

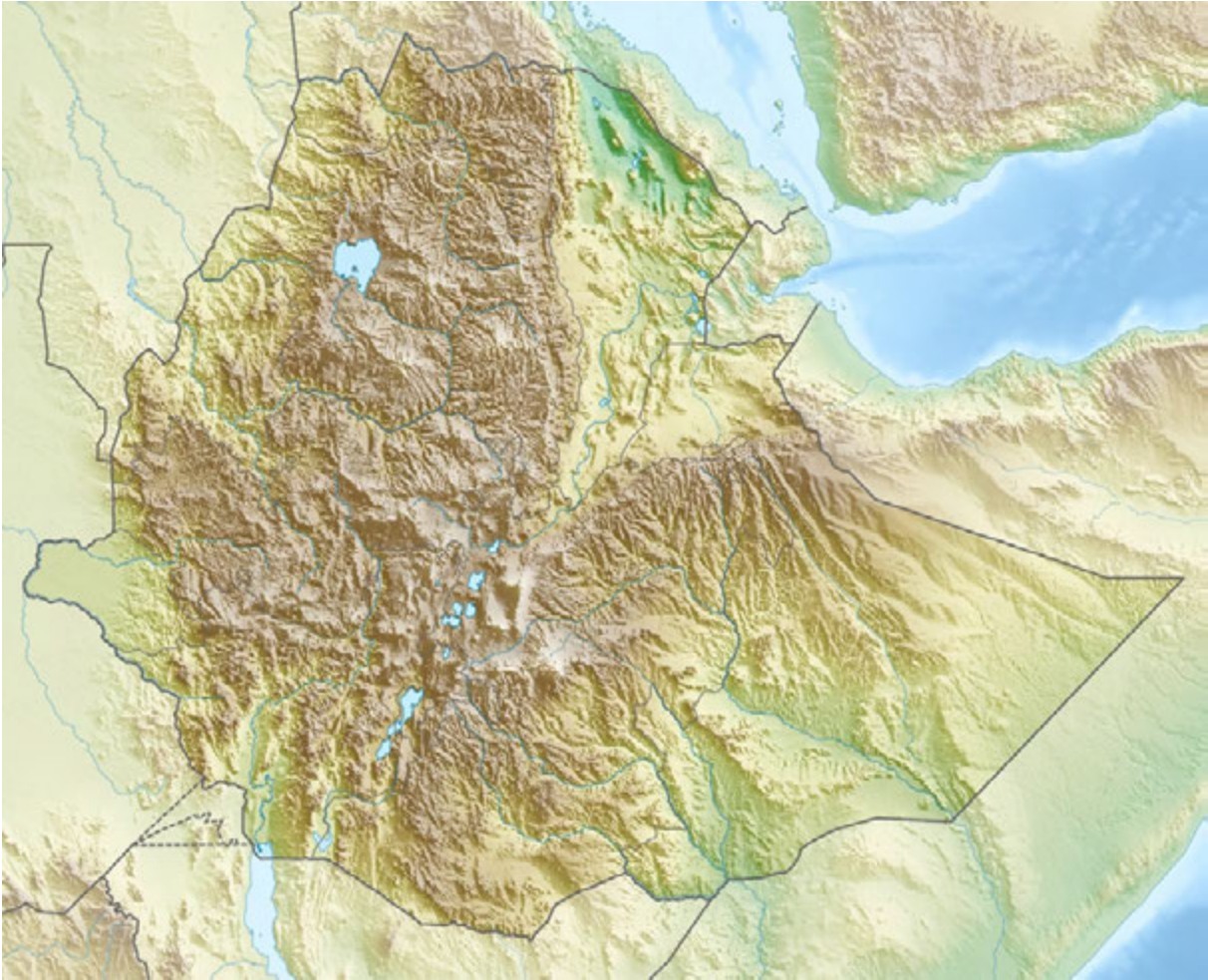
# Peacebuilding Training Guide for Ethiopia



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IIC/2020/ED/7

# Peacebuilding Training Guide for Ethiopia

# Map of Ethiopia



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## Foreword

The *Peacebuilding Training Guide* for Ethiopia has been adapted and updated from the UNESCO International Institute for Capacity Building in Africa's (IICBA) 2017 publication *Transformative pedagogy for peace-building: A guide for teachers* to the Ethiopian context as part of the "Inclusive Governance and Conflict Management Support" project, a partnership project between the United Nations Development Programme (UNDP), International Organization for Migration (IOM), and UN Women, supported by the United Nations Peacebuilding Funds (the PBF Project).

The 2017 guide has been used to train over 6,500 teachers throughout Eritrea, Ethiopia, Kenya, Somalia, South Sudan and Uganda as part of UNESCO IICBA's "Teacher Training and Development for Peacebuilding in the Horn of Africa and Surrounding Countries" project, support by the Government of Japan. In Ethiopia, it was used to train teacher educators from 31 teacher training colleges. The benefits of reviewing, updating and contextualizing the guide for Ethiopia and translating it into local languages was realized.

While the 2017 guide was designed to build the capacity of teachers, this adapted and updated version expands in scope to build the capacity of a variety of stakeholders in Ethiopia so that they are informed and empowered in why and how to educate others for peacebuilding. It offers an analysis of conflict in Ethiopia, examines the role of ethics and women in peace and security, introduces the concept of transformative pedagogy for peacebuilding and provides practical tools to assess understanding of peacebuilding concepts and skills. It concludes with several engaging activities that can be used both inside and outside the classroom to develop peacebuilding competencies and critical and creative thinking in participants of all ages.

The goal of the training guide is for the user to become a facilitator with the disposition, knowledge, skills and commitment to support others in developing their full potential as peacebuilders.

## Acknowledgements

This guide was adapted and updated by Dr. Tigist Yeshiwas Engdaw, Assistant Professor in Peace and Conflict Studies, Research Coordinator for Academic Programmes Global Goodwill Ambassador on Humanitarian, Institute for Peace and Security Studies (IPSS), Addis Ababa University, and edited by Ms. Beth Roseman, UNESCO IICBA Consultant, who also provided technical insights and assistance. The guide was developed under the overall guidance of Dr. Yumiko Yokozeki, Director of UNESCO IICBA. Thanks goes to Ms. Eyerusalem Azmeraw, Project Officer of UNESCO IICBA, and to other UNESCO IICBA colleagues who have supported the process.

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## Glossary of terms

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

**Conflict analysis** Conflict analysis is the activity of identifying, breaking down and categorizing conflict actors, root causes, context, dynamism, issues, power relationships, scenarios and structures (UNESCO IICBA, 2017).

**Conflict management** “Interventionist efforts towards preventing the escalation and negative effective, especially violent ones, of ongoing conflicts... [it] should not be viewed as a simple, linear or structured process” (Miller, 2005, p. 23).

**Conflict prevention** “The anticipation of conflict that seeks to redress causal grievances to avoid the escalation of violent forms of conflict engagement or to curtail the re-occurrence of violent exchanges or some combination of these elements. The term ‘conflict prevention’ can be misleading, because theoretically none of the aforementioned aspects aspire to ‘prevent’ conflict as such. Instead, the aim is often to resolve a conflict at hand or more typically to prevent escalation or violent manifestations” (Miller, 2005, p. 24).

**Conflict resolution** “A variety of approaches aimed at resolving conflicts through the constructive solving of problems distinct from the management or transformation of conflict. Conflict resolution is multifaceted in that it refers to a process, a result, and an identified field of academic study as well as an activity in which persons and communities engage every day without ever using the term” (Miller, 2005, p. 25).

**Conflict transformation** “Changes in all, any, or some combination of the following matters regarding a conflict: the general context or framing of the situation, the contending parties, the issues at stake, the processes or procedures governing the predicament, or the structures affecting any of the aforementioned... [it] requires that the parties involved alter their previous strategies of handling or avoiding the discord in order to implement new approaches towards ameliorating the situation” (Miller, 2005, p. 26-27).

**Conflict mapping** Conflict mapping is a technique of representing the conflict *conceptually* or *graphically*, placing the parties in relation to the problem and in relation to each other (UNESCO IICBA, 2017).

**Constructivist Teaching** This approach believes that learning happens with active involvement of learners. Rather than passively getting information, learners also make meaning and construct knowledge (UNESCO IICBA, 2017).

**Culture of Peace** A culture of peace “...consists of values, attitudes and behaviors that reflect and inspire social interaction and shared based on the principles of freedom, justice and democracy, all human rights, tolerance, and solidarity, that reject violence and endeavor to prevent conflicts by tackling their root causes to solve problems through dialogue negotiation and that guarantee the full exercise of all rights and the means to participate fully in the development process of their society” (United Nations General Assembly, 1998, p. 1).



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

**Gender** Gender refers to the roles and responsibilities of men and women that are created in our families, our societies and our cultures. The concept of gender also includes the expectations held about the characteristics, aptitudes and likely behaviours of both women and men (femininity and masculinity) (UNESCO, 2003).

**Gender Mainstreaming** Gender mainstreaming is "... a globally accepted strategy for achieving gender equality and the empowerment of women" (United Nations Economic and Social Council, 2010, p. 1). UN Women (2019) explains it as "a set of specific, strategic approaches as well as technical and institutional processes adopted to achieve that goal [of gender equality it aims to transform discriminatory social institutions, laws, cultural norms and community practices, such as those limiting women's access to property rights or restricting their access to public space".

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

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

**Multicultural** The term multicultural describes the culturally diverse nature of human society. It not only refers to elements of ethnic or national culture, but also includes linguistic, religious and socio-economic diversity (UNESCO IICBA, 2017).

**Peacebuilding** Peacebuilding is defined as the practice and process of building or re-building new relationships or transforming existing ones. The building or rebuilding process addresses justice and human rights issues, among others (UNESCO IICBA, 2017).

**Peace education** Peace education is the process and practice of developing non-violent skills and promoting peaceful attitudes and learning to pinpoint the challenges of achieving peace (UNESCO IICBA, 2017).

**Reconciliation** "A process that attempts to transform intense or lingering malevolence among parties previously engaged in a conflict or dispute into feelings of acceptance and forgiveness of past animosities or detrimental acts" (Miller, 2003, p. 66).

**Restorative justice** An alternative to punishment that focuses on repairing the harm done, healing the wound sustained by the victim, meeting the victim's needs, and holding the offender responsible for his or her action. It is a balanced approach focused mainly on restoring relations between former enemies and lessons learned from the past mistakes. It is different from retributive justice; restorative justice focuses on building and transforming relations whereas retributive justice stresses crime and punishment (UNESCO IICBA, 2017).

**Transformative Pedagogy** A transformative pedagogy is an innovative pedagogical approach that empowers learners to critically examine their contexts, beliefs, values, knowledge and attitudes with the goal of developing spaces for self-reflection, appreciation of diversity and critical thinking .A transformative pedagogy is realized when learning goes beyond the mind and connects hearts and actions, transforming knowledge, attitudes and skills (UNESCO IICBA, 2017).

**Whole School Approach** The Whole School Approach addresses the needs of learners, staff and the wider community, not only within the curriculum, but across the whole-school and learning environment. It implies collective and collaborative action in and by a school community to improve student learning, behavior and wellbeing, and the conditions that support these (UNESCO-IBE, 2017).

**Violence** Literally, "extremism" means the "belief in and support for ideas that are very far from what most people consider correct or reasonable" thus refers to attitudes or behaviors that are deemed outside the norm. This basic dictionary understanding highlights the inherently subjective nature of the term, which can take on different meanings depending on who defines the norm and decides what is acceptable or not accordingly (adapted from UNESCO, 2017).

## Introduction

### Learning to live together in the Ethiopian context

Despite remarkable reform since 2018, Ethiopia looks like it is on a roller coaster; it suffers from ongoing and violent conflicts caused by a variety of complex and challenging factors in almost all parts of the country.

Some stem from a lack of resources, such as scarce and/or unusable agricultural/pastoral land and water, whereas the other issues are related to a sense of alienation and grievances. Violence may occur due to ethnic-identity stereotyping, marginalization and exclusion. It could also result from acts of violent extremism stemming from ethnicity and nationalistic tension, lack of middle ground or compromise on identity. In addition, economic, social, political and social media (technology) factors play a role in escalating violence. One of the most visible consequences of such violence in Ethiopia is poverty.<sup>1</sup>

In order to escape from poverty, violence and persecution, Ethiopians have immigrated, fled and crossed borders to claim refugee status or have been internally displaced in their own country; Internally displaced persons (IDPs) are almost everywhere in Ethiopia but mainly concentrated in four regions, namely SNNPR, Oromia, Amhara and Somali. As the political history of Ethiopia demonstrates, discontent, injustice and the desire for power can also give rise to conflict and violence within and between regions. The conflicts in the regions are often enduring and cyclical.

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

### Role of peace education in peacebuilding

Peace education is the process and practice of developing non-violent knowledge and skills and promoting peaceful attitudes and understanding the challenges to achieving peace. It is a central part of peacebuilding. Furthermore, according to Fountain (1999) peace education refers to

*The process of promoting the knowledge, skills, attitudes and values needed to bring about behavioral changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural transform conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national, or international level (p.1).*

In order to engage in transformative pedagogy for peacebuilding, the role of educators must be redefined. Educators need the disposition, knowledge, skills and commitment necessary to engage learners in critical and creative thinking. Educators must respect the various identities – ethnicity, religion, gender and social class – of others and understand the impact of their own identities and those of learners in difference practices and interactions.

<sup>1</sup> Poverty is also a root cause of conflict, in addition to being a consequence.

This guide seeks to contribute to the process of building better relationships at local and national levels through educating for peacebuilding in Ethiopia. This can be done by:

- Promoting dialogue between and among various social groups;
- encouraging voluntary restraints on the use of force; raising awareness to settle disputes without resorting to violence; and developing youth's critical thinking skills;
- encouraging the celebration of diversity, peaceful co-existence and social transformation.

Peace is not only defined as the absence of open hostilities or negative peace. Rather, it is the presence of processes and conditions likely to ensure a lasting, just and positive peace. It implies a state of well-being, and a dynamic social process in which justice, equity and respect for basic human rights are maximized while violence (emotional, physical, psychological and structural) are minimized.

Peace is a state of mind where people are satisfied and confidence and hope exist. It is human value reflecting conditions where respect for human rights, justice and equity are realized, where diversity exists, and conflicts are resolved in a nonviolent and democratic ways.

There are six points to define the concept of peace: (1) Peace as the absence of war (negative peace); (2) Peace as the balance of forces in the international system; (3) Peace as positive peace (no structural violence); (4) Feminist peace, at macro and micro levels, between the sexes; (5) Holistic (Gaia) peace, peace with nature and environment; and (6) Holistic inner and outer peace on a personal level. If we deduct one of these variables, the value of peace will be threatened. Therefore, the process to sustainable peacebuilding can be very challenging and problematic.

Peace education is all about working on the attitude, mind set and behavior of individuals to create a conducive and safe place to live. Peace education is interdisciplinary and overlaps with educational initiatives, such as disarmament, human rights, development plans, citizenship, gender awareness, civics and ethics, international law and environment considerations.

## Guidelines for using the training guide

### About the training guide

This training guide is adapted and updated from the UNESCO International Institute for Capacity Building in Africa's (IICBA) 2017 publication *Transformative pedagogy for peace-building: A guide for teachers* to the Ethiopian context for multiple audiences, both inside and outside the education system. It will be translated into local Ethiopian languages and is intended as a:

- practical tool for training and refreshing knowledge and skills of a variety of stakeholders in Ethiopia on peacebuilding;
- reference for those in the education system in how to teach about and incorporate peacebuilding concepts into any school subject;
- reference for those outside the education system in how to promote peacebuilding concepts in families, communities, schools, institutions, programmes and policies;
- resource full of participatory activities that can be used both inside and outside the classroom with participants of all ages to develop peacebuilding competencies and critical and creative thinking.

## **Intended Audiences**

This training guide has been adapted and updated to the Ethiopian context to assist all stakeholders interested in learning about, better understanding and/or promoting peace and peace education. While the 2017 Guide targeted teachers, this training goes beyond teachers to target multiple audiences both inside and outside the education system, including but not limited to: teachers, teacher educators, university instructors, community leaders, traditional and religious leaders, and government representatives.

## **How to use the training guide**

Throughout the training guide, the term “educator” is used to describe the reader, i.e. those both inside and outside the education system. While not everyone may consider themselves an educator, upon reviewing this training guide, the user will have the knowledge, skills and tools to educate others on peacebuilding in Ethiopia.

While we encourage reviewing all the chapters in this training guide, there are certain chapters that are geared towards those in the education system, namely chapters 6 on transformative pedagogy and 8 on assessment.

Chapter 1 provides an understanding of conflict, from analysis to mapping to its dynamics and handling mechanisms. Chapter 2 is an overview of peacebuilding and Chapter 3 discusses ethics and how to encourage ethical reflections. Chapter 4 outlines the competencies needed for peacebuilding. Chapter 5 is a new addition to this updated training guide on women, peace and security. It explains concepts related to gender and the importance of involving women in issues of peace and security, and also includes a section on youth, IDPs and community leaders for a fresh perspective and important new political developments in Ethiopia. Chapter 6 presents the key elements of transformative pedagogy, while Chapter 7 describes practical steps to guide educators in supporting learners to extend their peacebuilding skills beyond the classroom/training to their local community and beyond. Chapter 8 serves as a basic guide in learning assessment, providing various assessment tools and techniques to be used throughout and after learning. Chapter 9 presents a variety of activities to develop peacebuilding competencies and critical and creative thinking in participants of all ages both inside and outside a classroom.

