAS Core Curriculum: A Guide to Effective Nonviolent Struggle (2007)** | by [the Centre for Applied Nonviolent Action and Strategies \(CANVAS\)](#)
A nonviolent action curriculum that combines classic insights into nonviolent conflict with new ideas and practical resources based on experiences of nonviolent action in the Serbian context. CANVAS produced supplementary resources on strategic nonviolent action in recent years, including a [Handbook for Working with Activists](#) and [Nonviolent Struggle: 50 Crucial Points](#). Resources available in English, Serbian and other languages. Creative presentation and design.
- ▶ **Teaching Restorative Practices with Classroom Circles** | by [Centre for Restorative Process](#)
A manual outlining a unique, holistic approach to transforming conflict through dialogue in classroom and group settings.
- ▶ [Something is Wrong: Exploring the Roots of Youth Violence](#) | by [Project Nia](#)

A comprehensive workshop series to examine the multidimensional root causes of youth violence. Includes exploration of oppression and inequality, analyses types of violence encountered by young people, shares information about art and activism and provides guidance for youth-led research and organizing.

► **Save the Children: Ending Physical and Humiliating Punishment of Children**

Despite the achievements of the Convention, many children do not enjoy the same protection as adults. Physical and humiliating punishment of children is unfortunately a silent problem that continues to cross boundaries of many cultural, economic, and social contexts around the world.

<http://menengage.org/wp-content/uploads/2014/06/Ending-Physical-and-Humiliating-Punishment-of-Children-ENGLISH.pdf>

► International Falcon Movement-Socialist Educational International (IFM-SEI): Peace Education Handbook https://ifm-sei.org/files/up/ifm-sei-peace-education-handbook_v11_web.pdf

► War Child School Resource Pack: <https://www.warchild.org.uk/about/publications/lesson-3>

3.3 MODULE 3: DIALOGUE

Introduction

In African society and everywhere, whenever a problem arises, concerned people, family and/or community members spontaneously respond by sitting together to find a solution, in accordance to the Burundi saying that “One head can’t advise itself”, (“Umutwe w’umwe ntiwigira inama”). This national proverb corresponds to the French saying that, “Two heads are better than one”, (“Deux têtes valent mieux qu’une”).

In the Great Lakes Region, many people have been affected by numerous conflicts: the 1972 and 1993 massacres in Burundi, the 1994 Rwandan genocide, the last two wars in the DRC in 1998 and 1996 which involved many states in the region, the ongoing killings in the east of the DRC (Beni, Butembo, the High and Middle Plateaux of Fizi, Mwenga-Itombwe and Uvira), the war in Uganda. Dialogue, in all its forms and types, attempts to contribute to reducing violence by influencing relations between individuals, communities, governments and states.

However, many parts of the population are not invited to participate and are not represented in these dialogues. This means that the population in its plurality does not have the opportunity to exchange with the authorities, for example, on sensitive issues that are crucial to understanding various conflicts at all levels.

Democratic dialogue restores trust, develops a common vision, and creates spaces for exchange and planning how to implement solutions between the parties. In this sense, democratic dialogue fosters the political participation⁵¹ of different sectors of the population, both urban and rural, and integrates key and secondary actors as well as those in the socio-political realm⁵². This is the case with the “International Strategy for Support to Stabilization” in Eastern DRC (ISSS) project⁵³.

51 MARIE HELENE BACQUE, *Gestion de proximité et de démocratie participative*, Paris, Recherche à la découverte, 2005, p.10.

52 CDA, *Réflexion sur les Pratiques de Paix*, module du Formateur/Conseiller, Cambridge, Collaborative Learning Project, 2006.

53 <https://monusco.unmissions.org/en/stabilization-strategy-issss>



It incorporates a variety of political participation tools ⁵⁴ such as assemblies, referendums, neighbourhood forums, participatory budgets, community development, local development ⁵⁵ and security plans - all serving as a forum for popular expression.

While democratic dialogue is an important peace building tool at a political level, peace education focuses more on the individual and community level. At both of these levels, learners and educators alike can act as agents of dialogue by improving their own communication styles, learning nonviolent communication and bringing opposing parties together to address conflicts at the local or community level.

Definition

Effective communication is an essential life skill. When one individual interacts with another, both have different ideas, perspectives and opinions. In communicating, they must respect each other. It is necessary that learners know how to communicate constructively. Communication provides an opportunity to learn something new. Properly learned and practiced, communication promotes dialogue, which is an important element in peace building.



Dialogue is a process of genuine interaction through which human beings listen to each other deeply enough to be changed by what they learn. Each makes a serious effort to take others' concerns into her or his own picture, even when disagreement persists. No participant gives up her or his identity, but each recognizes enough of the other's valid human claims that he or she will act differently toward the other. UNDP: Democratic Dialogue – A Handbook for Practitioners, p. 20/21 ⁵⁶

Dialogue is thus an important tool for mutual understanding and reaching agreement and plays a key role in peace building in that it contributes to adaptability, as defined by Lederach.

Dialogue takes place all the time and on many levels:

- ▶ Individual dialogue
- ▶ Community dialogue among social groups

Dialogue is not to be confused with a discussion:



*Discussion is almost like a ping-pong game, where people are batting the ideas back and forth and the object of the game is to win or to get points for yourself. Possibly you will take up somebody else's ideas to back up your own—you may agree with some and disagree with others—but the basic point is to win the game ... That's very frequently the case in discussion. In a dialogue, however, nobody is trying to win. Everybody wins if anybody wins. There is a different sort of spirit to it. David Bohm, *On Dialogue*, ed. Lee Nichol (London: Routledge, 1996)*

54 P. NGOMA-BINDA, *La participation politique*, Kinshasa, IFEP, 2005, p. 103.

55 P. NGOMA-BINDA, *ibidem*, p. 108.

56 <https://www.undp.org/content/dam/undp/library/crisis%20prevention/democratic%20dialogue.pdf>

Individual Dialogue and Nonviolent Communication

On the individual level, communicating with compassion for the other person is essential for mutual understanding.

Nonviolent communication is a tool that can be applied by each of us in everyday life. In contrast to democratic dialogue, it focuses on the individual level and tries to take violent language out of a conversation, being careful not to harm others with our words. The term has been shaped by the psychologist Marshall B. Rosenberg in the 1960s.



“When we hear the other person's feelings and needs, we recognize our own humanity.” Marshall B. Rosenberg⁵⁷

A nonviolent communication approach means that we should focus on clearly separating our own and the other person's feelings and needs from more objective observations. Recognizing that our own experience of life is not objective, but coloured by our own emotions and thoughts, we should learn to communicate our feelings and needs so that the other person can understand how we perceive a situation and ask about how the other person experiences it.

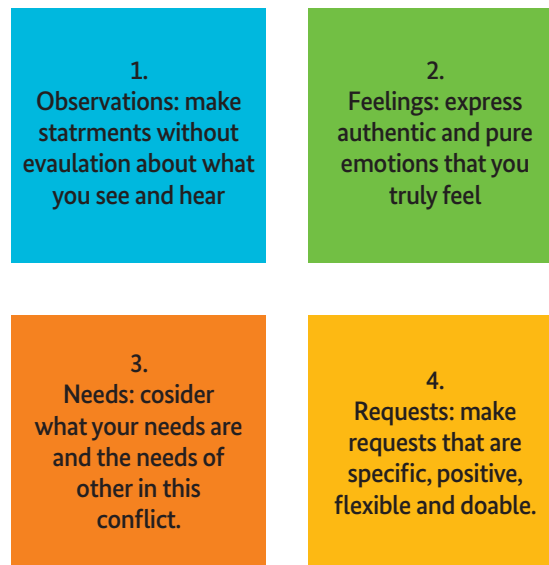
To practice nonviolent communication one must follow a simple step-by-step technique for communicating with compassion:

1. Observe: State clearly and without judgement what has just happened
i.e. You pushed me away.
2. Communicate your feelings: Say how this made you feel
i.e. That made me feel hurt / embarrassed / sad / disrespected / not accepted.
3. Communicate your needs: Say what you need, what is important to you.
i.e. I don't want to be hurt / I want to be your friend / I want to be part of the team.
4. Make a request: tell the other person what you would like him/her to do instead
i.e. Can I play football with you?

57 <https://www.nonviolentcommunication.com>



Four Steps to Nonviolence Communication



*Image 12: Four steps to nonviolent communication*⁵⁸

To learn more about nonviolent communication (NVC) and how it can be taught - in this example to inmates of a prison in the United States of America, a short video can be found here: https://youtu.be/vm0kTmlq7_o

Community Dialogue

Community Dialogue is important to address conflicts at the level of a social group - a larger family or a conflict between families, a village or between villages. Participants of a community dialogue are usually familiar with each other and have personal relationships with the opponents.

Community Dialogue can be conducted:

- ▶ In schools
- ▶ In homes
- ▶ At the workplace
- ▶ In community centres
- ▶ In churches or places of worship.

It is crucial to identify the stakeholders and participants and to include everyone who has a position or stake in the conflict. If anyone who cares about the conflict or has a position or stake in it is left out, their position and needs risk remaining unheard and the conflict is likely to reoccur.

In order to carry out a community dialogue, it is essential to provide a safe space where participants are willing to share their opinion and their feelings. The facilitator(s) of the dialogue should be recognized and respected by all conflict parties.

Building Peaceful Social Relations by community dialogue can help to:

- ▶ Examine social relations & social integration conditions.
- ▶ Transform social relations that are fragmented, excluded and polarized.
- ▶ Deepen and strengthen relations that are coexisting, collaborating and cohesive.

A guide for facilitating community dialogues can be found here:

<https://ctb.ku.edu/en/table-of-contents/assessment/assessing-community-needs-and-resources/community-dialogue/main>

An illustrative example in video format of how community dialogue can be used to improve accessibility to health treatment has been produced by the Malaria Consortium:

<https://www.youtube.com/watch?v=KuJeoHpYEoA>

Objectives of this chapter

- ▶ Introduce learners to the concepts of community dialogue as well as individual dialogue and its principles and characteristics;
- ▶ Help learners to examine the complexity and the potential power of community dialogue in peaceful conflict resolution and peace building;
- ▶ Introduce learners to practical tools of nonviolent communication;
- ▶ Help learners to reflect on the key elements of dialogue and communication;
- ▶ Help learners to identify conflicts in their environment and teach them how to resolve conflict peacefully by using community dialogue;
- ▶ Help learners to create spaces for exchange and accountability between actors;
- ▶ Help learners implement practical and structural solutions to address a local problem.

Knowledge

Master the objectives, principles and characteristics of dialogue and communication that will enable participants to use them.

Competencies / Skills

Effective communication, nonviolent communication, critical thinking, ability to act, sense of responsibility, decision-making.

Values

Empathy, openness, respect for others and the rules of dialogue even in the most extreme conditions, non-discrimination and inclusion, truth, trust, human dignity, tolerance, transparency, mutual understanding, active participation, integrity.



MODULE 3: TOOLS & ACTIVITIES

ACTIVITY 1: LISTENING SKILLS

Introduction

The first attitude in conflict management is to be attentive to the opinions, feelings and goals of the other person, (the other person is usually considered an adversary, even if he or she is not). Improving one's ability to listen to the other person and to identify his or her feelings is a strong asset for peaceful relationships.

Learning objectives

At the end of this activity, the participant will be able to:

- ▶ Listen to opinions different from his/her own, avoiding misunderstanding and prejudice;
- ▶ Discover emotions and feelings expressed through body language or silence.

Methods

Communication circle, role-play

Materials

Four control sticks

Duration

40 minutes

Procedure

- a. Divide the participants into 4 groups.
- b. Give each group a stick (the witness).
- c. Tell participants that only the person holding the baton may speak in the group; each person will be a reporter for 5 minutes.
- d. Ask each group to identify and discuss an important issue, (conflict) that is facing youth in the community.
- e. In turn, each reporter should note:
 - Feelings expressed in a vivid way.
 - The number of times participants spoke without a witness.
 - Gestures that accompanied the expression of strong feelings, (hand, head, leg positions and facial expressions).- Give the small groups an opportunity to share and discuss what they wrote down and the other's reactions.
- f. In plenary, ask everyone to share their feelings about the activity and to share with others the gestures and facial expressions they identified and the feelings they expressed.

- g. Conclude the activity by pointing out the main pitfalls of not listening to those who have a different point of view.

ACTIVITY 2: COMMUNICATION AS A MOTOR OF DIALOGUE BETWEEN PEOPLE AND CULTURES

Learning objectives

At the end of this activity, the participant will be able to:

- ▶ Define communication.
- ▶ Identify the elements of communication.
- ▶ Identify the qualities of a good message.

Methods/Techniques

Group work, brainstorming, guided discussion.

Materials

Flip chart, blackboard, chalk, markers, pencils.

Duration

30 minutes

Procedure

- a. Ask participants to define the concept of communication.
- b. Record all responses on the flip chart.
- c. Conduct a facilitated discussion to determine the elements of a communication situation.
- d. Divide participants into working groups.
- e. Ask them to identify barriers to effective communication.
- f. Share back in the plenary concluding session.

Activity 3: Active Listening

Active listening is an important asset in the development of effective communication. Listening is different from hearing. It is the beginning of opening up to each other.



Pedagogical objectives

At the end of this activity, the participant will be able to:

- ▶ Identify the rules of active listening.
- ▶ Use active listening in his/her relationships.

Methods

Games, guided discussion.

Materials

Flip chart, blackboard, chalk, notepad, pencils, ballpoint pens.

Duration

35 minutes

Procedure

- a. Ask for three volunteers to participate in the "trio" game;
- b. Assign a role to each: "speaker", "clarifier" and "summarizer";
- c. Introduce a few topics or ask the speaker to relate an unusual experience she/he once had. The speaker chooses a topic and speaks for a few minutes without being interrupted by the others; Then the "clarifier" asks some questions to better understand the situation. Finally, the "summarizer" summarizes everything that has been said by the previous speakers;
- d. Ask the participants to share their experiences as a speaker, as a clarifier and as a summarizer:
 - a. How did it feel to be in each role?
 - b. What was easy?
 - c. What was difficult?
 - d. What surprised you?
 - e. What did the others observe?
 - f. How does this exercise relate to your everyday experiences with speaking and listening?

Tips for the facilitator

The facilitator will lead a guided discussion to help participants discover what active listening involves.

Repeat this exercise another day in pairs or groups of three so that all participants experience all three roles. In the following weeks, keep reminding the students to practice active listening in their everyday lives and ask about effects and reactions.

ACTIVITY 4: IDENTIFYING THE EFFECT OF DIALOGUE IN BUILDING TRUST BETWEEN CITIZENS OF THE GREAT LAKES REGION

Tool

A documentary film.

Following the research recommendations on identity, stereotypes and manipulation in the Great Lakes Region, 'Interpeace' and its partner in 3 countries, (Burundi, DRC and Rwanda), supported the creation of permanent trans-border dialogue spaces, (GDP=Groupe de Dialogue Permanent Transfontalier). In the French-language video participants from all three countries relate their stories of change.

The film is available at:

https://drive.google.com/file/d/1NCVJ3pXuv_U-kbVcXfBNXBsVQMXNxDSC/view

Resources

- ▶ **Democratic Dialogue – A Handbook for Practitioners by UNDP:**
<https://www.undp.org/content/dam/undp/library/crisis%20prevention/democratic%20dialogue.pdf>
The following list is an extract from [“100 free education for peace resources online”](#) by Taylor O'Connor:
- ▶ [Community Toolbox](#) | by the Centre for Community Health and Development at the University of Kansas
The Community Tool Box is a free, online resource for those working to build healthier communities and bring about social change. It offers thousands of pages of tips and tools for taking action in communities, including over 300 educational modules and other free tools.
- ▶ [Active Citizens facilitator's toolkit \(2017\)](#) | by the British Council
A toolkit created to help facilitators worldwide to design and deliver a social leadership program that promotes intercultural dialogue and social responsibility as key leadership competencies. Over 80 activities cover issues of identity and culture, intercultural dialogue, local and global communities, planning and delivering social action.
- ▶ [Exploring the Real Work of Social Change](#) | by The Barefoot Guide Connection
A reflective learning book about social change practices from many countries, written in a collaborative effort by social change leaders from around the world. It contains a variety of stories, analyses and ideas along with many poems and illustrations exploring the topic: “What is the real work of social change?”
- ▶ [Service Learning Toolkit](#) | by National Geographic
Inspired by Nobel Peace Prize Laureate Malala Yousafzai, this toolkit gives students in Grades 5–12 an opportunity to see how their own interests can be turned into action, empowering them to recognize their own roles in effecting change. Includes resources for planning and implementation of service learning opportunities for students, families and communities.



3.4 MODULE 4: NEGOTIATION AND MEDIATION

NEGOTIATION

Introduction

The Great Lakes Region is bubbling with conflicts of all kinds. A number of these conflicts are grounded in complex historical dynamics that often escalate because the protagonists do not empathize with each other or are unwilling even to meet. Cooperation techniques need to be employed - at least in this transitional period experienced in many countries in the region. To use them effectively, the youth, in particular, and indeed the entire population of the region must be granted access to them.

The daily life of human beings is more dominated by interests that often oppose individuals, groups, states that create conflicts. Ideally, this situation needs to be addressed by the parties involved themselves. They are the ones who know their interests and needs best. They know which concessions to make and what is non-negotiable for whom. In most cases, there would be a “face-to-face” meeting between the two protagonists. One of the most successful ways to resolve a conflict is negotiation. Negotiation has its own principles and steps and can be used at all stages of a conflict to prevent escalation as well as to manage and resolve the issues at hand. At the global level, and even more so in the region, negotiation is a must in all areas of life, including classrooms, families, communities, international cooperation, etc.

Definition

Negotiation is a dialogue between two or more people or parties intended to reach a beneficial outcome over one or more issues where a conflict exists with respect to at least one of these issues⁵⁹. It is an interaction and process between entities who aspire to agree on matters of mutual interest, while optimizing their individual benefits. In some cases, all parties benefit from the outcome, in other cases only one or several parties might benefit. Negotiators need to understand the process, dynamics and strategies of other negotiators in order to increase their chances of closing a deal, avoiding future conflicts, establishing relationships with other parties, gaining profit and maximizing their mutual gains.

Negotiation is a technique and at the same time a dialogue designed to enable two or more people or parties in disagreement to find a peaceful solution to their dispute or disagreement without the intervention of a third party. The degree to which the negotiating parties trust each other to implement the negotiated solution is a major factor in determining whether negotiations are successful.

Two general types of negotiation can be differentiated:

- ▶ **Distributive negotiation:** Win - Lose

Distributive negotiation is often referred to as positional or hard bargaining. The negotiating parties assume a confrontational stance by persisting on their position. This sort of negotiation is often beneficial only for one side and reinforces existing power imbalances.

► **Integrative negotiation:** Win - Win

Integrative negotiation is also called interest-based or principled negotiation. The negotiating parties try to understand the interests behind the position of the opponent and aim for a solution that is beneficial to all parties.

A shining example of the power of negotiation is Nelson Mandela:



*Image 13: “Nelson Mandela with Frederik de Klerk at World Economic Forum 1992 in Davos”,
by World Economic Forum ⁶⁰*

*Nelson
Mandela*

“One noteworthy quality of Nelson Mandela’s was his ability to negotiate calmly with his enemies at the same time that he was absorbed in a passionate, all-consuming struggle against them.

