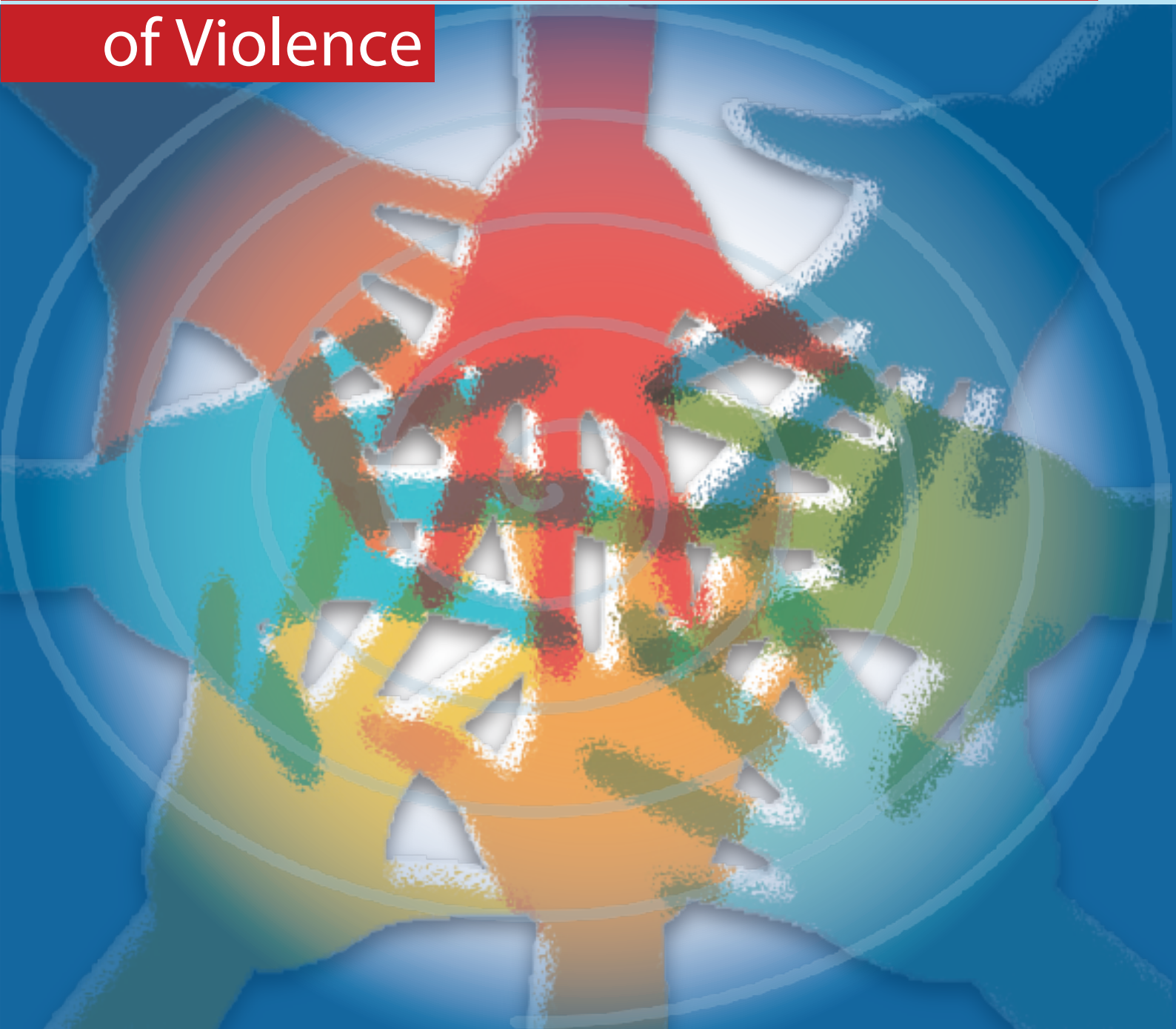




unesco

International Institute
for Capacity Building
in Africa

Youth Guide on Education for Peacebuilding and the Prevention of Violence



From
the People of Japan

Education
2030 

UNESCO – a global leader in education

Education is UNESCO's top priority because it is a basic human right and the foundation for peace and sustainable development. UNESCO is the United Nations' specialized agency for education, providing global and regional leadership to drive progress, strengthening the resilience and capacity of national systems to serve all learners. UNESCO also leads efforts to respond to contemporary global challenges through transformative learning, with special focus on gender equality and Africa across all actions.



The Global Education 2030 Agenda

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



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

Published in 2022 by UNESCO IICBA, Addis Ababa, Ethiopia

The views and opinions expressed in this booklet are those of the authors and do not necessarily represent the views of UNESCO or the UNESCO IICBA. The designations employed and the presentation of material throughout this booklet do not imply the expression of any opinion whatsoever on the part of UNESCO or UNESCO IICBA concerning the legal status of any country, territory, city or area or its authorities, or concerning its frontiers or boundaries.



unesco

International Institute
for Capacity Building
in Africa

Youth Guide on Education for Peacebuilding and the Prevention of Violence

Message from the African Union

The African Union envisions a “peaceful and prosperous Africa, integrated, led by its own citizens and occupying the place it deserves in the global community and in the knowledge economy.” This can be optimally achieved when Africa’s young population are actively empowered and engaged. To achieve this, the Youth for Peace (Y4P) Africa Program of the African Union Commission, managed by its Peace and Security Department, was launched in September 2018, in Lagos, Nigeria. The Program has the mandate of implementing Article 17 of the Africa Youth Charter (AYC), United Nations Security Council Resolution (UNSCR) 2250 and all relevant regional, AU and international instruments, relating to the role of the youth in the promotion of peace and security in Africa and to contribute towards the actualization of Aspiration four (4) and six (6) of Agenda 2063, especially its flagship project – Silencing the Guns by 2020.

Hence this collaboration with the UNESCO International Institute for Capacity Building in Africa (IICBA) on this initiative; “Silencing the Guns in Africa by 2020 through Youth education”. This timely intervention which aims to support the enhancement of youth capacities to prevent conflicts and promote peacebuilding certainly resonates with the objectives of both the Y4P Africa Program and UNESCO-IICBA. While the Y4P primarily seeks to promote the meaningful participation of youth in all spectrums of peace and security by engaging them as leaders, partners and implementers of peace initiatives, IICBA has been working on youth empowerment for peace and resilience building and the prevention of violent extremism since 2017 in African Countries.

The role and contributions of African youth and their networks at the forefronts of substantive conflict prevention and peacebuilding efforts/initiatives at the grassroots level have gained recognition at the highest political and policy levels including the African Union (AU) (Peace and Security Council (PSC) and Assembly of Heads of State and Government) and the United Nations Security Council (UNSC). This collaboration, amongst several others which both institutions have carried out, exploits their comparative advantages to enhance the knowledge, skills and capacities of young women and men to enable their active participation in Africa’s peace and security agenda. The Guide is a good resource that examines and links the practical realities of the dynamics of violent conflicts in Africa to the essence of peace education as a panacea.

The Guide therefore opens with the dynamics of violent conflicts in African countries to provide the background context. It then examines the role of education for peace, resilience building and the prevention of violence before going into specific key elements and tools for youth empowerment. These include how to create spaces and opportunities for youth led initiatives and community engagement along with core competencies for resilience-building. A variety of methodologies, such as discussion-based learning, problem-solving based learning, experience-based learning, cooperative and project -based learning, are provided.

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

The Y4P would like to acknowledge the efforts and all partners involved in developing this Guide including UNESCO-IICBA, all youth and their networks from the 16 African countries that participated in this process, as well as Arigatou international. It is our joint and firm belief that this effort will contribute to making good leaders of Africa’s youth.

Leadership is a responsibility and we must continue to walk the talk.

Acknowledgements

This youth guide on education for peacebuilding and the prevention of violence was developed under the “Silencing the Guns in Africa by 2020 through Youth Education” project funded by the Government of Japan. UNESCO IICBA acknowledges the commitment of the Government of Japan and the people of Japan towards peacebuilding in Africa.

The youth guide builds on and complements UNESCO IICBA’s 2018 publication on “Youth Empowerment for Peace and Resilience Building and Prevention of Violent Extremism in Sahel and Surrounding Countries: A guide for teachers” and its “Transformative Pedagogy for Peace-building: A guide for teachers” published in 2017.

The development of this guide included a series of youth dialogues where young peacebuilders from 17 countries including Algeria, Burkina Faso, Cameroon, Central Africa Republic, Kenya, Libya, Mali, Niger, Nigeria, Rwanda, Senegal, South Africa, South Sudan, Tanzania, Tunisia, Uganda and Zimbabwe were consulted. UNESCO IICBA acknowledges the expertise of these young people in contributing peace initiatives across Africa and is grateful for their contributions to the development of this guide.

This guide was developed under the overall guidance of Dr. Yumiko Yokozeki, Director of UNESCO IICBA with the support of the Africa Union’s Youth for Peace (Africa) Program. UNESCO IICBA specifically appreciates the support of Dr. Rhuks Temitope Ako, Ms. Hanna Mamo, Ms. Mfrekeobong Ukpanah and Ms. Orit Ibrahim from the African Union.

UNESCO IICBA extends its acknowledgments to Arigatou International colleagues Ms. Maria Lucia Uribe Torres, Mr. Suchith Abeyewickreme, Ms. Emiko Apichaya Naka, for leading the development and the writing of the guide. Thanks also go to, Mr. Nicky Horward, who supported the research and writing of case studies. Portions of this guide have been adapted from Arigatou International’s Ethics Education Framework and the Learning to Live Together publication.

We further extend our gratitude to Mr. Hubert Kinkoh from the Africa Union’s Youth for Peace (Africa) Program Network for authoring the first chapter.

UNESCO IICBA is grateful to Ms. Eyerusalem Azmeraw, Project Officer of UNESCO IICBA; who coordinated the overall process, and provided valuable insights and comments. Appreciation also goes to Mr. Daniel Ergetachew, who completed the layout and Mr. Henok Workye for his IT support during the youth dialogues as well as Mr. Saliou Sall and Mr. Jose Meku for their technical support.

Special thanks to UNESCO colleagues in the UNESCO regional and country offices, including Ms. Catherine Collin and Mr. Antoine Sangué who provided valuable feedback during the process of the guide development and youth dialogues.

Table of content

- **Introduction** 1
- **Chapter 1:** Context - Dynamics of Youth Engagement in Peace and Violence across Africa 3
- **Chapter 2:** Role of Education for Peacebuilding 10
- **Chapter 3:** Transformative Pedagogy in Practice 14
- **Chapter 4:** Users Guide - How to plan and implement your programmes 19
- **Chapter 5:** Activities 24
- **Chapter 6:** Monitoring Progress 49
- **Chapter 7:** Case Studies 54

Introduction

Youth are important and critical actors in peace building efforts. Young people have played an important role in addressing peace and security across Africa. They have demonstrated their optimism and motivation in leading positive changes in their societies through alternative spaces. Youth-led and youth-oriented organizations have significantly contributed to the activities and movements that promote dialogue and reconciliation, advocating to peace building at local, national and sub-regional levels. Encouraging young people to engage in the transformation of issues in their communities, and equipping them with the necessary competencies to become agents of peace and work to challenge and transform violence in their communities, is imperative. This is particularly critical as the COVID-19 pandemic has exacerbated injustices and inequalities in societies, resulting in detrimental impacts on the lives of people, especially young people who make up the largest part of the population. Investing in education for peace building, therefore, is ever more pressing to nurture ethical values in young people that are conducive for learning to live together in their communities and empower them to meaningfully participate and engage in the issues and challenges they face, and respond to the transformation of their societies.