## Chapter 1: Understanding conflict

### 1.1 Understanding conflict

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

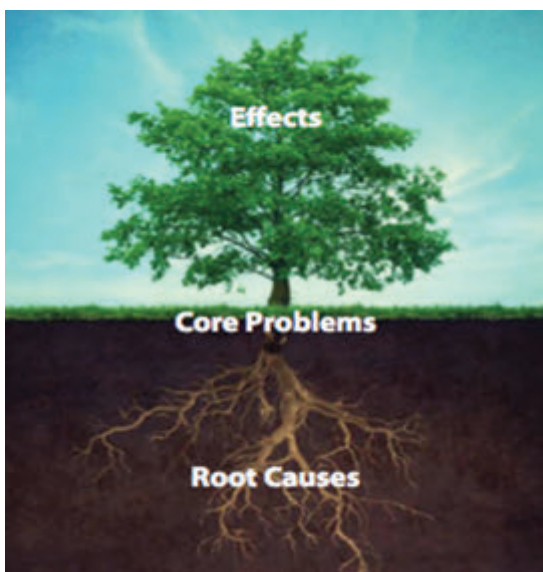
### 1.2 Conflict context

Ethiopia as a country has been experiencing turmoil that is diverse in nature. This is due to socio-politically instability, violent conflict, lack of strong institutions and rising inequality exacerbated by complex issues, like corruption, climate change and resource related conflicts. Oftentimes, ethnic groups live in different sovereign states of the region. Ethnic related or motivated conflicts are becoming common phenomena and inter-ethnic related conflicts are increasing in the recent years. Most borders of the regions of Ethiopia are not physically marked. Many people cross borders to flee persecution (refugees), in search of better livelihoods (economic migrants) or even for food and water, such is the case for pastoralists and herders. However, there are also illegal trades of small arms in some parts of Ethiopia. Light weapons and human trafficking, in addition to international organized crimes, including child-abduction and violent ethnic polarization, is also increasing.

### 1.3 Conflict analysis

Conflict analysis is the identifying and breaking down and classifying of the various actors in a conflict, such as the root causes, changing contexts, power relationships, scenarios and structures. One of the methods for analysing a conflict is the Conflict Tree. At a basic level, it helps to identify the issues in a conflict context and then sort these into three categories, namely (1) Root causes; (2) Core problems; and (3) Effects.

**Figure 1:** Conflict Tree



Source: Adapted from Fisher et al., 2000

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

1. Why do these conflicts occur? What are the root- causes?
2. How are these conflicts displayed? How do they show themselves?
3. What are the outcomes of the problem?
4. What is the most important issue to address?

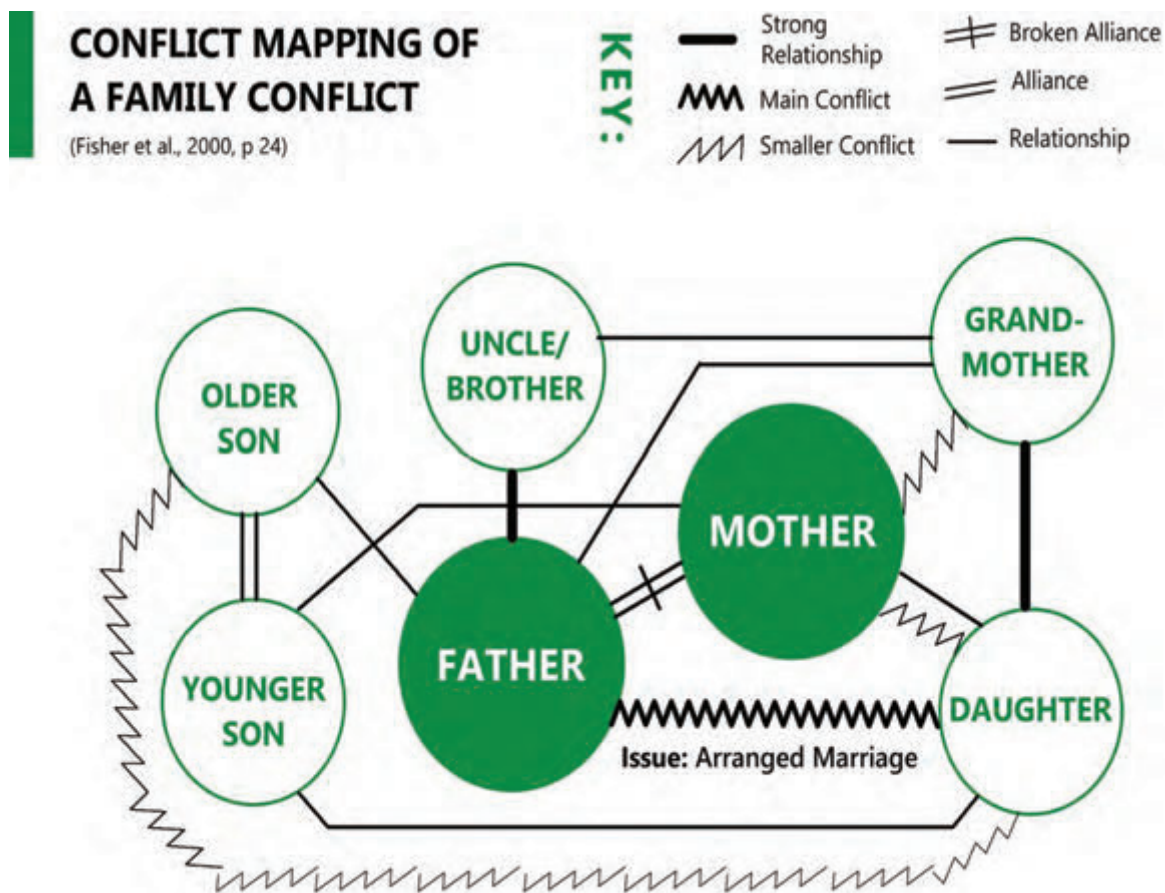
A Conflict Tree may have root causes, such as discrimination, unjust laws, poverty and social isolation. Core problems can be complex and may involve power imbalance or land scarcity.

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

### 1.4 Conflict mapping

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

**Figure 2:** Conflict Mapping of a Family Conflict



Source: Fisher et al., 2000, p 24

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

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

- a. Use an administrative or political map of the area.
- b. Briefly describe the area.
- c. Outline the conflict history of the area.

## 2. Distinctly differentiating conflict parties and issues.

- a. Differentiate who the main conflict parties are.
- b. Identify issues in the conflict.
- c. Find out the relationships between parties in conflict.
- d. Pinpoint perceptions of the causes and nature of the conflict among the parties.
- e. Know more about the current behaviour of the parties in conflict.
- f. Identify the leaders of the parties in conflict.

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

- a. Family level: How do relations among family members influence the conflict?
- b. Local level: How do relations among the locals impact the conflict?
- c. Country level: Is the nature of the state challenged?
- d. Regional level: How do relations with neighboring countries affect the conflict?
- e. Global level: Are there outside geopolitical interests in the conflict? What are the external factors that fuel the conflict and what could change them.

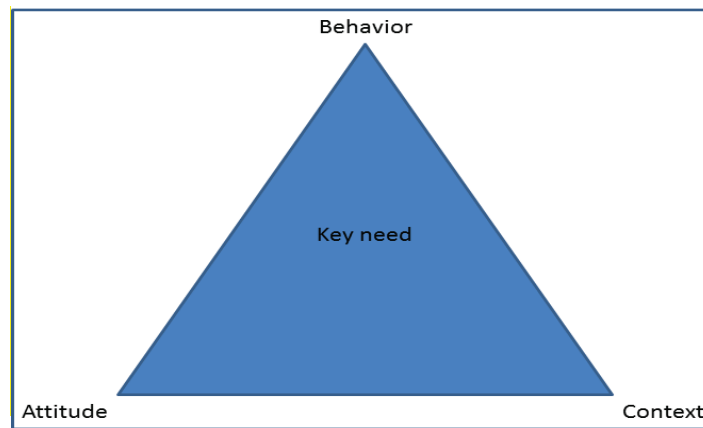
## 1.5 Direct, structural and cultural violence

The term “violence” is used on many occasions as a synonym for aggression. Even though aggression and violence might seem equivalent, there is a general agreement on the difference in the nature and origin.

Violence is a product of the interaction between biology and culture and implies conscious intentionality. Authors, such as Berkowitz (1996) and Anderson and Bushman (2002), show the differences between these two main dimensions of violent behavior: (i) a behavioral dimension that implies the use of impulsive hostile conduct with the sole purpose of causing damage, and (ii) an intentional dimension, where violence is used as a means to achieve one’s own interests. The dimension known as hostile violence refers to unplanned, rage-based, impulsive behavior that is usually provoked and occurs with the main objective of causing damage.

The ABC Conflict Triangle indicates that any conflict consists of three parts, which are key aspects within the conflict and identified as attitudes/assumptions (A), behaviors (B) and context/contradictions (C). In relation to this, any conflict has a manifest and a latent side; the manifest side being identified by behavior and the latent aspect with attitude and contradictions (Galtung, 1996, cited from Engdaw, 2018).



**Figure 3:** ABC (Attitude, Behavior and Context) Conflict Triangle

Source: Galtung, 1996

The three elements of the ABC Conflict Triangle help to comprehend conflicts from three different viewpoints or approaches: direct violence, structural violence and cultural violence.

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

**Structural violence** refers to the type of violence where there is no actor; that is “there may not be any person who directly harms another person in the structure. The violence is built into the structure and shows up as unequal power and consequently as unequal life chances” (Galtung, 1969, p. 171). For example, resources, such as income distributions, education and medical services, are unevenly distributed and certain groups of people may be excluded from political, economic and social participation based on their ethnicity, social status, religion, sex and/or disabilities, and this may cause violence to erupt. It is not the fault of any one person, but the cause of the system (the structure) as a whole. In Ethiopia, poverty is the most common type of structural violence; There are no actors directly visible, instead poverty is rooted in the society, presenting itself through socio-political and economic isolation.

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

## 1.6 Conflict dynamics

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

**Figure 4:** Visual example of how a conflict can begin small and quickly spiral out of control



## Levels and intensity of violent conflict

According to Brahm (2003), there are six levels of violent conflict:

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

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

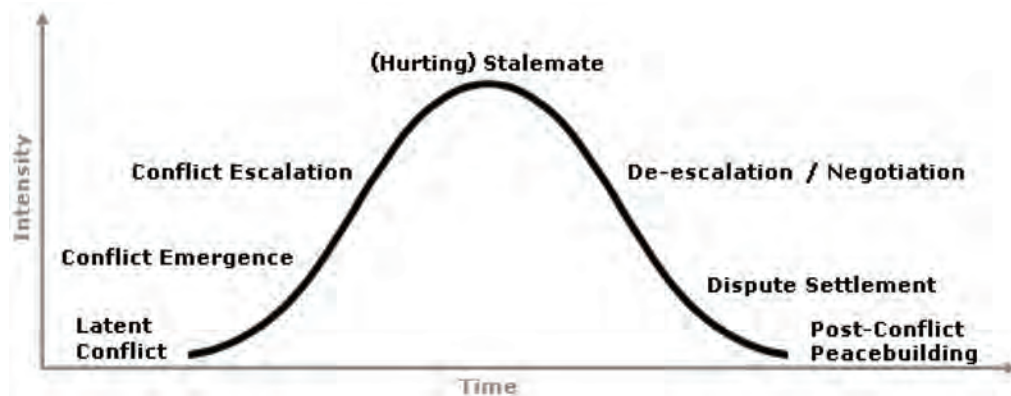
**Stage 3: Bonfire/Conflict grows.** The fire burns as far and as fast as it can, burning wildly out of control. At this stage, the conflict reaches a crisis level and, just like the fire, the conflict consumes the materials (or issues) giving it fuel.

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

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

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

**Figure 5:** Conflict Stages Model

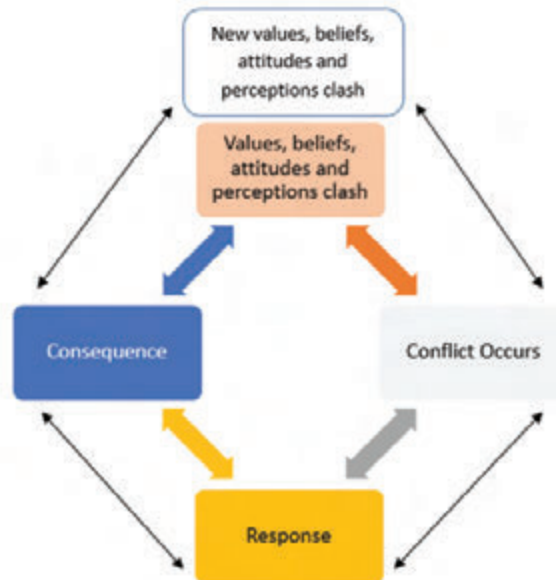


Source: Brahm, 2003

## Cycle of conflict

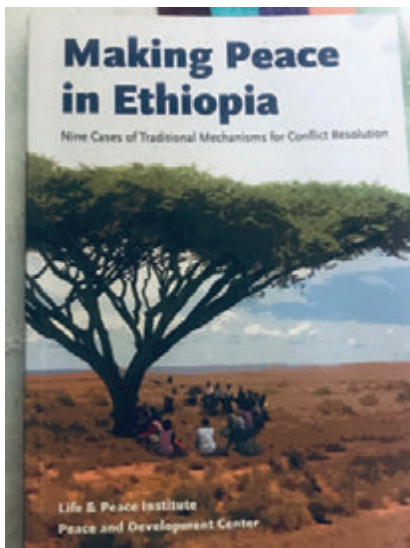
The cycle of conflict may increase understanding of violent conflict in Ethiopia. If previous conflicts have not been properly understood and addressed, they cannot be transformed.

**Figure 6:** Cycle of Conflict



## 1.7 Conflict handling mechanisms

There are four mechanisms of handling conflict:



- **Conflict prevention** aims to stop the outbreak of violent conflict.
- **Conflict management** aims to limit and avoid future violence by promoting positive behavioral changes in the parties involved.
- **Conflict resolution** addresses the causes of conflict and seeks to build new and lasting relationships between hostile groups.
- **Conflict transformation** addresses the wider social and political sources of a conflict and seeks to transform the negative energy of conflict into positive social and political change.

In Ethiopia, there are many conflict handling mechanisms, according to the book *Making Peace in Ethiopia: Nine Cases of Traditional Mechanism for Conflict Resolution* (2016). The book discusses the role of elders in resolving conflicts in the nine regions of Ethiopia and presents the following cases:

- the case of the Welayta People of Southern Ethiopia,
- the case of Arsi Oromo with special reference to Dodolla districts and its environments,
- the role of the *abegar* (Divine Father) in Northern Wollo,

- the case of Sidama,
- the case of Guraghe Zone,
- the case study from Tigray,
- the Amhara case of *Shimgilinna* in Ankober Woreda, and
- the case of Kambata and the Ogaden region.

Conventional wisdom infers that local people in Ethiopia understand their problems better than anyone else and are better placed to resolve their problems using their own traditional mechanisms and institutions.

The International Institute for Rural Reconstruction, Africa Regional Center's *Culture at Crossroads: Ethiopian Women in Peacebuilding* (2009) book examines women's role in peacebuilding. The book talks about the unique skills and abilities of women used to bring peace and resolve conflict. It suggests ways of using the skills in today's context of Ethiopia to foster peaceful relations between individuals, communities and nations. Some examples of women in peacebuilding will be discussed in Chapter 5: Women, peace and security.

## 1.8 Roles in preventing and handling conflict

The family unit, community, religious leaders and faith-based organizations, schools, media and government all play an important role in preventing and handling conflict prevention by taking a proactive approach to peacebuilding. It is better to prevent conflict than to manage it after it has begun.

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

A teacher-centered approach that assumes that teachers have all the knowledge while learners have none can have important consequences. Rather than being critical and independent thinkers, the learner is submissive and reliant on a teacher to tell them what to think and what to know. As a result, the learner can be easily manipulated by people in authority. This manipulation provides the fertile ground for promoting intolerance and being coached into radical/extreme views that youth may believe cannot be questioned.

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

**Figure 7:** Differing views on teaching

Source: Wonderlane/Flicker & Patrick Standish and Creative Commons

Let's consider the role of the family, community, religious leaders and faith-based organizations, schools, media and government for preventing and handling conflict in Ethiopia.

### **Family**

Family plays a big role in raising peace-loving kids, youth and leaders of tomorrow in different aspects of life. Learning to handle conflict begins at home. Peaceful communication at the family level, turn taking and respect in dialogue, listening to one another and treating girls and boys equally in families provides an important foundation for peaceful societies. Families and the role of parenting play enormous part in shaping attitudes, setting values, beliefs and different stereotypes of their kids. In a traditional society like Ethiopia, family plays a big role for conflict prevention and handling.