Soon after his arrival at South Africa’s brutal Robben Island prison for a life sentence, Nelson Mandela “assumed a kind of command,” (...) He befriended many of his white captors, introducing each one to visitors as “my guard of honour.” He tried to persuade younger political inmates to analyse their opponents’ strengths rather than plunging headlong into conflict. And during his 27 years of imprisonment, Mandela deeply absorbed the value of patience, discipline, and empathy.” From: Nelson Mandela: Negotiation Lessons from a Master by Harvard Law School⁶¹

60 <https://www.weforum.org/>

61 <https://www.pon.harvard.edu/daily/leadership-skills-daily/nelson-mandela-lessons-from-a-master-negotiator-nb/>



Objectives

- ▶ Introduce learners to the concepts of "negotiation" and its principles and steps;
- ▶ Help learners to examine the power of negotiation in peaceful conflict resolution;
- ▶ Help learners to reflect on the key elements of negotiation;
- ▶ Help learners to identify conflicts in their environment and understand how to resolve conflicts peacefully by using negotiation.

Competencies & skills

Effective communication, interpersonal relationship management, critical thinking, decision making, empathy, emotional and stress management, problem solving, analysis, mastery of the steps and principles of negotiation.

Knowledge

- ▶ Explain the concept of "negotiation" in a conflict context;
- ▶ Describe the stages of negotiation in conflict resolution;
- ▶ Demonstrate the importance of negotiation in peaceful conflict resolution;
- ▶ Solve a problem through negotiation.

Values/attitudes

Tolerance, empathy, mutual understanding, patience, calm, humility, integrity.

MODULE 4: TOOLS & ACTIVITIES

ACTIVITY 1: THE BATTLE FOR THE ORANGE

“This activity has been adapted from IFM-SEI Peace Education Handbook and the Council of Europe’s *Composito – Manual for Human Rights Education for children*.”⁶²

Background

Children compete for possession of an orange and discuss how to resolve conflicts.

Objectives

To discuss the need for communication in conflict situations and to reflect on strategies for conflict resolution.

Duration

30 minutes

Materials

One orange

Step-by-step instructions

- a. Divide the participants into two groups. Ask Group A to go outside and wait for you. Tell
- b. Group B that their goal is to get the orange because they need its juice to make orange juice.
- c. Go outside and tell Group A that their goal in this activity is to get the orange because they need the peel of the orange to make an orange cake.
- d. Bring both groups together and ask each group to sit in a line facing the other group.
- e. Tell the groups that they have five minutes to get what they need. Emphasise that they should not use violence. Then place one orange between them and say go.
- f. The way the groups deal with the situation will be a surprise. Some groups will negotiate dividing the orange in half. At other times, they will not negotiate at all. Sometimes the groups will communicate more intensively and realize that they both need different parts of the orange. Do not interfere. After five minutes, say stop.

Debriefing

- ▶ Did your group get what it wanted?
- ▶ Ask persistently until the participants realize the details of the task.
- ▶ One group needs only the juice, the other group only needs the peel: a win-win situation is possible.
- ▶ Did they reach a win-win solution? If yes, what made them realize it? If no, what hindered them from realizing?

62 https://ifm-sei.org/files/up/ifm-sei-peace-education-handbook_v11_web.pdf and <http://www.eycb.coe.int/composito/>



- ▶ What did you do to achieve this outcome? What could you have done differently?
- ▶ Why is it important for people to communicate in order to resolve conflicts?
- ▶ Do people always communicate with each other when they are in a conflict? Why (not)?
- ▶ Do people always want the same thing in a conflict?
- ▶ Have you ever experienced similar situations? What was the outcome?

Tips for facilitators

- ▶ After the three minutes, take the orange, or what is left of it, to avoid distraction during the debriefing.
- ▶ During the three minutes, you should not try and influence the results but be careful to emphasise that they should not use violence in order to get what they want.
- ▶ This activity is published in 'Compasito: Manual on Human Rights Education for Children' (Council of Europe Publishing, 2009).

Resources

- ▶ MINISTERE DE L'ENSEIGNEMENT PRIMAIRE, SECONDAIRE ET PROFESSIONNEL, DIRECTION DES PROGRAMMES SCOLAIRES ET MATERIEL DIDACTIQUE, Guide de l'enseignant sur l'éducation et la consolidation de la paix. Kinshasa, MINESP, Décembre 2014, pp. 72-74.
- ▶ REPUBLIQUE DEMOCRATIQUE DU CONGO, Ados bâtisseurs de la paix grâce aux compétences de vie courante. Manuel d'éducation à la paix et à la citoyenneté. Kinshasa, MINESP, pp. 102-103.
- ▶ Fisher, R., Ury, W., Getting to Yes, 1981

Mediation

Introduction

Life provides many opportunities to experience conflict. Conflict and differences of opinion are inherent to human beings. Whether or not we manage to build peace - which we all strive for - depends on our ability to resolve conflicts non-violently⁶³.

To approach lasting peace, we must each, as individuals first, and then together as a human society, starting with the family, develop a culture of peace. To achieve this, we must, in the same way, develop our capacities in conflict resolution.

Some parties, however, find it difficult to achieve a consensual solution. In these cases, it is appropriate to seek or accept the intervention of a third party. In order to take on this role, both parties must trust and accept the mediator. Conflicts inevitably arise as soon as two or more people, groups or states cannot agree and resolve their disagreement - in many cases they will need to find an impartial resource person to help them. It is important that mediators adhere to professional, (or traditional), conditions and requirements when they intervene - otherwise the intervention may violate the principles of "do-no-harm"⁶⁴ and thus miss its objective. The danger is that instead of bringing the parties to the conflict closer together, one ends up with negative results and increased alienation. Sometimes individuals of good will intervene without knowing the fundamental principles of mediation and this can backfire.

63 WILLIAM URY, Comment négocier la paix, Paris, Edition Nouveaux Horizons, 2001. p.XIII.

64 Do not harm or avoid harming or act without harming

As Sartre said, my original sin is my emergence in a world where there is the other "my existence threatens that of the other"⁶⁵. If the "face to face" does not manage to regulate the relation between me and the other, it is necessary to involve a third person, a mediator.

In view of the multiplicity of conflicts in the sub region, their complexity and the extent to which they are embedded in historical events, the degree to which social fabric has been torn, divisions within and between communities and between leaders right up to the national level - it is all the more important to train young people in the sub region and indeed ideally the entire population in mediation.

Definition

Mediation is a process of assisted negotiation. It involves an impartial third party whose role is to help the conflict "partners" understand themselves, each other and the situation better and to create a mutually acceptable solution to the problem, conflict or disagreement based on their needs and interests. The mediator does not judge behaviour or take sides. During conflict there is often a breakdown in communication between the parties and the mediator rebuilds that bridge. She/he creates a friendly and trusting environment in which the parties can share openly and honestly with each other. In this process, it is important to talk about feeling the emotions that plays a role in the conflict. This will make the solutions more sustainable.

Mediation is a voluntary process. The parties to the conflict must agree to go to mediation together and on the choice of a mediator who they feel is trustworthy. Mediation is different from *arbitration because an arbitrator decides how the conflict should be resolved whereas a mediator helps the parties to find their own solution. In mediation, the parties themselves are responsible for agreeing on and implementing the solution.

In a school setting students can be trained as peer mediators. In this capacity, they support other children and youths in dealing with their everyday conflicts themselves.

Objectives

- ▶ Introduce learners to the concept of "mediation" and its principles and steps;
- ▶ Help learners examine the power of mediation as a form of peaceful conflict resolution;
- ▶ Help learners reflect on the key elements of mediation,
- ▶ Help learners identify conflicts in their environment that could be resolved via mediation.

Competencies & skills

Active listening, effective communication, empathy, asking open questions, problem-solving, interpersonal relationship management, analysis, mastery of the steps and principles of mediation.

Knowledge

- ▶ Explain the concept of "mediation" in conflict resolution;
- ▶ Describe the steps of mediation;

65 JEAN MARIE MULLER, La signification de la non-violence, Paris, MAN, 1980, p. 5.



- Point out the importance of mediation as conflict resolution tool;
- Describe the qualities of a good mediator;
- Solve a problem through mediation.

Values/attitudes

Impartiality, inclusion, trust, tolerance, empathy, mutual understanding, patience, calm, humility, forgiveness.

MODULE 4: TOOLS & ACTIVITIES

ACTIVITY 1: CONFLICT MAP

Step-by-step instructions

- Ask your students for examples of conflicts they have been involved in or witnessed.
- Then talk about what a conflict is: A situation in which two or more people or groups of people who need to decide something or carry out a task together cannot manage to do it. People in a conflict often get upset or angry and sometimes argue loudly. Again, ask about the students' experiences.
- Ask if there are conflicts in schools.
- Then divide the class in pairs and give each pair a marker and 3 cards.
- On each card they should write an example of a school conflict - without naming names!
- Who has the conflict with whom? e.g. 2 girls, 3 boys, a student with a teacher.
- What is the conflict over? e.g. who gets to play football, who is friends with whom, grades.
- After 10 min. in pairs, ask the students to report on their examples and discuss.

ACTIVITY 2: THE 5 PHASES OF SCHOOL MEDIATION

Step-by-step instructions

- Ask the group what they know about mediation and how it is conducted.
- Give them a simple description of what mediation is and how it works.
- Introduce the group to the handout, "The 5 phases of school mediation".
- Ask them who would like to give mediation a try? Two students can mediate together.
- Choose a simple situation from the conflict map and take the students who will play the conflict parties aside to tell them which roles they will play. Ask them not to get too loud.
- The conflict parties act out the conflict for a few minutes. Then the mediators come and offer their help.
- The mediators spend about 10 min. asking questions while actively listening to the conflict parties. There is no pressure to find a solution!
- After the role-play in front of the class, thank the conflict parties and the mediators and give them a round of applause.

Debriefing

- How was it being a mediator? What was difficult or different from what you expected?
- How was it being a conflict party in the mediation? What was helpful / not helpful?
- Finally, ask the rest of the group: What did you observe?
- At the end: What do you know now about mediation that you didn't know before?

Steps for a successful mediation

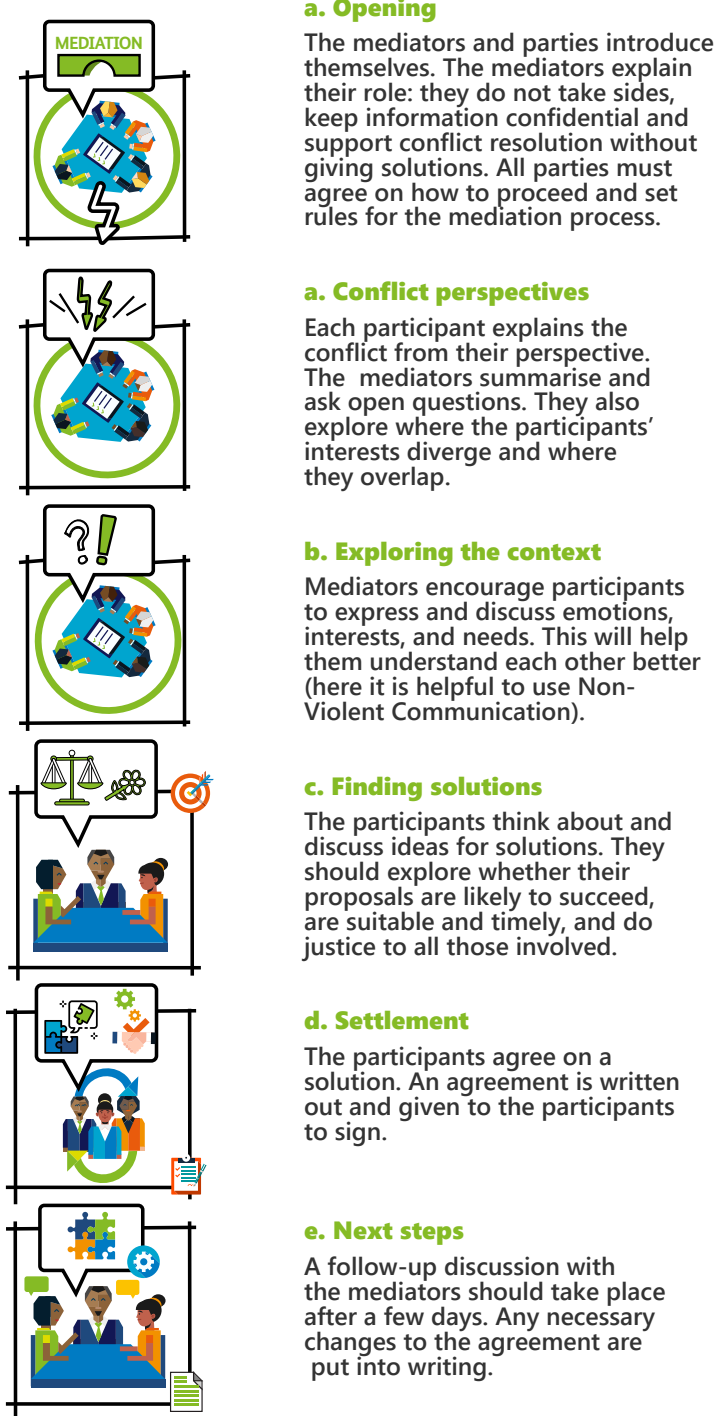


Image 14: Steps for a successful mediation. Text by Jamie Walker, Berlin



ACTIVITY 3: OPEN AND CLOSED QUESTIONS

Background

Open questions are questions that cannot be answered with a "YES" or a "NO" usually questions like How? What? When? Where? Who?

For example:

- ▶ What happened?
- ▶ Who else was there?
- ▶ When did things start to escalate?
- ▶ How did you feel when that happened?
- ▶ Where did it hurt?
- ▶ What upset you the most?

Step-by-step instructions

- a. Explain the difference between "open" and "closed" questions. Ask for examples of both.
- b. Closed questions are questions you can only answer with "YES" or "NO".
- c. They often imply an accusation.
- d. For example:
 - a. Did you do it?
 - b. Do you think it was the right thing to do?
 - c. Do you always do it like that?
 - d. Do you want to apologize?
- e. Tell the group you will play a Detective game with them. Think of something that happened to you or that you are planning that they would be interested in hearing about. Make a first very general statement such as; "Yesterday was a beautiful day..." or "We had an interesting visitor recently..." It is the students' task to find out what is behind your statement but you will only answer open questions and not closed questions. Every time you answer a question just give a little bit of information so they have to ask a lot of questions. Be careful not to answer closed questions! Eventually the students figure out what you meant with your first sentence.
- f. At the end of the exercise, talk a bit about why open questions are important in mediation.

Handout



OPEN AND CLOSED QUESTIONS

In mediation, we do not pass judgment on anyone's behavior or try to determine which party is guilty. The mediator must be careful not to ask questions that could be construed as judgmental or condemning.

- *THIS IS WHY WE USE OPEN QUESTIONS IN MEDIATION!*
- *WE TRY TO AVOID CLOSED QUESTIONS!*

OPEN QUESTIONS

- *Open questions are questions that cannot be answered with a "YES" or a "NO" - usually questions like How? What? When? Where? Who?*

for example:

- *What happened?*
- *Who else was there?*
- *When did things get out of hand?*
- *How did you feel at the time?*
- *Where did it hurt?*
- *What upset you the most?*

CLOSED QUESTIONS

Closed questions are questions you can only answer with "YES" or "NO" They often imply an accusation.

for example:

- *Did you do it?*
- *Do you think that's o.k.?*
- *Do you always do it like that?*
- *Do you want to apologize?*

AVOID ASKING „WHY?“

Asking "Why?" usually gives the person the feeling that he or she is has to defend himself / herself. People sometimes feel attacked and go on the defensive. They close down rather than opening up.

Image 15: Jamie Walker (Ed.): *Mediation in der Schule*. Cornelsen Scriptor, Berlin 2001



ACTIVITY 4: ROLE PLAY "THREE TRAVELLERS AND THE IVORY POINT"

Step-by-step instructions

- a. Ask the group what they remember from the last session about the 5 phases of mediation.
- b. Go through the 5 phases again, have them written on the board or a flip chart.
- c. Introduce the story to the group



Three friends have decided to take a long trip to attend a big party in the neighbouring village. Without consulting each other, each of them took some precautions for the trip. The first one put in his bag some "chikwange" while the second one prepared a "chicken liboke". The third one brought his hunting dog with him because, he thought, you never know what can happen in the forest.

Tired after a long day of walking, the three travellers decided to take a rest and recharge their batteries before continuing. The first and second travellers agree to put their supplies together and eat while the third and his dog contemplate and regret not having enough to replenish their strength.

After eating, the two travellers pack up the water and the remains of the chikwange and throw them into the forest.

The dog of the third traveller runs after the waste thrown by the first two travellers. It takes a long time and the dog still does not come back to his master.

Before going back on the road, he decides to go and look for it in the forest and there he finds himself in front of an enormous surprise: his dog has discovered the remains of a dead elephant with its ivory tusks. Thinking of the wealth if he would become the owner from this discovery, he forgets his end, recovers his dog and the ivory tip and brings them to two other travellers. They cannot believe their eyes; the ivory point found in the wood is a real fortune.

The dispute begins, each one claims the property of the point.

The first one says: "Without my chikwange, would not have eaten here and threw away the remains."

The second one says: "It is my chicken that lured the dog into the forest"

The third one says: "It is my dog who found the ivory tip"

- d. Ask the group what they remember from the last session about the 5 phases of mediation.
- e. Go through the 5 phases again, have them written on the board or a flip chart.
- f. Introduce the story to the group:

Debriefing

Ask the different groups:

- ▶ How was it being a mediator? What was difficult? What worked well?
- ▶ How was it being a conflict party in the mediation? What was helpful / not helpful?
- ▶ Finally, ask the rest of the group: What did you observe?
- ▶ At the end ask everyone: What do you understand now about mediation that you did not understand before?

Adapted from:

REPUBLIQUE DEMOCRATIQUE DU CONGO, Ados bâtisseurs de la paix grâce aux compétences de vie courante. Manuel d'éducation à la paix et à la citoyenneté. Kinshasa, MINESP, SD., p.111.

Resources

- ▶ MINISTERE DE L'ENSEIGNEMENT PRIMAIRE, SECONDAIRE ET PROFESSIONNEL, DIRECTION DES PROGRAMMES SCOLAIRES ET MATERIEL DIDACTIQUE, Guide de l'enseignant sur l'éducation et la consolidation de la paix. Kinshasa, MINESP, Décembre 2014, pp.77-79.
- ▶ REPUBLIQUE DEMOCRATIQUE DU CONGO, Ados bâtisseurs de la paix grâce aux compétences de vie courante. Manuel d'éducation à la paix et à la citoyenneté. Kinshasa, MINESP, SD., pp. 109-110.
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- ▶ CDA. Réflexion sur les Pratiques de Paix (RPP), Manuel du formateur/conseiler, Collaborative Learning Projects, 2009.
- ▶ LEDERACH J.P., "Revolutionaries & Resolutionaries: In Pursuit of Dialogue" in Mediation and Facilitation Training Manual, Pennsylvania, Mennonite Conciliation Service, 2000,
- ▶ RIO, module de formation sur les techniques de transformation des conflits: la négociation, la médiation et le plaidoyer, Bukavu, 2017.
- ▶ SIMON F. et alii, Cheminer avec le conflit, compétences et stratégies pour l'action, Royaume -Uni, Responding conflict/ied, 2000.
- ▶ SAIDI ALO-I-BYA SANGO et alii, Modes Traditionnels de transformation des conflits dans les communautés tribales du Sud-Kivu, (cas des Babembe, Bafuliiru et Bahavu), Bukavu CERUKI, 2007.