The African Union (AU)'s Agenda 2063, particularly the "*Silencing the Guns in Africa by 2020*" flagship program, emphasizes the importance of youth involvement in positive social transformation efforts and their role leading change across the region. Building on the AU's agenda 2063, the Continental Education Strategy for Africa (CESA) 2016-2025 and the Education 2030 Agenda and Framework for Action, the UNESCO International Institute for Capacity Building in Africa (IICBA) has been actively working on the prevention of violence and promotion of peacebuilding through the education in Africa. This Guide is part of the IICBA's overall initiative, working in close collaboration with the AU's Youth for Peace (Y4P) Africa Program, to expand the reach to include youth, especially youth leaders from organizations involved in peacebuilding and education, and teacher trainees from teacher training institutes.

The process of development of this Guide includes a series of dialogues with youth from all sub-regions across Africa. The dialogues provided opportunities for young people to share their experiences and ideas on how they are impacted by violence and peace, how they can be empowered and become agents of change through education for peace building and prevention of violence. Inputs from the series of dialogues were incorporated in the development and finalization of this Guide, including validation of its purpose, and strategy on how to use, apply, and disseminate it.

The users of the Guide are expected to engage other youth in learning activities in both formal or non-formal education and use the pedagogical approach and the resources to work with children and young people in various settings, including schools, non-formal educational program, community activities and other settings.

This Guide aims to strengthen the capacity of youth leaders in Africa to contribute to peace building through education, and for them to empower young people for the prevention of violence, the promotion of a culture of peace and mutual understanding and respect among peoples. Its specific objectives are as follows:

- (i) Enhance critical reflections on the role of young people in building peace and prevention of violence through education;

- (ii) Introduce transformative pedagogy to strengthen critical understandings and skills, and collaborative actions among youth to foster peace building;
- (iii) Enhance youth capacities to develop educational programs to promote dialogue and mutual understanding and respect in their communities; and
- (iv) Provide examples of youth-led experiences and actions, as well as good practices on youth empowerment and mobilization.

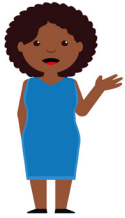
The first part of the Guide provides an overview of the context in the region, including the impact of violence on youth and the dynamics of youth engagement in peace and violence across Africa. The second chapter describes the role of education for peacebuilding, how a culture of peace, respect and mutual understanding can be enhanced through education, and how education for peace building empowers youth to promote social cohesion, contributing to their empowerment and to more inclusive and just communities. The third chapter describes the elements of transformative pedagogy as a tool to help strengthen learning and enhance participatory and collaborative processes, and safe and empowering environments for young people to be equipped to contribute to their own transformation and the transformation of their communities.

The Guide is structured in the following chapters:

- Chapter 1 highlights the dynamics of violence and peace across Africa, as well as the role of young people to contribute to peace building, and invites you to reflect on the context in which you want to implement your programmes and activities.
- Chapter 2 highlights the role of education and transformative pedagogy in contributing to peacebuilding and prevention of violence and helping you reflect on the importance of your programmes and the type education and learning that is required to equip young people to influence change.
- Chapter 3 introduces the elements of transformative pedagogy that can then strengthen the focus on peacebuilding and prevention of violence in your programmes.
- Chapter 4 guides the users through practical guidelines on how you can design and implement programmes integrating transformative pedagogy.
- Chapter 5 presents a collection of activities that you can adapt and customize as needed to include in your programmes. These activities can help strengthening knowledge and skills for peace building, as well as provide you with examples of actions that you can organize in your communities to contribute to challenging stereotypes and prejudices, promote dialogue, raise awareness about issues that affect you, promote positive narratives and lead change through innovative solutions and community engagement.
- Chapter 6 presents simple tools and practices that you can use to monitor the progress of your programmes and evaluate them. Some of these examples were collected from participants during the youth consultation workshops that took place as part of the development of this guide.
- Finally, Chapter 7 presents a collection of youth-led actions as examples of education for peacebuilding and prevention violence that can inspire you.

Chapter 1

Context - Dynamics of Youth Engagement in Peace and Violence across Africa



This chapter highlights dynamics of peace, conflict and violence across Africa. How do these issues manifest in your community context? Are there other issues more specific to your context? What are root causes of these issues?

1. The State of Peace and Violence in Africa

Over the last decade, Africa's peace and stability outlook has been impressive. There has been a reduction in the number, spread and intensity of armed conflict;¹ armed conflict fatality rates are coming down and are concentrated in a few countries; and although riots and protest activity are steadily increasing, they have become less deadly.² This decline is largely explained by improvements in governance, economic growth, increasing political participation and international support of continental capacity for conflict management and peacebuilding, among others.³ Gains have also been notable in terms of significant continental, regional and national efforts and investments in conflict prevention, peacemaking, peacekeeping and peacebuilding.⁴

The African Union, has made strides in the formulation and adoption of various legal, normative and institutional frameworks. The operationalization of the African Peace and Security Architecture (APSA)⁵ and the African Governance Architecture (AGA), as well as the adoption of Agenda 2063 and its 'Silencing the Guns by 2020' flagship programme, have been major milestones. Others include the establishment of FemWise, the Mediation Support Unit, the Electoral Observation Mechanism, the direct deployment of troops to deal with various threats to peace and stability in Africa. Additionally, the AU has shown commitment to integrating youth and gender dimensions into continental efforts in promoting peace and human security through the appointment of the Special Envoy on Women, Peace and Security and the Special Envoy on Youth. These efforts at the continental level are accompanied by other regional and national efforts. Civil society organizations (CSOs) and faith-based organizations (FBOs) have been at the forefront of vital inter-communal and inter-faith dialogue initiatives. Youth-led and youth-oriented organizations have largely led efforts that reject totalitarianism and seek the establishment of more inclusive and democratic forms of governance.

Taken together, all these efforts aim to promote a conflict-free Africa, prevent genocide, rid the continent of wars, violent conflict, gender-based violence, human rights violations and humanitarian disasters, and make peace a reality for all. However, several worrying trends continue to scar the continent's security landscape and pose severe threats to peace:

¹ Rustad, S. A. (2019). *Conflict Trends in Africa, 1989–2018: An Update*. Oslo: Peace Research Institute Oslo.

² Cilliers, J. (2018). *Violence in Africa Trends, drivers and prospects to 2023*. Available at: <https://www.alnap.org/system/files/content/resource/files/main/ar-12.pdf>

³ Burbach, D. T. (2016). *The Coming Peace: Africa's Declining Conflicts*. Available at: oxfordresearchgroup.org.uk/blog/the-coming-peace-africas-declining-conflicts

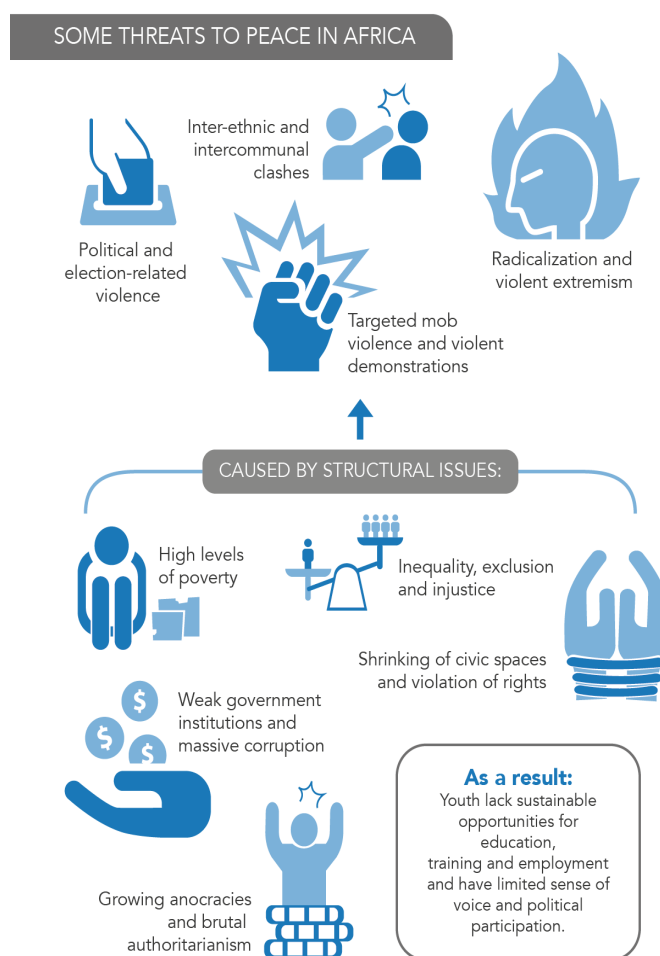
⁴ Cilliers, J. (2018). *Violence in Africa Trends, drivers and prospects to 2023*. Available at: <https://www.alnap.org/system/files/content/resource/files/main/ar-12.pdf>

⁵ The main pillar of the APSA – the PSC – has been supported in the discharge of its mandate by various structures: the Commission, the Panel of the Wise, the Continental Early Warning System (CEWS), the African Standby Force (ASF) and the Peace Fund.

- A rise in the activities of violent extremist organizations across many parts of the continent
- The illicit trade in small arms and light weapons (SALWs) which undermines peace as it sustains cattle rustling, poaching, trafficking in drugs and humans.
- Deepening governance deficits across the continent through rising authoritarianism, unconstitutional changes of governments, coup attempts and other forms of illegal seizure of power, and the misconduct of elections.

As a consequence, the demand for meaningful change has been on the rise in the past decade, characterized by a spike in protest activities and popular uprisings. Unfortunately, these demands are being met with increasing state repression.

From these trends, it is not hard to see that the threats to Africa’s peace include political and election-related violence, targeted mob violence, violent demonstrations, inter-ethnic and inter-communal clashes, radicalization and violent extremism, organized criminal activities, the proliferation of illicit SALWs, poaching and pastoralist violence, among others. In many ways, these are symptomatic of deeper, unresolved structural issues that plague communities and countries across the continent including, but not limited to: high levels of poverty, inequality, exclusion and injustice; a general governance and democratic backslide characterized by weak institutions, state capture and massive corruption, increasingly violent political transitions, growing anocracies, brutal authoritarianism, the existence of rule of force over the rule of law and the accompanying shrinking of civic spaces and violation of fundamental rights and freedoms. As a result, Africa faces a



growing youthful population that lacks sustainable opportunities for human development in terms of education, training and employment and have limited sense of voice and political participation.

From a human security perspective and borrowing from Johan Galtung’s conceptualization, because peace is not just the absence of war, but also the attitudes, institutions and structures that create and sustain peaceful societies, the propensity towards violence and insecurity in Africa emerges from the interaction the above structural drivers with various forms of direct violence dogging the continent.

While the scale, spread and intensity of violence and other threats to peace in Africa are declining, their impact is unprecedented. Insecurity has led to widespread displacement with dire humanitarian consequences. Because many countries in Africa have experienced violent conflict, they face a high risk of renewed conflict which continue to rope in younger generations, with serious repercussions:

increased unemployment, loss of income owing to disruption of economic activity, destruction of infrastructure, and increased cost of living and cost of doing business. The lack of education and employment opportunities, together with widespread displacement, present a continued risk of gendered violence and recruitment by armed groups.