### **Community**

Communities in Ethiopia who share and care for each other are important for preventing conflict and creating and maintaining peace. If there should be unrest, several families can come together and engage in peaceful dialogue and interaction. The community can also engage in bringing former enemies together and helping the wounded, orphaned and widows/widowers. The community also plays an important role in the peacebuilding process by helping to reconstruct schools, villages and health-centers that were destroyed during conflicts.

### **Religious leaders and faith-based organizations**

In Ethiopia, where the majority of people follow a certain religion, religious leaders and faith-based organizations can play a critical role in providing the moral fabric that reduces the likelihood of conflict and increases peace through ethical reflections. They also offer a solid basis for spiritual healing of trauma that victims experienced during conflicts and encourage forgiveness and reconciliation. They can foster spaces for the community to learn to live together and build a better future. However, religion can also be used to fuel violence. For instance, the extremist group Al-Shabab encourages violence in the name of Islam, even if such violence runs counter to the teachings of the religion itself.

### **Schools**

Through education for peacebuilding, schools and teachers can build a culture of peace in the classroom, school environments and in the community. Educators can encourage and model peaceful debate, collaborative work, equality between boys and girls and interact with respect towards all learners. Schools also have the potential for releasing latent tensions through arts, drama, poetry and

sports. Schools can strengthen their community through open days for their student's family, where the school and the family come together as one community and have some sort of exchange meeting (Engdaw, 2018, p. 194-195).

### Media

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

- defining and articulating information needs for resolving conflicts non-violently;
- locating and accessing information;
- assessing information;
- organizing information;
- making ethical use of information;
- communicating information; and
- using ICT skills for information processing.

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

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

### Government

The government has an immense role for conflict prevention and resolution. The government has a duty to protect its citizens and has the obligation for the respect of rule of law. Government is also very crucial in drafting and implementing economic and social policies for conflict prevention and resolution.

The government's approach to conflict prevention should be proactive rather than reactive. The government should not fail to address the fundamental and underlying causes of conflicts and not to use the wrong approach to redress the problem. Several reasons have been floated to suffice the fact that the use of force alone cannot curb conflict in Ethiopia. If for instance, in some conflict prevention operations, police/military personnel are backed by inappropriate force, which government also uses, to control conflicts it will widen the relation gap between the government and its citizens. The government might be viewed as an enemy and not as a provider of services, guarantor of rights, including security, fundamental human rights and the rule of law. Hence, the government's role in conflict prevention and resolution needs eloquent balance. Therefore, a holistic and integrated approach of intervention is needed since the issues are imbedded and mutually inclusive (Engdaw, 2018, p. 194).<sup>2</sup>

<sup>2</sup> Please read further in *Peace Education for Youth Violence Prevention Africa: Holistic and Integrated Approach of Ethiopian Schools*, 2018.

## Chapter 2: Peacebuilding

### 2.1 Linking peacebuilding and peace education

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

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

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

### 2.2 Peacebuilding principles and frameworks

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

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

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

One day in Ethiopia, as a woman was walking she came across a construction site and noticed three workers all doing the same task. She asked each one what they were doing. The first worker said, ***“I am here breaking stones.”***

The woman went to the second worker and asked the same question. The second responded, ***“I am earning a living.”***

The woman then went to the third worker and asked the same question. The third replied, ***“I am building a hospital.”***

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

## 2.3 Building a culture of peace

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

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

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

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

**Ubuntu**, the Bantu term meaning ‘humanity towards others,’ plays an important part in understanding African culture in general and that of Ethiopia in particular. Ethiopia is characterized as a communal society in that land ownership for the pastoral community is mostly based on communal or ancestral land and the same applies to the agricultural society. Since there is such a strong sense of community, it is useful to view a culture of peace in Ethiopia as a communal effort, challenge and achievement.



**Box 2:** In the words of Desmond Tutu (1999) from “No Future without Forgiveness”

‘Ubuntu is very difficult to render into a Western language. It speaks of the very essence of being human. When we want to give high praise to someone we say, “Yu, u nobuntu”; “Hey, so-and-so has Ubuntu.” Then you are generous, you are hospitable, you are friendly, caring, and compassionate. You share what you have. It is to say, “My humanity is caught up, is inextricably bound up, in yours.” We belong in a bundle of life. We say, “A person is a person through other persons.” It is not, “I think therefore I am.”

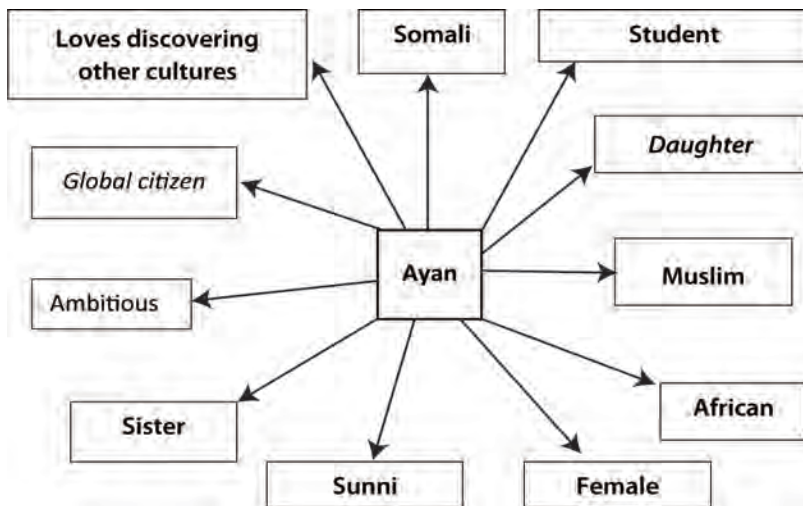
It says rather: “I am human because I belong. I participate, I share.” A person with Ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are’ (p 31-32).

## 2.4 Identity, diversity and peacebuilding

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

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

**Figure 8:** Identity chart



While identity focuses, on uniqueness such as how an individual is different from and similar to others, diversity focuses on the range of the difference and uniqueness such as race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, among others. In Ethiopia, context diversity should be seen as source of strength. However, it could also be a source of

violence or conflict oftentimes by those who fear or dislike differences. In the best light diversity is foundation for peacebuilding – since it enables us to draw strength and be respectful of difference.

In the Ethiopian context, where over 83 ethnic groups exist, identity and diversity are linked. In simple terms, different identity groups such as those whose languages, religions education-levels, genders, and ethnics come together, they create a diverse community.

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

### Box 3: Success Stories

#### Example A of peacebuilding from the Ethiopia-Kenya Border

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

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

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

Source: Pavanello & Scott-Villiers, 2013

#### Example B in Ethiopia to avert politically motivated ethnic violence

Another relatively recent success story in Ethiopia was, elders from Gamo and ethnic groups deescalate tension in Arba Minich city and stop protestors who wanted to attack the Oromo owned shops and properties to revenge the Burayu ethnic conflict that happened on September 17, 2018, where dozens of people from Gamo, Oromo and other ethnic groups were killed and thousands displaced from Burayu area, in Oromo region of Ethiopia, just outside the capital of Addis Ababa, what appeared to be politically motivated ethnic conflict.



As youth groups in Arba Minch, Gamo Gofa, in South Western part of Ethiopia made a move to retaliate the attack targeting Oromo business in Arab Minch, Gamo elders intervened holding freshly cut grass on their hands and kneeling down to beg the youth not to attack Oromo business, the elders averted the violence. So many Ethiopians were moved by the wisdom of Gamo elders and mentioned as a success story by many.

Source: Birhanu Kindu

## Chapter 3: Encouraging ethical reflections

### 3.1 Peace education and ethics

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

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

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

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

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

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

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

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

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

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

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

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

- Development of the child’s personality, talents and mental and physical abilities to their fullest potential;
- Development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;
- Development of respect for the child’s parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own; and
- Development of respect for the natural environment.
- Preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin.

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

For this reason, to respond to the multiple ethical challenges of societies, including equipping children with the necessary skills to build peaceful and inclusive communities, education needs to contribute to develop children’s full potential, not just intellectually, but also emotionally, spiritually and relationally.

### **Box 5:** The Convention of the Rights of the Child

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

### 3.3. Using peace education to encourage ethical reflections

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

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

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

Interconnectedness also means that children and youth must be allowed to identify where they wish to place themselves in society and understand the web of interrelations with others; they need support to develop consciousness of their place and role. Understanding the interconnectedness of humanity and our shared responsibilities can help children and youth to expand their circles of concern.

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

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

## Chapter 4: Building peacebuilders' competencies

**Figure 9:** Competencies needed by peacebuilders



Source: Adapted from Arigatou International, 2008

### 4.1 Self-awareness

Peaceful co-existence is based on healthy interpersonal relationships, which can only be achieved through understanding who we are and how we operate in relationships. Both educators and learners possess unique characteristics/personality that are complex and influence their interaction with one another. Self-awareness entails a conscious and genuine attempt to explore and improve the knowledge of one's own character, feelings, motives, and desires.<sup>3</sup> Learners need to be aware of their strengths, weaknesses, aspirations and social support systems to facilitate conscious decision-making to act for peace and non-violence.

### 4.2 Interpersonal communication skills

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

<sup>3</sup> Chapter 2 of this guide provides an example of how we can enhance self-awareness by understanding our identity and its effect on our interaction with others.

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

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

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

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

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

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

## 4.3 Listening Skills

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

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

### Can we learn how to listen?

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

Listening is particularly important for educators in their position as role models, in their efforts to nurture learners' abilities, to understand the issues around them and to actively transform their communities. Educators need to truly understand the learners, their needs and contexts in order to accompany them in the journey to contribute to transformation and peacebuilding. Effective listening is not easy to master and requires patience and practice, practice, practice! Below we offer ten few practical tips and a group activity to improve listening skills.

**Box 6:** Tips to develop effective listening skills

1. Focus on the speaker and eliminate distractions.
2. Be patient: good listening requires time.
3. Engage all your senses: listening requires both mental, visual, hearing and physical concentration.
4. Listen from the heart: listening is the key to respect, empathy and acceptance.
5. Step into the shoes of the speaker to really listen and understand.
6. Demonstrate to the speaker that you are listening and understanding by using non-verbal signs (smile, nod of the head) and verbal signs ('yes,' 'I see what you mean') that give encouraging responses.
7. Be ready to ask clarifying questions to ensure the information being conveyed and to avoid misunderstandings.
8. Be ready to recap what the speaker is saying and add paraphrased questions; this will help you to better understand and define the issues.
9. Do not jump to conclusions: ask for clarifications or a recap to ensure that what you understood is correct. To understand does not mean that you must agree with the speaker.
10. Be aware of cultural differences, including gender and religious differences, and of your own biases and assumptions.

## 4.4 Intercultural communication skills in Ethiopia

There are many reasons why intercultural communication skills are important for building a culture of peace in Ethiopia. Four, namely (1) peace, (2) economic and technological, (3) self-awareness and (4) ethical, will be discussed below in more detail.

### Peace

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

### Economic and Technological

Intercultural communication skills are essential skills for current and future changes in the local and global workplace. Young people who desire to do businesses in the emerging global economy must develop communication skills. If companies are going to sell products and services nationally and internationally, then they will need a rich mix of employees with diverse perspectives and experiences. They will need top managers who understand different regions language and cultures in Ethiopia and surrounding countries. We live in the era where people, ideas, and businesses are all interconnected. The ability to communicate and interact between and across many cultures in Ethiopia is essential, especially for upcoming generations. The Ethiopian government through the Ministry of Women and Youth can mobilize the youth for intercultural exchange programmes during the long school break time so that the future generations can learn each other's culture.

### Self-awareness

One of the most important reasons for studying intercultural communication is to gain awareness of one's own cultural identity and background. In principle, the study of intercultural communication begins as a journey into another culture and reality ends as a journey into one's own culture. In



other words, by studying and appreciating other cultures we become aware of our own culture. If we respect the culture of other people, we expect others to respect ours. Such appreciation and respect is the foundation for the building and promotion of a culture of peace.

### Ethics

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

## 4.5 Nature as part and symbol of peacebuilding

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

### Box 7: Tree and branches as tools for peace

Large tree of acacia is a symbol of peace that is used by women in many parts of Ethiopia such as Sinke symbols of Oromo women's authority, Siqqo the peace sticks of Sidama women.

Wangari Maathai, a Kenyan scholar and 2004 Nobel Prize Winner, explains how the tree became a symbol for peace and conflict resolution in her country. The elders carried a stick from a tree that, when placed between two disputing sides, caused them to seek reconciliation (Maathai, 2004).

Hence, intercultural communication skills including the symbolic use of sticks plays a very significant role in building and promoting a culture of peace in Ethiopia and surrounding countries.

## 4.6 Critical thinking skills

Critical thinking is the capacity to actively question to be open to multiple ideas, to understand others' perspectives and opinions, and to challenge personal views of the world, without fear of losing one's identity. Critical thinking for peacebuilding is also the ability to be aware of the context: the specific conflict issues, root causes of conflict, the ability to see similarities between different groups and above all, to understand how our own attitudes and behaviors shape our reality. Critical thinking is a multifaceted process, which involves a wide range of skills and attitudes. It focuses mainly on:

- Identifying other people's position, arguments and conclusion;
- Evaluating the evidence from alternative points of view;
- Weighing opposing arguments and evidence fairly;
- Being able to read between the lines to see behind the surface and to identify false or unfair assumptions;
- Recognizing techniques used to make certain positions more appealing than others, such as false logic and persuasive devices;
- Reflecting on issues in a structural way bringing in logic and insight;

- Drawing conclusions about whether arguments are valid and justifiable based on good evidence and sensible assumptions;
- Presenting a point of view in a structured, clear, and well-reasoned way that convinces others.

## Major characteristics of critical thinking

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

1. Attention to detail: taking the time to note small clues that throw greater light on the overall issue.
2. Identifying trends and patterns: this may be through careful mapping of information, analysis of data.
3. Repetition: going back over and over again to the same ground several times to check that nothing has been missed.

## How to encourage critical thinking

Educators can encourage critical thinking by:

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

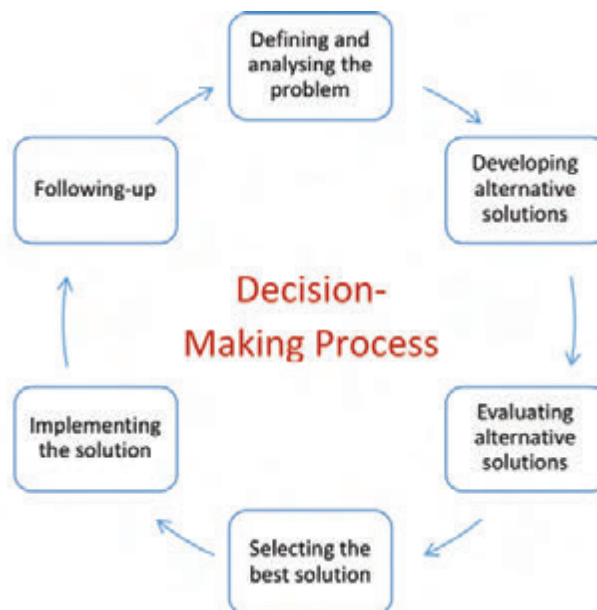
## Six-steps of critical thinking

Different authors use different items to describe the six steps of critical thinking. FAO (1990) proposes the following steps: (1) observation of the situation, (2) problem identification, (3) suggesting solutions, (4) evaluating the suggested solutions, (5) recommending the best solution and (6) taking action. The most widely accepted six steps of critical learning are Bloom's Taxonomy of Learning Domains (1956):

- **Knowledge:** Define, list, describe, identify, show, name and quote
- **Comprehension:** Explain, summarize, differentiate, discuss and interpret
- **Application:** Illustrate, use the information, apply, demonstrate, show, solve, classify, discover
- **Analysis:** Breakdown, distinguish, infer, prioritize, order, justify, classify, arrange and divide
- **Synthesis:** Integrate, modify, rearrange, substitute, plan, create, design, invent and incorporate
- **Evaluate:** Decide, rank, test, measure, recommend, conclude, compare, appraise and defend

**Figure 10:** Bloom's Taxonomy of Learning Domains

The decision-making process in Figure 10 has some components of Bloom's Taxonomy and some from other perspectives. Decision-making involves analyzing problems by defining them, developing alternative solutions, weighing the solutions and selecting the most appropriate solution for the problem at hand, implementing and following it up. It is easy to see how critical thinking is the foundation for sound decision-making.

**Figure 11:** The decision-making process

Source: Adapted from Covey, 2013

## 4.7 Mediation skills

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

**Box 8.** Major characteristics of mediation skills

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

## 4.8 Negotiation skills

Negotiation is the process whereby the parties within the conflict seek to settle or resolve their conflicts, without the third party coming in between. Negotiation has a variety of meanings; some view the process of negotiation as a puzzle to be solved; others see it as bargaining game involving an exchange; some consider it a way of reconciling differences within and between organizations; and still others think of it as a means of implementing governmental policies. What is required for success in a complex negotiation process is that all parties must decide that:

- 1) Entering a negotiation is better for them than not entering a negotiation;
- 2) Reaching an agreement is better for them than not reaching an agreement; and
- 3) Implementing an agreement is better for them than not implementing an agreement.

Mediation and negotiation are vital tools to reduce conflict in Ethiopia. Amongst the Ari ethnic group, women wear peace garments, known as a koysa. This lengthy cloth, made from the bark of a tree, is usually wrapped around women's waists when dancing in celebration of peace. The women also pled for peace by placing their traditional cotton wraps on the ground. If a woman lays a shawl upon the ground it is an indication that she wants the warring parties to come together to negotiate (IRR, 2009, p. 7-8).