Resources worldwide

- ▶ Baginsky, William: Peer Mediation in the UK: a guide for schools. NSPCC Publications and Information Unit, London 2004. To be downloaded via: http://ss1.spletnik.si/4_4/000/000/34e/08e/peermediationintheUK_wdf48055.pdf
- ▶ IREX Make a Better World. Conflict Resolution and Peer Mediation Toolkit. US Institute of Peace 2013. To be downloaded via: <https://www.irex.org/sites/default/files/node/resource/conflict-resolution-and-peer-mediation-toolkit.pdf>



3.5 MODULE 5: HUMAN RIGHTS

Introduction

Understanding and advocating for human rights is a crucial part of peace education.

On the one hand, human rights are an official legal concept, which means that human rights violations can be brought to court. States need to guarantee that all of their citizens have full access to justice and are able to claim their human rights before a court.

On the other hand, human rights are also a collection of values and a basis for social interaction. If we all respect each other's human rights, each of us can live more freely and safely, can accomplish our own goals and enjoy a life in peace. This strengthens the idea that each of us is responsible for making our communities more peaceful and respecting each other. In this regard, human rights are at the very core of peace education.

Definition

Human rights refer to the most basic needs and rights that any person has – regardless of their class or economic power, their gender, nationality or ethnicity, religion, sexual orientation or their skin colour. Human rights apply to everyone by virtue of their being human.

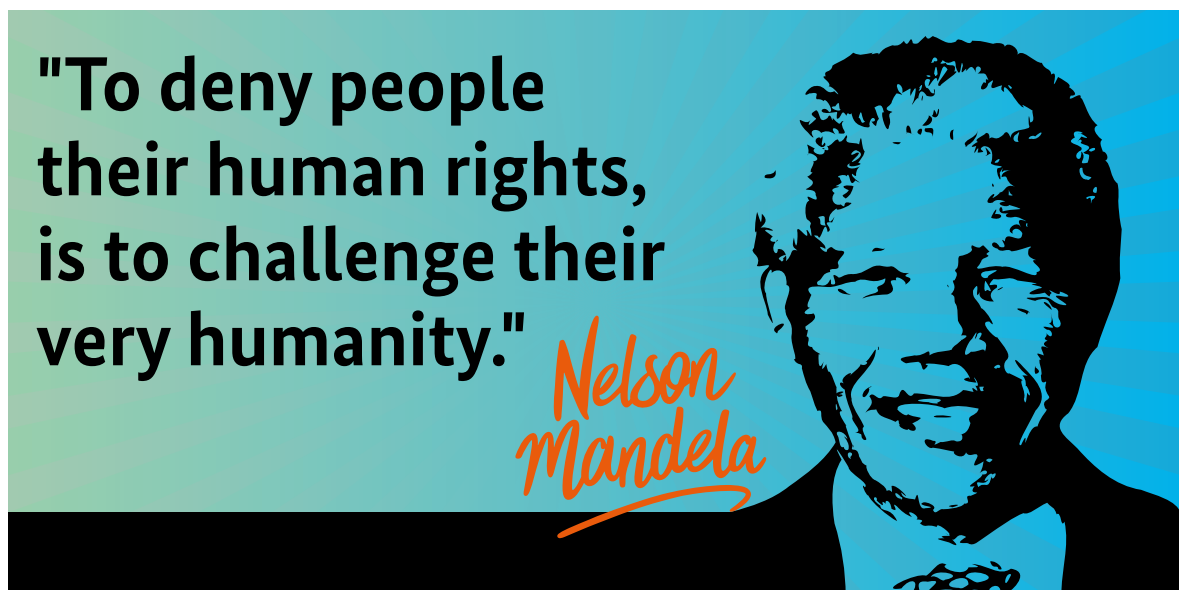


Image 16: Nelson Mandela quote on Human Rights

The core of human rights is human dignity.

Human dignity and human rights are inherent to each of us; we have them, just because we exist as a human being. We do not have to earn them through our behaviour or as a result of our social status.

All UN Member States worldwide have committed themselves and agreed to certain rights, laid down in the Universal Declaration of Human Rights in 1948. In addition to the Universal Declaration of Human Rights, several regional agreements have been reached, including the African Charter on Human and People's Rights⁶⁵, which was adopted in 1981.

Principles of human rights

✓ **Universal and inalienable**

The principle of the universality of human rights is the cornerstone of international human rights law. This means that we are all equally entitled to our human rights, regardless of our cultural, political, societal, individual or economic background. Every human has human rights, simply because he/she is a human being.

Human rights are inalienable. They may not be taken away, except in specific situations and according to due process. For example, the right to liberty may be restricted if a person is found guilty of a crime by a court of law.

✓ **Indivisible and interdependent**

All human rights are indivisible and interdependent. This means that one set of rights cannot be enjoyed fully without the others. For example, making progress in civil and political rights makes it easier to exercise economic, social and cultural rights. Similarly, violating economic, social and cultural rights, through a lack of access to education or health care, for example, can negatively affect the exercise of civil and political rights.

Who is responsible for ensuring human rights?

Because we all have rights that need to be guaranteed and respected:

1. It is the responsibility of each human being to respect other people's rights. Only if everyone respects everyone else's rights, can we all live in peace.
2. It is the responsibility of the state in which a citizen lives, to guarantee that these rights are respected and fulfilled.

It is not something that the state could or should do, but that it must do. Every state is obliged to respect and fulfil the human rights of its citizens; otherwise, the state is responsible for human rights violations. For example, the right to education or the right to a fair and public trial must be ensured by the state for its citizens. The state and its executive functions, (the police and military as well as judges, teachers and anyone working officially for the government), are required to respect and ensure the human rights of its citizens.

66 https://achpr.org/public/Document/file/English/banjul_charter.pdf



Human rights education

The United Nations Declaration on Human Rights Education and Training reaffirms the necessity of access to human rights education. States are obliged under international law to respect, protect and fulfil human rights, and should “...create all conditions necessary in the social, economic, political and other fields, as well as the legal guarantees required to ensure that all persons under, [their] jurisdiction, individually and in association with others, are able to enjoy all those rights and freedoms in practice.” Such rights include the, “right of the individual to know and act upon his rights”.

Objectives

- ▶ Learners understand the concept of universal human rights and the rights-based approach.
- ▶ Learners know that human rights imply a duty to respect other people’s rights.
- ▶ Learners know what they can do to claim, promote and safeguard human rights in their lives.

Knowledge

- ▶ Learners understand the concept of universal human rights.
- ▶ Learners know their rights and responsibilities.
- ▶ Learners understand the states and the international community’s responsibilities concerning human rights.

Competencies/skills

- ▶ Learners know what they can do to claim, promote and safeguard human rights in their lives.
- ▶ Learners will be able to play an active role as citizens and rights-bearers.
- ▶ Learners will learn how to exercise their rights without threatening the peace and freedom of other people.

MODULE 5: TOOLS & ACTIVITIES

ACTIVITY 1: UNDERSTANDING HUMAN RIGHTS

Materials

- ▶ Pens and paper.
- ▶ Poster: “Universal Declaration of Human Rights”.⁶⁷
- ▶ To show the videos, a laptop, Internet connection and projector are needed.

Methodology

The educator explains the concept of human rights, (see above). They can also show one of these explanatory videos:

1. The concept of human rights and its history in 2 minutes:
2. <https://www.youtube.com/watch?v=ew993Wdc0zo>
3. What are human rights?
<https://www.youtube.com/watch?v=kbul3hxYGNU>

The educator asks learners to think about which rights should be included, which rights all human beings should have. The educator writes each idea / each right on paper or on a board.

After gathering the ideas and inputs from learners, the educator presents the poster on the Universal Declaration of Human Rights and compares the official rights to the ones suggested by learners.

The following discussion can revolve around these questions:

- ▶ Why is each of these rights important?
- ▶ Which rights suggested by learners are not included in the official declaration? What could be the reason for this?

For more advanced students or academic training, the discussion can go beyond this:

- ▶ Is the 1948 Universal Declaration of Human Rights still up to date?
- ▶ Should more rights be included, additional to those mentioned in the Declaration, that are perhaps more relevant today?

Note: There have been continuous discussions around this issue and several additional official treaties and conventions have been signed by many states. These include the right to water, the right to a clean environment, the rights of disabled people, the rights of the child and many more. The educator should check in advance which treaty has been signed by their own national state.

ACTIVITY 2: CHILDREN'S RIGHTS

Material

Poster “UN Convention on the rights of the child”.

Different versions are available at:

1. <https://www.edubuzz.org/sandersonswynd/files/2015/11/childrens-rights-poster.jpg>
2. <https://plan-international.org/child-friendly-poster-convention-rights-child>
3. <https://www.childrightsconnect.org/publications/>

Methodology

- a. The educator presents a large printed version of the poster, “UN Convention on the rights of the child”.
- b. The educator also has another poster prepared and cut into pieces, one for each learner or



one article for 2-3 learners in larger groups. Learners, (or small groups of learners), are given one article each and take 10 minutes to think and write down what they think this right refers to, and why it is important.

- c. The educator then asks each learner to present “their” right to the class, to explain why it is important, and to attach it to the poster.
- d. A discussion can follow about why it is important to name rights that apply specifically to children. Children are, of course, human beings and have general human rights as well. But they need additional protection and support because they are more vulnerable due to their age and their lack of full participation in adult life.

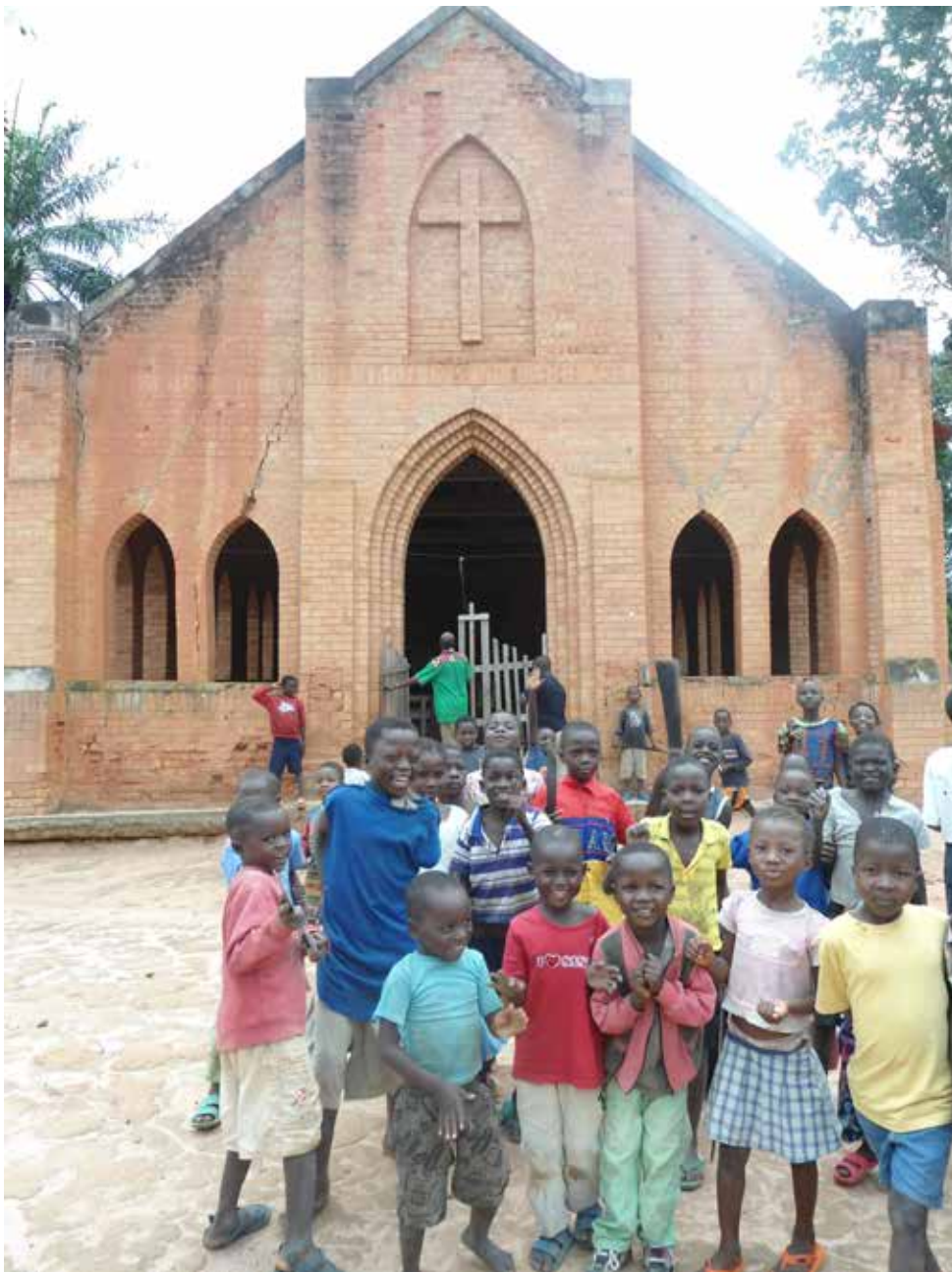


Image 17: Children at a local school in Maniema province, DRC

ACTIVITY 3: HUMAN RIGHTS FRIENDLY SCHOOLS

Amnesty International has launched an initiative and is looking for more schools to join.

This could be an interesting initiative, in which schools can work towards becoming officially recognized as a “human rights friendly school”:

<https://www.amnesty.org/en/human-rights-education/human-rights-friendly-schools/>

The toolkit and instructions on how a school can gain official recognition as a “human rights friendly school” can be found here:

<https://www.amnesty.org/en/documents/pol32/6609/2017/en/>

Resources

From the Region

Education aux valeurs humaines, livret de lecture, Bureau National de l’enseignement catholique, BNEC, Bujumbura, Mai 2005, page 17-19

From beyond the region

► Texts

- Full text of the Universal Declaration of Human Rights:
<https://www.un.org/en/about-us/universal-declaration-of-human-rights>
- The French version is available at:
<https://www.un.org/fr/about-us/universal-declaration-of-human-rights>

► Explanatory videos

- The concept of human rights and its history in 2 minutes:
<https://www.youtube.com/watch?v=ew993Wdc0zo>
- What are human rights?
<https://www.youtube.com/watch?v=kbul3hxYGNU>
- The Universal Declaration of Human Rights :
<https://www.youtube.com/watch?v=rTgKPeQe92M>

► Pedagogical Material

- [COMPASS – Manual for Human Rights Education with Young People](#) published by the Council of Europe.

This comprehensive Manual for Human Rights Education contains not only definitions and approaches but also many practical activities to implement human rights education. It is therefore highly recommended for any teacher in formal schools as well as educators, trainers, facilitators of non-formal human rights education.

The following list is an extract from [“100 free education for peace resources online”](#) by Taylor O’Connor:

- The Human Rights Education Handbook (2000) | by the Human Rights Resource Centre at the University of Minnesota and The Stanley Foundation.



- ▶ A manual that is intended to help people who care about human rights to become effective educators for human rights. It lays out the basics of why, for whom, what, where, who, and how of human rights education and provides 23 participatory activities.
- o [Comasito: Manual on Human Rights Education for Children \(2009\)](#) | by the [Council of Europe](#)

A comprehensive manual on human rights education for children with background information, guidance, and 40 participatory activities. Includes appendices with child-friendly versions of major human rights declarations and conventions.
- o **Speak Truth to Power: Human Rights Defenders Who Are Changing Our World** | by [Robert F. Kennedy Center for Justice and Human Rights](#)

A curriculum that introduces human rights issues through the stories of 36 remarkable people working in the field, and urges students to become personally involved in the protection of human rights. Each section contains a written story, participatory activities, and supplementary resources.
- o [Popular Education for Human Rights: 24 Participatory Exercises for Facilitators and Teachers](#) | by Human Rights Education Associates (HREA).

A trainer’s guide for human rights activists designed for non-formal education with 24 participatory activities covering a range of human rights themes.
- o [Our World, Our Rights: Teaching About Rights and Responsibilities in the Elementary School, \(2000\)](#) | by Amnesty International

A handbook for elementary school teachers with guidance on planning human rights-based lessons along with numerous resources and activities for use in the classroom. Not intended to be used as a single program, but to be incorporated into different lessons across the curriculum.

3.6 MODULE 6: GENDER AND DIVERSITY

Introduction

Gender and diversity are social categories. They are often used to distinguish people by internal or external factors, some of them changeable, some not. Often these factors are used as a basis for discrimination and unequal treatment of the people seen as part of a certain social group.

Definitio

Gender refers to the social category corresponding to the biological sex. Whether a person is born male or female – or any other third sex – they will identify themselves and be identified by others according to various societal expectations around their behaviour, their choices of career and family life, choice of a partner and many others. These expectations might differ again within each society and culture, but one constant remains: no culture in the world has the same expectations towards people of all genders.

“Gender” is by no means just about women and girls. It involves questioning gender stereotypes and the differences in opportunities that are provided and human rights that are respected for everyone.

Gender equality and gender justice

This leads to the need of gender equality: While we will never be the same, just like no person will ever be the same as another. We all have the same human rights regardless of our gender. We should also have the same chances and opportunities, and face no form of discrimination.

But because we have physical as well as psychological and social differences, women and girls as well as people defining themselves outside the binary spectrum might need more support and promotion than men and boys. For example, when women start having kids, they tend to work less and thus earn less. Many become financially dependent on their husbands, which creates inequality of opportunities and of power. When people have less economic power, they often become silenced when it comes to societal or political participation. In Kenya, the parliamentarian Millie Odhiambo is a prominent fighter for more gender justice by changing the laws of the country to be less discriminatory.⁶⁸

Many women also suffer if the husband abuses his power and treats them with physical or psychological violence. A devastating statistic says that “One in three women worldwide experience physical or sexual violence, mostly by an intimate partner.” (UN Women) ⁶⁹ Many initiatives such as the Virtual Knowledge Centre to End Violence Against Women tackle this issue and provide useful material: <https://www.endvawnow.org/en/>

Being able to openly address challenges and questions around sex and gender can also help to increase awareness about health issues such as HIV/AIDS.

Both men and boys as well as women and girls can suffer differently from gender inequality and sexual or gender-based violence:

In the domestic realm, physical and psychological violence is often directed at girls and women of all ages, but the forced recruitment of child soldiers and active engagement in war is often directed at boys and men, who have little choice but to become combatants against their will.



The Heads of State and Government of Member States of the International Conference on the Great Lakes Region, meeting in Kampala, Uganda, at the Fourth Ordinary Summit and Special Session on Sexual and Gender-Based Violence, (SGBV), have declared their awareness that SGBV poses a serious threat to the security and development of the Great Lakes region.

68 <https://www.unwomen.org/en/news/stories/2021/3/what-leadership-looks-like-millie-odhiambo>

69 <https://www.unwomen.org/en/what-we-do/ending-violence-against-women>



For gender equality to be successful, it needs the active engagement of men to fulfil roles that have been classically attributed to women, such as childcare, household, caring for the elder etc. Only this way, women are released from the double burden of combining professional and personal life. Only this way, women and men can equally and actively participate in all spheres of life and each individual can enjoy all freedoms as a human being.