2. Impact of violence on youth

Although violence bears deleterious and long-lasting human, social and economic costs for all, existing evidence suggests that young people are most acutely affected, and that its effects are more pervasive when considered in the context of their burgeoning population.⁶ Africa has the largest youthful population globally and the number will continue to rise. According to the United Nations (UN), the global population for 2020 almost surpassed 7.8 billion, with those aged 15-24 accounting for 1.21 billion of this number (15.5 percent of the global population or one out of every six people in the world).⁷ The number of those aged 15-24 in Africa was 226 million in 2015.⁸ If one includes those aged below 35⁹, this number increases to a staggering 75 percent of the continent's population, making Africa the continent with the largest concentration of youth in the world.¹⁰ Over half of the continent's youth live in fragile and conflict-affected contexts. As such, they are among those most unduly affected by the multiple, and often interwoven, forms of violence dogging their countries and communities.¹¹ Even for young people in regions that are comparatively stable, this growing youth population may only exacerbate existing political, social, economic, and environmental problems.

UNICEF has documented how violence in Africa is taking a devastating toll on education. Owing to violence and insecurity, millions of young people are robbed of an education, with universities reportedly less affected than primary and secondary schools generally. A surge in threats and attacks against students and teachers, looting and burning of schools by non-state armed groups (NSAGs) and the use of schools for military purposes as camps across Africa has been well documented. These attacks create generations of youth who lack access to quality education, leading to irredeemable intergenerational losses in well-being with lasting effects on development. In addition, and although hardly spoken about, one of the well-established harms that armed conflict causes to youth relates to mental and physical health. For many African youth in conflict-affected contexts, it is difficult, if not impossible, to realize their full potential when living with mental health disorders as they have long-term implications for their cognitive development and employability.

The effects of violence are disproportionately felt by young women. While young men who are exposed to conflict and/or deprived of an education are vulnerable to manipulation and exploitation by extremist groups and ideologies, young women are affected in gender-specific ways: pregnancy from rape, the health consequences and stigma of sexual violence, the risk of early marriage for girls all threaten the future of young women in many ways. Owing to the breakdown in law and order as well as cultural violence that condones violence against women, they experience increased levels

6 Urdal, H. (2006). A clash of generations? Youth bulges and political violence. *International Studies Quarterly*, 50(3): 607-629

7 United Nations, Department of Economic and Social Affairs, UN DESA (2020). *World Youth Report: Youth Social Entrepreneurship and the 2030 Agenda*. New York: United Nations. Available at: <https://www.un.org/development/desa/youth/wp-content/uploads/sites/21/2020/07/2020-World-Youth-Report-FULL-FINAL.pdf>

8 UN DESA (2017). *World Population Prospects: The 2017 Revision*. United Nations: New York.

9 At the continental level, the African Youth Charter defines youth as those aged between 18 and 35 years.

10 UN DESA (2020). *World Youth Report: Youth Social Entrepreneurship and the 2030 Agenda*. New York: United Nations. Available at: <https://www.un.org/development/desa/youth/wp-content/uploads/sites/21/2020/07/2020-World-Youth-Report-FULL-FINAL.pdf>

11 UNDP (2014). *Empowered Youth, Sustainable Future. UNDP Youth Strategy 2014-2017*. Available at: <http://www.undp.org/content/undp/en/home/librarypage/democratic-governance/youthstrategy.html>

of sexual and gender-based violence (SGBV), which may take the form of mass rape, military sexual slavery, forced prostitution, and a resurgence of female genital mutilation in a bid to reinforce cultural identity.

Structural violence in Africa resulting from societal resources being distributed unfairly has led to poverty, gross disparities in income, literacy, education and access to health and mental health services for many of the continent's youth. This has created conditions for exclusion, prejudice and discriminatory practices against this target group to be legitimized. The legitimization manifests in a variety of forms including unfair laws and policies that in turn can influence popular beliefs and negative attitudes and behaviors toward young people.

Despite 75 percent of the African population being youth, the majority of them (almost 60 percent) were already disproportionately underemployed before the onset of the COVID-19 pandemic.¹² Even those who were employed, most of them were employed in the informal or in-service sectors of the economy, and mostly on precarious contract situations. The result: a crisis-level disruption in sources of income for many young people. In addition, the pandemic has also taken a toll on more than 1.5 billion learners in 165 countries worldwide, according to a March 2020 UNESCO report. Vulnerable and disadvantaged students who rely on schools for a range of social services, including health and nutrition, remain the most disproportionately affected by the closure of schools to contain the COVID-19 pandemic. These closures have entrenched inequalities between the rich and the poor, accentuated the digital divide, and elevated school drop-out rates and interrupted learning. Africa is already the continent with the largest share in poverty.¹³

The effects of Covid-19 restrictions on education have been most felt by the rural poor even with many schools deploying distance learning solutions and grappling with the complexity of provisioning education remotely, many learners cannot afford adequate internet connectivity, access to laptops, smartphones, or electricity necessary for vital learning. According to the International Labour Organization (ILO), Africa is also the continent where the greatest proportion of the population does not have access to social protection and adequate health care. As such, the economic effects from Covid-19 have combined with the absence of social safety nets like medical insurance, psychosocial support and counselling to aggravate cases of depression and other mental health illnesses for many of the continent's youth. The pandemic has unleashed several "shadow pandemics" on girls across Africa: from rape and sexual exploitation to female genital mutilation (FGM), child marriage and early pregnancies, and a significant spike in sexual and gender-based violence (SGBV).¹⁴ School closures have left girls open to sexual violence from family, neighbours and community members; lockdown-induced poverty has forced minors into transactional sex to buy basic necessities; some families have resorted to marrying off their under-age daughters to ease the economic burden brought about by the pandemic – with some girls undergoing FGM as part of customary practices; teenage pregnancies are spiking in many countries, raising fears many girls may never return to school.

12 ILO (2020). *Global Employment Trends for Youth 2020: Technology and the future of jobs*. Geneva: ILO

13 Hamel, K., Tong, B., and Hofer, M. (2019). *Poverty in Africa is now falling – but not fast enough*. Available at: <https://www.brookings.edu/blog/future-development/2019/03/28/poverty-in-africa-is-now-falling-but-not-fast-enough/>

14 Bhalla, N (2020). *Futures destroyed: COVID-19 unleashes 'shadow pandemics' on Africa's girls*. Available at: <https://news.trust.org/item/20200820135640-yl2ii>

3. Youth engagement in peacebuilding and violence prevention

Faced with the brunt of both the public health and socio-economic impact of the Covid-19 pandemic, young people across Africa have been among the most active and innovative in proffering solutions to the significant challenges either brought about or exacerbated by the pandemic.

Many African youth have been serving on the frontlines as health workers. They have also been advancing health and safety in diverse ways: from combatting the spread of misinformation to the production of soap, hand sanitizers and conducting handwashing awareness campaigns in their communities; personal protective equipment (PPEs); generating ideas and leading actions, hosting discussions and creating awareness through social media to save lives; leading sophisticated inventions such as ventilators, sensor-enabled sanitizing equipment, rapid diagnostic testing kits, mobile testing booths and low-cost critical care beds; to the development of reliable social media technologies such as interactive public transport contact tracing apps, dynamic data analytics systems, and e-learning platforms.

In Kenya, Wawira Njiru, founder and CEO of Food for Education adapted to this situation by switching from providing food to pupils in school, to providing over 500 families from which these pupils come, \$30 each, every month. By the end of 2020, she had managed to distribute food packages that have served close to a million meals.

In terms of youth engagement in the prevention of direct violence, young people across Africa continue to participate in peacebuilding efforts because their lives and rights are disproportionately threatened by the peace and security challenges they face. As dialogue and reconciliation are essential elements of peacebuilding across different societies, youth-led/youth-oriented organizations in Africa have been incorporating activities that promote dialogue and reconciliation and violence prevention into their peace advocacy across local communities and at the national and sub-regional levels.

ROLE OF YOUTH IN PEACE BUILDING



In Cameroon, for example, the Local Youth Corner is using entrepreneurship and education as alternatives to violence for hundreds of inmates, while ensuring their financial empowerment, literacy and transforming them into peace ambassadors. In Kenya, Footprints for Change is leading efforts geared towards building cultures of peace and breaking cycles of violence while empowering and inspiring them - through mentorship programmes – to embrace responsible civic engagement to impart positive change.

Over the past decade, arguably the most notable way in which young people have demonstrated leadership in 'waging peace' is through alternative spaces. By resorting to 'street power' (mass protests, demonstrations, and riots) and social media (activism), youth use these alternative spaces to displace the political status quo and seek better socio-economic and political conditions, they are simultaneously advancing the course for peace and development. The Jasmine Revolution in Tunisia (December 2010), the 25 January Revolution in Egypt (January 2011), the 'Rhodes Must Fall' (March

2015) and '#FeesMustFall' (October 2015) protests in South Africa, the '#TasgutBas ["just fall, that's all"] Revolution in Sudan (December 2018), the '#ShutdownZim' protests in Zimbabwe (January 2019), the '#EndSARS' protest in Nigeria (October 2020), and similar protests in Libya, Burkina Faso, Algeria, DRC, Cameroon, Gabon, Guinea, Mali are some of the youth-led protests in Africa since 2010. A defining characteristic of youth protest activity across Africa is the use of hashtags on social media to promote peace and harmony and to mobilize groups for social change.

The scant extant literature on alternative spaces occupied and used by youth to contribute to peacebuilding and broader social change processes in Africa also include the use of language, various forms of art (music, painting, photography) and sports. In Kenya, 'Sheng' - a Swahili-based slang, with bits of English thrown in alongside other Kenyan and non-Kenyan languages that is spoken largely by young people in Nairobi and its suburbs - has become the voice and topmost language for reaching young people in Kenya. Young Kenyan artists use Sheng in crafting musical lyrics to discuss issues affecting the Kenyan society in general, and the youth in particular, including crime, unemployment, early marriage, poverty, corruption, poor governance, political oppression and electoral violence. King Kaka's song *Wajinga Nyinyi* (meaning "you are fools") and *Tujiangalie* ("let's look at ourselves") by *Sauti Sol & Nyashinski* are some examples. In similar fashion, Nigerian rapper Falz, inspired by Childish Gambino's groundbreaking *This is America* video released *This is Nigeria* in 2018 highlighting his country's socio-economic issues.

Recognizing that photography and painting also play important roles in peacebuilding - through awareness creation about oppression and conflict, and the creation of spaces for dialogue, human rights advocacy¹⁵ - young African artists are contributing to building sustainable peace in their communities. More than that, youth are also capitalizing on the unique potential of sports in orchestrating social transformation. Its unique impact in Africa stems from the fact that it is a relatively apolitical space, less influenced by political subversion, censorship, and venality.

Many examples show how youth are engaging in peacebuilding and violence prevention in Africa. Yet, there seems to be uncertainty over the preparedness of States to tap into this demographic dividend for the realization of peace and security. Young people continue to be associated with several harmful labels and stereotypes. Conventional commentary and analysis oscillate between the two extremes: one that "infantilizes" them as unimportant, ignorant, vulnerable, powerless and in need of protection; and the other that "demonizes" them as troublemakers, feared as dangerous, violent, apathetic and as threats to security. While it is important to acknowledge the reality that some youth do participate in violence, these prevailing narratives are a misrepresentation of most youth and run counter to the fact that most young people across Africa are committed agents of change in their communities and societies, proactively 'waging peace' and rejecting violence in all its forms.

The political language springing from these stereotypes have resulted in an unfortunate association of young people with a proclivity to violence, and this is despite increasing empirical evidence and existing regional policy pronouncements - such as the African Union's (AU) Youth Charter - and international frameworks - such as the United Nations Security Council Resolutions (UNSCR) 2250, 2419 and 2535, calling for greater recognition and engagement of youth in peacebuilding and violence prevention. Many civil society and youth-led organizations have been capitalizing on these pronouncements and are emphasizing the critical role of young people as critical thinkers, innovators and with immense potential to mobilize others for driving peace and countering violence in Africa.