### Arbitration

Arbitration is "the submission of a dispute to an unbiased third person designated by the parties to the controversy, who agree in advance to comply with the award—a decision to be issued after a hearing at which both parties have an opportunity to be heard" (Professional Warranty Service Corporation, 2016).

Arbitration is a well-established and widely used means to end disputes. It is one of several kinds of alternative dispute resolutions, which provide parties to a controversy with a choice other than litigation (taking legal action). Unlike litigation, arbitration takes place outside a court. The two sides in the conflict select an impartial third party, known as an arbitrator, and agree in advance to comply with the arbitrator's award. Both sides participate in a hearing at which they both present evidence and testimony. The arbitrator's decision is usually final, and courts rarely re-examine the award or verdict.

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

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

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

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

All activities include participation and experiential learning as effective strategies to nurture sensitivity and openness for breaking barriers and challenging stereotypes and assumptions about the world. The goal is to make both educators and learners unlearn, unpack and deconstruct their own biases and be open to imagine different realities.

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

- Identify and recognize their own biases
- Be able to detect, respond and be sensitive to signs of bullying, discrimination and violence in and out of classroom – this is because most often those who are affected by discrimination are coming from oppressed groups and who may not say anything.
- Empower learners to engage in real dialogue – to listen and to talk – in order to develop sensitivity to differences, to understand others and to be open to difference

## 4.10 Nurturing values for peacebuilding

Why should peace education nurture respect, empathy, responsibility, reconciliation and forgiveness? Why are these competencies so central? Respect, empathy, responsibility, reconciliation and forgiveness can be considered building blocks of a peaceful society, as they create the basis to foster positive relationships with others and to respond to the ethical demands of our communities. These key values have been integrated throughout the guide because they are fundamental to nurturing mutual understanding, to accompanying the learners in the journey of appreciation and openness to diversity and respect, as well as to building a culture of peace. Educators need to encourage and nurture respect, empathy, responsibility, reconciliation and forgiveness in the learners as indispensable attitudes and competencies to contribute to peace. It is vital that learners are able to reflect on what is ethical and nurture their own values in a positive way to ensure dignity for all.

## Respect

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

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

### Box 9. A practical case of respect versus obedience

Aster is a 14- year-old from Ethiopia. Her mother asked her to go to the market to buy some vegetables for dinner. Aster was playing with some friends from the neighborhoods as she usually does. Her parents allow her to play with her friends only for two hours when she returns from school. As her play time had not finished yet, she told her mom that she still had 20 minutes more to play and she would go to the market after that. Her mother became furious because she needed the vegetables quickly to cook. She yelled for Aster to go immediately to the market. Aster complained that she still had 20 minutes more to play and she would do it as soon as she was ready.

Was Aster disrespectful or disobedient?

## Empathy

Empathy is the capacity to connect with others and try to understand how other people are feeling. Empathy starts with listening with both our heads and our hearts. It requires a willingness to go beyond our own framework of understanding. Empathy is also the capacity to “put yourself in another’s shoes” and to reflect on how you would behave, react and feel if you were experiencing what the other person is experiencing. Empathy leads to compassion and to seeing the humanity in the other, even when they have wronged us.

## Responsibility

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

## Forgiveness

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

## Reconciliation

Reconciliation requires dialogue and willingness to mend a broken relation, to restore a difficult situation and to transform the relationship and ourselves. It is the key to building long and lasting peace and bridges of trust among divided communities. Reconciliation is an approach to life that

values change and transformation, that allows to resolve differences and conflicts and to progress towards building inclusive and peaceful communities. Forgiveness is a one-way process – I can forgive even if the other has not forgiven me, while reconciliation is a two-way process – it requires both parties.

### 4.11 Collaboration and teamwork

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

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

## Chapter 5: Women, peace and security

### 5.1 Introduction to gender

According to UNESCO (2003),

*Gender refers to the roles and responsibilities of men and women that are created in our families, our societies and our cultures. The concept of gender also includes the expectations held about the characteristics, aptitudes and likely behaviours of both women and men (femininity and masculinity).*

The norms and assumptions about men and women, masculinity and femininity, deeply affect individuals and their perception about the lives they can and should lead as well as the practice of internal policy and politics.

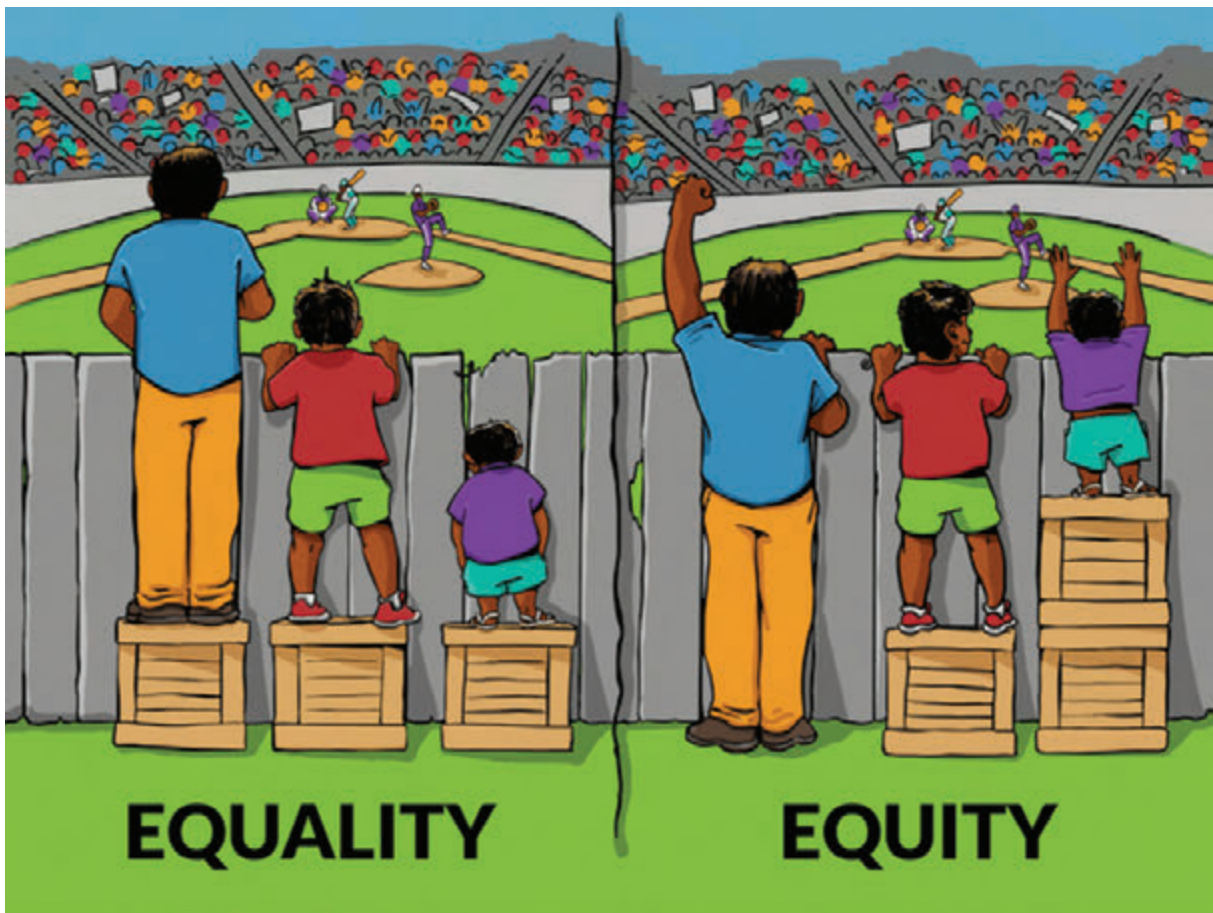
Historically and still today, men and women around the globe do not hold equal power and privilege. In 2018, women encompassed 50% of the Ethiopian cabinet and a female President of Ethiopia was appointed, along with a female President of the Supreme Court of Ethiopia and a female Election Board Chair. Despite these great achievements, women still lag behind in Ethiopia. Women play minor roles in all major sectors of the economy and politics, and are discriminated and disadvantaged compared to their male counterparts in social, economic and political spheres.

Gender equality is recognized a fundamental human right. Gender equality “means that women and men have equal conditions for realizing their full human rights and for contributing to, and benefiting from, economic, social, cultural and political development” (UNESCO, 2003). It is currently the United Nations Sustainable Development Goal 5, which aims at “providing women and girls with equal access to education, health care, decent work, and representation in political and economic decision-making processes [which] will fuel sustainable economies and benefit societies and humanity at large” (United Nations, 2019).

Gender equality is different from gender equity, which is a means to gender equality. Gender equity is “the process of being fair to men and women.” Being fair means that the historical and social disadvantages that have prevented women and men from being on an equal playing field are compensated for (UNESCO, 2003).

To better illustrate the difference between the concepts of gender equality and gender equity see image 1. Using equality, a child, teenager and man are each provided with one box of the same size to see over a fence into a sports game. The boxes are distributed equally, but the child (who is the shortest) is unable to see over the fence and so all three cannot equally see the sports game. If instead equity is used, then the child is given two boxes, the teenager one and the man none. This distribution of boxes (based on height and need) allows all three to equally see over the fence.



**Image 1:** Gender Equality versus Gender Equity

Source: Angus Maguire

## 5.2 Gender mainstreaming

According to the United Nations Economic and Social Council (2010), gender mainstreaming is "...a globally accepted strategy for achieving gender equality and the empowerment of women" (p. 1). UN Women (2019) explains it as

*"a set of specific, strategic approaches as well as technical and institutional processes adopted to achieve that goal [of gender equality]... it aims to transform discriminatory social institutions, laws, cultural norms and community practices, such as those limiting women's access to property rights or restricting their access to public space"*

Gender mainstreaming is a process of ensuring women and men have equal access and control over resources, development benefits and decision-making. It is a strategy to ensure both women's and men's concerns and experiences are taken into account in the design, implementation and evaluation of legislation, policies and programmes. This includes in all political, economic and societal spheres, so that women and men benefit equally and inequality is not perpetuated.

The concept of gender mainstreaming was first introduced at the United Nations Third World Conference on Women in Nairobi, Kenya in 1985 but it wasn't until a decade later that it was further developed. The United Nations Fourth World Conference on Women in 1995 resulted in the adoption of the Beijing Declaration and Platform for Action, considered one of the most progressive plans for advancing women's rights. The Beijing Declaration and Platform for Action states that

*“governments and other actors should promote an active and visible policy of mainstreaming a gender perspective in all policies and programmes, so that, before decisions are taken, an analysis is made of the effects for women and men, respectively” (p. 46).*

In more recent years, the term gender integration has been used interchangeably with gender mainstreaming. If current trends continue, gender integration may become the more commonly used term. For the purposes of this discussion, we will use the term gender mainstreaming

## Gender Mainstreaming Myths

Gender mainstreaming has its opponents. Many of those who are against it base their arguments on myths and untruths. The main myths around gender mainstreaming are presented below.

1. **It favors women over men.** In fact, gender mainstreaming is not only about women, but also concerns men. Gender mainstreaming seeks to ensure that both men and women benefit, and that programmes and policies adversely impact neither. Women often do stand to benefit more because they are typically disadvantaged. There are cases where mainstreaming results in policies that promote the inclusion of men. For example, there are some countries, like Lesotho in Southern Africa, where there is a need for programmes that encourage families to enroll their boys in primary school because boys are often prevented from getting an education due to their traditional responsibility of herding animals during the day. Inequalities can apply to both women and men and both should be addressed through gender mainstreaming.
2. **Women and men are already equal.** While women have come a long way in many societies, they continue to lag behind men against most major indicators in health, education, employment and political participation. There is no a single country that has achieved equality between the sexes in all spheres.
3. **Gender mainstreaming is only for policies related to women and women’s issues.** The main point of mainstreaming is to bring the perspectives and concerns of women into all policies and programmes instead of sidelining and marginalizing women.

## Entry Points for Gender Mainstreaming

There are multiple entry points for gender mainstreaming. The World Bank outlines three, namely at the institution, policy and programme levels.

**Box 10:** Some principles of gender mainstreaming

- Use of gender-sensitive language: language should not be labeled based on sex, such as women are weak and soft whereas men are brave and aggressive, etc.
- Gender-specific data collection and analysis.
- Equal access to and utilization of services.
- Women and men are equally involved in decision-making.
- Equal treatment is integrated into steering processes.

Gender mainstreaming at the institutional level is ideal. If gender is mainstreamed at this level, then all of the institution’s policies and programmes will subsequently integrate gender. That said, changing institutions can be very challenging. It often happens gradually, unless there is a strong commitment from leadership, clear enforced policies and the necessary human and financial resources.

Gender Mainstreaming at the policy level is the next best option as programmes that support these policies will, by extension, integrate gender. The programme level is the most common entry point for gender mainstreaming and the easiest to implement.

Gender mainstreaming in programme design should:

- Involve both women and men in project design consultations and analysis;
- Include sex-disaggregated data in the background analysis and the justification of the programme; and
- Formulate gender-sensitive and/or specific objectives, indicators and activities.

A project in which gender is mainstreamed strives for gender balance in the recruitment of project staff and experts and in representation in institutional structures set up under the project. It enables women and men to participate and benefit equally. The project would also include an impact assessment on gender equality and that someone with gender expertise is on the project's evaluation team.

#### Reflection Question

- Can you think of other strategies for mainstreaming gender throughout the project life cycle?

## 5.3 Women, peace and security

Women have a vital role to play in peace and security, therefore it is important to:

- Understand why women must be involved in peace processes.
- Consider how women can engage in peace and security operations.
- Increase awareness of international instruments related to women, peace and security.

Women suffer disproportionately during armed conflict. They often advocate the most strongly for stabilization, reconstruction and the prevention of further conflict. Women offer a unique perspective and can engage in peace and security operations and have influence. Peace agreements, post-conflict reconstruction and governance have a better chance of long-term success when women are involved. Furthermore, establishing sustainable peace requires transforming power relationships, including achieving more equitable gender relations.

Post-conflict and democratic transitional periods provide strategic and unprecedented opportunities for women to gain a seat at the table during negotiations and to advocate for new forms of representation and policies that promote equality, as well as other issues of importance to them as members of society.

***“The systematic exclusion of women from the negotiation of peace agreements and implementing bodies is one of the key reasons why so many of these agreements ultimately fail and countries return to conflict.”***

Don Steinberg, USAID

**Box 11:** Film *Pray the Devil Back to Hell*

The 2008 documentary *Pray the Devil Back to Hell* chronicles how thousands of Liberian women– both Muslim and Christian– came together to protest the country's civil war. Their actions helped to bring about peace. It serves as a great example of the important role women can play in times of conflict for peacebuilding.

The film is also credited with helping Leymah Gbowee, one of the film's lead figures, in winning the 2011 Nobel Peace Prize. Learn more about the film at <https://www.forkfilms.com/pray-the-devil-back-to-hell/>.

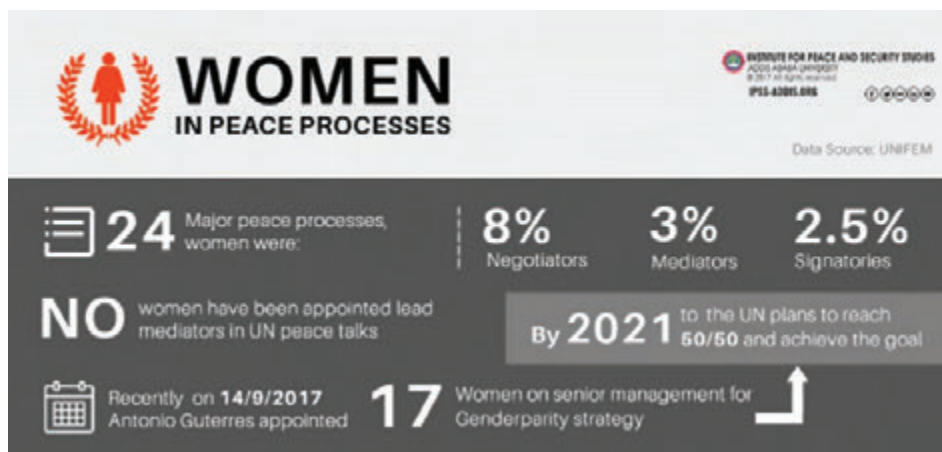


A picture taken from the film of women in Liberia demonstrating for peace.

In addition, involving women means that a broad range of issues that are important to the population are addressed, such as accountability for past abuses, psycho-social support for victims of violence, restoration of health and educational systems, reintegration of displaced persons and refugees and trafficking in persons.

Women have joined teams of mediators in some talks sponsored by the African Union and other institutions, but no woman has ever been appointed Chief or Lead Peace Mediator in a United Nations sponsored peace talk. A recent positive case is that of Graça Machel, the wife of former South African President Nelson Mandela. Ms. Machel served as one of the three mediators for the Kenyan crisis in 2008. Another positive example is that of Bineta Diop, who in 2014 was appointed by the African Union Commission Chairperson as Special Envoy on Women, Peace and Security.