Diversity

Discrimination can take many forms and of course it can go far beyond gender. Many people are discriminated based on their skin colour, their belonging to an ethnic or minority group or their religion. Some people are discriminated because of their age or because they have certain medical or psychological conditions.

Often these discriminations are not separate and independent forms of discrimination but they add onto each other. A woman belonging to an ethnic minority is likely to face even more discrimination and have less opportunities in life than a man from the ethnic majority. Bringing awareness to these interrelating forms of discrimination is called an intersectional approach.



“Far from being a marginal question, namely: how to integrate certain learners into general education, the approach of inclusive education consists in seeking how to transform education systems and other learning environments to adapt them to the diversity of learners. It aims to make both teachers and learners feel comfortable with diversity and see it as a challenge and enrichment for the learning environment rather than a problem.”⁶⁸

For gender equality to be successful, it needs the active engagement of men to fulfil roles that have been classically attributed to women, such as childcare, household, caring for the elder etc.

Bringing more diversity and representation people from all social groups into all spheres of life, work, politics etc. has many benefits: On the one hand, people of minority groups will face less discrimination because diversity becomes normal and they are no longer “standing out from the crowd”. On the other hand, especially in politics, we can observe a paradigm change because the perspectives and needs of all parts of society are taken into account: laws become more inclusive, human rights are better protected and more people will share prosperity and power. This leads to less conflict between societal groups and thus contributes actively to a more peaceful society. personal life. Only this way, women and men can equally and actively participate in all spheres

of life and each individual can enjoy all freedoms as a human being.

Taking Gender into the classroom- FutureLearn Local

FutureLearn Local offers a publication with various activities that teachers can apply for boys and girls to demonstrate gender in the classroom:

“Taking all of this into account, it is clear that effective teaching **MUST** take gender into account. The ideal learning environment is different for boys and girls; since girls behave differently in the presence of boys, the nature of the setting matters. Girls have a preference for cooperative, discussion-led learning environments; coursework tasks and collaborative, project-based activities; and structured rather than open-ended questions. In co-educational environments, girls are more likely to disengage from sports activities; are more likely to adopt supporting or moderating roles in discussion; tend to be more risk-averse; are less likely to adopt leadership roles, and are influenced in subject choice by how others see them. To tackle these problems, then, girl-friendly teaching and learning strategies are needed.

Schools need to face up to the possibility that they might be complicit in the reproduction of gender inequalities, which manifest themselves in the world beyond school. We need schools that explicitly address gender in the curriculum, in the classroom and around the school, actively encouraging girls to subvert gender stereotypes.”⁷⁰

Objectives

The objectives of this module are to:

- ▶ Introduce the concept of gender and related concepts;
- ▶ Raise awareness about gender bias in the society;
- ▶ Help learners reflect on different roles and expectations towards women and men in society; clarify the concepts of “masculinity” and “femininity”;
- ▶ Reflect on ideas about which is the “strong” and the “weak” gender and why;
- ▶ Give an opportunity to learners to reflect on their own attitudes regarding gender issues;
- ▶ Help learners to prevent or deal with conflict resulting in gender inequality and discrimination;
- ▶ Inspire learners to develop sensitivity for inclusion and Diversity.

Target groups

It is crucial that all categories of people learn gender concepts as they lead to sustainable and peaceful development. A gender approach must be taught among the first modules to guide all other training sessions. It can be used for all target groups and people of all ages.

Target groups can be:

- ▶ Men and women, boys and girls;
- ▶ Youth from primary school;
- ▶ Youth from secondary school;
- ▶ University population;
- ▶ Non educated youth;
- ▶ Teachers and education board members;
- ▶ Adults from all sectors of national life.

70 <https://www.futurelearn.com/info/futurelearn-international>
https://www.open.edu/openlearncreate/pluginfile.php/272873/mod_resource/content/1/Classroom%20Activities%20on%20gender%20stereotypes%20and%20equality.pdf

- a publication with various activities a teacher can apply for boys and girls to demonstrate gender in the classroom.



Image 18: School children in Maniema, D.R. Congo 2012

Objectives

- ▶ Trainees will be able to understand basic notions relating to gender and sex.
- ▶ Learners will discover the concept of “gender”, gender equity, gender and diversity, non-discrimination, gender roles, gender and development, etc.
- ▶ Learners will understand how gender matters for development at an individual, household, community and national level.
- ▶ Learners will understand what gender based violence is and what its impact on development is.
- ▶ Learners will see the gender stereotypes and elements of culture that need to be improved because they are negatively affecting the development of men and women.
- ▶ Learners will be capable of explaining gender violence and other types of violence.

Knowledge

- ▶ Basic notions regarding gender and sex: Gender, Gender equity, gender and diversity, non-discrimination, etc.
- ▶ Gender based violence and its impact on development.
- ▶ The impacts of gender and gender-based violence on women and men.

Competencies/skills

- ▶ Trainees will be able to explain the characteristics of gender and sex.
- ▶ Learners will understand the meaning of gender inequity and gender based violence.
- ▶ Learners will learn to assess their own attitudes regarding gender.
- ▶ Learners will be able to communicate what gender injustice is.

Values

Gender equity relates to several values including:

- ▶ Respect: Applying gender justice means respecting human rights;
- ▶ Dignity: Violence against women attacks their dignity;
- ▶ Ubuntu: Violence against a human being is an attack on their humanity.

MODULE 6: TOOLS & ACTIVITIES

ACTIVITY 1: GENDER AND KEY GENDER RELATIVE CONCEPTS

Objectives

At the end of this session, participants should be able to see the link between gender equality, diversity, non-discrimination and peace education.

Time

2:30 hours

Materials

Flip chart, Markers, Picture with images of key concepts related to gender, PP Projector, small cartons, pens, notebooks.

Instructions to the facilitator

- a. Show participants a photo, (two small children playing mum and dad, husband and wife): ask them to describe what they see and what they think.
- b. Use the photo to distinguish between the notions of gender and sex.
- c. Introduce key concepts related to gender; triple roles, (also use the cartoon on role sharing), access to and control of resources and benefits, practical needs and strategic interests/condition and position, participation and power.
- d. Clarify the notions of equality and equity: start with the slides on the related gender concepts: participants describe what they see in the pictures, rank them from the one illustrating the worst situation to the one illustrating the best situation.
- e. Get participants to understand that equality between men and women implies equality and fairness in relation to all these concepts, including participation and power.
- f. Distribute the handout, (gender and key gender concepts), to participants, allow them to go through it quickly and ask questions if necessary.



Learning point

The low status given to women which is at the root of their low representation in decision-making institutions/ bodies, (decision-making in rural households, schools, hills, communes, town halls and at national level), results from the fact that gender roles and responsibilities, which are socially constructed and reinforced by cultural morals and practices, are confused with characteristics that are related to the physical sex, which are innate and unchanging. Recognising that the status of women and the resulting discrimination is a social construction introduces an opportunity to deconstruct it as long as it is deemed inequitable and detrimental to the well-being of women and the community as a whole.

ACTIVITY 2: VIOLENCE AGAINST WOMEN (VAW)

Duration

30 minutes

Methodology

- a. Ask participants to name some of the forms of violence they see in society;
- b. Ask participants to list some violence against women considered normal by society;
- c. Ask participants to give examples of the types of violence against men that society considers as normal;
- d. Ask participants to differentiate between gender-based violence and other forms of violence;
- e. Write on a flip chart the “definition of gender-based violence” and hang it on the wall for reference during this session;
- f. Write on a flip chart the definition of violence and hang it on the wall for reference during this session;
- g. Draw participants' attention to the difference between “violence against women” and “violence” in general.

ACTIVITY 3: STORY ANALYSIS ON VIOLENCE AGAINST WOMEN

Target group

Boys and girls from age 10

Instructions to the facilitator

Read out the story “Dead on arrival”, which recounts the story of a mother in Kenya experiencing various forms of domestic violence: <https://www.magunga.com/dead-on-arrival/>

Discuss with the learners the violence described in the text:

- ▶ Which forms of violence are described?
- ▶ Why does “Baba” behave violently?
- ▶ What can “Mama” do against this violence?
- ▶ Can she get help? Who can support her?

Note: the story contains lots of violence. It is important to create a safe space and trusted environment for the class or group to address this issue. Provide opportunities with learners to approach you, (or a female teacher/colleague), for help and individual discussion if they have had similar experiences, and offer them support.

ACTIVITY 4: WOMEN IN POLITICAL LEADERSHIP

Duration

30 minutes

Material

Document with figures.

Instructions to the facilitator

- a. Ask participants to indicate the number or percentage of women representatives in the political decision-making process in their country in general and in their province in particular, (think of institutions like parliament, government, Ambassadors, etc.);
- b. Write it down on a flip chart and hang it on the wall for reference during this session;
- c. Give them some prepared figures to add to their own;
- d. Ask what they see and what their judgement is on this situation;
- e. Ask if they can do such an analysis for young people, are they sure there are no young people in the governing bodies? If there are, are they aware of the needs of young people, are they committed to advocating for the change of this unfair situation?
- f. Compare: How many girls and boys have reached the level of bachelor, master, PhD?
 - ▶ Point out that the under-representation of young people is also a gender as well as a diversity issue, and that the focus will be made on women especially because young people are young for a while whereas women are female for their whole life.
 - ▶ Refer to case studies of women in political leadership in Africa and elsewhere, such as Sirleaf Johnson (Liberia), Wangari Maathai (Nobel Peace Prize 2004), Joyce Banda (Malawi), Kinigi Sylvie, Maria Sparks, Margaret Thatcher, Angela Merkel, and recently, HE Samia Suluhu Hassan.



Case Study: Ellen Johnson Sirleaf

Ellen Johnson Sirleaf is the first woman in Africa elected as President of her country (Liberia, 2006-2018, re-elected in 2011).

She won the Nobel Peace Prize in 2011 in recognition of her efforts to bring women into the peacekeeping process. She has received numerous other awards for her leadership. In June 2016, Johnson Sirleaf was elected as the Chair of the Economic Community of West African States, making her the first woman to hold the position since it was created.

During her time at the UN, she was one of the seven internationally eminent persons designated in 1999 by the Organization of African Unity to investigate the Rwandan genocide, one of the five Commission Chairs for the Inter-Congolese Dialogue, and one of two international experts selected by UNIFEM to investigate and report on the effect of conflict on women and women's roles in peace building. She was the initial Chairperson of the Open Society Initiative for West Africa (OSIWA) and a visiting Professor of Governance at the Ghana Institute of Management.



Image19:Ellen Johnson Sirleaf⁷⁰

Also, look for cases of women who have made history in leadership in the Great Lakes region, (Queen Ririkumutima in Burundi, Inamujandi, warrior, anti-colonial activist in 1934), Prime Minister, Rwanda (mayor of Kigali). Uganda, RD Congo, and analyse their achievements.

Tell the participants that the tendency of some people to consider women as inferior to men and women's lower representation in decision-making positions is based on gender considerations and that this causes frustrations that can lead to violence.

ACTIVITY 5: STATUS OF WOMEN AND YOUTH REPRESENTATION

Duration

25 minutes

Material

Flipchart, Markers, PP Projector, small cartons, pens, notebooks

71 Photo adjusted from <https://www.flickr.com/photos/secdef/16664343682/> on 05.08.2021. Description: Secretary of Defence Ash Carter hosts an honour cordon for Liberian President Ellen Johnson Sirleaf at the Pentagon Feb. 27, 2015. (DoD photo by Petty Officer 2nd Class Sean Hurt/Released).

Instructions to the facilitator

Brainstorming:

- ▶ Ask participants what women can bring to the leadership arena at all levels, (social, technological, environmental, economic, political) in today's world;
- ▶ Indicate that national legal frameworks are part of a regional, (Great Lakes or EAC), international framework, as countries adhere to international instruments for the promotion of women's rights;
- ▶ Ask them if they are familiar with any of these instruments and quote some of them, noting some key articles;
- ▶ Show them the UN Security Council Resolution 1325 on Women, Peace and Security;
- ▶ Outline the major peace and security issues in the 4 pilot countries of the project, with a focus on their gender dimensions;
- ▶ The sustainability of peace depends, among other things, on its inclusiveness. It is time to understand that women are part of the solution. Together, peace is possible.

What to remember:

- ▶ Violence against women is a source of frustrations.
- ▶ Frustration leads to violence.
- ▶ Women represent more than 50% of the world's population, (in the 4 project countries, they make up almost 52% of the population).
- ▶ Women's representation is a human rights issue promoted by Resolution 1325, the Convention on the Political Rights of Women, (1952, articles 1, 2, 3, 5), and the Convention on the Elimination of All Forms of Discrimination against Women, (CEDAW, article 7, 1979).
- ▶ Their under-representation in the decision-making process hinders the resolution of problems, which States are facing, especially women.
- ▶ Women have had the disadvantage of having been excluded from public leadership due to cultural issues, limited education and constraints related to their reproductive role.
- ▶ Identification of barriers to equality and participation of young people and women and possible solutions: Exchange of experiences.

ACTIVITY 6: UNDERSTANDING POSITIVE MASCULINITY

Talking about gender equality can often lead to frustration among men and boys. They feel that their role in society is questioned and they are being branded as negative and bad influence but no positive alternative role model is presented. It is important to discuss notions of “positive masculinity” and discuss together with the learners:

- ▶ What are the positive values, attitudes and behaviours we want to see in men and boys (as well as in women and girls)? Can we establish rules of behaviour for all in this classroom?
- ▶ What can men and boys contribute to gender equality and gender justice?
- ▶ What can men and boys do to stop violence against women?
- ▶ What do we understand by “strong” and “weak” or “hard” and “soft”?
 - Is it only physical strength and weakness or can there be a “strong” or “weak” behaviour? Which kind of behaviour is strong, weak, hard or soft? What could “soft power” look like?
- ▶ Who are role models of positive masculinity?



A big compilation of useful resources is provided by MenEngage: Engaging Boys and Men in Gender Transformation: The Group Education Manual.⁷²

Another recommended and shorter resources for working with teenagers is the Healthy Sex Talk by SafeTeens⁷³, which helps to address the roots of sexual harassment and sexual and gender-based violence.

ACTIVITY 7: IDENTITY MAP

This activity is taken from the IFM-SEI Peace Education Handbook with kind permission.

Introduction

An activity to think about and visually represent our identities and then discuss and analyse how personal identities can cause conflicts.

Objectives

- ▶ To understand the different elements of identities.
- ▶ To raise awareness of the connection between personal identity and conflicts.
- ▶ To understand that different parts of personal identities appear with a different intensity depending on the surroundings.

Duration

90 minutes

Age

14+

Material

Coloured pens, paper, Copies of the list of questions for each group, (appendix).

Step-by-step instructions

- a. Ask participants to think about what makes up their identity, for example their profession, gender, beliefs, nationality, hobbies, gender, history etc. Ask them to draw themselves and the different elements of their identity around them; they can mark connections, draw more important elements bigger, and place some elements more centrally than others.
- b. Divide the participants into small groups to explain their identity maps to one another. Make it clear that they only have to share what they would like to share.
- c. Then give the list of questions to each group and ask them to discuss their answers.

72 <http://menengage.org/resources/engaging-men-boys-hiv-aids-prevention-care-support-education/>

73 <http://menengage.org/resources/healthy-sex-talk-teaching-teens-consent/>

- d. Come back together as a whole and ask the small groups to share two or three things from their small discussion.
- e. Then give the list of questions to each group and ask them to discuss their answers.
- f. Come back together as a whole and ask the small groups to share two or three things from their small discussion.

Debriefing

- ▶ Was it difficult to think about your identity in different situations?
- ▶ Do you think your identity remains stable over time?
- ▶ Why do you think different parts of your identity appear more strongly at certain moments or in specific situations?
- ▶ Are there any parts of your identity that are more important than others and that you would defend more strongly?
- ▶ Do you sometimes have conflicts with other people because of parts of your identity? Which ones? Why do you think that is?
- ▶ How do you react in these situations? How would you like others to react to your conflicting identity? What do you think are good ways of dealing with conflicting identities?

Point out that many conflicts are caused by conflicting identities between individuals or groups, and that it is important to create dialogue to understand others' identities and how they shape their worldviews and behaviours.

ACTIVITY 8: PLANET OF ALIENS

This activity was taken from IFM-SEI Peace Education Handbook, p. 52 - 55.⁷⁴

Introduction

A simulation game about aliens from different planets, to show the importance of communication and dialogue in transforming conflicts.

Objectives

- ▶ To reflect on intercultural activities as a potential cause of conflict.
- ▶ To learn about the importance of communication and dialogue in transforming conflicts.

Age

13+

Duration

90 minutes

⁷⁴ https://ifm-sei.org/files/up/ifm-sei-peace-education-handbook_v11_web.pdf



Group size

12+

Material

5 pieces of cardboard; 1 pair of scissors; 2 glue sticks; 2 rulers; 5 pencils; A stack of old newspapers; The story (appendix 1); Role cards for the three groups and notes for the invisible aliens (appendices 2 and 3); Notepads (or sheets of paper) for the invisible aliens; A glass of water for every participant and some extra jugs of water for refilling.

Step-by-step instructions

Set up the tools for building a shelter in the middle of the room. Only use the materials described above!

- a. Read out the story to the participants.
- b. Divide the participants into four groups. The first three groups represent aliens from three different planets, and will be given a role card to play. The fourth group represents invisible aliens already living on the planet. They will observe and take notes during the activity.
- c. Hand out the role cards and instructions for the invisible aliens and ask the groups to read their role and discuss it together. They can agree on rituals, make a flag or do anything else that will help them get into their role.
- d. After ten minutes, ask the groups to build a shelter. They have 15 minutes to do so.
- e. When they are finished, ask them to go back into their groups and talk about the following questions, while still representing the culture of their planet. If you have several facilitators, then each can go with one of the groups to moderate. The invisible aliens can also divide themselves among the groups.
 - ▶ How did you feel building the shelter?
 - ▶ Are you happy with the result?
 - ▶ What do you think about the building process?
 - ▶ Did you feel respected at all times? When did someone not respect you?
 - ▶ What do you think about the characteristics of the aliens from other planets?
- f. Come back together in a circle and share some results from the group discussions. Then ask everyone to shake their bodies to get rid of their roles and become themselves again.

Debriefing

- ▶ How did you feel playing your role?
- ▶ Invisible aliens: what do you think about the process? What did you observe?
- ▶ Was it easy or difficult to work together? Why?
- ▶ Looking back, what could you have improved to work together better?
- ▶ Do you think this situation was realistic? Have you ever heard about similar situations or seen something like this happening?
- ▶ Do you think it is possible to live together peacefully with people from different cultures?
- ▶ Why do you think some people resist living together peacefully?
- ▶ How can we reach a peaceful society?

You might have participants saying that it is not possible for different cultures to live together peacefully. Make it clear how important mutual respect is, that all sides have to compromise and how positive this can be for everyone.

Tips for facilitators

It is important to be aware that these made-up cultures can easily be read as different national stereotypes. You should be sensitive about stereotyping and respect in the debriefing. You can be as creative as you want when you introduce the story, to really get everyone into the scenario. You could dress up, use sounds or become a famous sci-fi storyteller. There are no limits for creativity in making this a fun and memorable activity.