15 Naidu-Silverman, E. (2015). *The Contribution of Art and Culture in Peace and Reconciliation Processes in Asia - A literature review and case studies from Pakistan, Nepal, Myanmar, Indonesia, Afghanistan, Sri Lanka, and Bangladesh*. Copenhagen: Danish Centre for Culture and Development (CKU)

4. Conclusion

Africa's large and rising youth population places Africa on the right path towards harnessing the demographic dividend and expanding opportunities for young people to build foundations for a more peaceful, secure, and integrated continent in the spirit of Agenda 2063.¹⁶ Indeed, the African Union's (AU) African Youth Charter attests to the enormous potential that Africa's growing youth population offers especially in terms of peace, security and development. However, there is still some way to go to harness this potential.

The foregoing attests to the precarious situation and unfulfilled potential of the continent's youth with respect to meaningful engagement in peacebuilding and violence prevention processes. In many countries across the continent, young people have found alternative avenues to formal processes for political engagement through civil society, and are increasingly involved in informal, politically relevant actions through civic engagement, volunteerism and activism. Supporting these efforts while building positive resilience of youth, therefore, is critical now more than ever. Investing in programs such as Education for Peacebuilding that seek to promote meaningful engagement of youth in Africa on peacebuilding and prevention of violence are imperative. To have the desired impact, these programs must begin by demystifying the overly negative assumptions about youth, while accentuating their comparatively important roles and contributions to peacebuilding and violence prevention.

¹⁶ The African Union (2021). *Agenda 2063: The Africa We Want*. Available at <https://au.int/agenda2063/overview>

Chapter 2

Role of Education for Peacebuilding



This section invites you to reflect on the role of education for peacebuilding and preventing violence. Are educational experiences in your context fulfilling this role? What are challenges and opportunities?

Education is key to peace building. As the former UN Secretary General Kofi Annan stated, “*Education is, quite simply, peace-building by another name.*”¹⁷ The role of education in peace building is well articulated in the Sustainable Development Goals (SDG). The objective of SDG 4.7 is to ensure that education plays a key role in promoting human rights, a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture contributing to sustainable development¹⁸.

Education can be an effective tool to build a peaceful society through empowering children and young people with knowledge, skills and attitudes that help foster social cohesion and resilience which are indispensable for preventing conflicts and violence. By creating spaces for young people to foster positive values and behaviors, education can be a powerful mechanism to create constructive dialogues that bring individuals and groups together, strengthening interconnectedness and peaceful coexistence; it can also enhance critical thinking skills that prepare young people to better understand the root causes of violence and build resilience against extreme ideologies. Education can also help empower young people to engage in peace initiatives and become agents of change to positively contribute to issues in their communities within their capacities, and to use their knowledge and skills to solve issues or transform conflicts they face in non-violent ways.

To achieve this goal, it is necessary that education is conflict-sensitive to ensure that it does not harm or contribute to already existing grievances between groups but helps to address the structural causes of violence. Otherwise, it can undesirably lead to increasing divisions in societies or contribute to more unequal and unjust communities. Education that fosters a culture of peace and resilience must, therefore, be inclusive and contribute to social cohesion.

Educators like you, both in formal and non-formal educational settings, play an important role in creating safe environments for children and young people to learn and flourish, helping them to develop their awareness of the context around them, and empowering them to respond to situations that affect them. Schools and educators must work with communities and parents to build trust, positive connections and create a foundation for coexistence and peace. Given these important roles, youth leaders, teachers, and community facilitators should be equipped with the necessary knowledge and skills to ensure that education contributes to peace building and helps challenge inequities and injustices that more often than not are presented through form and content in the education systems.

¹⁷ United Nations Press Release SG/SM/1725, 10 September 1999.

¹⁸ Sustainable Development Goal Target 4.7: By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development.

Schools and civil society organizations, including youth-led organizations, can help create spaces for learners to be engaged with the community, and for different stakeholders to contribute to creating learning opportunities. It is important that young people are provided with a safe learning environment which allows them to appreciate and respect differences, learn to dialogue with one another, and strengthen their identities and sense of belonging to a global community. Developing collaborations between schools and the wider community also provides opportunities for young people to critically reflect about issues that affect them, raise awareness about their impact in society and come up with joint solutions, fostering their individual and collective responsibilities.

The figure below summarizes how education can play a critical role in empowering children and young people to build a culture of peace and resilience.

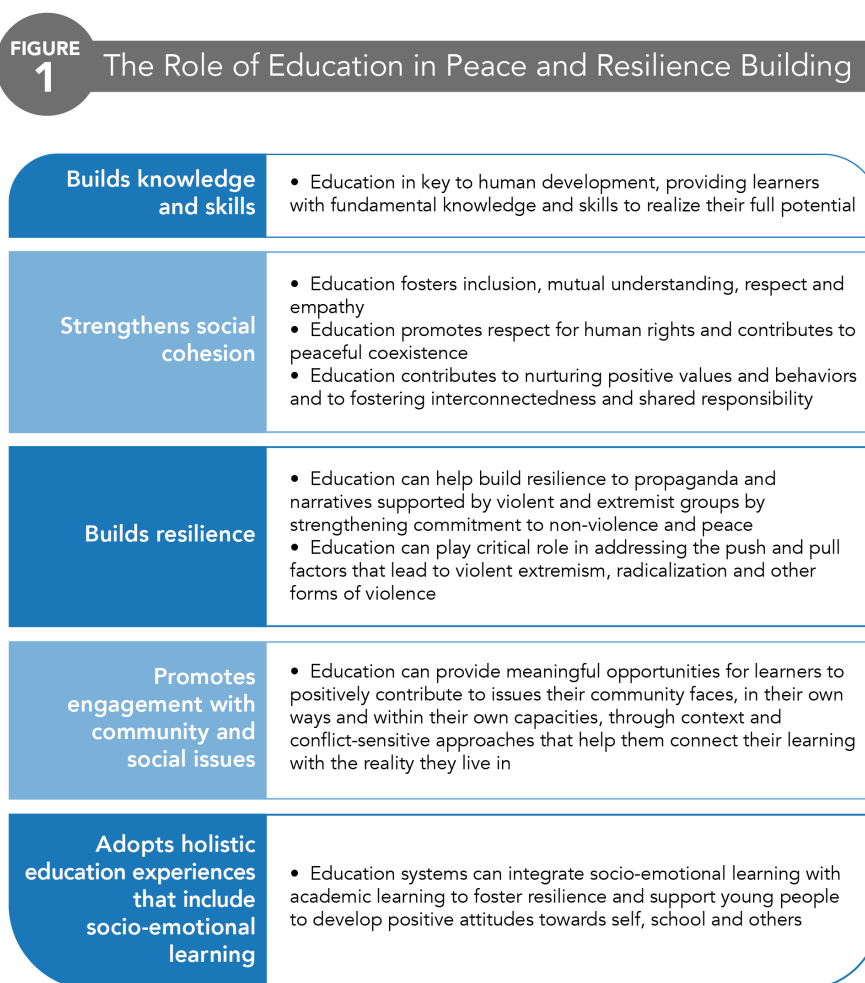


Figure: The Role of Education in Peace and Resilience Building¹⁹

Fostering youth empowerment through transformative pedagogy

Education must be transformative to empower young people to become agents of change and contribute to their communities. Ethics education is an educational framework that can support this transformative role by helping learners to reflect about their values, become aware of their behaviours and actions and the impact on themselves and others, and nurture their ability to act ethically to positively transform their communities.

¹⁹ Youth Empowerment for Peace and Resilience Building and Prevention of Violence Extremism: A Guide for Teachers, United Nations Educational, Scientific and Cultural Organization, International Institute for Capacity Building in Africa, Addis Ababa, Ethiopia 2019

Ethics education is as much about content as it is about its pedagogical approach. It concerns learning about the realities of children and young people and how to respond to those, as well as the learning environment and methodologies used to create learning that is transformative. This pedagogical approach focuses on providing spaces to critically examine one's beliefs, values, knowledge and attitudes, fosters trust between individuals and groups, and solidarity with one another.

Ethics education favours a transformative pedagogy that fosters empathy, mutual understanding and respect, reconciliation, and individual and collective responsibilities that strengthen the active role of children and youth at the local and global levels. Ethics education serves to empower learners with capacities to identify the challenges of achieving peace, develop non-violent skills to prevent and transform violent conflicts, and promoting peaceful attitudes²⁰.

The agency of children and young people

A transformative pedagogical approach which places learners at the center of the learning process creates spaces for self-reflection and dialogue, appreciation of diversity, critical thinking and opportunities to work together to address shared challenges. It calls for us to recognize the agency of children and young people in driving their own learning and in contributing positively to the transformation of their societies from a young age. It focuses on helping them grapple with ethical aspects of learning to live together in plural societies and the ethical demand to work together with others to promote social transformations.

Interconnectedness at the core of transformative pedagogy

One key principle of transformative pedagogy is to help learners recognize the interconnectedness of life and among peoples. Understanding that despite our differences we share a common humanity, and being cognizant and appreciative towards diversity helps in embracing our interconnectedness. Amidst this diversity, it is important that we see others as human beings and relate to them in ways that do not impede upon their dignity or discriminate against them. Coming out of African worldview, 'Ubuntu', for example, articulates a positive approach to relate to one another and of inclusive identities, through its understanding 'I am because you are' and encouraging positive relations and solidarity towards one another's experiences despite the challenges we face.

As children grow, they shape their identity through the process of socialization. Overtime they will feel they belong to one group, and do not belong to another group and may not even come to recognize the interconnectedness among these different groups and of life itself. This can seem to be challenging due to our belonging to cultural, religious or social groups that may have a history of constraint, and at times, negative relationships with another group. It is important that our educational approaches meet this challenge by creating spaces for the learners to enhance their knowledge, understanding and appreciation of other cultures, religions and beliefs. These spaces and opportunities require safe learning environments that allow to develop mutual understanding and respect, and foster meaningful dialogues.

It is important that in the educational experiences we provide, we develop the capacity of learners to empathize with others, think critically, consider what is ethical in each situation they face, imagine alternatives and possible solutions, and respond with critical consciousness of their role. These are key aspect of the transformations that learners can go through while learning to live together with others.

²⁰ Transformative Pedagogy for Peace Building: A Guide for Teachers, United Nations Educational, Scientific and Cultural Organization, International Institute for Capacity Building in Africa, Addis Ababa, Ethiopia, 2017

Young people are the most important force for peace building. Africa's large youth population offers a unique advantage that can contribute to lasting peace and economic development, given that inclusive policies are put in place²¹. Youth must be protected from being drawn into violence but their capacities and potential must also be strengthened so they can more actively take part in the peace building process. It is crucial that youth have access to relevant learning opportunities and spaces to create and own peace initiatives in their communities. Young people should be supported to carry out constructive activities and connect with their peers and communities. Social platforms, such as those providing opportunities for story-telling or experience sharing, can be used to open up issues and enhance dialogue among young people to foster peace²².

Young people are not only transformed, but they also build the foundations for peace in societies when they are given the spaces and opportunities to participate and lead, are supported with tools and resources to learn from one another, and dialogue and work collaboratively with others. This is the role of education for peace building and why it is a critical pillar for youth empowerment in our societies.