**Image 2:** Women in Peace Processes



Source: IPSS/AAU, 2017

The examples in Box 12: Excerpts from *Culture at Crossroads: Ethiopian women in peace-building* show how women play an important role for peace and peacebuilding in Ethiopia. It crucial to change the narrative that only sees women as victims of conflict. Women contribute enormously for peacebuilding, mediation and negotiation.

**Box 12:** Excerpts from *Culture at Crossroads: Ethiopian women in peace-building*

When we come to Ethiopian women's roles in peace and peacebuilding, women contribute huge role in their societies. The meaning of peace in Ethiopia is a broad concept. In Northern Ethiopia, in Amara and Tigray, peace is expressed as *Sellam*, which roughly translates to "having the freedom to think and act peacefully". The Arsi Oromom people meanwhile hold a slightly different views to what characterizes peace; they believe that peace is dependent upon the existence of *Neggengh*, which roughly translates as "the preservation of their cultural values". The pastoralist Hamar ethnic group, which neighbors the Boranas of the Oromia Regional State, meanwhile, describe peace as a state wherein the social life of the group can flourish, the elderly may enjoy their retirement, children can play and the livestock can be reared in peace.

The Dassenech, who are the largest pastoralist ethnic group in the South Omo zone, describe peace as *Shimit*, which they interpret as a source of stability, the replacement of guns with cattle-herding sticks and the shift of attention towards community development. The Nyangatom pastoralist group, meanwhile, refer to peace as *Excil*, which they equate to "wealth, health, rain, and satisfaction".

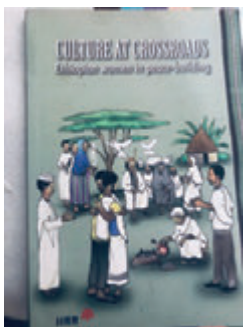
In the Eastern Somali Regional State, Somalis define peace as *Nabadgalyo*, which means "peace". In the Gambella region of Western Ethiopia, the Anyuwak define peace as *Beet Meer*, which roughly translates as "living in love". Nuer express peace as *Mal*, which simply means "wholeness".

These are some examples of the various meanings of peace in Ethiopia. They show that peace is a very broad concept and its definition and methods of achievement vary from place to place. Hence, the state of peace means different things to different people. Its meaning is also dependent upon where they live, the problem they face, their gender and their religious faith (IIRR, 2009, p. 4-6).

With regard to peacebuilding, the *Sinke* is the symbol of Oromo women's authority. The long stick of *Zigba* (a tree of the Podocarpus species), traditionally given by a mother to her daughter on her wedding day, is cut about the same height as the woman and traditionally carried in her right hand. The use of *Sinke* are many, for instance, in cases of conflict the *Sinke* plays a peacebuilding role by mediating the conflicting parties.

Similarly, Sidama women also have a peace stick, known as the *Siqqua*. However, in Sidma, the stick is used to celebrate female honor. The use of *Siqqua* is also used together with the formation of a women's group called *Yakka*, an act of a female conflict resolution tool (IIRR, 2009, p.12-13).

Source: Excerptions and adpations from IIRR, 2009



Due to socially constructed gender roles through masculinities and femininities, in many parts of Ethiopia, women encourage men and boys to be warriors, brave and aggressive as well as promote toxic masculinity through songs, chanting and poems. It also important to take note that women are also instigators and fighters of conflict.

For more information, please refer to IIRR's 2009 publication *Culture at Crossroads: Ethiopian women in peace-building*.

## Convention on the Elimination of All Forms of Discrimination Against Women and Subsequent Resolutions

The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) was adopted in 1979 by the United Nations General Assembly. It is often referred to as the international bill of rights for women. It defines discrimination against women and establishes legal standards for the achievement of gender equality through the elimination of discrimination against women in all

aspects of political, social, economic, and cultural life. Nations who have ratified or acceded to CEDAW are legally bound to abide by it. CEDAW is intended to be incorporated into national law, and it requires governments to set in place the mechanisms and measures needed to fully realize women's rights.

Although, Ethiopia signed on to the Convention, some countries have never ratified it. Iran, Somalia, Sudan and South Sudan, for example, are not signatories to CEDAW. Over 50 countries have ratified CEDAW with "reservations" to particular articles, claiming that national law, tradition, religion or culture are not compatible with these articles, thereby weakening the strength and impact of the convention. Another weakness is that there is no mechanism for putting states on trial for violating CEDAW.

### Reflection Questions

- Is Ethiopia doing a good job living up to the standards outlined in CEDAW?
- What are the major successes?
- What are the outstanding obligations?
- What gender-based issues exist in Ethiopia?
- What gender-based issues exist in your region (female genital cutting, abduction, early marriage, etc.)?

The first United Nations Security Council Resolution (UNSCR) to link women to a peace and security agenda was UNSCR 1325, adopted unanimously in 2000 by the United Nations Security Council. It calls for the participation of women at all levels of decision-making, including in national, regional and international institutions; mechanisms for the prevention, management and resolution of conflict; peace negotiations; peace operations, as soldiers, police and civilians; and as Special Representatives of the UN Secretary-General.

In emergency and humanitarian situations, such as in refugee camps, UNSCR 1325 calls for the prevention of violence against women through the promotion of women's rights, accountability and law enforcement, including:

- Prosecuting those responsible for war crimes, genocide, crimes against humanity and other violations of international law;
- Respecting the civilian and humanitarian nature of refugee camps;
- Excluding sexual violence crimes from amnesty agreements, as they may amount to crimes against humanity, war crimes or genocide;
- Strengthening women's rights under national law; and
- Supporting local women's peace initiatives and conflict resolution processes.

These effective protection measures and the rights of women and girls are taught to peace operations personnel through the delivery of pre-deployment and in-theatre training. UNSCR 1325 also calls for the mainstreaming of gender perspectives in peace operations. This includes the appointment of Gender Advisors to all United Nations peace operations, consideration of the specific needs of women and girls in the development and design of policy in all areas, and incorporation of the perspectives, contributions and experiences of women's organizations in policy and program development.

In addition to UNSCR 1325, the United Nations Security Council subsequently adopted four resolutions on women, peace and security:

- Resolution 1820 (2008) recognizes conflict-related sexual violence.
- Resolution 1888 (2009) strengthens implementation of resolution 1820.
- Resolution 1889 (2009) addresses obstacles to women's participation in peace processes and peacebuilding.
- Resolution 1960 (2010) provides accountability for implementation of resolutions 1820 and 1888.

Taken together, these resolutions represent a critical framework for improving the situation of women in conflict-affected countries. In most cases where women's participation and equality have been enhanced, women themselves have played a strong and essential role. Acting together in groups, whether from civil society, political parties, elected bodies or a combination of these stakeholders, women – working with male allies – can engage around CEDAW and UNSCR 1325 to promote the inclusion of women in the peace and security agenda.

### Reflection

- There are a multitude of reasons why women MUST be included in peace processes and security operations, the least of which is that these processes often fail when women are not involved.
- Women remain marginalized, despite growing acknowledgement of the benefits of including women.
- Conventions, such as CEDAW, and UN Security Council resolutions, such as 1325, promote the inclusion of women. They have yet to be fully implemented by most actors though.
- There are many opportunities for women's groups to promote the implementation of these instruments and the inclusion of women in the peace and security agenda.

## 5.4 Women and children IDPs

There is a staggering number of IDPs in Ethiopia, Africa and around the world today. Nevertheless, there is not an exact agreed upon number of IDPs.

The way that conflicts are being waged has changed over time with devastating results for women, children and other civilians. Civilians account for the vast majority of victims in contemporary conflicts and those least empowered, typically women and children, suffer the most. Women and children are targeted as a tactic of war to humiliate, dominate, instill fear in, punish, disperse and/or forcibly relocate members of a community or ethnic group.

It is important to include IDPs, especially women and youth, in peace processes and for them to be recognized as peace brokers. Their decision-making power needs to be taken account of for peaceful co-existence and social cohesion in the community. According to IOM (2019),

*“Durable solutions for IDPs and returning refugees is broadly understood to encompass 3 options: (i) voluntary return to places of origin, (ii) local integration in areas of displacement, or (iii) resettlement in another location. Resolving displacement is a collective responsibility requiring a joint and coherent strategy combining interventions across the humanitarian-development nexus in the areas of security and protection, livelihoods and economic recovery, governance, and social cohesion.”*

Social cohesion is very important for durable solutions of IDPs. One way of doing this is through different activities, such as sports. IOM Ethiopia engaged with Fekat Circus and conducted a series of events at different sites where IOM is active with its WASH program. The activities took place in Guji and Gedeo zones of Ethiopia. The show combined theatre, acrobatic performances and participatory discussions with the community members of the audience on hygiene and sanitation (IOM, 2019).

**Image 3:** A Fekat Circus acrobat during a performance in West Guji Gedio Zone



Source: IOM Ethiopia

### Reflection Questions

- How has the nature of conflict changed in Ethiopia or specifically, in your region?
- What consequences has this had for women and children?



## Chapter 6: Key elements of transformative pedagogies

### 6.1 Introduction to transformative pedagogy

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

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

Transformative pedagogies create concrete opportunities for learners to identify and reflect on interconnectedness and shared responsibilities, opening up opportunities and spaces to get to know the self, one another, explore each other's views, experience moments together, challenge ideas about the other, and create connections and relations. Ultimately, this pedagogical approach aims to provide the opportunity for learners to act collectively to achieve common goals, build on their individual strengths and appreciate the diversity around them.

### 6.2 Context sensitivity and responsiveness

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

Context sensitivity also requires that environments for peace and reconciliation are safe places that encourage diversity and representation of different groups in the society; in this manner the environment can serve as a safe haven for exploring and understanding the root causes of violence, injustices and conflicts in society. It can be a space for dialogue and interaction across gender, religious, ethnic and socio-economic divides.

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

Any positive intervention could have unintended negative effects because of different interpretations of terms, phrases or even non-verbal communication. It is paramount to understand the Ethiopian context and sensitivity in regards to conflict and its causes.

### 6.3 Safe learning environments

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

A few practical tips to facilitate context responsiveness and sensitivity:

- Carry out a comprehensive analysis of the context, including elements of the socio-cultural, economic and political background, and possible causes of conflict.
- Determine the needs and expectations of the learners.
- Plan your sessions and activities to include the voices of different groups, such as marginalized youth, orphans, refugees and children with disabilities. Allow space for everybody's ideas and opinions to be shared and heard.
- Consider the language, minority-majority relations, power dynamics, gender, age, culture, ethnicity and religious diversity.
- Ensure that all materials are context-sensitive in relation to language and visual descriptions. Ensure that they do not portray any particular bias for or against a group. By reviewing materials, you are less likely to communicate stereotypes that promote segregation and discrimination.

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

This guide does not go in-depth into the subject of safety. Rather, it focuses on the creation of safe spaces for participation and exploration within a classroom or in the training environment. Such safe spaces allow for educators to guide learners in discussions of sensitive and contextual topics and to help them understand and reflect on the complex realities that often surround them.<sup>4</sup>

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4 For more on school safety, please refer to UNESCO IICBA's 2017 publication *School Safety Guide: Tools for Teachers*, available online at <http://bit.ly/SchoolSafetyManual>.

**Box 13.** Factors that threaten safety of the learning environment

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

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

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

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

**SPIRITUAL SAFETY:** Lack of spaces for silence and reflection, no space for possibilities, no emphasis on self-expression and for questioning, no priority for the arts, nature, sports or no encouragement

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

## 6.4 A learning process to ensure participation and collaboration

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

The idea is not that educators know about transformation, ethics, values, and that learner do not. The educator is not instructing but rather guiding and structuring the learning process by organizing learning activities, whose process helps everyone to develop together and question their knowledge, attitudes and behavior. To this end, it is important to understand the key features of meaningful participation. The core objective of peacebuilding education is to move from acquiring knowledge, skills and competencies to leading initiatives and making decisions for the wellbeing of the community. Participation is not to be seen just as an individual process but should go hand in hand with the collective participation of the learners.

Learning opportunities should:

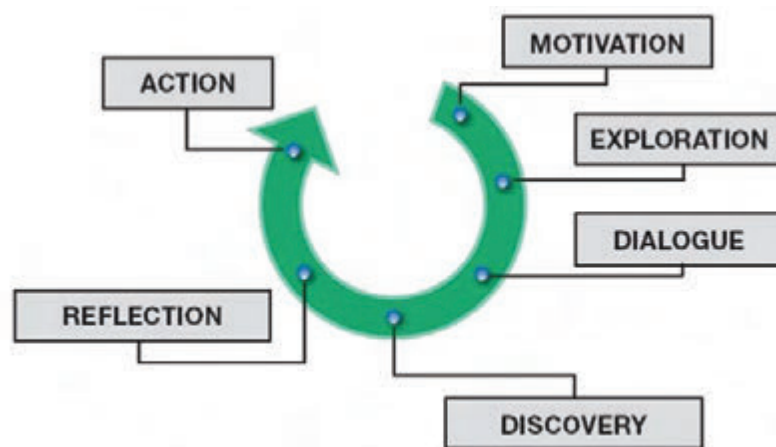
1. Actively encourage learners to collaborate with one another
2. Create opportunities to discuss different viewpoints
3. Encourage the development of respectful relationships
4. Encourage teamwork for problem solving, rather than promoting completion

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

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

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

**Figure 12:** Elements of Transformative Pedagogy



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

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

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

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

**REFLECTION** The educator guides the learners to reflect on the experience and the main takeaways from the topic explored. How do we connect this with our own context? How do we move from learning in the classroom to action for peace in our communities? Developing critical thinking requires an on-going process of personal transformation

and that is why the learning process puts emphasis on the importance of reflection as a key moment that enables the learner to explore their dilemmas and how all their decisions impact themselves and the others.

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

Source: Arigatou International, 2008

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

It is the role of each educator to select the most appropriate methodology for the group of learners. This guide puts forward several suggestions for activities and methodologies in the final chapter. These can be used in combination and/or be adapted to the Ethiopian context and age of the participants. Remember, these are only suggestions and that educators should feel free to adapt and redesign them as needed.

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

**Image 4:** Learning in Action



Source: Arigatou International, 2014

Youth and children choose and are in charge of their own learning, driven by their curiosity and intrinsic motivation. They must be aware of the journey they are starting together with the educators. They should be free to explore, engage, stop, think, discuss and ask questions. Self-driven learners will connect the inner and outer dialogues in their lives, and find intrinsic motivation for learning.

The educator's responsibility is to provide spaces where children and youth can be actively involved in the development of programmes, make suggestions and use resources with which they are familiar. Although educators are responsible for defining clear objectives, set the scene and facilitate the program, the results and outcomes of that learning process are developed primarily by learners.

## 6.5 Role modeling

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

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

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

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

## 6.6 Whole School Approach

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

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

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

The Whole School Approach involves all members of the school community, including students, teachers, administrative staff, government officials, parents, parent teachers' associations and other community members. <sup>5</sup> It is not just what happens in the curriculum, it is about the entire school, advocating that learning occurs not only through the formal curriculum, but also through students'

<sup>5</sup> Other community members can include faith communities, youth organizations, sport clubs, peace clubs and other civic associations active at the community level.

daily experience of life in the school and beyond. It requires schools to address peacebuilding and wellbeing of their staff, students, parents/care-givers and the wider community through the three key components working in unison to achieve improved relations and wellbeing outcomes:

- **Curriculum**
- **Culture and Environment:** the physical environment, the ethos and values and the policies and structures developed to create a conducive environment for living, learning and working.
- **Partnerships and community links:** internal partnerships with parents, staff and students and external partnerships with other schools, government and non-government organizations

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

## Chapter 7: Taking action

### 7.1 Becoming agents of change

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

The space in which one was trained on this guide, whether in a training or a classroom, should have become a laboratory or a start-up space where transformational ideas were nurtured and conceived; where socially responsible initiatives were designed with the support of educators who are able to nurture meaningful participation. Educators should accompany the learners in the development of learner-led initiatives and projects that move beyond the training or classroom to target the local community and beyond.

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

**Figure 13:** Skills developed when learners create projects or initiatives



### 7.2 HOPE Framework

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



**Figure 14:** The Hope Framework

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

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

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

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

Source: Developed by ACCU-UNESCO Innovation Programme for Education for Sustainable Development

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

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

## 7.3 Degrees of participation

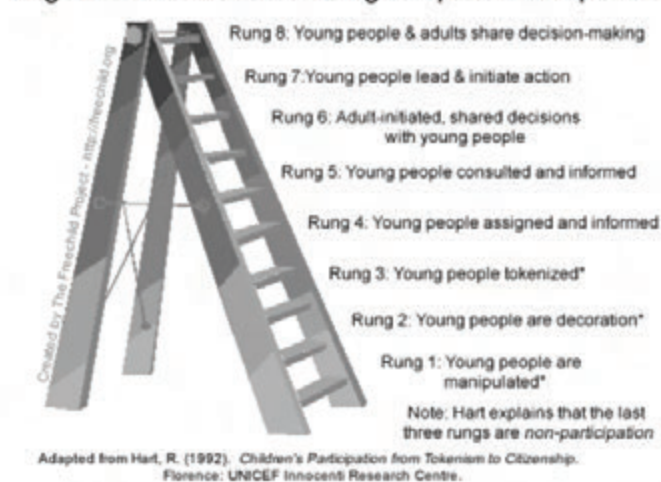
It is important for educators to understand the different levels of participation in order to be equipped to support the meaningful participation of the learners in the design and implementation of activities and projects. Roger Hart's ladder of participation is a useful and practical tool to guide educators.