Appendix 1: The story

A spaceship crashes into a meteorite and has to do an emergency landing on a deserted planet. You, a group of aliens, get out of your spaceship and slowly make your first steps on the planet. After walking for a few meters, you suddenly notice that you are not alone! There are other aliens, also stepping out of spaceships, looking around in the dust and shakily walking around. It seems as if two other spaceships have also been wrecked by the space storm. All three groups set off to explore the planet and to find out how you can survive here until your friends come to find you. The planet is very mountainous and there seems to be only one spot where it is possible to live. You and all the other aliens quickly figure out that you will have to share this space if you want to survive. Because of the planet's remote location, it is difficult to say if help will arrive any time soon. Food does not seem to be a problem. There are lots of fruits growing on funny looking trees, and all kinds of strange animals to hunt. But it is cold, windy and dusty and you are all freezing. So your first concern is to build a shelter where you can sleep and hide from the cold. The area has quickly changing weather conditions and heavy rainfall, so you need to do this as soon as possible. There is some material lying around, probably from an old hut built by ancient aliens, but it is clear that it's only enough to build one shelter and that all of the aliens have to work together and share the shelter.



Appendix 2: Notes for the invisible aliens

You are invisible aliens, already living on this planet and curiously observing the three new alien groups. You do not interfere, but take notes of everything so you can report to your friends afterwards.

In the preparation process, you should think about and note down answers to the following questions:

How do the groups manage to get into their new culture?

How do they 'practice' their culture?

Do you get the impression that they accept their culture?

During the actual building process, focus on the following:

How do the different alien groups work together? How do they interact and communicate?

What are the problems and challenges between them?

How do they try to overcome these challenges?



Appendix 3: Role cards

a) The aliens from planet Smilia

On Smilia, politeness and harmony are very important. You do not like conflicts; you consider arguments to be very impolite. That is why you do not know the word 'no'. Even if you do not agree with something, you say 'yes'. You always smile at aliens, even if you do not like their attitude. When you are working with others and somebody asks you to do something you do not want to do, you say yes but you always find a way not to do it. Smilia is a very religious planet. In daily life, this means that you pray often. Every three minutes you stop whatever you do to come together to worship the Sun. You do this by sitting together and whistling, and afterwards you need to wash your hands. The Smilians greet each other by rubbing each other's legs. While speaking to each other, your feet or legs are in contact with the other's feet or legs. You do not touch each other from the waist up so it is forbidden to touch shoulders, heads, hands or arms. You have very strict rules about tools and materials. Cardboard and scissors are male and cannot be used by female aliens. Rulers and pencils are female and cannot be used by male aliens. Glue can be used by both sexes. Smilia is famous for its paintings and interior decorations. Because your behaviour is natural to you, you cannot explain it to strangers. Now you have 10 minutes to prepare yourself in your own group. Practice your behaviour! Also, make sure that you have something which shows you are all from the same planet (e.g. the way you dress, the way you do your hair).



b) The aliens from planet Coldonia

On your planet, intelligence and hard work are really important. Aliens from other planets think that you are cold, but you find yourself very successful mainly because of your efficiency. You do not discuss feelings. You prefer intellectual debates and logical arguments. Showing feelings is considered childish. Self-control is seen as an important quality. You consider religion stupid and a waste of time. You greet other people by looking into their eyes. Freedom of space is very important in Coldonia. That is why you never touch people while talking and you do not like to be touched. Touching other people is only used as an invitation for sexual intercourse, which in Coldonia has few moral implications and is mostly done as a relaxing and physical exercise. You only use small gestures, your back is straight and you always stay calm. It is normal for Coldonians to interrupt another alien whenever they need. An important characteristic of Coldonians is that you see it as your responsibility to teach and train aliens from other planets to become just as efficient and successful as you are. Whenever you have the opportunity to teach, you do so. Coldonia is famous for building huge bridges. Water is vitally important for Coldonians. You must drink some water every 3 minutes, otherwise you are not able to work. Because your behaviour is natural to you, you cannot explain it to strangers. Now you have 10 minutes to prepare yourself in your own group. Practice your behaviour! Also, make sure that you have something which shows you are all from the same planet (e.g. the way you dress, the way you do your hair).



c) The aliens from planet Turtelina

On Turtelina, friendship and care are important values. Turtelinians show their feelings all the time and they are the central issue in communication. Your facial expression and gestures show how you feel. You always touch each other. When you talk to another alien, you hold his or her ear. You stand close to each other when talking. A distance of more than 30 cm is considered rude. When you greet another alien, you put their hand on your heart. Any reference to sex is taboo and considered offensive. You like to take your time and are never in a hurry. When you work with others, you want to be sure that the atmosphere is good before starting. Therefore, you always ask others how they feel and inform them about your own feelings. Interrupting aliens when they are speaking is considered impolite. When other aliens interrupt you, you feel rejected and you react very emotionally. Turtelina is well known for its round-shaped, colourful buildings. Houses are always built in round shapes because it reflects friendship and harmony. Because your behaviour is natural to you, you cannot explain it to strangers. Now you have 10 minutes to prepare yourself in your own group. Practice your behaviour! Also, make sure that you have something which shows you are all from the same planet (e.g. the way you dress, the way you do your hair).



Resources

Resources from the Great Lakes Region

In Her Shoes, Uganda

A highly recommended resource is the learning toolkit, “In her shoes”, which is described as “an interactive group activity designed to give women and men the opportunity to walk ‘in the shoes’ of women and girls experiencing various forms of violence. It is often an emotional and personal exercise that goes beyond traditional awareness raising to provide a direct experience of the realities that women and girls regularly face—in particular, the stigma and discrimination they commonly encounter when seeking support.”

In her shoes is available in English and Kiswahili:

<https://raisingvoices.org/innovation/creating-methodologies/in-her-shoes/>

A summary of the educational tool can be found at:

https://raisingvoices.org/wp-content/uploads/2015/09/LP3.InHerShoes.Redesign.FINAL_dec2015.pdf

1. You Cannot Live Without Money’: Balancing Women’s Unpaid Care Work and Paid Work in Rwanda
<https://1library.net/document/qv7r211q-live-money-balancing-women-unpaid-care-work-rwanda.html>
2. **The ICGLR - Regional Training facility Issue:** A publication on the approaches different countries in the region have taken to deal with issues of Sexual gender based violence (SGBV)
<https://www.icglr-rtf.org/wp-content/uploads/2017/12/GreatLakes02.pdf>
<https://www.icglr-rtf.org/regional-countries-urged-to-do-more-to-combat-sgbv/>

Resources from beyond the GLR

1. A very valuable resource for working with men and boys to overcome gender-based violence is the organisation ‘MenEngage’. They provide various toolkits:
Breaking the Cycle “Breaking the Cycle is a project that aims at building capacity in the field of youth, increasing the capacity of organizations working in the area of **gender-based violence (GBV)** by responding to the need for specific, innovative methods and programs to work with youth in preventing and resisting gender-based violence.”
<http://menengage.org/wp-content/uploads/2018/07/Breaking-the-Cycle-toolkit-2018.pdf>
as well as the two toolkits from Activity 6 on Positive Masculinity cited above:
<http://menengage.org/resources/engaging-men-boys-hiv-aids-prevention-care-support-education/> and <http://menengage.org/resources/healthy-sex-talk-teaching-teens-consent/>
2. World Communion of Reformed Churches and World Council of Churches:
Created in God’s Image – From Hegemony to Partnership – A Church Manual on Men as Partners: Promoting Positive Masculinities

“Christians involved in church-based gender justice movements say that men must develop a sense of positive masculinity in order to counter increasing levels of violence by men against women. Citing reports by the United Nations and human rights groups that the extent and type of violent attacks on women is escalating, representatives of global church organizations say initiatives aimed at changing male patterns of behaviour are urgently needed.” available at:

http://menengage.org/wp-content/uploads/2014/07/PositiveMasculinitiesGenderManual_0.pdf

► **He for She Global Campaign**

Created by UN Women, the United Nations Entity for Gender Equality and the Empowerment of Women, the HeForShe solidarity movement for gender equality provides a systematic approach and targeted platform where a global audience can engage and become change agents for the achievement of gender equality in our lifetime.

He for She Action Toolkit

https://www.heforshe.org/sites/defaultfiles/2018-09/HeForShe_ActionKit_Students_6Jun17.pdf

Male Allies Guide

https://www.heforshe.org/sites/default/files/2018-11/HeForShe_Booklet_ManagingYourEmotions_PRINT2.pdf

http://www.ibe.unesco.org/fileadmin/user_upload/PolicyDialogue/48th_ICE/General_Presentation-48CIE-4_French_.pdf

http://www.ibe.unesco.org/Policy_Dialogue

Gender Matters: A manual on addressing gender-based violence affecting young people

A manual for education on gender and gender-based violence for people who work with young people. Includes extensive background and methodological information along with 16 participatory activities. European context, but themes can be adapted to other contexts.

<http://www.eycb.coe.int/gendermatters/>

Diversity & intercultural learning

The following list is an extract from [“100 free education for peace resources online”](#) by Taylor O’Connor:

► [All Different, All Equal: Education Pack](#) | by the [Council of Europe](#)

An education pack designed to help young people understand the causes of racism and intolerance, to learn to value differences between people, and encourage them to take action. Includes 40+ participatory activities. Text examples from Europe, though the concepts are broadly applicable.

► [Teaching Respect and Empathy lesson library](#) | by [Yes! Magazine for Teachers](#)

From the lesson library of Yes! Magazine, lesson plans and teaching resources on the theme of respect and empathy can be accessed individually. 34 lessons available on this



▶ [Stories and Lesson Plans library](#) | by [Global Oneness Project](#)

A database of humanistic stories that highlight universal themes of climate change, poverty, endangered cultures, migration, sustainability, and others. Stories are presented as articles, interviews, videos, photo essays and in other formats, and many have accompanying lesson plans. The curriculum resources are also available in Spanish.

▶ [Mission Inclusion: Stories and Practices of Building a World Where All Belong](#) | by [The Barefoot Guide Connection](#)

A reflective learning book about building inclusive societies, written by 34 practitioners from 16 different countries on all continents. It contains a variety of stories, analyses, and ideas, with many poems, and illustrations exploring themes of exclusion and marginalization while exploring creative, innovative and workable solutions.

Also in French and Kiswahili. More translations may be produced in the near future.

▶ [Looking at Ourselves and Others](#) | by [the Peace Corps](#)

A book of lesson plans and activities that look at assumptions and values that shape cultural perspectives. Covers the multifaceted nature of culture and shared values across cultures. Includes analytical tools to combat stereotypical thinking and enhance cross-cultural communication ability. Written for Peace Corps workers from the United States.

▶ [Culture Matters](#) | by [the Peace Corps](#)

A cross-cultural workbook to promote understanding of culture and social relationships, and to support reader/participant to adjust to and learn from different cultures. Designed for independent study, but can be used for training

3.7 MODULE 7: DEALING WITH THE VIOLENT PAST

Atrocities such as genocide, serious human rights violations and war crimes constitute a heavy burden for individuals and societies. The processing of these events takes many years, often several decades.

“Dealing with the Violent Past”, is a field of peace and conflict studies that includes forms of healing on the psychological, juridical and social levels. The juridical dimension of transitional justice is not a field that learners of peace education can apply in daily life, but it is crucial that they understand the concept behind it, the idea of investigating events in detail and clarifying narratives.

This chapter on “Dealing with the Violent Past” addresses each of the three levels:

1. Trauma Healing - psychological level.
2. Transitional Justice - juridical level.
3. Reconciliation - social/community level.

We are conscious that the Great Lakes Region history is not only about violence, rather, citizens enjoyed great moments of peace with traditional peace values such as solidarity, hospitality etc.

However, for a matter of time and limited resources, the priority was given to the Module on, “Dealing with the Violent Past”, to equip learners with knowledge, skills and values to intervene in complex situations. “Dealing with the past”, might not belong to the basic concepts of peace education at an introductory level, but it is important to include this in the learning process and to invite educators as well as learners to further delve into the subject matter - especially in a region, which has had to endure and still experiences serious atrocities.

TRAUMA HEALING

Introduction

The cycle of violence, genocide and wars, which the Great Lakes countries have been through since pre-colonial times, has left behind deeply wounded and traumatized societies.

Scholars tend to agree that invisible wounds and trauma are hard to heal. In addition, there is a high risk of transmission by parents to the next generation: the children of survivors, perpetrators and bystanders. Furthermore, social relationships, (traditionally characterized by hospitality, solidarity and empathy), are characterized by fear, mistrust and identity stereotypes, etc.

For a long-time, in the aftermath of violence, the healing of psychological wounds and trauma received little attention and appropriate services were lacking in the countries of the Great Lakes Region. But one positive example of how community debates on trauma healing can be conducted in the Great Lakes Region is, “La Benevolencija” (“Goodwill”)⁷⁵. Many programs, however, are focusing on mental health from a clinical perspective.

Recently, more and more peace building actors are recognizing psychological wounds and trauma as a major challenge to sustainable peace, a challenge that must be addressed not only from a clinical perspective but also through community practices at different levels of society.⁷⁶

One source of wounds and trauma is rape and sexual violence against women - used by armed groups and militias as a weapon of war and genocide. Several cases were documented in the Eastern DRC, during the wars in 1996 and 1998, and in Rwanda, during the genocide against Tutsis. At the same time, the society is also wounded in terms of broken relationships characterised by mistrust, fear, hatred, etc.

In recent years, the healing of psychological wounds and trauma has been and still is part of peace building initiatives, including peace education interventions such as Societal Healing and Participatory Governance, a joint program of ‘Interpeace’ and ‘Never Again Rwanda’, and the ‘Aegis Trust Peace Education program’ for teacher capacity building with a trauma-healing component.

The Berkeley Human Rights Centre in California wrote in 2010, following the conflict in northern Uganda, “Just a few years ago, nearly 90 percent of the people living in northern Uganda had been forced from their homes and were living in displacement camps, while the Lord’s Resistance Army terrorized the countryside. Today, the LRA, an armed group led by Joseph Kony, has withdrawn from the region, the camps have been dismantled, and most people have returned home, according to a report released today by the UC Berkeley Human Rights Centre.

75 <http://www.labenevolencija.org/rwanda/community-debates/>

76 <https://www.interpeace.org/initiative/supporting-healing-processes/>



However, the report forewarns all about peace being fragile and that needs are high in the region”. Taking into consideration psychological wounds and trauma, while teaching about peace values, this might be understood as part of the do-no-harm approach, because it helps to foster a deep understanding of the feelings and emotions of the people you are dealing with.

The purpose of this module is to equip learners with basic knowledge, skills and values related to psychological wounds and trauma healing. It is intended that this will enable peace educators to intervene constructively and deal with psychologically wounded people in a do-no-harm manner.

Note: The session on trauma healing and psychological wounds is not intended to stand on its own, but is supposed to follow preliminary sessions on peace education, including sessions concerned with the context of violence, war and genocide. The peace education materials are most essential, because through them the learners and actors will understand and develop appropriate approaches to dealing with isolated cases and wounds from conflict situations. These sessions will help learners to understand the context of the country/location, the impact of violence on people, and the rationale behind trauma healing. Sessions on trauma healing are intended to touch individual learners at the personal level, (prompting behavioural change), but the lessons learned should be transferred progressively to the community by the learners. Through trauma healing sessions, learners will be equipped with the knowledge, skills and values needed to intervene and deal, as peace educators, with psychologically wounded people in a do-no-harm manner. Peace educators will also be able to support learners as they deal with their emotions at a personal level and refer those who are in need to appropriate services in the region.

Definitions: psychological wounds, trauma and healing

Wound

The term wound is understood as a physical injury, which can be caused, by an impact, a weapon, a burn, etc. Non-physical components of health, (i.e. the mind and a healthy society), can also be wounded, however. Wounds inflicted on the “psyche” or the “social body” are compared to bodily injuries and are often referred to as “unseen or invisible” wounds, (Dahl, 2009, Spinazzola et al., 2014). Naasson Munyandamutsa, (2015), stated that psychological wounds could be compared with the effects of a hurricane. We do not see the hurricane itself, but we perceive its effects when it moves objects around us on the ground. Similarly, human suffering and trauma are conditions that are often invisible to the eye but that affect mood, thoughts, and behaviour which can be seen by an external observer and may be easily recognized.

Psychological trauma

Trauma is a destructive impact on the mind of an individual and/or the collective structures of a society. The concept of trauma also covers the symptoms exhibited by an individual after being exposed to extreme violence and/or the destruction of the community to which they belong.

Healing

The following definitions of healing acknowledge the psychological and emotional viewpoint: For the Oxford Advanced Learner's Dictionary, (2005), healing is “the process of becoming or making somebody/something healthy again; the process of getting better after an emotional shock”. Healing is, “a process that facilitates health and restores harmony and balance between the mind and the body”, (Glaister, 2001, p.63). It is a necessary process in dealing with traumatic events, in order to restore quality of life and good mental health. When understood in this way, it becomes clear that it is important, “not only to help people deal with the impact of the conflict on them (...). What needs to be ‘healed’ is therefore the multitude of individual, political, social and cultural responses to a traumatic situation and its aftermath.” (Hamber, 2003, p.78).

Objectives

The objectives of this module are to:

- ▶ Provide basic knowledge about psychological wounds and trauma healing to better understand how to deal with wounded people.
- ▶ Encourage participants/learners to assess their own wounds/trauma and enable them to manage their own healing.
- ▶ Equip participants/learners with knowledge, skills and values so that they are able to provide basic care to people with psychological wounds/trauma.

Knowledge

Learners will be able to:

- ▶ Identify different types and symptoms of psychological wounds/trauma;
- ▶ Develop knowledge of the attitudes, behaviours and values that characterise those who support wounded/traumatized persons.

Values

Empathy, humility, discretion, patience, respect, trust.

Competencies/skills

- ▶ Listening skills.
- ▶ Understanding of how to help a wounded person.
- ▶ Ability to facilitate trauma-healing sessions and enable those in their charge to express emotions in a non-harmful way..

Note for facilitators:

Addressing trauma is a very sensitive undertaking, so it requires excellent preparation on the part of the facilitator. Where groups that are emerging from conflict are concerned, it is essential to first understand the dynamics and trajectory of the conflict in order to avoid causing even more pain.



MODULE 7: TRAUMA HEALING: TOOLS & ACTIVITIES

ACTIVITY 1: UNDERSTANDING PSYCHOLOGICAL/ EMOTIONAL WOUNDS AND TRAUMA (AT INDIVIDUAL AND SOCIETAL LEVELS)

Introduction

Understanding psychological/emotional wounds (at the individual level) by analogy to physical wounds.

Methodology/techniques

Brainstorming, presentation.

Tools

PowerPoint presentation.

Material

Photos, white board/flipchart, etc.

Step-by-step instructions

- a. The facilitator shows participants an image of a broken bone and asks what they see and to explain the meaning of the image.