Case Study: Peace Clubs empowering young people for peacebuilding

Global Network of Religions for Children (GNRC) Tanzania - Tanzania

Peace Clubs are after-school activities which create awareness and develop skills among young people to promote peace, engage in dialogue and reach out to the community. Aided by teachers or facilitators, the peace clubs encourage children to come together, reflect and launch their own projects and initiatives. Some 1,300 members of these Peace Clubs have been trained, during GNRC workshops, to implement activities based on Learning to Live Together Programme (LTLT) – An Intercultural and Interfaith Programme for Ethics Education, in their schools and local communities. Based on nurturing ethical values, individual and collective responsibility, and critical thinking the LTLT programme is foundational to the work conducted by the Peace Clubs. Peace Clubs carry out a variety of activities including music and art projects, forums and discussions, as well as inter-club dialogue. It is in these spaces that children are nurtured to become youth peace ambassadors, empowering them to commit to strengthening tolerance and fostering peace and respect in their communities. Peace Clubs seek to empower these youth peace ambassadors to identify problems and brainstorm potential solutions. In 2017 an initiative was started by Kibasila Peace Club called 100 Yetu. Literally meaning 'Our 100' in Swahili, the project aimed to have members of the Peace Club donate 100 Tanzanian Shillings per week to support a child in need. Through the collective generosity of these children the program was able to amass enough funds to cover the school fees of children who otherwise would be unable to afford an education. The successful implementation of the project by the Kibasila Peace Club has resulted in its being adopted by other Peace Clubs in the Dodoma and Mbeya regions.



21 United Nations Security Council Resolution (UNSCR) 2250 on Youth, Peace and Security, 2015

22 Inputs from participants in the Youth consultation Workshop, United Nations Educational, Scientific and Cultural Organization, International Institute for Capacity Building in Africa, November 25, 2020

Chapter 3

Transformative Pedagogy for Peacebuilding in Practice



In this chapter you are introduced to the elements of transformative pedagogy for peacebuilding and prevention of violence. How can you strengthen these educational approaches in the programmes and activities you implement?

“Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom”

-Paulo Freire

As young people, you are likely to have your own critical perspectives around the educational experiences you have received. As discussed in the previous chapter, more often than not, the educational systems in our contexts are yet to deliver on their full potential to contribute to building peace, mutual understanding and ending violence in our communities. In this regard, as you engage in the important work of educating young people it is necessary that this is done using educational approaches that are dynamic and more conducive towards the aims of education for peacebuilding. Youth as leaders of youth-led programmes and as formal and non-formal educators are often at the forefront of introducing new and innovative approaches to education for peacebuilding and empowering other youth and children.

Transformative Pedagogy requires a paradigm shift, moving away from pedagogical approaches based on vertical transfer of knowledge from the educator to the participants, to a dynamic pedagogy that is participant-centered and is transformative. It is a pedagogy that contributes to positive transformations in the participants, in their relationships with others, and in the societies that they live in. This approach does not only contribute to the transformation of participants, but can also contribute to transformations in educators, of learning experiences and in educational institutions.

The pedagogical process to help participants have transformative learning experiences, are most effective when we take a holistic or an ‘eco-systems’ approach rather than carrying out learning activities disconnected from the rest of our society or from the reality of the participants. This means that if in a classroom, learning should not be limited to the classroom but should be looked at in terms of the broader school community including the school culture and structure. It should include the different stakeholders including administration, parents and the surrounding community. Similarly, a youth organization working on aspects of non-formal education should create synergies with the school system and programmes, and the broader community and stakeholders that influence the environment children and youth interact with. The participants in your programmes should be encouraged to be agents of positive change by looking critically at the challenges faced by their communities and responding with innovative and sustainable solutions.

How to use the Transformative Pedagogy in your Youth Programmes

The following are the main elements of transformative pedagogy that are important to enhance the effectiveness of the programmes that you implement. The descriptions of each of the elements highlights how you can put into practice and integrate it into formal and non-formal learning activities. It is important while understanding the specifics of each element, you also see them holistically in how they complement each other towards a transformative experience for the participant.

1. **Context Sensitivity:** The integration of the participant's context and social reality into the learning experience. It is essential that while we proactively bring in the context and social reality to the learning experience, we also consider sensitivities of the given context and not further aggravate ongoing issues through our educational activities. Context sensitivity also means ensuring that education plays a positive role in addressing existing grievances between peoples and groups.

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, identifying how those will affect your program and how best the program can respond to those in positive ways.
- Understand the needs and expectations of participants.
- Plan your sessions and activities to include voices of different groups, such as youth from marginalized groups, orphans, refugees, youth who were formally part of former violent extremist groups, street children, children and youth with disabilities, and allow space for everybody's ideas and opinions.
- Consider the language, minority-majority relations, power dynamics, gender, age, cultural, ethnic and religious diversity.
- Ensure that all materials are context-sensitive in relation to language and visual descriptions. Ensure that they do not portray any bias for or against one group. By reviewing materials, you are less likely to communicate stereotypes that promote segregation and discrimination.

2. **Safe Learning Environments:** Creation of safe and inclusive learning experiences for all participants. Safety here should be considered in its broad sense that includes physical, emotional, cognitive, environmental and spiritual safety.

Creating a physical space that meets participants need for protection and safety. Providing a common ground for sharing and for trusting one another. Creating opportunities for participants to be who they are without fear of being judged. A safe learning environment allows everyone to be authentic and yet feel protected and secure, think critically and imagine new possibilities.

The creation of a Safe Learning Environment (SLE) requires that facilitators establish horizontal relations, be vulnerable in their interactions in order to encourage participants' openness and genuine, meaningful dialogues. Ensure that participants' ideas, opinions and suggestions are taken into consideration. Build knowledge together and make participants feel valued and recognized.

A few practical tips to facilitate Safe Learning Environments:

- Call each person by name. Acknowledging the presence of each and everyone. Appreciating differences and similarities in the group.
- Deal constructively with any smaller groups which form within the bigger group.
- Use several methodologies that cater to the diverse learning needs and styles of the participants.
- Engage participants in discussions on the need for and importance of safety in the learning process, when appropriate.
- Identify strategies and commitments with everyone involved to ensure a safe environment and that agreements for respectful interactions are followed.

3. **Participatory and Collaborative Learning:** The introduction of a participant-centered learning process based on facilitating activities that favour collective learning and building knowledge and experiences together.

A few practical tips to facilitate Participatory and Collaborative Learning:

- Understand participants' learning styles and using a variety of techniques and innovative materials.
- Build on the knowledge, skills and resources which participants bring to the experience.
- Provide spaces and planning activities for participants to exchange views, collaborate, discuss, imagine alternatives and new ways to address issues that affect them, engage in dialogue, and participate in experiential and problem-solving exercises.
- Use collaborative games and the arts to create opportunities for learning together.
- Encourage self-driven learning by creating space for reflections, encouraging use of learning-logs and connecting the learning activities to the context and social realities of the participants.

4. **Role Modelling:** Role modelling as a central component to nurture positive attitudes and values for building peace. 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 participants that making mistakes is a normal part of learning.

A few practical tips to educators for Role Modelling:

- Engage with participants and others in respectful and non-violent behaviours and language.
- Demonstrate inclusive behaviours that bring people together and help to build trust among different groups.
- Constantly reflect on your attitudes and behaviours, the way you apply ethical values in their interactions with others, and your practice as educators.
- Keep your own learning log or diary. Revisit the learning log and thus better understanding where you are, where you want to be and how to get there.
- Share your reflections with peers, with a mentor.

5. **Whole School and Community Approach:** Adoption of a whole school and community approach that helps to broaden and interconnect learning and transformations with community stakeholders.

A few practical tips to facilitate Whole School and Community Approach:

- Support participants to connect their learning to other subjects and social realities outside the immediate learning activities. Encourage them to find interconnections and develop holistic understandings.
- Engage all stakeholders including non-participating youth, parents, community and religious leaders, educators, administrators, business and others towards supporting the transformative learning of participants and their individual transformation.
- Encourage dialogue about ways to promote a culture of peace within the school and community by challenging social and cultural norms that condone violence and discriminatory practices and enhance those that promote respect and inclusion.
- Develop relationships and collaborations with different stakeholder groups especially towards supporting participant-led collective actions.

6. **Participant-led Collective Actions:** Connecting learning and action to empower participants to grapple with challenges in their communities and be agents of positive change. Participant-led collective action is a facilitated process involving exploration, dialogue and meaningful interactions designed to allow participants to go through a shared learning journey. Over time, the participants themselves become more able to engage with each other to identify and respond to ethical challenges they encounter during their journey.

A few practical tips to facilitate Participant-led Collective Actions:

- Create the spaces for participants to envision new realities and find ways to bring them to fruition in their sphere of influence.
- Allow participants to come up with their own solutions and take ownership of the processes and outcomes.
- Encourage participants and support them to involve other groups and members of the community that can help them in bringing their ideas into action.
- Allocate resources for participants to take actions collectively that will enhance their awareness of their common humanity, their shared responsibilities and develop their individual and collective identities with respect for their differences.

Case Study: Youth-led actions transforming communities

Action Foundation Common Initiative Group (AFCIG) - Cameroon

Established in 2007 the AFCIG is a youth-led organization that works to allow Cameroonian youths to attain economic independence and socio-cultural recognition. The AFCIG works to empower young people through training workshops so that they are able to return to their communities with proper skills to enact change. The Youth Electoral Rights Advancement Project (YERP) was one such project. The aim was to train young people to become peer educators and impart a better understanding of the necessity for political participation by young people. YERP trained youth from various parts of the country then sent them back to their local regions to inspire their friends, peers, and colleagues to partake in the political process and uphold their electoral rights. The launching of the One Cameroon (OC) initiative aimed to promote tolerance, respect and acceptance of different religions, cultures and languages by young people. Training young people over three workshops, OC transformed the participants into peer educators to use social media to promote the coexistence of Anglophones and Francophones as well as promote the benefits of respect between the countries Christian, Muslim, and Traditionalist communities. AFCIG has also launched the Collective Action for the Promotion of the Rights of Youth Living with Disabilities (CAPRiY) a project which seeks to break the socio-cultural stigma of those living with disabilities as well as educating and empowering these individuals to become more self-sufficient. CAPRiY provides training sessions in which individuals with disabilities learn skills such as carpentry, hair dressing, sewing, and handicrafts. Participants are given additional support in the form of access to financial services such as microfinance institutions which serve to allow these youth greater autonomy.

Chapter 4

Users Guide - How to plan and implement your programmes



With your understandings, analysis and reflections from the previous sections, in this chapter we invite you to plan the programmes and activities you wish to implement with children and young people in your context.

As you are looking to implement new programmes or activities on education for peacebuilding and prevention of violence, or to improve your existing programmes, this section provides you with guidance on how best to design, plan and implement your programmes, integrating the transformative pedagogy. While it lists potential steps for you to take, do not consider them to be prescriptive or exhaustive.

It is important that we see other young people not just as recipients of your programmes but as key stakeholders that you engage with from the beginning to identify needs to be addressed, and plan and design your programmes. Each of the steps below will allow you to involve the young people you work with and other stakeholders so they feel ownership and their views and needs are intergraded meaningfully.

Planning and Preparation

Step 1: Analyse your Context

It is important that before the implementation of the programme you spend time analysing the context. This includes considering the profile and needs of the participants, the challenges and issues that affect them, the role that your organisation can play in helping young people to address those issues, and the opportunities that you can utilise to achieve the intended impact.

You can refer to the overall analysis for Africa highlighted in Chapter 1 to reflect on your own context in terms of dynamics of peace, conflicts and violence in your context.