### Box 14: What is meaningful participation?

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

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

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

**Figure 14:** Ladder of Young People's Participation**Roger Hart's Ladder of Young People's Participation**

Source: Hart, 1992

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

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

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

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

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

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

**RUNG 5: Consulted and informed**

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

**RUNG 4: Assigned but informed**

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

**RUNG 3: Tokenism**

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

**RUNG 2: Decoration**

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

**RUNG 1: Manipulation**

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

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



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

### **STEP 1: Identify the project**

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

### **STEP 2: Plan the project**

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

### **STEP 3: Identify project teams and leadership roles**

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

### **STEP 4: Provide guidance, support and conduct progress review**

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

## 7.5 Young people's engagement in peacebuilding<sup>6</sup>

### **Democracy in action: Student councils in schools**

There is no better way to learn about building inclusive and peaceful societies in Ethiopia than experiencing democracy in action in different environments.

Student councils, known as student parliament clubs in most Ethiopian schools, allow young people to be empowered, to be their own best advocates and to advise the school management by providing inputs in decisions that affect them. They offer youth a platform for sharing ideas and integrating diverse voices into decisions. Student councils also provide safe spaces for personal development, student protection, youth leadership and connecting to decision makers in the community in order to advocate for change both inside and outside the school.

<sup>6</sup> *T-Kit No. 12: Youth Transforming Conflict* (2012), a product of the partnership between the European Commission and the Council of Europe, is a useful resource for understanding conflict and youth-focused activities to transform it. It is available online at <http://bit.ly/TKit12YouthTransformingConflict>

Student parliament clubs in Ethiopia also allow young people to experience electoral competition. They provide an opportunity for young people to develop constructive electoral narratives, collaborate in groups, propose programmes and activities and use their creativity and skills (Engdaw, 2018, p. 172).

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

Peace clubs are revolutionary initiatives that bring together young people from different cultural and religious backgrounds to enable mutual understanding and build a culture of peace. They represent a safe place for discussing a wide range of issues, including ethnic and tribal issues and socio-economic dynamics. In peace clubs, the whole community is invited to come together to discuss and find non-violent responses to various challenges faced by families and entire communities. They are spaces for mobilizing youth action to work together for peace.

In Ethiopia, for instance, university communities have joined together in peace clubs for over a decade. About 600 university students are selected each year to participate in sustained dialogue throughout the course of the year to discuss different issues related to ethnic and religious stereotypes in Ethiopia. Students share biases and stereotypes and learn from each other through dialogue. The clubs also carry out different activities, such as monthly forums and discussions and celebrations of relevant international days, like International Peace Day, celebrated annually on September 21.

The peace clubs in Ethiopia are a successful example of young people's engaged participation in their community and beyond. Peace clubs are a concrete model of how to empower youth and promote peace through interactive methodologies and a shared vision to transform their society.

## **7.6 Advocacy through celebration and exhibitions**

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

Exhibitions also serve as a way to showcase messages of non-violence, celebrate learning and mobilize for peace. For example, during the Learning to Live Together Pilot Programme in Tana River County in Kenya, a joint effort of the UNESCO Regional Office for Eastern Africa, Kenya Ministry of Education and Arigatou International, children from Semikaro Primary School held an exhibition for their community. They used a diagram of a web to represent and explain the common humanity and interconnectedness of different ethnic groups in Kenya. They also presented a human figure with pins in its heart. Visitors were asked to remove the pins and to acknowledge the holes left behind. The idea of reconciliation was then explained, and how, although difficult, it is something worthwhile.

## **7.7 Youth-led social entrepreneurship**

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

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

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

### Reflection Questions

- What are some examples of youth-led projects in Ethiopia?
- What needs do you see in your community? What kind of activity would be useful? For example, what can be done to help and increase peace and stability among the homeless, unemployed, poor and sick?

## Chapter 8: Assessment of peacebuilding knowledge and skills

### 8.1 Why assessment is needed

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

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

### 8.2 Dimensions of learning for peacebuilding

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

**Figure 15:** Dimensions of learning for peace education



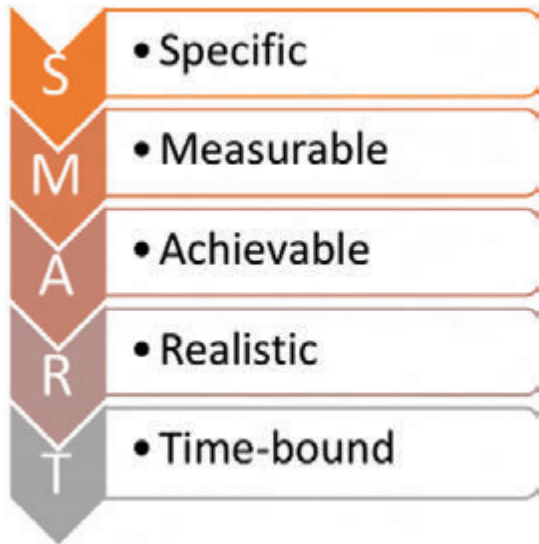
### 8.3 Value of assessment

Assessment can help educators to:

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

To measure these goals, it is important for educators to develop clear S.M.A.R.T. (specific, measurable, achievable, realistic and time-bound) learning objectives. For example, a learning objective could be that learners are able to identify non-violent alternatives to situations of injustice or conflict in their schools. A second objective could be that they act non-violently in situations of injustice.

**Figure 16:** S.M.A.R.T. Objectives



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

Educators are invited to share the learning objectives and indicators with learners. In this way, educators can be aware of learners' expectation and, perhaps, revise or adapt the objectives as needed.

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

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

## 8.4 When to conduct assessment

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

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

## 8.5 Practical tools to assess learning of peacebuilding knowledge and skills

To assess the outcomes of education for peacebuilding programmes, educators need practical assessment tools to assist them in understanding the impact of their activities. A few practical methods are suggested in this section. The tools suggested in the following pages are not comprehensive of all the variety of assessment tools that can be utilized in peace education. Other assessment tools include:

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

The table below summarizes the assessment tools presented in this chapter.

**Table 1:** Summary of Assessment Tools

<b>Learning diary</b>	(For learners) Measures learner's personal experiences  (For educators) to record about the sessions and capture the transformations in their learners, as well as to capture own learning and reflections	After every session
<b>Temperature taking</b>	Understand if knowledge share was understood and how engaged students are in the session	During the session (to allow for implementing adjustments) and/or after the session as a quick evaluation method
<b>Self-reflection tool</b>	Measure resilience related internal and external factors available to adolescents	Confidential questionnaire to be conducted in a defined time
<b>A thing I liked and a think I did not</b>	Assess learning and evaluate the session	After the session to evaluate the session and identify what can be improved
<b>Group sharing</b>	Share about individual learning and reflect about the group and dynamics during activities	After the session  Educators are also invited to participate in the sharing
<b>Checking chart</b>	Measure individual learning	After the session
<b>Sharing feelings, knowledge and action</b>	Reflect on individual learning in terms of knowledge and skills	After the session
<b>Collection of stories of change</b>	For educators to collect stories of the learners to show their transformation	After full implementation of the programme (6 to 12 months)

## Learning Diary

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

### Learning diary for learners

During the first session, the educator should provide learners with a learning diary. It must be explained that this is first and foremost a private diary to record experiences and feelings. It is a simple tool for self-reflection that the learners are invited to use after a classroom lesson or training activity to capture their learning process. Learners will be invited to share their reflections voluntarily, for example during group sharing, but do not have to share anything they do not wish to.



To accompany this process of self-reflection, educators can invite the learners to consider and reflect on a set of questions and statements. A few guiding questions are suggested below:

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

This learning diary can be used in any topic, since it focuses on overall reflection with the aim of developing generic, reflective learning skills.

### **Observation diary for educators**

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

### **Temperature taking**

In some circumstances, educators will need a quick and friendly self and group evaluation tool to assess the learning. Taking “the temperature” of learners is a way to gauge learners’ current level of engagement and enthusiasm.

This is done by asking learners to raise their hands, if they don’t already, to respond to questions. As students do this, educators should ask themselves: Are they enthusiastically raising their hands? Are they keen to speak or show their interest? Are they engaged? Or are hands only half-way up or not up at all? These questions can also be assessed by asking the learners with a show of hands or with a thumbs up or thumbs down if they understood so far or understood a specific word/topic you’re presenting.

This can help you understand if adjustment to your session is necessary to increase participation. It is also a practical way to understand if the knowledge you have shared was fully understood and is relevant for your learners.

### **Self-reflection tools**

A self-reflection tool, such as writing individual reflections or an individual questionnaire, requires a high level of confidentiality as learners will be asked to share private and sensitive information.

In giving a questionnaire, it is important that its wording is carefully considered to be adaptive to the needs and expression of the learners. Questionnaire items can be rated on a five-point scale ranging from 1 (all the time) to 5 (never) with lower scores indicating greater presence of resilience-related internal and external factors available to adolescents.

Please see table 2 below as an example of a questionnaire for learners. Only three competencies are given as an example but please note that all competencies should be assessed in the questionnaire. So, please use the given three as an example for how to formulate questions for the other remaining competencies.

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

**Table 2:** A sample self-reflection tool

Self-awareness	I feel that I can positively contribute to my community.	1	2	3	4	5
	I feel loved and supported by the people around me.	1	2	3	4	5
Self-confidence	I am confident that I can handle whatever comes my way.	1	2	3	4	5
Critical-thinking	I feel safe and confident to express my opinions during dialogues and activities in the classroom.	1	2	3	4	5

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

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

### Group sharing

Often it is easier for learners to share reflections about their behaviors, ideas and the changes they have been experiencing if they can share with a group of peers. Make sure that everyone has a chance to speak and that the group is not dominated by only a few voices. Also, it is vital to ensure a safe sharing space. The format of the sharing is very crucial, and it needs to be conducive for making connections and sharing personal experiences of change and reflection.

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

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

#### **Box 17:** The 'talking stick' by Masai in Kenya and in Western parts of Ethiopia

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

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

1. What part of the activity/programme did you value the most? Why did you like this moment? Why was it important and unique for you?
2. Is there a situation of discrimination or disrespect that you have witnessed? Who was affected? If you were in this situation, how would you have felt? How would you react?

3. Can you think of what you can do as person or as a community to help change a situation where there is injustice, discrimination or a violation of human rights? Can you share?
4. What was the most significant thing you learned? Why?

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

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

**Box 18:** What can educators do to support learners in emotional distress?

Many of the activities in this guide relate to emotions and personal experiences of learners. In some cases, while sharing reflections, biases, stereotypes, and issues pertaining to values and identity learners will experience emotional distress. Here are some useful recommendations for teachers on how to support learners if emotional distress occurs:

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

Adapted from Arigatou International's 2008 publication *Learning to Live Together: An Intercultural and Interfaith Programme for Ethics Education*, pg. 41

## Checking chart

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

**MY CHECKING CHART**

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

You can customize this checking chart as you see fit to your learners and the activity. For example, it can be customized to peace education for peacebuilding by linking it to a local conflict (classroom, family, community). Then, ask the learners to analyze the conflict and move in the direction of resolving it through non-violent means as the major component of peace education.

**Sharing knowledge, feeling and actions**

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

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

**Head**

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

**Heart**

- Connecting with others
- Managing own emotions
- Empathy

**Hands**

- Team-work
- Community engagement
- Problem-solving

**Collection of stories of change**

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

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

**Image 5:** Stories of change as indicators



Source: Davis & Dart, 2000

### Reflection Questions

- How has this training guide impacted you?
- How can you adapt some of the assessment tools to your context?

## Chapter 9: Activities

This chapter provides examples of activities that can be used to support learners with key concepts and approaches of peacebuilding that were outlined in the previous chapters.

Learning activities are most impactful when customized to the specific context and group of learners. Thus, it is encouraged to adapt these and other learning activities in order to best meet the learning needs of your particular group.

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

Activity	Methodology	Associated chapter	Page
Conflict Tree	Discussion and problem-solving based learning	1	69
What I Stand For	Discussion-based learning	1, 2	70
Community Mapping for Resilience	Discussion-based learning	1, 4	71
Conflict Role Plays	Problem-solving based learning	1, 4	72
The Aardvark and the Elephant	Experience-based learning	2, 4	73
Peace News	Experience and problem-solving based learning	2, 5	75
Diminishing Islands	Experience-based learning	3	77
Dilemmas	Discussion-based learning	3	77
Exploring One's Identity	Experience-based learning	3, 4	79
Walking in Another's Shoes	Discussion and introspection-based learning	3, 4	80
Reach for the Stars	Introspection-based learning	4	81
Personal Coat of Arms	Experience-based learning	4	83
Walking in Masks	Experience-based learning	4	84
Human Knot	Experience-based learning	4	85
Crossing the River	Experience-based learning	4	86
Cross-Cultural Simulation	Experience-based learning	4	87
Community Engagement Projects	Cooperative-based learning	4, 6, 7	89
Intergenerational Dialogue for Safer Communities	Discussion-based learning	7	90
2030 Sustainable Development Goals	Discussion-based learning	7	91
Mock Election	Experience-based learning	7	93
Cultural Diversity Days	Experience-based learning	7	94
Establishing a Peace Club	Cooperative-based learning	7	95

## Conflict Tree

### Objective:

- To distinguish between a conflict's core problem, effects and root causes using a conflict tree.

### Outcome:

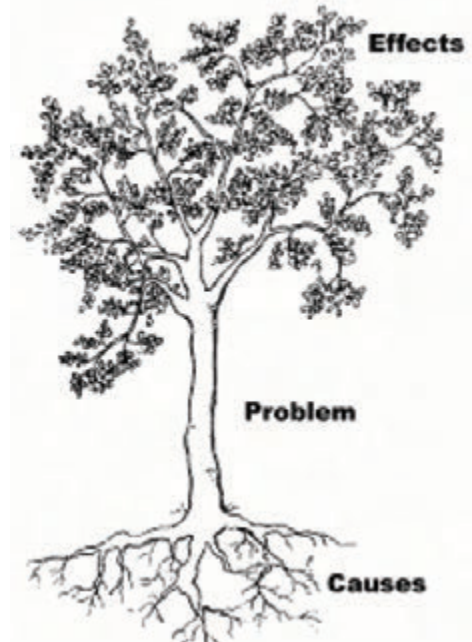
- Learners analyzed a real-life conflict using a conflict tree to understand its core problem, effects and root causes.

### Materials:

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

### Activity:

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



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

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

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

1. Draw a picture of a tree, including roots, trunk and branches (on a large sheet of paper, a chalkboard, a flip chart, on the side of a building or on the ground).
2. Give each person several index cards or similar paper, with instructions that on each card, they write a word or two or draw a symbol or picture to indicate a key issue in the conflict as they see it.
3. Then invite each person to attach the cards to the tree:
  - a. On the trunk, if they think it is the core problem.
  - b. On the roots, if they think it is a root cause.
  - c. On the branches, if they think it is an effect.
4. After everyone has placed their cards on the tree, someone will need to facilitate a discussion so that the group can come to some agreement about the placement of issues, particularly for the core problem.
5. Assuming that some agreement is reached, people may want to decide which issues they wish to address first in dealing with the conflict. This process may take a long time; it may need to be continued in successive meetings of the group depending on the discretion of the educator.
6. In groups, learners can post their conflict tree and each group presents.

**Reflection:**

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

## What I Stand For

**Objectives:**

- To develop a voice to stand up for what one believes in.
- To debate on statements that may lead to conflict to show the importance of listening with empathy and respecting other's opinions.

**Outcomes:**

- Learners discovered how their beliefs and opinions differ from those of others.
- Learners enhanced their ability to listen with empathy and respect other's opinions.

**Materials:**

- Prepared list of statements to be read out
- Optional: Appropriate material, such as chalk, adhesive tape or string, to make a line down the center of the space; Two large signs marked 'I agree' and 'I disagree'



**Activity:**

1. In whatever space you are in (classroom, playground, etc.) explain to the students that one end of the room means 'agree' and the opposite end of the room is 'disagree'. If you have the optional materials, the signs can be placed at either end with a line drawn between them. Instruct the learners to respond to a series of statements by moving towards the side of the room to either 'agree' or 'disagree' or somewhere along the line based on their opinion.
2. Read out a few statements that can cause a difference of opinions among the learners. Here are some examples:
  - All children should be able to go to school in Ethiopia.
  - Only the cleverest students should have the right to secondary education.
  - Killing someone for any reason is wrong.
  - People have the right to fight for what they believe in Ethiopia.
  - Everyone has the right to live in peace.
  - Pollution is the responsibility of the Government of Ethiopia.
  - Everyone has a right to practice their religion.
  - Religions as are a major cause of conflict in Ethiopia.
3. Upon reading a statement and having the learners line up based on their response, ask a few learners to explain why they are positioned (at agree, disagree or somewhere in the middle) where they are. Take responses from learners positioned in different places and try to ensure that all learners have a chance to speak.
4. Once you have read through all of the statements, have the learners sit in a circle. Discuss some of the issues that they confronted and how this made them feel. If learners experienced difficulties in responding to the questions, ask them why they think this was so. A major point to come out of the discussion is that the world is not simple and that it is not always easy to decide what to believe and when to take a stand. Ask the learners about how they felt when others were standing on the other side of the line. How did they feel about them and their beliefs?
5. Conclude the exercise by emphasizing how people's beliefs and opinions differ and how at times can lead to conflict. Discuss the importance of listening with empathy and respecting those who may not have the same beliefs or opinions.