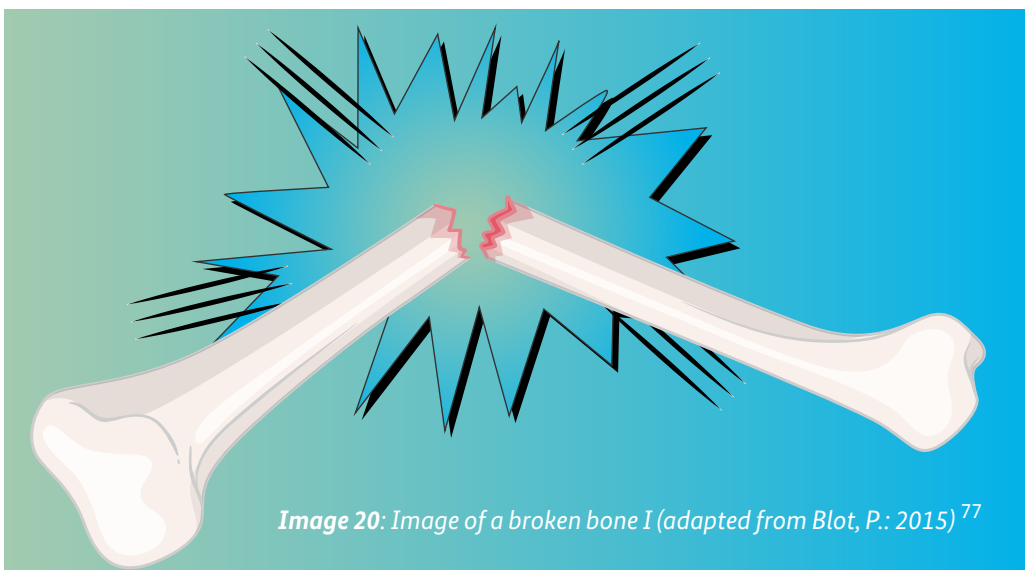


Image 20: Image of a broken bone I (adapted from Blot, P.: 2015)⁷⁷

77 Never Again Rwanda: The Healing process of a wounded Society. Training guide (2015), p. 16

- b. The facilitator asks participants to express their own understanding of psychological/emotional wounds and trauma, (unseen wounds/heart wounds), by referring to physical wounds as an analogy.
- c. Understanding societal wounds, (fractured societies, analogous to physical and emotional wounds): The facilitator presents the image below and asks the participants what they see and what it means to them.

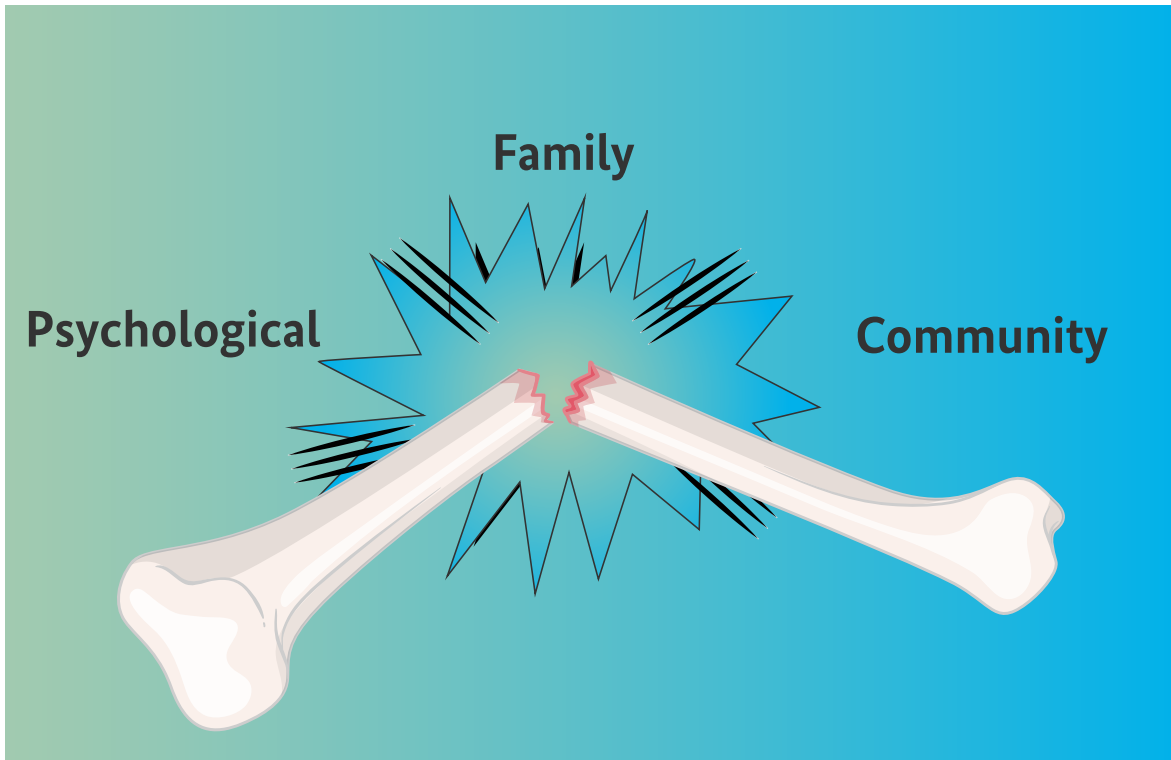


Image 21: Image of a broken bone II (adapted from Blot, P.: 2015)⁷⁸

- d. The facilitator presents the definitions of psychological/emotional wounds, trauma and healing, in which he includes any information not provided by the learners, (if elements are missing from the brainstorming).



ACTIVITY 2: ASSESSING CAUSES OF PSYCHOLOGICAL / EMOTIONAL WOUNDS AND TRAUMA

Methodology

Group work, presentation.

Material

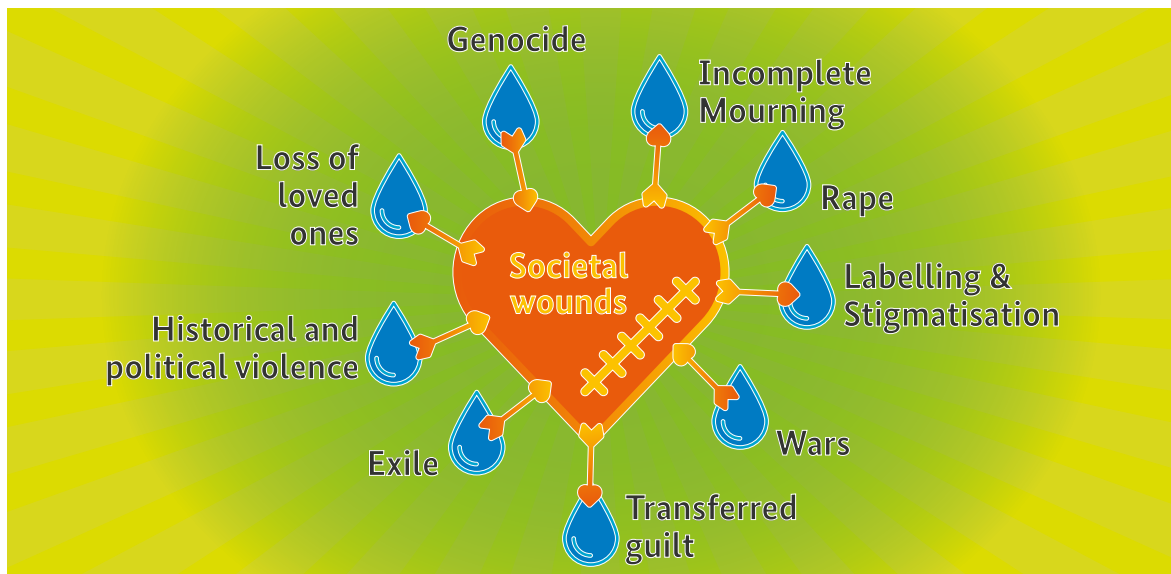
White board/flipchart, etc.

Tools

PowerPoint presentations, group work, video, photo.

Step-by-step instructions

- a. Introductory session: The facilitator asks participants to work in small groups to identify causes of psychological wounds and trauma;
- b. Forming groups;
- c. Choice of facilitator/reporter for each group;
- d. Discussion/sharing knowledge/understanding about the causes of wounds;
- e. Plenary session: group presentations;
- f. Presentation and comments: additional content provided by the facilitator;
- g. Deliver lessons learned.



*Image 22: From trauma to reconstruction: Possible creations and resiliencies (2017)*⁷⁹

ACTIVITY 3: ANALYSING SYMPTOMS OF PSYCHOLOGICAL WOUNDS TRAUMA

Methodology

Group work, presentation, storytelling/photos.

Material

White board/flipchart, etc.

Tools

Video, presentation, photos.

Step-by-step instructions

- a. The facilitator shows a short documentary film about trauma healing, (including symptoms of trauma both at individual level and societal level). The documentary film was produced by Never Again Rwanda, as part of the Societal Healing and Participatory Governance Program, implemented jointly with ‘Interpeace’.

<https://www.youtube.com/watch?v=oMRD-Fa4Gyw&t=775s>

- b. The facilitator asks participants to work in small groups to identify symptoms of psychological wounds and trauma;
- c. Discussion/sharing experience/understanding of the symptoms of trauma/wounds;

⁷⁹ Mukankubito, Immaculee. (2017). Du trauma à la reconstruction: des possibles créations et résiliences. Kigali, Rwanda. PPT.



- d. Plenary session: group presentations;
- e. Presentation and Comments: additional content presented by the facilitator;
- f. Debriefing.

ACTIVITY 4: HOW TO DEAL WITH SOMEONE WITH PSYCHOLOGICAL WOUNDS AND TRAUMA

Methodology

Group work presentation.

Material

White board/flipchart, etc

Tools

Storytelling, presentation, photos.

Step-by-step instructions

- a. Introductory session: The facilitator asks participants to work in small groups to work out how they would deal with someone with psychological wounds and trauma, identifying challenges and needs, (reference to the documentary presented in activity 3).
- b. Discussion/sharing experience and identifying challenges and needs.
- c. Plenary session: group presentation.
- d. Presentation and Comments + show a documentary film on healing by Never Again Rwanda:

<https://youtu.be/o1JmMRpm0ZI>

ACTIVITY 5: FILM SCREENING + DISCUSSION ON GENOCIDE SURVIVORS

Methodology

Invite participants to a film screening, either in a closed, safe environment (school class, church, etc.), or a public event. Ensure that all participants feel safe when watching the movie and sharing their thoughts in the space provided.

Film screening of, “Genocide Survivors”, by U&I Global, James Silverman, available at https://youtu.be/ut8_FdLB9iI, (36 minutes).

Facilitate a discussion on the movie and invite participants to share their thoughts.

Target group

The movie is a compilation of interviews with genocide survivors from Rwanda, Sierra Leone and Bosnia. The experiences recounted include very harsh events, so it is recommended that this film be shown only to adults or teenagers over 15 yrs.

Ideally, the facilitator has undergone training on how to deal with trauma and traumatised participants.

Tools

Laptop, projector/screen, Internet connection.

Resources

Resources from the Great Lakes Region

- ▶ A project dealing with trauma healing - In Northern Uganda, can be a good resource for study visits by learners on the subject. Sr. Judith Athieno, SSHJ, knows first-hand the effects this violence can have; she is herself a trauma survivor. Not only can she relate to their experiences, but she also knows how to help victims and perpetrators of SGBV to heal.
- ▶ Ibuka et Médecin du monde France, Formations des Intervenants Aidants (2014) Trouble psychiques post traumatiques: intervention en urgence.
- ▶ Médecins Sans Frontières/Mission Rwanda. (2007). Guide de formation réservé aux animateurs psychosociaux.
- ▶ Mukankubito, I; (Septembre 2017). PPT a présenté à l’occasion de la conférence internationale sur le trauma: Du trauma à la reconstruction: des possibles créations et résiliences. September 11, 2017 Nobleza Hotel, Kigali, Rwanda.
- ▶ Munyandamutsa, N. (2015). Advisory Team Meeting (oral discussion). May 08, 2015 LANDMARK Hotel, Kigali, Rwanda.
- ▶ Formations des Intervenants Aidants (2014) Trouble psychiques post traumatiques: intervention en urgence
- ▶ Hamber, B. (2003). Healing. In Bloomfield, D.; Barnes, T.; Huyse, L. (Eds.). Reconciliation After Violent Conflict: A Handbook. Stockholm: International Institute for Democracy and Electoral Assistance.



- ▶ Never Again Rwanda/NAR. (July 2015), Healing Societal Wounds and reconciliation in Rwanda NAR Manual for Societal Healing and Reconciliation in Rwanda for youth and community members, Healing Societal Wounds and reconciliation in Rwanda NAR
- ▶ Never Again Rwanda & Interpeace/NAR (November, 2015), Societal healing in Rwanda: Mapping of Actors and Approaches.
www.neveragainrwanda.org
- ▶ J Madison University. (2011). Manuel de formation sur la pratique de soutien au pair.
- ▶ Lazarus, G.S.; Cooper, D.M., Knighton, R.D.; Margolis, D. J.; Percoraro, R.E.; Rodeheaver, G.; Robson, M.C. (1994). Definitions and guidelines for assessment of wounds and evaluation of healing; Wound Repair and Regeneration, 2:165-170.
- ▶ Médecins Sans Frontières/Mission Rwanda. (2007). Guide de formation réservé aux animateurs psychosociaux.
- ▶ Umushinga wo guherekeza abafite ikibazo cy'ihungabana mu Nkiko Gacaca. (2007). Imfashanyigisho ku mahugurwa y'abakangurambaga b'ihungabana mu nkiko gacaca.
- ▶ Wilkinson, J. (1986). Healing in Semantics, Creation and Redemption. Scottish Bulletin of Evangelical Theology, 4 (1): 17-37.
- ▶ Glaister, J.A. (2001). Healing: Analysis of the concept. International Journal of Nursing Practice, 7 (2), 63-68

Resources from other regions in the world

- ▶ Glaister, J.A. (2001). Healing: Analysis of the concept. International Journal of Nursing Practice, 7 (2), 63-68
- ▶ Hamber, B. (2003). Healing. In Bloomfield, D.; Barnes, T.; Huyse, L. (Eds.). Reconciliation After Violent Conflict A Handbook. Stockholm: International Institute for Democracy and Electoral Assistance.
- ▶ J Madison University. (2011). Manuel de formation sur la pratique de soutien au pair.
- ▶ Lazarus, G.S.; Cooper, D.M., Knighton, R.D.; Margolis, D. J.; Percoraro, R.E.; Rodeheaver, G.; Robson, M.C. (1994). Definitions and guidelines for assessment of wounds and evaluation of healing; Wound Repair and Regeneration, 2:165-170.
- ▶ Wilkinson, J. (1986). Healing in Semantics, Creation and Redemption. Scottish Bulletin of Evangelical Theology, 4 (1): 17-37.
- ▶ Film “Genocide Survivors” by U&I Global, James Silverman, available at [https://youtu.be/ut8_FdLB9iI\(36minutes\)](https://youtu.be/ut8_FdLB9iI(36minutes))

TRANSITIONAL JUSTICE

Introduction

Human history is full of extreme and massive violence, war and genocide. Despite the slogan, “Never Again”, in response to the Holocaust and the UN Convention on the Prevention and Punishment of the Crime of Genocide in 1948, it has happened repeatedly.

Transitional justice is an approach to systematic or massive violations of human rights that both provides redress to victims and creates or enhances opportunities for the transformation of the political systems, conflicts, and other conditions that may have been at the root of the abuses. A transitional justice approach thus recognizes that there are two goals in dealing with a legacy of systematic or massive abuse. The first is to gain some level of justice for victims. The second is to reinforce the potential for peace, democracy, and reconciliation. To achieve these two ends, transitional justice measures often combine elements of criminal, restorative, and social justice. Transitional justice is not a special form of justice. It is, rather, justice adapted to the often unique conditions of societies undergoing transformation away from a time when human rights abuse may have been a normal state of affairs. In some cases, these transformations will happen suddenly and have obvious and profound consequences. In others, they may take place over many decades.

A recent trend in the history of violence, war and genocide is the involvement of ordinary citizens/civilians, (not formally regarded as combatants), as perpetrators of violence, killing and extermination of another group of citizens. One of the consequences of such a situation is not only the killing of people but also the destruction of the social fabric and social capital, and the loss of trust, etc. In the aftermath of violence, suspicion, fear and hatred characterize the society for a long time. The ordinary judicial mechanisms that maintain the rule of law and protect human rights no longer function properly. Transitional justice is intended mainly to serve a restorative function, (rather than punitive), within a society destroyed by extreme violence, war and genocide. It can take many forms, including, for example, truth and reconciliation commissions, (South Africa, Sierra Leone, Gacaca Courts in Rwanda, etc.).

Definitions of transitional justice

The International Center for Transitional Justice defines traditional justice as ‘the ways countries emerging from periods of conflict and repression address large-scale or systematic human rights violations so numerous and so serious that the normal justice system will not be able to provide an adequate response. (...) The aims of transitional justice will vary depending on the context but these features are constant: the recognition of the dignity of individuals, the redress and acknowledgment of violations; and the aim to prevent them happening again.’⁸⁰ (<https://www.ictj.org/about/transitional-justice>)

UN Report on Rule of Law and Transitional Justice in Conflict and Post-Conflict Societies, 2004: ‘transitional justice comprises the full range of processes and mechanisms associated with a society’s attempt to come to terms with a legacy of large-scale past abuses, in order to ensure accountability, serve justice and achieve reconciliation.’⁸¹

⁸⁰ <https://www.ictj.org/about/transitional-justice>

⁸¹ <https://www.un.org/ruleoflaw/files/2004%20report.pdf>



Examples of transitional justice systems

Little has been written or documented regarding transitional justice in the region, because several societies do not see justice as something that can be achieved outside the court or legal system. Nevertheless, a lot can be learned from the few practices that are being explored as an option for communities seeking for justice to be done between victims and perpetrators. Greater peace will be brought about through such systems, because of the families and communities involved. And this facilitates the process of trauma healing, since all the parties are directly involved in determining what justice looks like for them.

The name Gacaca - meaning “grass” in Kinyarwanda - was given to a traditional mechanism for dealing with family and community conflicts by the elders of the village. After the genocide against the Tutsi in 1994, this traditional philosophy inspired the government to set up a hybrid transitional justice mechanism, led by the judiciary, (in contrast with what existed in the past), and implemented by ordinary citizens, known as honest, (Inyangamugayo), and selected by their fellow citizens within the community. Gacaca was proposed as a response to several issues faced by the formal judicial mechanism of trying suspects of the genocide against the Tutsi in 1994. In fact, the majority of the suspects, (around 120,000), were arrested and put in jail immediately after the genocide and their trials were to be held within the legal period. The Gacaca principal courts were articulated around 3 areas: truth, justice and reconciliation. Gacaca is perceived as a combination of retributive and restorative justice. In addition to the Gacaca courts, the Government of Rwanda also established a National Unity and Reconciliation Commission, (NURC), to promote reconciliation among Rwandans. Within the framework of the international justice system, the UN Security Council had also set up an International Criminal Tribunal for Rwanda, (ICTR), based in Arusha, Tanzania, to try the perpetrators and masterminds behind the genocide against the Tutsi in Rwanda between 1990 and 1994. In fact, more than a million, (800,000 according to the UN), Tutsi and moderate Hutu were brutally murdered between April and July 1994.⁸²



Image 23: UN Sustainable Development Goal No. 16, <https://www.un.org/ruleoflaw/sdg-16/>

82 See Phil Clark (2010): *The Gacaca Courts, Post-Genocide Justice and Reconciliation in Rwanda. Justice without Lawyers.* Cambridge University Press.

In Northern Uganda where communities were ravaged by war and conflict, the words of Joan B. Kroc through her study of the Mato Oput transitional justice in Northern Uganda provide us with this meaning for justice:



“We have to understand our culture and know what kind of people we are. Are we of the kind that are willing to accept other people's mistakes without pointing fingers? Are we the kind of people who can confess truthfully and forgive wholeheartedly?”