Step 2: Identity Programme Objects, Thematics and Target Group

As part of your context analysis you will need to decide on the **objectives, thematic/issues and the target group** of your initiative. Once you articulate an overall objective that you want to achieve from your initiative, then consider any specific thematics and issues that you want to focus on and the specific target group you want to engage in the programme. The aspects related to the objectives, thematics/issues and target group are interlinked, as your objectives and content will be influenced by your target group, and similarly the thematics and issues you want to address will influence your objectives. By looking at these different components together, you can revise them and ensure that they are mutually reinforced.

You can refer to Chapter 2 in terms of the role of education for peacebuilding and preventing violence as you think of the design of the programme you that wish to implement.

You should also consider opportunities and challenges young people face in contributing in meaningful ways to peacebuilding at various levels in your context. By understanding these dynamics in relation to their potential participation, you will be able to enhance the quality of youth participation for peacebuilding in your programmes and activities.

Step 3: Develop Learning Objectives

Based on the identification of the programmatic objectives of your programme, issues that it will address, and the target groups, it is then important that you develop specific and measurable learning objectives that articulate the change that you want to see in the participants at the end of the programme/activity.

A simple format to frame learning objectives is to use a sentence such as: "By the end of the programme/activity participants will be able to ...". Then follow with a suitable action verb that can highlight what attitudes, skills and knowledge participants would gain from the experience based on competencies required for peacebuilding. Chapter 6 on Monitoring Progress highlights key attitudes, skills and knowledge that you can take as a reference and adapt as suitable to your context.

Examples of action verbs:

- Knowledge: Identify / Explain / Describe / Define / List
- Skills: Apply / Analyze / Demonstrate / Use / Examine
- Attitudes: Express / Verbalize / Relate / Show ...
- Action: Communicate / Demonstrate / Support / Engage / Create / Implement

Examples of learning objectives:

By the end of the programme participants will be able to:

- Analyse the effects and root cause of a conflict in their community
- Identify strategies for conflict transformation that respond to the root causes identified
- Express empathy towards different groups impacted by the conflict
- Develop a campaign to promote non-violence in their community

Step 4: Ensure Context Sensitivity

It is important that throughout the planning, as well as the implementation, you use a context sensitivity lens to ensure that your plans are sensitive to the needs of the context and the stakeholders, and that they do not cause harm by exacerbating conflict dynamics in the community, or structural violence. It might be useful to identify potential risks and analyse how they can be managed, and how the programme can proactively address issues in an inclusive and respectful approach, while fostering social transformations.

Step 5: Build a whole school and community approach

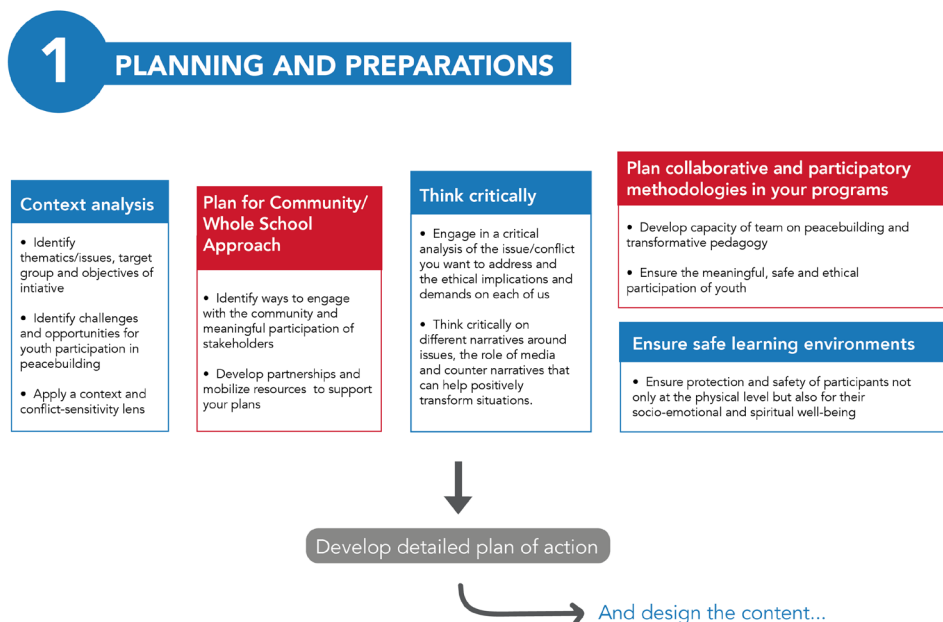
It is important that from the beginning you consider a whole school and community approach by looking to engage relevant stakeholders and institutions that can support your programme and that can help the transformations of the issues you have identified. With this approach you are not just looking to transform individuals but also influence the community and institutional systems and cultures. In mapping the broad stakeholders, you can also identify potential supporters/partners/collaborators who can support participants-led collective actions or be a part of the campaigns or activities that you will organise. Partnerships with these stakeholders can enhance your programmes and activities.

Step 6: Plan for participatory and collaborative learning in safe learning environments.

In order to ensure participants go through transformative learning experiences, it is important to plan for participatory and collaborative learning approaches and for a safe and inclusive learning environment. It is important that the target group that you select is diverse so that participants gain an opportunity to learn from each other's experiences and build positive relations. The selection of a neutral venue/space to implement programmes, if you have the opportunity to decide, can also help participants feel safe and included. It is important that this approach to inclusion is already expressed from the initial communication to recruit potential participants.

Step 7: Develop capacity of facilitators

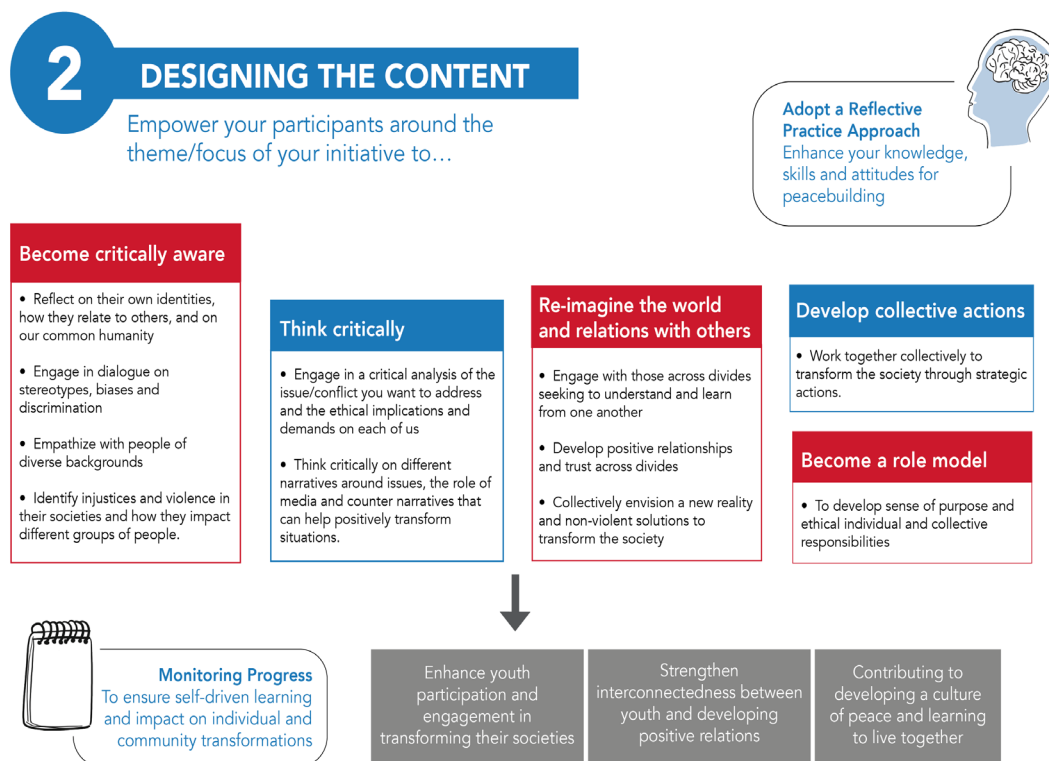
In order to deliver on your plans for a safe, inclusive, participatory and collaborative learning experience, it is important that you invest on building the capacity of your team of facilitators who will be working with the participants throughout the programme. It is important that you provide them with training on the key elements of transformative pedagogy, enhance their facilitation skills, and engage them in the process of planning as much as possible so that they are familiar with the objectives and sensitivities of the work that you are looking to carry out. It is important that the facilitators involved role model positive behaviours and attitudes that can also inspire their participants.



Designing the content

Step 8: Map out content areas/topics

After the planning and preparation phase, it is important that you identify the different content, learning activities, methodologies that will help participants to achieve the learning objectives. By offering a diverse set of learning activities and content that builds on previous learning experiences, you can empower participants, motivate them to take charge of their learning and help them feel ownership of the process.



The diagram above highlights some key areas of learning and growth that you can include in your programmes to ensure that they are transformative.

The content of activities or programmes should be designed in a way that it helps empower participants to develop **critical awareness** about themselves and how they relate to others, to challenge stereotypes and discriminations, to engage in dialogue and develop empathy towards people of different backgrounds; it should also foster their abilities to **think critically** to address different issues and narratives, to reach across divides, and to build positive relationships and trust. The programmes and activities should also create spaces for young people to **reimagine possibilities**, find non-violent alternatives and solutions, and create spaces to work together to transform their communities through **collective actions**. Above all, these experiences should empower young people to become **role models**, helping them to develop their individual and collective responsibilities, thus fostering and affirming their sense of purpose and belonging to a global community.

The activities or programme should result in enhancing youth participation and engagement in peacebuilding, strengthening their **interconnectedness** with others and developing positive relations, as well as contributing to a culture of peace and learning to live together in their communities.

Step 9: Develop an agenda for your programme

Develop a detailed agenda for your programme or activity allocating sufficient time to explore each topic with participatory and collaborative approaches to achieve the learning objectives you have identified.

Step 10: Design your Sessions and Activities

Depending on the scale of your programme, design in detail the different sessions and activities that you will use to deliver the content areas and enhance the competencies of your participants. Chapter 5 of this Guide includes a collection of activities that you can customise as needed to strengthen your programmes.

Step 11: Facilitate Transformative Learning Experiences

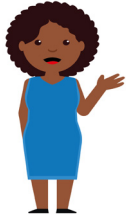
Engage participants in meaningful experience based on transformative educational approaches. By ensuring you have facilitators who are trained and have internalized their own reflections on peacebuilding, you can ensure that there is more opportunity for the participants to experience transformative learning.

Step 12: Monitoring Progress

Throughout the programme from the planning to completion create opportunities for participants and yourself to reflect and monitor the progress of your programme. Chapter 6 provides more details on how to monitor progress.

Chapter 5

Activities



This chapter includes a collection of activities that you can customize to be sensitive to the needs of your own context. What are activities you will use to ensure the participants have a transformative learning experiences?

The suggested activities in this booklet are designed for youth from 12 to 30 years old. The activities are organized following two Learning Modules: *Strengthening Knowledge and Skills for Peacebuilding* and *Working Together to Respond to the Needs in Our Communities*. Both modules are interrelated and whilst you can use activities from any module, we recommend that you help build the knowledge and skills for peacebuilding first and then focus on concrete actions and initiatives that youth can co-create and lead. This can help developing a reflective process of individual and collective transformations, whereby youth enhance their competencies to become more critically conscious about their realities, develop critical thinking, foster their imagination to come up with alternatives to respond to the issues in their societies, learn to work collectively with others by strengthening important communication and dialogue skills, and become role models.