**Reflection:**

- Ask learners to write about their reflections from the activity in their Learning Diary.

## Community Mapping for Resilience

**Objectives:**

- To assess the vulnerabilities and strengths of one's local community through community mapping.
- To construct ways for how a community can become more resilient to violence through mapping.

**Outcomes:**

- Learners developed awareness of risks and opportunities for making their communities safe.
- Learners discovered how social, development, cultural and political issues relate to the emergence of violence.
- Learners identified gaps and possible actions they can take to make communities safer.

**Materials:**

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

**Activity:**

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

**Reflection:**

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

## Conflict Role Plays

**Objective:**

- To apply peacebuilding skills and creative and critical thinking to real-life scenarios.

**Outcome:**

- Learners explored positive solutions to situations of conflict.

**Materials:**

- None required

**Activity:**

1. Organize learners into small groups and assign each group a specific scenario related to conflict in your community, region or country. These conflicts can be inter- or intra-community, national or international.
2. Ask groups to come up with a short three- to four-minute role-play that shows the respective situation with different actors involved and how the conflict is solved. Provide around 20 minutes for groups to prepare their role-play.

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

Parties in conflict: The Brother and the Sister

Position of the Brother: I want the orange

Position of the Sister: I want the orange

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

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

3. Have each group perform their role-play.
4. After each role-play, discuss with the learners about what happened, e.g. who were the parties in the conflict, what were their positions and their needs, how did they feel, why did the performers do what they did and how could the scenario have played out in other ways.
5. If time is available, you can have groups re-enact their role-play, but this time invite other groups to intervene or replace actors to show how the scenario can happen differently.
6. After all role-plays have been performed and discussed, invite the learners to note down a few points they learned from the activity.
7. Invite a few learners to share their learning points and have the full group discuss what they took away from the activity.

**Reflection:**

- Invite learners to use their Learning Diary to reflect on what they would do in a situation of conflict.

## The Aardvark and the Elephant

**Objective:**

- To enhance one's active listening skills by following oral instructions.

**Outcome:**

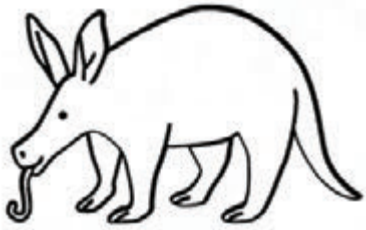
- Learners reflected on and understand the importance of listening.

**Material:**

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

**Activity:**

1. Begin this activity by asking everyone to take out a piece of paper. Tell them that you are going to read the description of a real animal, and that they are to draw the animal.
2. Pause between each line of the description to give them time to draw (imagine that you are drawing it- think of how much time you would need between each line). If you move too quickly this will not work. Here's the description:
  - An animal found largely in Africa
  - Long tubular snout (clarify- the nose is shaped like a tube)
  - Small eyes
  - Large ears
  - Long tail
  - Legs that are thin, in comparison with the size of its body
  - Grey-brown hide
  - Thick claws that can be used as digging tools
3. Most learners will draw an elephant. They'll then hear the last clue and be VERY confused. Some will draw long claws on the elephant, while others may cross out their picture and start over. For your reference, here is a picture of the animal, which is an Aardvark (a type of anteater):
 



Source: The Noun Project, Parkjismus
4. Ask learners to hold up their picture so that others may see what they have drawn.
5. Then you can ask learners: Why do you think we did this activity? What can we learn from it? Was it easy for you to draw what I was reading? What made you draw it in the way you did?
6. Explain to the learners, if it doesn't come up in their responses that the activity is about listening and internal voice (see the description of both below).
  - a. Listening: This is a chance to reflect upon the human tendency to hear some basic pieces of information, and then jump to conclusions. This activity can be particularly helpful in getting learners to think about how they listen. Generally, we listen to the first part of what people say, and then fill in the blanks. It is critical to REALLY listen to all that people say.
  - b. Internal Voice: You can also introduce the concept of "internal voice" by explaining that when we listen, we generally have a voice inside of our head that comments on what the other person is saying and fills in with additional information. This is the voice that probably told them- "It's an elephant"- long before they had full evidence in this regard.
7. Ask learners, 'how we can listen better?' and write down their responses on the board or on a flipchart. If they don't come up with it themselves, ask them what would be visible signs that shows someone is likely listening well to them.
8. At the end, ask learners to form pairs to practice active listening. Ask one of the pairs to tell a story of a situation when they felt happy, while the other actively listens. After a few minutes reverse the role. If time is available, you can ask how it was to practice active listening and discuss.

**Reflection:**

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

## Peace News

**Objectives:**

- To apply problem-solving and conflict resolution skills to real life scenarios..

**Outcome:**

- Learners explored positive solutions to situations involving a lack of respect and applied this method to conflicts in their own lives.

**Materials:**

- Peace news cards (see below)

**Activity:**

1. Ask learners to split into groups of 4 to 5. Give each group a peace news card (see below). Tell them that they have to come up with a solution and report on it as if it was a headline story in a TV news bulletin.
2. Each group has thirty minutes to find a solution and prepare their news bulletin. Ask them to enact the situation or interview the people involved and report the solution.
3. Have a discussion following each news bulletin. Some of the questions can be:
  - Are there other possible solutions to the given situation?
  - What if the situation were aggravated by a natural disaster?
  - Is the proposed solution not violating the rights of others?
  - What would you do if you were in this situation?
  - How can people reconcile? Is reconciliation important to bring peace to the world?
4. Get the learners to exercise their minds and think freely about the solutions by encouraging innovative ideas and controversy. Encourage them to think about peaceful solutions that do not hurt other people. Ask learners to view the events through a rights, respect and responsibility perspective. Whose rights are being abused? Whose rights are being met? Are people respecting each other? Does the solution see people taking responsibility for themselves and for others? Are they protecting the rights of other people?

**Reflection:**

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

**Peace News Cards:**

- Here are few examples of peace news cards. Feel free to develop your own cards that are relevant to the context.

**Peace News Card 1:**

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

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

**Peace News Card 2:**

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

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

**Peace News Card 3:**

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

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

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

## Diminishing Islands

### Objective:

- To apply ethical challenges in a survival game to real life situations of conflict.

### Outcome:

- Learners reflected on ethical challenges of conflict.

### Materials:

- Pages of newspapers
- Music and a speaker (or some what to play it so that everyone hears)

### Activity:

1. Spread pages of newspaper on the floor with gaps between them. Start with many pages of newspapers. Each page represents an island. Play some music and ask the learners to walk around the islands without stepping on them. Instruct them to step onto an island whenever the music stops. Periodically stop the music.
2. Remove one island every time you start playing the music again, so that the number of islands gradually diminishes and each becomes more crowded. Eventually, there will not be space for all learners; those who cannot get onto an island will be out of the game. Play the game until there is only one island left and most of the learners are out of the game.
3. When the game is finished, discuss with the learners what happened. These are some questions you could ask:
  - What happened when there were fewer islands?
  - How did people react?
  - How did you feel when you could not get on an island and were out of the game?
  - How did you protect your own space?
  - Did you help others?
  - Is this similar to what happens in real life? In what way?
4. Relate the game to real situations and have a discussion with the learners about the ethical challenges of survival, sharing of resources, inclusiveness, protecting the vulnerable, etc.
5. Tell learners that conflicts are normal but that they can become violent when people fail to share, cooperate and be in solidarity with others. Discuss what can help us to be ethical in our engagements with one another.

### Reflection:

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

## Dilemmas

### Objectives:

- To apply ethical decision-making guidelines and ethical principles to various moral dilemmas.
- To provide a solution to an ethical dilemma.

**Outcome:**

- Learners devised ethical decision when faced with a dilemma.

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

**Materials:**

- Copies of one or several moral dilemmas
- Decision-making guidelines written on a chalkboard, flipchart paper or printed copies for each group

**Activity:**

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

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

- Present a situation where learners must decide what is right and what is wrong.
- Propose a dilemma where the best solution seems to be one that benefits the learners themselves but that has adverse effects on others.
- Describe a situation that involves opportunities to bypass rules.
- Make sure the dilemma involves a situation where the learners must make their own decisions.

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

**Ethical Decision-making Guidelines:**

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

- Does this decision affect other people? Who?
- Does your decision affect your beliefs?
- Does your decision affect the beliefs of others?
- Will your decision make others act against their will or beliefs?
- Does your decision respect the views of people from different beliefs or cultures?
- May your decision portray a bad image of people that are different from you (in terms of gender, religious affiliation or different status)?
- Does your decision degrade human dignity?
- Can you openly share your decision with your family, friends or teachers? Is your decision addressing the problem or simply hiding it?
- Are there any future negative consequences of your decision?

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



**Reflection:**

- Lead a moment of reflection with the class on the fact that an issue can raise many and conflicting points of view. Discuss the need to look at matters from different points of view and to consider each on its own merits.
- Invite learners to identify a dilemma they've faced in their own life and write several different arguments in their Learning Diary as to what could be the best response.

**Moral Dilemma Example: Protecting a Lie**

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

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

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

- Should Zenebech, the older sister, tell their mother that Rahel lied about the concert or should she keep quiet? On what grounds should she make her decision?
- Who does Zenebech have the strongest loyalty to, her mother or her sister? Why?
- Is the fact that Rahel earned the money herself important in this situation? Why?
- The mother promised Rahel she could go to the concert if she earned the money. Is the fact that the mother went back on her promise an important consideration? Why?
- In general, should a promise be kept? Why?
- Does it make a difference whether the person who is promised something is close to you or a relative stranger?

**Exploring One's Identity****Objective:**

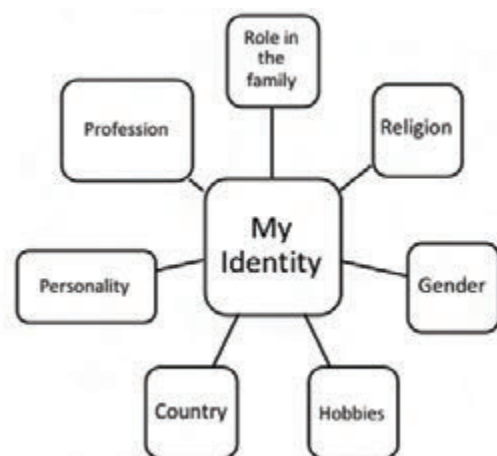
- To breakdown aspects of one's identity.

**Outcomes:**

- Learners assessed aspects of their identity and how they want to project themselves to the world.
- Learners identified a strong and healthy self-perception and sense of well-being.

**Materials:**

- A sheet of paper for each student or students can use their own individual notebook
- Pen or pencil for each student
- Colored pens or crayons, if available



**Activity:**

1. Review with learners values and aspects of one's identity (see Section 3). Ask them what makes up one's identity. Use the image here as a reference. Draw this image on the chalkboard if in a classroom and include other ideas that learners give.
2. Ask learners to reflect about what they value and how they see themselves, and how they would like to project themselves to the world. Explain that they will be designing their own identity image.
3. Remind the learners that their identity images will be seen by their classmates, who may draw quick conclusions about them from what they display.
4. It will be helpful if the learners have had a chance to get to know each other already through other experience sharing activities so that they feel comfortable talking openly and meaningfully about their identities. During the activity allow the learners and encourage them to have dialogue amongst themselves.
5. Give learners colored pens or crayons, if available, and each a sheet of paper or have them take out their individual notebooks for them to draft their designs. Encourage them to be as creative as they like. Explain that the identify graph is an example and they do not have to copy it exactly. For example, instead of writing "my identity" in the middle or their name, they could draw a picture of themselves.
6. Wrap up the session when everyone has finished or there is only 10 minutes left. Ask the learners to reflect on what they have drawn and what it says about their identity. Have a few learners share their drawing with the class. If time permits, have the learners leave their drawing on their desk and have them walk around the classroom to view others' images.
7. Conclude the activity explaining the importance of valuing who we are and who others are, respecting differences and appreciating diversity.

**Reflection:**

- Ask learners to write in their Learning Diary about one thing they learned about themselves, one thing they learned about another person (if they walked around to view others' identity images) and one thing they learned about valuing one's self and others based on the activity.

## Walking in Another's Shoes

**Objective:**

- To reflect on other's experiences and feelings by walking in someone's else's shoes.

**Outcomes:**

- Learners recognized the experiences of others.
- Learners understood how to develop empathy towards others.

**Materials:**

- Throwaway cardboard or paper for each learner to cut out the shape of shoes/feet
- Small pieces of rope, string or pieces of cloth to tie the hypothetical shoes
- Scissors, several
- Pens or pencils

**Activity:**

1. Invite learners to pair with another learner who they don't know very well and would like to know more about.
2. Each learner draws the outline of their partner's feet/shoes on the cardboard and cuts it out.
3. Partners are invited to find a quiet place to sit down together and to interview each other with the intention of getting to know more about their partner. You can share a few questions such as the examples given below to help them have a meaningful interview.

Ideas for questions:

- Who are the important people in your life?
  - What is something that you are really proud of?
  - What makes you happy?
  - How do you want other people to treat you?
  - What is an important dream or hope you have?
4. Remind learners that when they are the interviewer it is important to respectfully ask questions, actively listen and be respectful if one's partner does not want to discuss something personal; and when they are being interviewed, they can skip any question that they don't want to talk about. They should not feel pressured to share information they do not wish to share.
  5. At the end of interviewing each other, ask them to draw some symbols or write words to capture the main points of what was shared on the outline of the feet of their partner.
  6. Ask learners to make a few holes in the cardboard and use rope/pieces of cloth to tie the cardboard outlines to their own feet/shoes.
  7. Ask learners to now 'walk in the shoes of another' around an open space, taking slow steps while attempting to imagine how life must be for their partner based on their interview.
  8. After the activity, invite learners to share some of their own learning from the experience. Discuss with learners about empathy, what can help or prevent us from developing empathy towards others.

**Reflection:**

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

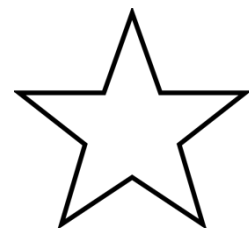
## Reach for the Stars

**Objective:**

- To assess aspects of one's identity through personal questions.

**Outcomes:**

- Learners discovered aspects of their own as well as other's identities.
- Learners got to know how others who are different can also be very similar.



**Materials:**

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

**Activity:**

1. Ask each learner to draw a star with five points so that it covers a full sheet of paper or the learners' entire notebook page. You can draw one as an example for them to follow.
2. Ask the learners what information about themselves is important for them and to answer five questions. You can choose questions suitable for the make-up of the group or can use the following five:
  - What is their favorite music, song or food?
  - What place that means most to them?
  - What is an experience they value the most?
  - What is an important belief they hold?
  - What is something they really enjoy doing?
3. Ask them to write, in each point of the star, the answer to the questions.
4. When they finish writing in their star, ask them to find a partner to sit down with and share their responses.
5. After pair sharing has happened, ask the learners to hold the star in front of them and walk around to meet other learners to show their stars and share at least two of their responses. Each person has to try to find at least one similarity, one difference or something interesting about the other learners they meet.
6. Encourage mingling and ask them to move on to a new person each time they hear a bell/clap at the end of roughly four minutes. Allow time for each person to share with at least five others.
7. Find an open space to form a circle and ask the learners to talk about one of the people they met, explaining what they had in common or what they felt differently about, or something they found interesting. Pass a ball of string to the first person who starts, asking him/her to hold the starting point and pass it to the person they talk about.
8. As each person shares, the ball of string should be passed to the person they talk about, while they themselves hold to a point so that a large web will form as they share ends. Ask learners to always pass to someone that does not have the string already and get help from others if they didn't get to talk to the friend themselves.
9. If the group is very large, sharing and dialogue after the pairs of discussion can be done as two separate groups, so you may allow everyone to share within the time available.
10. Once everyone has shared and the web is complete, build a dialogue with the learners on what they see, what the web can represent and what we can learn from the web they observe.
11. Conclude the session highlighting the value of diversity, the interconnectedness of humanity and the concept of Ubuntu.

**Reflection:**

- Invite learners to use their Learning Diaries to write about something new they learned about a classmate and something they learned about valuing diversity and interconnectedness.

## Personal Coat of Arms

**Objective:**

- To identify one's aspirations, strengths and philosophy of life.

**Outcome:**

- Learners identified their strengths and some aspirations for their own lives.

**Materials:**

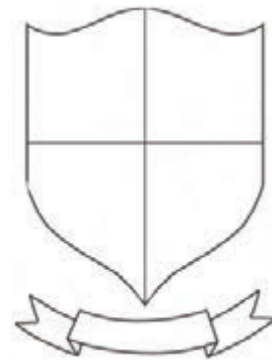
- Paper or notebook
- Pen or pencil

**Activity:**

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

**Coat of Arms**

Coats of arms were used by medieval knights to differentiate themselves from their opponents. It can be used as a symbol of one's value and identity, according to Tech4Learning (2019).