“The traditional Acholi culture views justice as means of restoring social relations. In other words, justice in the traditional Acholi culture should be considered as restorative.” Paramount Chief Rwot David Onen Acana II pointed out that, “The wounds of war will be healed if the Acholi practice their traditional guiding principles.” He pointed out the following as the guiding principles: “Do not be a trouble maker”, “Respect”, “Sincerity”, “Do not steal”, “Reconciliation and harmony”, “Forgiveness”, “Problem solving through discussion”, and “Children, women, and the disabled are not to be harmed in war”. Most of the principles emphasize the need to live in harmony with others and restore social relations. This shows that traditionally, the Acholi are peace-loving people. Acholi traditional culture encourages individuals to acknowledge their mistakes and take responsibility for their actions. It is important to note that an individual does this voluntarily. Individuals are encouraged to forgive and not to seek revenge. One of the mechanisms for forgiveness and reconciliation among the Acholi is the Mato Oput, (drinking the bitter herb).

Objective

The objectives of this module are to:

- ▶ Introduce participants to the concepts of transitional justice.
- ▶ Engage participants in identifying existing transitional justice approaches/cases throughout the continent and the Great Lakes Region.
- ▶ Help participants to understand the key elements, (main pillars), of transitional justice: case study of the Gacaca courts in Rwanda.

Knowledge

Learners will be able to:

- ▶ Define transitional justice and related concepts.
- ▶ Identify at least three existing transitional justice approaches/cases throughout the continent and the Great Lakes Region.
- ▶ Understand the key elements of transitional justice through study of the Gacaca courts in Rwanda.

Values

Personal responsibility, Humility, Respect.



MODULE 7: TRANSITIONAL JUSTICE: TOOLS & ACTIVITIES

ACTIVITY 1: DEFINING TRANSITIONAL JUSTICE AND RELATED CONCEPTS

Methodology

- ▶ The facilitator asks the participants to share their thoughts about transitional justice.
- ▶ The facilitator presents the definitions of transitional justice and related concepts, e.g. justice.

ACTIVITY 2: TRANSITIONAL JUSTICE APPROACHES

Methodology

- ▶ The facilitator asks participants if there are any approaches that they may know in any context.
- ▶ Sharing approaches with participants, using the Gacaca courts in Rwanda and the Truth and Reconciliation Commission in South Africa as practical examples.
- ▶ Showing videos of the Gacaca courts and the Truth & Reconciliation Commission in South Africa.
<https://www.youtube.com/watch?v=ujOL8FS2wv4> (South Africa)
<https://www.youtube.com/watch?v=55f98onnYIk> (South Africa)
<https://www.youtube.com/watch?v=5PkIZ814nS8> (Rwanda)

ACTIVITY 3: KEY ELEMENTS OF TRANSITIONAL JUSTICE (MAIN PILLARS OF TJ)

Methodology

Using South Africa or the Gacaca courts in Rwanda as an example, the facilitator explains the key elements/main pillars of transitional justice, including truth, reparation and reconciliation.

- ▶ Truth Commissions
- ▶ Criminal Prosecutions
- ▶ Reparations
- ▶ Gender and Justice
- ▶ Remembering

The facilitator refers to the PowerPoint presentation on Transitional Justice by Bikesha Denis, p 9.

The same video used in activity 2 can be used here:

<https://www.youtube.com/watch?v=5PkIZ814nS8> (Rwanda).

ACTIVITY 4: UNDERSTANDING THE ROLE OF TRANSITIONAL JUSTICE IN THE RECONCILIATION PROCESS (REBUILDING TRUST AMONG PEOPLE)

Methodology

- ▶ The facilitator asks participants to think about the role of transitional justice in the reconciliation process and to share their thoughts with their peers
- ▶ The facilitator shares one or two stories of change to illustrate the role of TJ in reconciliation:

Quotes:



“Gacaca courts allowed to establish the perpetrator’s responsibilities, hence putting an end to the perception that all Hutus had killed. Today I am still after those who killed my family, and I am not angry with the Hutus from my village anymore.”

A participant in the Institute of Research and Dialogue for Peace forum for peace, Kigali, 2011, quoted by Mukankubito I., PowerPoint presentation at the High Level Symposium of the Kofi Annan Foundation in Bogota, Colombia, 2017; Challenging the Conventional: Can Post-Violence Reconciliation Succeed? Slide 10⁸³

Resources

So long as there is no pedagogical material available, peace educators can use research and other information on Transitional Justice to discuss the topic:

- ▶ Denis B., Transitional Justice Mechanisms: International, Regional and Rwandan Approach, University of Rwanda School of Law.
<https://drive.google.com/file/d/1ManW5Is3ZtTrXDB3wF1WJtWcjQt1XXC/view?usp=sharing>
- ▶ Hollie N., et al., Journal of Contemporary Criminal Justice 2014, Vol. 30(3) 333–352
- ▶ African Studies Association, Gacaca: Truth, Justice, and Reconciliation in Post conflict Rwanda? Max Rettig African Studies Review, Volume 51, Number 3, December 2008, pp. 25-50 (Article) Published by African Studies Association DOI: 10.1353/arw.0.0091
- ▶ Jean-Damascène G., et al., 9-4-2020: Rwanda’s Inyangamugayo: Perspectives from Practitioners in the actioners in the Gacaca Transitional Justice Mechanism: National Commission for the Fight against Genocide (CNLG), National Commission for the Fight against Genocide (CNLG), Hollie Nyseth Brehm, Ohio State University Hannah Parks Northeastern University, 2020 .

83 https://drive.google.com/file/d/1qJszfZWs-T-yiGI081l877Lo2_NEPLPe/view?usp=sharing



- ▶ Genocide, Justice, and Rwanda's Gacaca Courts.
http://users.soc.umn.edu/~uggen/NysethBrehm_Uggen_Gasanabo_JCCJ_14.pdf
- ▶ Institute for Security Studies: The Gacaca Process: Eradicating the culture of impunity in Rwanda?
<https://media.africportal.org/documents/050805RWANDA.pdf>
- ▶ University of Richmond: Retributive Justice: The Gacaca Process in Rwanda.
<https://core.ac.uk/download/pdf/232766057.pdf>
- ▶ Official Gazette (Journal) of the Republic of Rwanda (legal document):
<https://gazettes.africa/archive/rw/2008/rw-government-gazette-dated-2008-06-01-no-11.pdf>
- ▶ International Association of Genocide Scholars: Rwanda's Inyangamugayo: Perspectives from Practitioners in the Gacaca Transitional Justice Mechanism:
<https://scholarcommons.usf.edu/cgi/viewcontent.cgi?article=1642&context=gsp>
- ▶ Kigali City, Information about Gacaca Courts:
<https://kigalicity.gov.rw/index.php?id=36>

RECONCILIATION

Introduction

All approaches to conflict resolution ideally aim to reconcile divided populations. This can be done at the individual or group level. But often only negotiation and associated negotiation techniques, (mediation), are currently used.

Face-to-face and "three-way scenes" aim to restore human relationships that have been broken by a poorly managed conflict, to build a shared future out of a divided past.⁸⁴ Reconciliation, which is the deep restoration of relationships, comes at the end of a long process that may involve negotiation, mediation, dialogue and advocacy.

Between 1994 and 2004, at least 25 truth and reconciliation commissions were established in various countries around the world.⁸⁵ Among these countries were some in the Great Lakes Region, including Rwanda. According to the statements of the majority of prisoners, survivors and community members, the system of reconciliation is valuable despite some limitations⁸⁶. In most cases, the lack of training and expertise of the designated persons, as well as the unpreparedness or lack of initiation of the parties, individuals, groups or communities in conflict, partly explain this situation.

84 DAVID BLOOMIELD et alii, *La réconciliation après un conflit violent*, IDEA, Stockholm, 2004, p.5.

85 Ibidem, pp.157-158.

86 Ibidem, p. 149.

Jackie Huggins, co-chair of the Australian reconciliation process, reminds us that; "Education is the key to reconciliation".⁸⁷ Introducing or initiating young people and adults to this process becomes a necessity. Reconciliation has its requirements, which demand empathy, resilience and patience. After all, the path to reconciliation is not a singularly unique one.



„No model is perfect, not even the one from Peru, South Africa, Rwanda or Cambodia, which should be imported and imitated. Nor is there a single tool that can solve itself the whole problem: neither the disclosure of the truth, nor healing, nor justice, nor forgiveness.“⁸⁸

Definition

Reconciliation is the action of re-establishing or restoring friendly relations affected, (cut off), by a disagreement between persons or parties. It is any decision to go back to common sense to restore peace or the relationships that have been severed.

Peaceful conflict resolution is the process of resolving a conflict peacefully without a major incident of any magnitude.

Objectives

- ▶ Introduce learners to the concepts of "reconciliation" and its principles and steps;
- ▶ Help learners to examine the complexity and the power of reconciliation in peaceful conflict resolution;
- ▶ Help learners reflect on the key elements of reconciliation;
- ▶ Help learners to identify conflicts in their environment and introduce them to the peaceful resolution of conflict using reconciliation.

Target groups

All

Life skills

Resilience, empathy, effective communication, critical thinking, decision making, interpersonal relationship management, problem solving.

Abilities

Analysis, mastery of the foundations of reconciliation.

87 http://www.civicsandcitizenship.edu.au/cce/default.asp_consultation_du_09/05/2009_ Blackwell, 2002

88 MANI, RAMA, Seeking justice in the shadows of war. Cambridge and Malden, Mass: Polity press and Blackwell, 2002



Knowledge

- ▶ Understanding of the concepts of "reconciliation", "peaceful conflict resolution";
- ▶ Understanding of the importance of reconciliation in the peaceful resolution of conflicts;
- ▶ Ability to use the techniques of reconciliation;
- ▶ Adoption of attitudes and behaviours that promote reconciliation.

Values

Inclusion, tolerance, mutual understanding, patience, calmness, humility, forgiveness.

MODULE 7: RECONCILIATION: TOOLS & ACTIVITIES

ACTIVITY: UNDERSTANDING RECONCILIATION

Techniques

Guided discussion, presentation, individual work, role-playing.

Material

Flip chart, sticky paper, markers, board, notebooks, pens, other materials.

Tools

Pictures and photos illustrating peace, (two children kissing, traditional rites of reconciliation).

Systematic instructions

a. Introduction

- Trainer/facilitator tasks
 - Ask the learners to name the techniques of peaceful conflict resolution .
- Learners' tasks
 - Name the various techniques of peaceful conflict resolution.

b. Presentation and guided discussion

- Trainer/facilitator tasks
 - Present a story about disputes between students in two classes in the same school.
 - Ask what needs to be done to bring these students back to peace.
- Learners' tasks
 - Listen carefully to the story and analyse it.

c. Facilitation of activities

- Trainer/facilitator tasks
 - Ask students the following questions:
 - Explain the concept "reconciliation"?
 - Show the importance of reconciliation in the peaceful resolution of conflicts?
 - Name some techniques of peaceful conflict resolution?
 - Name some symbols of reconciliation, (hugging, sharing a meal, giving gifts, dancing together, etc.)?
 - What symbols of reconciliation do you know?
 - Name some attitudes that promote reconciliation?
- Learner tasks
 - Answer the questions and discuss.

d. Synthesis

- Trainer/facilitator tasks
 - Ask questions to gather essential information on the concept of "reconciliation":
 - Emphasize the concept of reconciliation in peaceful conflict resolution;
 - Techniques for peaceful conflict resolution.
- Learner Tasks
 - Answer questions and record key information.

e. Evaluation of learning/assessment

- Trainer/facilitator tasks
 - Ask learners the following questions:
 - What are the techniques of peaceful conflict resolution?
 - **What is the importance of reconciliation in peaceful conflict resolution?**
- Learner tasks
 - Answer the questions individually.

f. Transfer/reinvestment

- Trainer/Facilitator Tasks
 - Present a conflict situation to the learners and ask them to suggest ways toward peaceful reconciliation.
- Learner's tasks
 - Propose possible solutions for peaceful reconciliation.



Resources

- ▶ MINISTERE DE L'ENSEIGNEMENT PRIMAIRE, SECONDAIRE ET PROFESSIONNEL, DIRECTION DES PROGRAMMES SCOLAIRES ET MATERIEL DIDACTIQUE, Guide de l'enseignant sur l'éducation et la consolidation de la paix. Kinshasa, MINESP, Décembre -2014, pp. 75-76.
- ▶ LINDSEY POINTER, KATHLEEN MCGOEY, HALEY FARRAR, The little book of restorative justice. Games, Activities, and Simulations for Understanding Restorative Justice Practices, Pennsylvania, Herald Press, 2020.
- ▶ Website: www.goodBooks.com
- ▶ CHRISTIAN HEALTH ASSOCIATION OF LIBERIA, Trauma Healing and Reconciliation, Monrovia, A handbook for trainers and trainees, 1993.

3.8 MODULE 8: RELIGION AND PEACE

In Africa, many indigenous peace-building traditions emphasise the importance of social solidarity. One such tradition is a world-view called 'ubuntu', which is followed by communities in eastern, central and southern Africa. The idea behind ubuntu is that all humans are interdependent⁸⁹ and this philosophy has been explained in detail above.

In many regions of the world, religion is a significant factor in conflict. However, religion, as such, is not normally the sole cause or even the main cause of conflict, but rather it is used by particular actors to sow dissent between different social groups.

In the African Great Lakes Region, although there is a wide variety of different religious groups, religion is often a connecting factor rather than a dividing factor - bringing people of various faiths together through their shared belief in God. In its essence, religion can play an important role in peace building and peace education. In this module, we explore the role that our faith groups can play in building peace.

Religion can be an important resource for promoting understanding and reconciliation. It can provide a foundation for peace building efforts, (Abu-Nimer, 2001). There is a significant strand in all of the world's major religions that emphasizes peace, (Coward & Smith, 2004). In almost all the sacred books, the concept of peace is one of the major pillars. Yet, the link between religion and peace-making is not well documented in the literature.

Religious traditions have the resources to help promote peace. Religious leaders and volunteers have proven to be key civil society actors in many efforts to resolve conflicts, serving as intermediaries or helping to facilitate peace building.

Religious values and rituals are key aspects of the cultural identity of many groups involved in conflict situations. Cultural identity in turn can have a crucial impact on the course of conflicts. As an integral part of culture, religion thus plays a critical role in peace building through communication practices.

89 <https://gsdrc.org> > document-library > african-approaches.

Religions can be of great value in promoting peace building and advancing reconciliation, when religion is not the central cause of conflict. In the field of communication, dialogue, especially interreligious dialogue, is conceptualized as both a kind of conversation and a way of relating.

Multi-religious identity is strength and peace initiatives are best implemented on a multi-religious basis. In these situations, multi-religious efforts can be more powerful – both; symbolically and substantively – than the efforts of individual religious groups acting alone.

What role can religion play in peace building?

Religious communities recognise that they should be the main agents of multi-religious collaboration and that they have the task of establishing peace in societies.



“The religious leaders are the closest to the citizens at the grassroots. We have closer influence, and should therefore bear the burden of living in peace right from our hearts, our families and communities.”
Levi Joniel, Lutheran Church of Christ in Nigeria

Religious leaders and faith groups should teach and encourage people to lead peaceful lives.

Practical multi-religious cooperation is a powerful way of engaging the spiritual, moral and social assets of religious communities to promote shared well-being and counter the misuse of religion. Ongoing multi-religious cooperation can be more powerful than the efforts of individual religious groups acting alone, more inclusive than efforts exclusively within religious communities, and more efficient and sustainable than ad-hoc interfaith initiatives. Multi-religious engagement not only enhances knowledge of other religions, but also deepens the understanding and practice of one’s own faith.

Religions can serve as channels for sharing and implementing such knowledge among the faithful as the basis for effective peace building in our communities and even globally.

One positive example is the organisation Religions for Peace:



“Religions for Peace has set itself the mission of promoting common action among the world’s religious communities in favour of peace while also preserving and respecting religious identities. In addition to fair and harmonious societies, inclusive and sustainable development and environmental protection, RfP particularly encourages religious communities all over the world in their efforts to transform violent conflict and bring about peace.”

Levi Joniel, a Nigerian Sunday school teacher and student of theology, offers some tips on the role of religions in peace building:

“We should:

- ▶ Know that religion has a strong influence on people’s belief or faith and conviction. Our religious practice should bring positive change to society and enhance mutual relationships among us in order to live in peace with one another.



- ▶ Know that peace or conflict can have an effect on us either as victims or perpetrators.
- ▶ Have a sense of forbearance and unity towards other religions, knowing that in spite of all our differences, God created us all human beings in God's image in order to complement one another.
- ▶ Build relationships of trust with other religions.
- ▶ Stand together to challenge any form of injustice, and emphasize that PEACE cannot stand without JUSTICE.
- ▶ Use our religion as a means of fostering unity among all people.”

The method for common action developed by religious groups is practical and open to continuous creativity. It helps communities to apply their capacities for action to specific challenges. The method is simple yet powerful. When applied, it reveals large, often hidden or under-used capacities for action that lie within the reach of religious communities.

In a world that has become far too polarized, there is a profound need for strong voices of sanity, voices that offer “other ways” to realize the values and protect the identities that are invoked by extremists. If we are to amplify these “voices of sanity,” we cannot afford to remain in our traditional comfort zones as peace builders and development professionals. We need to find ways to directly engage the religious and cultural dimensions of conflict.

Learning Objective

In this module, we

- ▶ Introduce learners to elements of dialogue as a means of dealing with conflict.
- ▶ Help learners to appreciate the role their religious commitment can have in promoting peace.
- ▶ Help learners to develop individual strategies that can enhance dialogue in conflict situations.

Knowledge

- ▶ Learners will learn about the value of religious groups in fostering dialogue and resolving conflict.
- ▶ Learners learn about their responsibility toward each other, the value of respect and of being accountable to one another for promoting mutual care and protection.
- ▶ Learners will learn how communities as a whole can have a positive impact on peace through promoting dialogue.

Competencies/Skills

- ▶ Effective nonviolent communication, decision making, and problem solving..
- ▶ Ability to see the opponent's perspective.

Values

- ▶ Responsibility.
- ▶ Respect for self and for others.
- ▶ Accountability.
- ▶ Openness.

Resources

The Peace Education Project Team was not able to identify any pedagogical resources from the Great Lakes Region on religion and peace.

Academic Articles

- ▶ [Religion in Conflict and Peace building](#) by United States Institute of Peace
A guide written for people who are working to address violent conflicts in which religion plays a part or can aid in peace building. It provides guidance on how to understand the religious dimensions of conflict and take them into consideration in peace building.
- ▶ [Faith-Based Peace-Building](#), Mohammed Abu-Nimer. Netherlands Institute of International Relations, November 2005.
- ▶ **The platform** Religions for Peace <https://www.rfp.org/>
- ▶ **“How can Religions Wisely Build Peace in our Societies?”** Blog post by Levi Joniel, (Lutheran Church of Christ in Nigeria).
<https://www.lutheranworld.org/blog/how-can-religions-wisely-build-peace-our-societies>
<http://watfa.net/wp-content/uploads/2018/02/The-Role-of-Religion-in-Peace-Making.pdf>

Pedagogical Resources

- ▶ **Learning to Live Together:** An Intercultural and Interfaith Programme for Ethics Education, (2008), by [Arigatou International](#)
- ▶ Learning to Live Together is an inter-faith and intercultural program for ethics education that contributes to nurturing ethical values in children and young people. Includes nearly 50 interactive activities along with stories, poems, prayers for peace, and other learning resources.
- ▶ [Say Peace - Islamic Perspectives on Peace and Conflict Resolution: Teaching and Training Manual](#) by Graduate School of Islamic and Social Sciences (GSISS) in Leesburg, Virginia.
A training manual for university-level courses and training workshops on conflict analysis and resolution, with a focus on Islamic perspectives.
- ▶ [Created in God’s Image – From Hegemony to Partnership – A Church Manual on Men as Partners: Promoting Positive Masculinities](#) | World Communion of Reformed Churches and World Council of Churches:





3.9 MODULE 9: ENVIRONMENT & PEACE

Introduction

Environment and peace are crosscutting and relevant topics in all areas of environmental protection conservation, ecosystem and biodiversity management and sustainable development and security. Conflicts with environmental causes have very serious impacts given that they can affect the livelihood of entire regions and make them uninhabitable, leading to massive displacements of populations, pollution and poor living and working conditions that can cause health problems. These factors not only lead to conflict between different groups of society; they also affect humanity as a whole: Without an intact planet, humanity will not survive.