Under each activity you will find information on the objectives and materials needed, as well as some key information about the thematic along with instructions on how to do the activity and useful resources.

Some considerations as you select activities:

- You can customise all the activities to your group, adapting the materials, time, and topics. You can add or shorten questions, and you can add your own resources to adapt to your groups' needs and context.
- Before moving into the activities, we invite you to go through the Users Guide and become familiar with the suggested model to plan and implement your programmes with youth using an ethics education framework and transformative pedagogy.
- There is no pre-defined order for the activities. We encourage you to go through the learning modules, define your own learning path and select activities that can respond to your objectives and needs.

Module 1 - Strengthening Knowledge and Skills for Peacebuilding

1. Stereotypes, Biases and Discrimination

Learning Objectives

By the end of the activity participants will be able to:

- Articulate how stereotypes and related biases and cause discrimination.
- Reflect on their own biases and how their behaviors impact on others.
- Identify how strategies to overcome the challenges of stereotypes, biases and discrimination including opportunities in education.

Suggested time duration: 90 mins

Materials: Sticky Notes, Flipchart papers, marker pens, White Board

Activity description

- Welcome participants and introduce what the activity is about by explaining that we will be exploring about how Stereotypes, Biases and Discrimination impact our interactions with one another.
- Write down on sticky notes different social characters/roles; e.g. Police officer, professor, person living on the street, religious leader, banker, farmer, politician, movie star, etc. Make sure to include a few characters that in your own society are normally discriminated against or that can be controversial.
- Invite participants to stand in circle and move behind them pasting the different sticky notes to their backs. Participants should not know what is written on the sticky note on their back. Ask participants to move around and see what the different characters that they can find in the group are.
- When they meet another person, they should try to interact with that person as they would interact with such a character in real life giving an opportunity for the other participant to guess what character might be pasted on their back. Make sure participants don't directly tell each other what the characters on their back are and only indirectly hint. Keep encouraging participants to move around and interact with as many people as possible.
- After 10 mins invite participants to gather in a circle seated or standing. Help debrief the activity by asking questions such as what happened? How did they feel? Did anyone feel discriminated against? What were any surprises or uncomfortable situations that happened? How did you manage those?
- Ask who among the participants know what the character on their back is. Invite them to remove the sticky note from their back to find out the character.
- Introduce the ideas of stereotypes, biases and discrimination based on what happened during the above activity. Ask participants what they think are the challenges with holding stereotypes. Discuss how stereotypes lead to biases/prejudice and then to discrimination.
- It is important to clarify that the labels used were just for the purpose of learning and should not be used beyond the activity for any name calling or teasing other participants.

- Invite participants to form groups of 4-6 persons. Ask them to dialogue and identify different ways that they learned negative stereotypes including how experiences in education can lead to formation of negative stereotypes especially related to different ethnic, gender, religious and social class groups.
- Then invite participants to identify strategies for how education can help to break negative stereotypes and help them develop critical understandings about different people in society. Invite groups to share what they discussed with other groups.
- Invite participants to reflect on different stereotypes discussed during the activity and which ones they might hold more strongly themselves. Invite them to share in plenary one or two actions they can take to overcome the challenges of these stereotypes may have on their interactions with different people in society.

Reflection questions

- What are main stereotypes that divide your community and make it difficult to build trust?
- What are practices that can help you become more aware of your own biases and prejudices?

Useful resources

- Stereotypes, Prejudice, and Discrimination, Principles of Social Psychology - 1st International Edition by Dr. Rajiv Jhangiani and Dr. Hammond Tarry
<https://opentextbc.ca/socialpsychology/part/chapter-12-stereotypes-prejudice-and-discrimination/>
- Making textbook content inclusive: A focus on religion, gender, and culture, UNESCO
<https://www.unesco.de/sites/default/files/2018-09/Making%20textbook%20content%20inclusive.pdf>

2. Critical Media Literacy

Learning Objectives:

By the end of the activity participants will be able to:

- Identify biases of narratives shared on different media.
- Articulate more critical perspectives and narratives to what is generally shared on media.

Suggested time duration: 60 mins

Materials: A4 papers, colour papers, news stories printed/cut out

Media literacy refers to the abilities to access, analyze, evaluate, and communicate various media messages.

Other literacies include:

- Information literacy: recognizing “when information is needed” and locating, evaluating, and using “effectively the needed information.”
- News literacy: “consuming, interpreting, and publishing news based on knowledge of accepted journalistic standards”
- Critical media literacy: identifying “implicit and explicit biases and oppression in media messages”
- Digital literacy: focusing on “online spaces,”
- Visual literacy: analyzing “graphics and images”
- Science literacy: studying “analytical concepts”

Activity description

- Identify a few stories that are shared on mainstream or social media. Include a mix of stories that you believe are factual, those that are biased or those that have false information.
- Write their titles on small pieces of paper, fold/roll the papers and put them into a bowl/box/hat. If doing it online, you can still have the box and remove the stories yourself.
- Introduce the activity and discuss why critical reading of news is important especially during this time when people must follow physical distancing and isolation, and rely more on the news more than ever.
- If in the classroom, let participants remove a piece of paper one after the other and then read the news item based on the title they pick up. If in remote learning, you can write the pieces in different colours of paper and let participants choose the colour and then you read the corresponding title.
- Discuss each news item from different angles. You can use questions, like the ones below, to critically look at the news item. It might be helpful for these questions to be written on an A4 or letter-sized paper or shared on the chat box/screen of the meeting software used for the class so they are visible to consider while each news item is being discussed.
 - What is being said?
 - Who is presenting this story / source?
 - What is the background of the author/media institution and their track record?
 - Why are they saying it?
 - What is not being said?
 - How can it be said differently?
 - What may be other perspectives or narratives?
 - Who is impacted by this?
 - Who benefits from the perspective/narrative presented?

- Finish the activity by reflecting on the importance of thinking critically during these challenging times, and not taking for granted the news shared on different social media.

Reflection questions

- What was something new you learned during the session?
- What are main media sources that contribute to opinion formation for you, your peers and your community? In what ways do they contribute?
- How can you further your skills on media literacy?

Useful Resources:

- Media and information literacy: reinforcing human rights, countering radicalization and extremism, UNAOc and UNESCO
<https://unesdoc.unesco.org/ark:/48223/pf0000246371>
- Do you speak MIL - Media and Information Literacy: A Handbook for Jordanian CSOs, UNESCO
https://en.unesco.org/sites/default/files/do_you_speak_mil_-_a_handbook_for_csos.pdf

3. Empathy Mapping

Learning Objectives

By the end of the activity participants will be able to:

- Identify different groups and their needs, as well as similarities and differences.
- Reflect on the situations of different groups of people having heard diverse perspectives from their peers.

Suggested time duration: 60 mins

Materials: Blank sheets of paper for writing on and pens

At the heart of all caring relationships lies empathy – the capacity to enter the experience of another and to understand and feel their joys and sorrows, elation and anguish. Empathy combines two important capacities in human beings: to analyse and to sympathise, to use both our heads and our hearts. Analysing is collecting facts about a problem, observing the conditions, identifying root causes, and proposing solutions. Sympathising is feeling for another person, feeling the pain of someone who is suffering or feeling the anger of a person in rage.

*Learning to Live Together –
An Intercultural and Interfaith Program for Ethics Education . P. 12.*

Activity description

- Invite participants to form groups of 4 persons.
- Invite participants to identify a specific situation relevant to their context. The situation can be a conflict, natural disaster or other type of social incident that took place recently.
- Invite participants to identify different groups of people in their society who have been involved E.g. Children, parents, political leaders, police, health workers, taxi drivers, street sellers, business owners, refugees, etc.
- Draw a circle for each group on a large paper with the group name just above the circle.
- Ask them who might be the most vulnerable groups and who might be the most privileged groups.
- Ask them what responsibility different groups may have in this situation.
- Invite participants to consider each of the groups identified, discuss their situations and write down a few needs each group may have inside each circle. Invite them to mark any connections between needs by using lines or symbols.
- Invite the participants to share about each of the groups, giving them time to really consider each group's situation, ask questions, share their own perspectives and discuss.
- Discuss any similarities/differences of needs of different groups. Highlight the importance of supporting each other and being able to empathize with others.
- Invite participants to share their reflections and take-aways from the activity.
- Close with a moment of reflection/meditation/prayer or with a song/poem for the well-being of everyone.

Reflection questions

- Which groups identified were easier for you to empathize with? Which were more difficult? Why do you think this was?
- What is a relationship in your life where you have struggle to find empathy? How can you develop empathy in this relationship?

4. Co-Creating Cartoons for Peace

Learning Objectives

By the end of the activity participants will be able to:

- Identify solutions to challenges they see around them.
- Enhance their imagination and skills of working together to transform their social reality.

Suggested time duration: 90 mins

Materials: Large papers, drawing materials

Activity description

- Organize participants into groups of 4-6 persons, ensuring that there are at minimum 4 groups of participants.
- Provide each group with a large sheet of paper and ask them to divide the full paper into 8 squares by drawing boxes, explaining to them that during the activity they will be co-creating a cartoon with different scenarios drawn in each box.
- In the first round, ask each group to discuss and identify a situation of discrimination or violence in their community and draw two scenarios of this situation in the first two boxes.
- Explain that now each group will pass their cartoon to another group over 3 more rounds with each time two more scenarios of the situation being drawn by a group helping to move towards a solution. Highlight that the group should take time to meaningfully discuss the problem and possible solutions before drawing the next scenario. The final (4th) round, groups draw the last scenarios showing the final solution to the initial problem.
- Once the drawing is completed, invite the initial and final groups of each cartoon to meet and discuss the problem that was highlighted and the solution that was found. Ask them to discuss what can work, what may be challenging and what could be alternatives.
- Invite participants to draw a cartoon of their own that shows a solution to an incident of discrimination or violence that they have personally observed.

Reflection questions

- What are two other alternatives to the solutions proposed by your group?
- What are factors that can limit us from imagining new possibilities and approaches to resolving conflicts and problems? How can we overcome them?

5. Diminishing Islands

Learning Objectives

By the end of the activity participants will be able to:

- Reflect on how our choices can impact ourselves and others.
- Develop critical perspectives about our role in non-violently transforming challenging situations.
- Identify social injustices and discriminations that take place in society and dialogue about them.

Suggested time duration: 90 mins

Materials: Newspapers, music, speakers, large space to conduct the activity

Activity description

- In an open space spread pages of newspaper on the floor with gaps between them. Start with many pages of newspapers. Explain to the participants that each page represents an island and that the water around the islands is full of crocodiles. The crocodiles are only kept away when there is loud music and dancing.

- Play some music and ask the participants to walk around the islands without stepping on them. Instruct them to step onto an island whenever the music stops to save themselves from the crocodiles. Periodically stop the music.
- Remove an island/islands every time that 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 participants; 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 participants are out of the game.
- You can also create situations of community divides, natural disasters, conflicts, violent attacks, situations involving refugees or internally displaced people, etc., to make the game dynamics more challenging and to relate more closely to local realities of conflicts and violence.
- When the game is finished, discuss with the participants what happened. These are some questions that you could ask to create a dialogue:
 - 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?
- Relate the game to real situations and have a discussion with the participants about the ethical challenges of survival, sharing of resources, inclusiveness, protecting the vulnerable, etc.
- Share with participants 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.
- Invite participants to use their Learning Diary to write down what their key learnings from the activity are.