Source: Freemium Templates, 2018

**Reflection:**

- Invite learners to write in their Learning Diary about their achievements, goals/aspirations, strengths and motto/philosophy of life. Ask them to write about how these may change over time.

## Walking in Masks

### Objective:

- To reflect on how labels and stereotypes can affect the way we view others, sometimes in negative ways.

### Outcomes:

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

### Materials:

- Cardboard
- Scissors
- String

### Activity:

1. Ask learners to make a mask and cut it out of cardboard to cover their face and fix a piece of string to tie it around their head.
2. Prepare in advance different identity labels reflective of diverse social roles that are included in the society, for instance mother, father, police officer, religious leader, woman, man, politician, waitress, etc. Ensure to include those that are marginalized in society and/or may be seen as controversial, to ensure that a strong learning experience takes place.
3. Ask learners to put on their masks and then paste one of the labels on to the front of the mask so that the learner wearing the mask does not know the label he or she carries.
4. Invite learners to walk around, meet other learners to see whom they are meeting. When they meet someone with a label, they can react according to how they/society would normally react towards such a person, e.g. shake hands with a politician, ignore someone who is disabled, etc.
5. Learners should also try to figure out the identity label they carry based on the reactions they receive. Allow enough time for learners to mingle and meet as many others as possible.
6. After mingling, form a circle and discuss the experience and what they can learn from it.
7. Remember to highlight that now that the activity is over, they should not misuse the labels or the activity to call each other names or in anyway make another learner uncomfortable, i.e. to continue calling a learner by the label they received during the activity.
8. Discuss what happened in the activity, ask about emotions people felt when they were treated in some way and allow learners to share their experiences and reflections.
9. Finally invite a diverse group of learners to step forward, e.g. those with label of a politician, a mother of two, a widow; or a leader of a violent group, a father, a person with disability, etc., and discuss how these labels could apply to a single person, i.e. that one person can have multiple labels. Help learners understand about stereotypes, how they might affect the way we relate to others, sometimes in negative ways or labeling people in ways are not really what they are, and how people carry multiple dimensions to who they are.
10. Invite learners to reflect and share their main takeaways from this experience and how they may act differently towards others based on what they learned.

**Reflection:**

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

## Human Knot

**Objective:**

- To illustrate the importance of cooperation and collaboration through the human knot activity.

**Outcome:**

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

**Materials:**

- None

**Activity:**

1. Organize learners into groups of approximately 10 to 15 learners and ask them to form a circle. Each learner in the circle extends their hands to grab hold of the hands of two other persons in the circle to form a “knot”. As teams they must then try to unravel the “knot” by untying themselves without breaking the chain of hands.
2. Tell them to put their right hand up in the air, and then grab the right hand of someone else in the circle across from them. Note, they must not grab the hand of someone immediately to their right or left.
3. Then repeat this with the left hand, ensuring they grab a different person’s hand and again that it is not someone to either their immediate right or left.
4. Check to make sure that everyone is holding the hands of two different people and that they are not holding hands with someone on either side of them.
5. They are now in a “knot” and must try to untangle themselves without breaking the chain of hands, i.e. they cannot unlock hands at all to get untangled. Allocate a specific time to complete this challenge (generally ten to twenty minutes). Remind the learners to take their time in order to limit injuries. Ask the groups not to tug or pull on each other. Monitor throughout the challenge and stop them if you need to.  
If the chain of hands is broken at any point, the group must then start over again.
6. Once a team has “un-knotted” themselves or the allocated time has ended, ask each group to discuss how it went, what helped them in untying the knot and what challenges they had.
7. After each group has had time to discuss, return to the full group and ask each team to share a few points from their discussion.
8. Use the experience from the activity to discuss the importance of cooperation and collaboration to address common challenges we face in society.

**Reflection:**

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

## Crossing the River

### Objective:

- To illustrate the importance of teamwork through a challenging group game.

### Outcome:

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

### Materials:

- Old newspapers
- Piece of paper

### Activity:

1. Group learners into teams of approximately 8 to 16 based on how much space you have available and the total number of learners. The idea is to have a space of around 2 meters x 6 meters available for each team as their river.
2. **The game:** Once the two sides of the river have been marked, place four newspapers as “islands” in the middle of the river. Additionally, provide each team with two to four pieces of paper as “rocks”. A team succeeds when they have managed to have all of their team members cross the river from one side to the other. All teams start on one side of the “river” and can only step on the limited number of islands and rocks available.
3. **The rules for the learners:** You and your teammates are on one bank of a poisonous, deadly river. The river is so contaminated that if any part of a person’s skin or clothing touches the river, they will die instantly! Each of the people on your team must cross from one bank of the deadly river to the other. You have 20 minutes.
  - No part of a person’s skin, clothing or personal articles may touch the river. The only items that can survive in the river are islands and rocks.
  - Islands and rocks are safe spots (touchable).
  - Islands in the river may not be moved.
  - Rocks may not be moved once placed in the river.
4. Once the teams have started, pay close attention to group dynamics. Some items to be conscious of and to observe are:
  - How long did it take for there to be a single conversation going?
  - Did everyone who wanted to speak get an opportunity to be heard?
  - When suggestions were made, was a response given every time? (Or did some people’s suggestions get listened to while others were ignored?)
  - Was a plan created? Who initiated the plan? How many people were involved in developing the plan?
  - Were there negotiations to find the best solution?
  - Did any of the learners play a role as mediators between other learners differing opinions?



- How was agreement reached? Did the group check to ensure understanding and agreement from everyone before acting on the plan?
  - Did the plan provide a complete picture of how to start and how to end?
  - Was there a leader or multiple leaders? How was the leadership chosen? Was the leadership followed?
  - How willing were people to rely on one another, to help one another and physically support one another?
  - Was the goal achieved? How much time was required? What was the key to achieving or not achieving the goal?
5. At the completion of the exercise, debrief the activity with the learners.
- What did you observe during the game?
  - What can we learn from the experience?

**Reflection:**

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

## Cross-Cultural Simulation

(Adapted based on the cross-cultural simulation game 'Albatross')

**Objective:**

- To show the complexities of cross-cultural dialogue and importance of intercultural communication through role playing.

**Outcomes:**

- Learners interpreted different customs, cultures and practices and responded with respect.
- Learners applied intercultural communication in a roleplay.

**Materials:**

- A few cups of water
- Some sweets (candies)
- Branch with leaves to use as a fan and any other materials suitable for adaptations
- Chairs

**Activity:**

1. The learners are made to simulate entering a culture where the community they are visiting has different cultural practices. Explain that the activity is a simulation and that it is important that learners take on their respective roles.
2. Divide learners into two groups of 8 to 10 (mix female and male learners) to form two different community groups that will engage in the cross-cultural experience. Remaining learners will be asked to observe the dynamics of the interactions and take notes of what happens.
3. Meet the two different community groups separately, without the other group being able to hear or see, to brief them of their specific backgrounds and behavior. At each meeting give

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

#### **Community: Mamaro**

The Mamaro are a community with a long history where females are the leaders. They do not have a spoken language and uses clicks of their tongues to communicate. Two clicks show agreement/approval and one click shows disagreement/disapproval.

They welcome guests first by the females and greetings the visiting females by placing their hands on the shoulders of the visitor until the greeting is returned. Men do not participate in greetings.

The Mamaro believe that the earth and water as the source and protector of life and thus scared. Only the females as the leaders of the community may have the chance to be close to the sacred and sit on the ground during formal meetings.

Having experienced several attempts to poison their leaders by outsiders, they now first have the men taste any food or drinks before, they place it at the feet of the women to show that it is safe to consume.

#### **Community: Zambu**

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

They communicate in their own local language. The word 'MOO' means agreement/approval and the word 'BO' means disagreement /disapproval. In formal meetings everyone is considered equal as the spiritual children of the trees and sitting in high chairs is a sign of respect.

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

4. Provide 10 minutes for each group to agree and practice their cultural behavior and get ready for the visitors that will come. Ask each group to identify three different pairs of team members to visit the other community during three different opportunities.
5. **Visit Round 1: First visit and greetings (15 minutes)** Both communities have their specific ways of welcoming visitors and greeting each other. The two visitors to each community must respond appropriately to be allowed to visit the new community.

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

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

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

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

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

8. Once all three rounds of visits are complete, invite the learners to come together and for each community to briefly share what happened in each of their visits and what they have learned about the other community based on these experiences. Afterwards, allow the other community to share their own backgrounds in terms of beliefs, values and behaviors. Discuss the differences in gender dynamics, beliefs and cultural practices between the communities.
9. Invite learners to find a partner from a different group and to discuss their key learnings from the activity and facilitate a dialogue among the learners about their learnings.
10. Discuss with the learners what they think is important in being respectful towards a different culture, what difference they might find challenging and how best to communicate when differences are encountered.

#### **Reflection:**

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

## Community Engagement Projects

\* This activity can be conducted with classroom learners or as part of a school club.

#### **Objectives:**

- To design a project of positive social change.
- To apply critical thinking and problem-solving skills to a real-world solution.

#### **Outcomes:**

- Learners analyzed, evaluated and designed a solution for a problem in their community.
- Learners recognized that their actions can create a positive change in their community.

#### **Materials:**

- No specific materials required

#### **Activity:**

1. Ask the learners to come up with a project to help transform a problem or situation in their community– be it in their school, family, neighborhood, city or country. The project must be completed by a time duration, i.e. it should be achievable in a few months. Learners can work in large groups or together as a class project.
2. Some projects may need the support of the school leadership, parents and community leaders and to be launched as a formal programme. This would also allow more learners to be involved in the project. It may also be necessary to secure some resources for the projects.
3. Projects should meet specific criteria, which could be determined by the learners. The project, might for example, have to:
  - Engage different communities

- Be concrete and clear
  - Uphold ethical practices
  - Help transform a specific situation
  - Be innovative
  - Be solution-oriented
4. Prepare a special event, invite parents and special guests, and let the learners present their projects.

**Reflection:**

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

## Intergenerational Dialogue for Safer Communities

**Objective:**

- To engage with elders and leaders in intergenerational dialogue on issues that matter to them.

**Outcomes:**

- Learners discovered different perspectives about their community, including its history.
- Learners articulated their perspectives on community issues with leaders.

**Materials:**

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

**Activity:**

1. The activity should be arranged in a safe space that is conducive for a dialogue with the participation of learners and community leaders. This can be at the school, community hall or local government building, etc. Invitations should be carefully planned and shared with the clear objectives of the dialogue and the need for the community leaders to give space to and meaningfully engage with the learners.
2. This can be planned as an activity for approximately one and a half hours to three hours based on what is included. A topic of focus can be agreed upon in consultation with all involved, e.g. how to make our community safer.
3. The dialogue can take many formats, including an intergenerational round table discussion, an intergenerational panel, one to one interactions or small group activities or other interactive formats.
4. It's important to find a facilitator or two for the dialogue who can create a safe space for everyone to meaningfully engage with one another, share talking and listening times equally across generations, open up the dialogue to engage in deeper issues and understands the importance of youth participation. In some contexts, you can consider including two facilitators: one adult and one young person.

5. You can use additional strategies to be inclusive and ensure all learners share their perspectives by including a gallery exhibition of art or posters related to the topic of the dialogue, or creative presentations prepared by young people in advance that can be used for building further dialogue etc.
6. Such dialogues can open up a space for young people's participation in the community and should be followed up to implement a small project or other type of initiative with young people taking leadership.
7. It's important to debrief the activity with just the learners afterwards to discuss how it met their expectations, any challenges they faced, what could have been done differently, and any follow-up, etc.

**Reflection:**

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

## 2030 Sustainable Development Goals

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

**Objectives:**

- To categorize the biggest problems faced by people worldwide.
- To identify ways one can contribute to the Sustainable Development Goals (SDGs).

**Outcomes:**

- Learners understand how the SDGs encourage action focused on solving some of the key problems the world faces.
- Learners discovered ways in which they can contribute to the SDGs.

**Materials:**

- SDG Poster, if possible (see the image below)
- Chalkboard or flipchart paper
- Chalk, markers or pens
- Learners' notebooks, pieces of paper
- Optional: sticky-notes

**Activity:**

1. At the start of the lesson have the following question written in large letters on the chalkboard or on a flipchart paper- "What are the biggest problems faced by people in Ethiopia?"
2. Ask learners to reflect on the question and write down at least 3 answers on their own. Ask learners to share their different answers and compile them as a list on the chalkboard or flipchart paper without repeating the same answer. Alternatively, you can provide them with 3 sticky-notes to write their answers on and then paste them on the board grouping similar responses together.

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

### Reflection:

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



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

Learn about the SDGs at <https://www.un.org/sustainabledevelopment/sustainable-development-goals/>

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

Sir Ken Robinson

## Mock Election

### Objective:

- To express democratic practices through a mock election role play.

### Outcomes:

- Learners identified opportunities and challenges of democratic practices, such as elections.
- Learners better articulated their own needs and those of others and thought of solutions to challenges they faced.

### Materials:

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

### Activity:

1. Ask learners to volunteer for the different roles for a mock election of a town council. Roles and responsibilities include:
  - **Candidates** (2-4 learners as candidates) These are the candidates standing for election and trying to get votes to be elected
  - **Candidates Campaign Team** (5 learners per candidate) The team in charge of the candidate's campaign responsible to identify key messages that would secure support and votes for their candidate):
  - **Policy Advisors** (1 learner per candidate) Responsible to helping candidate identify the top 3 policy issues or community problems they will build their campaign around)
  - **Candidates Supporters** (5 learners per candidate) Strong supporters of each candidate who are willing to overlook the negatives of their candidate and willing to support the campaigning.
  - **Election Committee** (3 learners) Responsible to ensure a free and fair election.
  - **Disability Rights Activist** (1 learner) Wants to get disability rights as one of the top 3 policy issues addressed by each candidate.
  - **Youth Sports Group** (5 learners) Wants a new sports stadium for the community.
  - **Complainers** (2 learners) These are members of the community have lost their faith in elections and are criticizing the election process as a useless exercise.
  - **General Population** (All other learners) Undecided votes willing to be convinced by candidates to vote for them.
2. Run the mock election facilitating the following stages:
  - Planning: Once all the roles have been filled, give 15 minutes for each group to plan and prepare for the election.
  - Campaign Period: Give 15 minutes for campaigning.
  - Voting: Each community member has 1 vote and ballot papers marked with the candidate's number are collected (in a box if one has) or by the election committee.

- Election Results: Election committee announces the winner of the election.
  - Acceptance Speeches: Remarks by the winning and losing candidates.
3. After the mock election, debrief the experience by first asking learners from the different roles to explain any interesting incidents, how they felt during the election, what they think worked and did not work. Ask learners what we can learn from the mock election experience. What can be done to ensure elections help a community to be peaceful.

**Reflection:**

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

## Cultural Diversity Days

**Objective:**

- To compare similarities and differences between cultures.

**Outcomes:**

- Learners experienced and broadened their awareness of other cultures.
- Learners developed an appreciation and respect for diversity.

**Materials:**

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

**Activity:**

1. Cultural days are good opportunities to share and experience the tradition of another community or religion. The day/event can include traditional food, costumes, music and dancing, as well as displays conveying the geographical, cultural, religious and economic facts of the different communities.
2. If your group of learners is not from diverse cultural backgrounds, this might be an opportunity for them to first study different communities or cultures and then represent and present about the communities for the event.
3. This is an opportunity to let your learners take charge in organizing the event. They should decide on and organize all aspects of the programme with support from you.  
  
Ensure good attendance by sending invitations to family and friends and local dignitaries well in advance. If the learners encounter difficulties in acquiring the needed material for the event, suggest that they contact community leaders for support.
4. If you are celebrating several different cultures at the event, there is the possibility to have a 'bazaar', where each group is represented by a stand. Guests can then walk from stand to stand and view the artefacts and objects on display, while enjoying refreshments and listening to music of different cultures. At the same time there can be different presentations and performances in close proximity to the stands.

**Reflection:**

- After the event have a discussion with the learners about their impressions of the event– how the organizing went and what they learned about the different cultures. Ask them to use their Learning Diary to write down their personal learning.



## Establishing a Peace Club

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

### Objectives:

- To promote peace, respect and diversity through real life avenues.
- To address conflicts and disagreements within and outside school through an established school mechanism.

### Outcome:

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

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

The Clubs are expected to provide learners with avenues to confront ethnicity, in a targeted way, and plant seeds of appreciation of diversity and tolerance by enabling leaders to learn to co-exist harmoniously despite their ethnic, racial or religious differences. The clubs should guide young people to respect diversity in pluralistic society.

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

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

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

- Participating in Public Events and Meetings
- Celebrating International and National days such as international peace day, child labor youth days
- Organizing for environmental clean-ups activities
- Establishment of Peace Gardens and/or Nature Trails
- Volunteerism and Community Service
- Organizing for Dialogue Forums
- Peace caravans and races/walks

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# Peacebuilding Training Guide for Ethiopia

This publication is a training guide for a variety of stakeholders, both inside and outside the education system, in Ethiopia on peace and resilience building. It is an adapted and updated guide for the Ethiopian context.

The training guide aims to inform and empower the reader in why and how to educate others for peacebuilding. It provides a foundation of conflict analysis and peacebuilding and describes a learner-centered approach to peace education and community engagement.

The goal of the training guide is for the reader to become a facilitator with the disposition, knowledge, skills and commitment to support others in developing their full potential as peace-builders.