By reducing conflict and conflict potential, and by strengthening environmental security and focussing on interactions between social and ecological systems, we lay the ground for enduring social and environmental sustainability. Understanding the role the environment can play in solving conflict should be a priority in all peace building contexts, argues Supreet Kaur.⁹⁰

The environment – as a cause for concern and conflict; or as a source of hope? In recent years, there have been numerous studies devoted to the increasing tendency of environmental degradation to give rise to conflicts or catalyse already existing struggles. While seeking solutions to these problems, the peace builders have understood that environmental factors can play a key role in both solving as well as creating problems.

There is a general agreement on the fact that issues relating to environmental deterioration and imbalanced natural resource management can trigger conflicts in a region, but the capacity to provide a platform for cooperation and collaboration to meet common challenges is often underestimated.

Definition

In order to understand the relationship between environment and national resources (including water, minerals, woodland etc.) and peacebuilding better, it is important to explain the causes of environmental conflicts.

Environmental conflicts are those induced by ecological factors such as ecosystem destruction, decline in biodiversity, scarcity and destruction of natural resources, the impact of hazardous materials, the loss of livelihoods dependent on natural resources and degradation and other factors resulting from climate change.

These ecological factors often have significant consequences for the people inhabiting the areas concerned: The ecological devastation can destroy crop and grounds for livestock, it can make large parts of a landscape uninhabitable and thus force communities and sometimes entire ethnic groups to move to other areas (forced migration) and it can create demographic pressure by different social groups competing for habitable land.

Even though some of these circumstances may result only in minor trade disputes, others can be more serious in nature and can contribute to or induce violent clashes. Such agitation is more likely to occur in areas where the environment has already suffered from serious depletion, causing suffering among the population. For example, in the African Great Lakes Region where

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See <https://reliefweb.int/report/world/peaceful-environment-environmental-peace>

many internal as well as cross-border conflicts have been fuelled by resource extraction that has resulted in ecological depreciation. In the DRC, the example of the conflicts in the High and Middle Plateau within the territory of FIZI in South Kivu is illustrative. These conflicts arise additionally to the already serious human rights violations that are often connected to resource extraction such as child labour and forced recruitment of children as soldiers.

Both scarcity and abundance of natural resources and ensuing battle over access to these resources can be root causes that may sometimes foster unrest between or within nations and communities. However, natural resources can at the same time also play a vital role in peace building. If well governed, they can help in developing long-term sustainable peace through economic development, job creation as well as cooperation between (former) adversaries on the fair management of shared resources.

They are therefore important factors in the post-conflict period in order to encourage durable peace. Increasingly, Corporate Social Responsibility, (CSR), is now a standard in the natural resource sector. CSR refers to a company's commitment to practice environmental and social sustainability and to be good stewards of the environment and the social landscapes in which they operate. Corporations need to critically reflect on their business practices and the detrimental consequences they can have on local communities and environments. And civil society actors as well as politicians can hold the companies accountable for their adherence to these CSR as well as human rights standards.

With environmental factors becoming increasingly important in peace and conflict matters, the integration of environmental concerns in the entire peace building procedure is crucial.

Climate Change

Climate change refers to any significant change in the measures of climate lasting for an extended period. It includes major changes in temperature, precipitation or wind patterns, drought or and floods, among others effects. Climate change also results in sea level rise with rising waters threatening to inundate small-island nations and coastal regions. All of the above mentioned effects occur over several decades or longer and impact people's livelihoods.

However, climate change also has a sudden destructive effect due to an increased frequency and strength of storms, particularly tropical storms and hurricanes.

Climate change affects people unequally, often because of gender, sex, class, age among others and the impact of climate change also varies across different regions of the world. The Arctic, Africa, small islands and Asian mega deltas are regions that are likely to be especially affected by future climate change.

Climate Justice

Climate Justice means solutions that are fair for all to the climate crisis. It is a perspective that looks at climate change through a political, social, economic and technological lens as well as considering the environmental impacts.

According to Mary Robinson's Foundation Climate Justice:



“Climate justice links human rights and development to achieve a human-centred approach, safeguarding the rights of the most vulnerable people and sharing the burdens and benefits of climate change and its impacts equitably and fairly.”⁸⁷



Climate justice focuses on the root causes of climate change, making systemic changes that are required to address unequal burdens to our communities and realign the economy with the natural systems to ensure the right of the people to live, learn, work, play and pray in safe, healthy and clean environments.



Image 24: Climate Justice Protests. Photo by Markus Spiske on Unsplash

Mitigating environmental and land conflicts

Usually the efforts to save and protect the environment while promoting peaceful co-existence between humans and their environment attracts issues around land acquisition, use and that have in several instances played a significant part in conflict escalation.

Use of land in this region ranges from individual and/or group ownership; to customary ownership aside from government ownership. Land use can also be sedentary through agriculture versus a more pastoral lifestyle. When both forms are operating in restricted spaces, or when one group is pushed into the 'territory' of another due to climate change, then conflicts frequently ignite.

These issues often arise in regions where a large portion of the population is engaged in agriculture, whereas only a small number of farmers are able to get the best yields due to climactic changes arising from global warming. Through this program, the initiative is to promote peace by enabling more focused approaches to support and save the environment for effective production. Understanding how the functionality of the land structures and environmental play-offs work will enhance the formation of peaceful co-existence in all aspects of humanity.

Wangari Maathai was awarded the 2004 Nobel Peace Prize for her 'contribution to sustainable development, democracy and peace'. Maathai was the first African woman to win this prestigious award. Many books, including those for very young and older children, on her story are available and recommended to be discussed with learners about environment and peace.

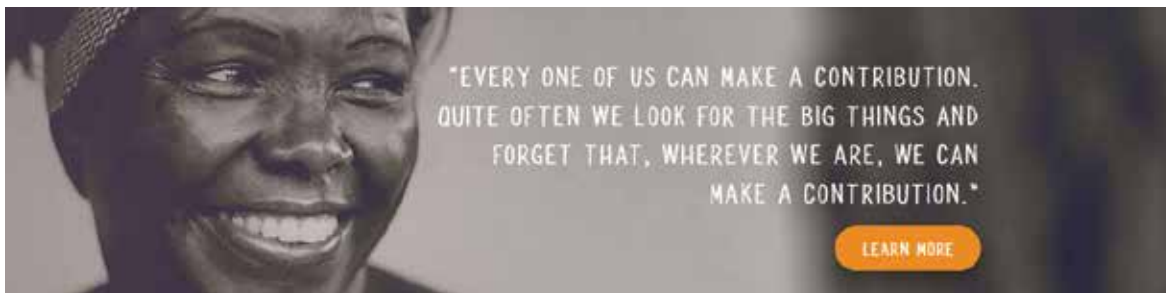


Image 25: Picture of Wangari Maathai Foundation webpage⁹¹

Learning objective

In this module,

- ▶ Introduce learners to elements within their environment to appreciate and respect the environment with its unique ecosystems and biodiversity in which they live.
- ▶ Help learners to examine what is within their environment, and to consider how they can protect their environment through promoting best management of environment sustainability under public protection.
- ▶ Introduce learners to the aspects within the environment that lead to conflict.
- ▶ Help learners to develop strategies on diverse aspects of peace in their lives – from individual, to family, to community, to country - focusing on how to reduce conflict situations linked to the natural environment and its resources.

Knowledge

- ▶ Learners will learn about the state of the environment, appreciate it and work towards its sustainability.
- ▶ Learners develop their own responsibility towards the environment, respect for it and become accountable to each other in environmental care and management.
- ▶ Learners will understand the relationship between human beings and nature.
- ▶ Learners will learn how communities as a whole can have a positive impact on peace through sustaining the environment.

Competencies/skills

- ▶ Critical thinking, ability to act, decision making, problem solving.
- ▶ Learners will learn to reflect on their own role as peace builders and how they can contribute to a more peaceful society.

Values

Responsibility, Respect for self, others, nature, (environment), and accountability, empathy.

⁹¹ Screenshot taken from <https://wangarimaathai.org/> on 08 July 2021.



MODULE 9: TOOLS & ACTIVITIES

ACTIVITY 1: PHOTOS OF ENVIRONMENTAL PROTECTION AND PEACE

Target groups

All age groups

Material

Pictures and photos of degraded environments that show the ensuing struggles between different people within those environments. Preferably use pictures of degraded mines in the GLR. Photos can be found at

- ▶ <https://www.greenpeace.org/international/>
- ▶ https://www.bgr.bund.de/EN/Themen/Min_rohstoffe/CTC/

Methodology

Have pictures distributed to learners and allow time for review and discussion about the possible activities in the pictures and some guiding questions for review could include:

- ▶ What is happening in the picture?
- ▶ How does the activity harm the environment?
- ▶ How are humans affected by this kind of activity?
- ▶ Does this create conflict in the community?
- ▶ How can conflicts arising out of this activity be mitigated?

ACTIVITY 2: TEXT ANALYSIS

Target groups

Students of all ages, formal and non-formal education.

Methodology

Watch Amanda Gormans poem “Earthrise” and hand out the written text to students. After watching, facilitate a discussion on students’ impression of the poem, main findings and own ideas.

Learning objective

Learners are able to appreciate the lives of those who have been involved in peaceful co-existence with the environment.

Material

Computer with internet access/projector to show the video. Written handout of the text.

Sources:

Amanda Gorman, “Earthrise”: <https://www.youtube.com/watch?v=xwOvBv8RLmo>

The full text of “Earthrise”: <https://naaee.org/eepro/blog/earthrise-poem-amanda-gorman>

ACTIVITY 3: DEBATES

Methodology

Debates with topics to discuss sustainability and the environment: The debates should generate constructive discussions for the learners.

Possible sample topics for debate:

- ▶ Is tourism beneficial to the environment?
- ▶ Climate change is the greatest threat in human history.
- ▶ Plastic bags and packaging should be banned.
- ▶ How do we balance our increased need for natural resources, (due to population growth and with renewable energy), with sustainable environmental management?

Learning objective

Learners are able to appreciate the lives of those who have been involved in peaceful co-existence with the environment.

Resources

https://www.amazon.de/gp/product/B084G9HY8Y/ref=dbs_a_def_rwt_hsch_vapi_tkin_p1_i5
(long story about Wangari Maathai).

ACTIVITY 4: EXCHANGE OR LEARNING VISITS

Target Groups

School going children or adults.

Methodology

Visiting national nature parks, reserves, reforestation sites, plantations, mines, water purification plants, communal gardens etc.



Learning objectives

Learners will be able to appreciate the environment in which they live and learn lessons from different activities influencing the environment.

Children as well as adults learn best through first-hand experiences. Going out into the local environment, or even further afield, enables children to explore and experience the different local environmental features. These first-hand experiences enable children and adults to develop a deeper grand comprehension of the world in general along with their local surroundings in relation to that.

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Resources

To date, there are still few resources on the relationship between the environment and peace available - especially when it comes to pedagogical material. Academic research on the nexus of environment, security and peace has been very prominent in the Scandinavian countries:

SIPRI, Stockholm International Peace Research Institute:

<https://sipri.org/research/peace-and-development/environment-peace>

NUPI: Norwegian Institute of International Affairs: <https://www.nupi.no/en>

Further resources are available here:

<https://climate-diplomacy.org/magazine/conflict/new-climate-peace>

Resources from the Great Lakes Region

- ▶ **Short activity description on how youth are involved in peace initiatives in the community:**

<https://peacesos.nl/teso-youth-agricultural-production-initiative-for-peace-in-uganda/>

- ▶ **Short activity description on peace education initiatives in school:**

<http://tipteso.org/peace-education-in-schools/>

- ▶ **[Green Alternatives and Peace Movement \(GAP\) Uganda:](#)**

An NGO in Uganda whose mission is to promote, facilitate, advocate and act for peace, the environment, natural resources, human rights, social justice, grassroots empowerment, sustainable livelihoods and development.

- ▶ PUD/UNOPS, **Anthologie des fiches didactiques du projet du cours d'éducation à la paix pour l'enseignement maternel, primaire et secondaire**. Version expérimentale, Goma, Enseignement Primaire, Secondaire et Professionnel. Division Provinciale, 2005, pp. 102 - 105.

Resources from other regions in the world

- ▶ Short biography of Environmental and land defenders work peacefully to advocate for and protect land rights and the environment in Honduras.
<https://theowp.org/reports/epidemic-of-violence-continues-against-environmental-defenders/>
- ▶ **Earth Echo International:** <https://www.earthecho.org/>
- ▶ The following list is an extract from “[100 free education for peace resources online](#)” by Taylor O'Connor :
- ▶ [Climate Justice Teaching Activities](#) | by Zinn Education Project
Within the Zinn Education Project database are a collection of activities on the theme of climate justice. Lesson plans can be browsed and downloaded individually. Email entry required.
- ▶ [Changing Climate: A Guide for Teaching Climate Change in Grades 3 to 8](#) | by National Geographic
A guide for educating young minds on climate changes and solutions. This guide provides teachers with background information on climate change in an accessible and reader-friendly manner, plus teaching tips and guiding questions that helps to bring the climate change discussion into the classroom.
- ▶ [School-Based Environmental Service Learning](#) by [National Geographic](#):
- ▶ [Field-Based Environmental Service Learning](#) by [National Geographic](#)
A toolbox to engage students in environmental service learning projects in outdoor settings.
- ▶ [Classroom Resources Database](#) | by National Geographic
An extensive database of lesson plans, activities, info-graphics, videos, and reference resources searchable by keyword, resource type, grade level, and subject. It is recommended to review the collections by theme.
- ▶ [Needs and Wants Activity](#) | by the [Centre for Eco-literacy](#)
A simple, fun activity to help participants distinguish between personal needs and wants, to consider how things are used or wasted, and to reflect on what's needed to live a healthy and happy life.
- ▶ [Teaching Sustainability lesson library](#) | by [Yes! Magazine for Teachers](#)
From the lesson library of Yes! Magazine, lesson plans and teaching resources on the theme of sustainability, environment, and climate change can be accessed individually. 40 lessons available on this theme at the time of writing.



4 CONCLUSION AND OUTLOOK

CONCLUSION AND RECOMMENDATIONS

This handbook represents a first attempt at establishing a regional approach to peace education in the Great Lakes Region. It builds on local and national material, each of which adds a piece to completing the puzzle of a healthier regional picture. Yet, many 'puzzle-pieces' are still needed.

This handbook aims to provide a baseline for peace education on a regional level. Peace education actors from around the region should continue to develop and add further enriching content to this base model. Ideally, a second or even third volume of this handbook could be published in the years to come.

RECOMMENDATIONS FOR PRACTITIONERS

There are a number of skilled and experienced peace educators, acting as individuals as well as organizations in the region. We encourage them to serve as multipliers for peace education and to pass on their knowledge, skills and attitudes to others in order to support the growth of the peace education community.

The role of peace education actors - or peace educators - should never be underestimated! As with peace education on the global level, the practical application is much more advanced than the academic research. Similarly, in the Great Lakes Region, we encourage peace educators to continue their much-needed efforts to advance the peace-teaching in various contexts. We further encourage them to form alliances and networks in their endeavour to develop joint cross-border approaches as well as projects with larger impacts for a broader audience.

Training future peace educators at the beginner level requires time and resources. It requires an acquisition of knowledge on peace and related concepts, a thorough development of teaching skills as well as time engagement to reflect upon their experiences, attitudes and values. Professional training opportunities can be found at the international level through Rotary Peace Fellowships and other scholarship opportunities. For the Great Lakes Region, experienced peace education actors and training centres are encouraged to increase the training opportunities for individuals who are interested in learning how to teach peace.

In order to achieve this, political decision-makers need to recognize Peace Education as a critical pillar for peace building in the Great Lakes Region, requiring the backing of consistent and reliable funding in order for peace education actors to effectively carry out and enhance their work.

RECOMMENDATIONS FOR POLITICAL DECISION-MAKERS

For the further advancement of this regional perspective on peace education we recommend:

- a. Building on the existing collection of material and to continuously enrich it with additional material that is being developed in the region and beyond. A second and perhaps third volume of this handbook in 5 to 10 years' time would exacerbate the value of the work in this field.
- b. Engaging in academic research on peace education within countries as well as across borders and coordinating the development of academic research with a regional perspective.
- c. Strengthening the cooperation among peace education actors in the region: enabling exchanges and networking between practitioners at the local, national and regional levels, build a peace education community with regular opportunities to meet at events such as Annual Conferences.
- d. Increasing regular and sustainable funding for peace education activities, not only through international donors but also via national funds.

WHAT CAN STRONGER POLITICAL SUPPORT FOR PEACE EDUCATION ACHIEVE?

At the formal level, peace education might have already been integrated into school curricula to varying extents, but in practice, insufficient funding for peace education activities frequently restricts the implementation of these activities. Teachers, professors and other education personnel require access to the structural and financial resources needed to give peace education the prominent role it requires.

At the non-formal level of peace education, actors are very creative in their ideas but insufficient financing hampers implementation in all four pilot countries as well as on the regional and international levels. To ensure sustainable impact of peace education, both at the formal and at the non-formal level, regular and easily-accessible funding should be made available to peace education actors and projects for the region and beyond.

It is of vital importance for peace and stability in the Great Lakes Region that sufficient personnel are trained to become peace education professionals and to provide them with the tools, resources and space they need to put peace education into practice.

While investing in peace education costs will be incurred for training of personnel, the development of material and the implementation of activities. It should be emphasised that this has significant benefits:

- ▶ Peace education is an investment into the future of a society: it will increase students and young adults' hope and commitment as active citizens of a society. This will in turn lead to a stronger economy and richer democracy.
- ▶ Investing in peace means to save lives via increasing the stability and safety of the population.



- ▶ Investing in peace will support political stability in that peace and peace education become an integral part of a society in which individuals can enjoy rights and freedoms.
- ▶ The economic costs of violent conflict are much higher than investing in peace: comparing military spending to educational costs from a purely economic perspective, it is much more effective to invest in the prevention of violent conflict than to bear the costs connected to rebuilding cities, caring for the wounded, (physically and psychologically), and rebuilding trust in fellow citizens and political institutions.

The return value created from money spent on peace education is immeasurable. Consequently, it is highly recommended that permanent funding and institutional backing for peace education activities in the Great Lakes Region is made available and accessible for peace education actors at all levels of society.



Image 26: The word “peace” in various local languages of the Great Lakes Region

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