Reflection questions

- What were any difficulties that you experienced during the activity? What kind of emotions did you feel? Were there any triggers (things that got to you and may be shaped how you responded to the situation) that you experienced? And how do you think you could have managed those?
- What are some of the injustices and discriminations that you have witnessed that you would like to positively transform ?

6. My Life Tree

Learning Objectives

By the end of the activity participants will be able to:

- Reflect on their own identity and what has contributed to shaping their identity.
- Identify how their identity is in formed relation to those of others.
- Express how interconnectedness impacts on their lives and society in general.

Suggested time duration: 60 mins

Materials: Large sheets of paper per learner, drawing materials, masking tape

Ubuntu - "I am what I am because of what we all are."

In his book *No Future Without Forgiveness*, Desmond Tutu says the following about Ubuntu:

"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."

Activity description

- Provide participants with sheets of paper and invite them to draw the outline of a large tree that fills up the paper. The tree should be only an outline that includes, roots, trunk, branches, leaves, fruits and flowers.
- Explain that the following parts of the tree are to represent different aspects of their life and to write their responses to the questions below in the corresponding area taking time to reflect on their answers. It is important that participants have and take time to reflect on their own lives and don't hurry to answer.
 - Roots – What are important beliefs that shape your lives?
 - Trunk – Who are important people in your life?
 - Branches – What are your strengths?
 - Leaves – What is a challenging experience you have had in your life?
 - Flowers – What makes you happy?
 - Fruits – What are some of your most important achievements?
- Ask participants to pair up and share the story of their life tree with their partner. After a while ask them to interchange their sharing roles.
- Invite participants to move around the room while holding their tree in front of their chest. With each sound of a bell or noise you make ask them to move around and find a new partner to share about one or two aspects of their tree and listen to their partner. Every few minutes ring the bell to invite participants to move to new partners making sure they get to talk to at least five others.
- Invite participants to come together in a circle, share about similarities, differences and anything else significant that they found during the sharing with one another.

- Invite participants to reflect and share on what can be take always from this activity. Highlight the common humanity that brings us together and how the different trees can become a big and beautiful forest.

Reflection questions

- What are your main take-aways from the activity?
- What can you do to recognize how your life is interconnected to the lives of others? What ongoing practices can help you in this regard?

7. Problem/Conflict Tree

Learning Objectives

By the end of the activity participants will be able to:

- Identify effects and root causes of an identified problem/conflict using the conflict tree tool.
- Understand the importance of conflict/problem analysis towards better understanding and transforming the conflict/problem.

Suggested Time Duration: 90 mins

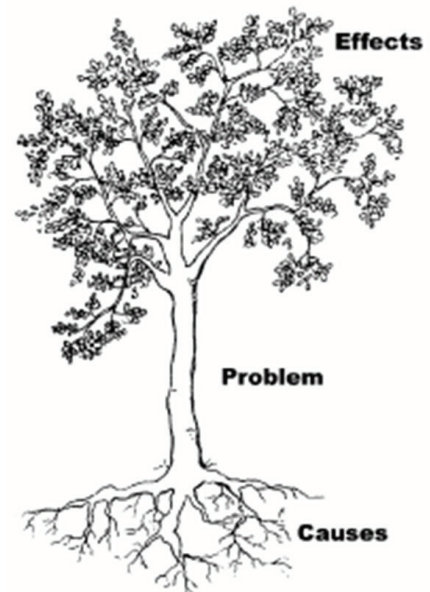
Materials: Chalk board/white board/flipchart paper, Chalk/markers/pens, Pre-drawn example of a conflict tree.

Activity description:

- Brainstorm with participants a few examples of conflicts/problems that happen in society. Write responses on the board or paper and help categorize the responses into different types.
- Organize participants 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 participants 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:
 - a. ²³What is the core problem?
 - b. What are the effects resulting from this problem that are visible to us?
 - c. What are the root causes? What caused the problem?
- 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 to which they were assigned and complete the tree as follows:
 - d. On the trunk, write what they agree is the core problem related to the conflict.

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

- e. On the branches, write down all the visible aspects of the conflict that they think are effects of the conflict.
 - f. 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.
- Once all the groups have completed their conflict trees, provide few minutes for representatives from each group to present their conflict tree. Encourage other groups to ask questions.
 - Conclude the lesson highlighting the importance of analyzing conflicts to understand the root causes that may not be visible.



Reflection questions

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

- What may make it difficult for us to objectively and critically analyze a problem/conflict? How can we overcome those challenges?
- What is a situation in your life that you can use a tool like the problem/conflict tree to better understand and resolve the situation?

Useful Resources:

- Online Course: Introduction to Conflict Analysis, United States Institute for Peace (USIP) <https://www.usip.org/education-training/courses/introduction-conflict-analysis>
- Religion in Conflict Peacebuilding Analysis Guide, United States Institute for Peace (USIP) https://www.usip.org/sites/default/files/USIP_Religion-in-Conflict-Peacebuilding_Analysis-Guide.pdf

8. Skills for Dialogue

Learning Objectives

By the end of the activity participants will be able to:

- Enhance their communication skills to better express and listen with empathy.
- Identify key principles of dialogue.
- Enhance the use of dialogical approaches to resolve and transform problems they face in non-violent ways.

Suggested time duration: 90 mins

Materials:

Activity description:

- Invite two participants to volunteer and separately tell them that during the activity they will be siblings. They have two oranges available. Tell one of them that she/he wants to use the oranges to make a juice for a common friend who is visiting later that day and that she/he needs the juice from the two oranges for a glass. Tell the other separately that he/she is going to bake a cake and want to use the oranges to flavour the cake. They need to somehow convince the sibling to get what they need so they can really impress the friend.
- Have two oranges or some item like paper balls to represent the oranges. Invite them both back to the room and ask them to communicate to get the oranges.
- Most likely both will argue for their positions of wanting the oranges and will not listen to the other deeply nor consider their needs.
- Let the scenario play out and ask the other participants “what happened?” Ask the two volunteers as well “what happened?” “What could have happened differently?”
- Explain that while one needed two oranges for the juice, the other only needed the peels of the orange and a tea spoon of juice to flavour the cake. What could have happened if there was better communication?

Deep Listening with Empathy

- Invite participants to pair with someone they have not talked to much or are not so familiar with. Ask one person in each pair to share a story of situation where they felt discriminated against, that they are comfortable to share with the other participant. The person sharing first has five minutes to share and the listener has to just listen without talking/responding/asking questions. Only one time, if needed, the listener can make a single statement to encourage sharing. After five minutes, invite the pair to switch roles and share/listen.
- Facilitate a discussion in plenary using questions such as the ones below:
 - How was it to just listen? What made it difficult? What made it easier?
 - As the person listening how was it not to respond as you listen?
 - As the person sharing how was it not to have the other person respond or ask questions?
 - What are signs of good listening and what are signs of poor listening?
 - How can we listen better?
- Build further on the discussion by asking participants when listening, ‘what do we listen to? And what should we listen to?’
- Discuss the importance of empathy in the listening process. Ask participants how we can listen with empathy.

Communicating Compassionately

- Continuing with the pairs, ask participants to identify a situation where they were not able to communicate effectively to resolve an issue that they faced with another person or group. Ask them to share the situation with the partner and how they felt in the situation. Invite them to work together to identify what were the needs of the other person or different groups involved in each other’s situations, and how they could

have communicated differently to find a better solution. Ask them to practice trying to communicate by identifying the needs and aiming to find a solution.

- After giving adequate time for working in pairs ask participants what are their take-aways from the exercise? How can we express ourselves more compassionately even in situations where we feel discomfort?

Principles of Dialogue

- In plenary ask participants to share what they understand by dialogue. Build on the different responses and then discuss why dialogue is important, in what type of situations it can be useful, and how we can improve dialogue with others.
- Form groups of six participants and invite them to develop some key principles for dialogue. Get them to share their principles in plenary. Build on their responses and connect to the principles of dialogue highlighted below. Note: You can have these written on a flip chart/board written in advance but not made visible to participants. Help unpack the ideas of each principle discussed.

PRINCIPLES OF DIALOGUE:

1. Establish a safe space
2. Agree that the main purpose of the dialogue session is learning
3. Use appropriate communication skills
4. Set proper ground rules at the beginning of each dialogue session
5. Take risks, express feelings and confront perceptions (honesty)
6. Put the relationship first
7. Gradually address the hard questions and gradually depart from them
8. Do not quit or avoid the difficult issues
9. Expect to be changed
10. Bring the change to others

Source: Heroes of Dialogue, KAICIID Dialogue Center

Reflection questions

- What are opportunities for you to use dialogue in your personal life to build better relations or resolve problems?
- What are issues in your community that could be better handled by supporting different groups involved through community dialogue initiatives? What may be challenges you will face?

Useful Resources:

- Difficult Dialogues, Clark Univeristy - <https://www2.clarku.edu/difficultdialogues/learn/index.cfm>
- Heroes of Dialogue, KAICIID Dialogue Center - <https://www.kaiciid.org/publications-resources/heroes-dialogue-classroom-edition>
- Non-Violent Communication <https://www.cnvc.org/training/resource/book-chapter-1>

Module 2 – Working Together to Respond to the Needs in our Communities

9. Dialogue with Boys

Learning Objectives

By the end of the activity participants will be able to:

- Reflect on the root causes of inequality and gender-based violence, particularly against women, in their families and within their communities²⁴.
- Identify ways they can help promoting gender-based violence and advocate for the affirmation of women's dignity and rights.

Duration: 60 to 90 mins

Materials: A closed space, 2 markers, flipchart and paper. It is recommended to conduct the dialogues with a maximum of 20 people to allow ample time for reflection and the creation of a safe environment for sharing.

Gender-Based violence refers to harmful acts directed at an individual **based** on their **gender**. It is rooted in **gender** inequality, the abuse of power and harmful norms. **Gender-based violence (GBV)** is a serious violation of human rights and a life-threatening health and protection issue.

Efforts to promote gender-equitable norms and reduce gender-based violence are enhanced if they include men and boys as well as women and girls, though these efforts can benefit from having same-sex groups to help participants feel comfortable talking and exploring ideas. This suggested activity aims to generate genuine reflections among men and boys and create a dialogue to challenge social norms that condone violence against women and girls. You are free to adapt the activity to women and girls as well.

Activity description

As part of your advocacy efforts and initiatives to challenge gender-based violence, initiate a series of dialogues with boys and men to discuss and develop concrete actions to raise awareness and promote change in families and communities.

1. Bring together an intergenerational group of men and boys into a dialogue. You can invite teachers, community and religious leaders and members of Civil Society Organizations working for the prevention of violence. It would be better if the same group attend a series of 3 or 4 dialogues. If done face to face set up the chairs in a circle to ensure that people feel closer to each other and safe to speak. Apply physical distancing and other COVID-19 preventive measures as appropriate. If done online, ensure that everyone has their cameras and microphones working.
2. Make sure to create a safe space by organising the dialogue in a closed setting and ensure that only those who have been invited are part of the discussion. No observers or people sitting outside the circle should be allowed.
3. Select a facilitator of the session who can help asking questions, building on what participants are saying and summarising the conclusions and takeaways.

4. Start by setting some agreements for a respectful dialogue. Ask participants what would make the dialogue respectful and genuine. You can start by giving some examples, for instance, listening without judgment, all questions and comments are valid, turn off your mobile phones, etc. Write down all the suggestions from participants and read them out as a common agreement before starting the dialogue.
5. Initiate the dialogue by asking participants to introduce themselves and share why they are attending the dialogue – what their interest or motivation is.
6. The facilitator can start by sharing a personal story or a story he/she knows about violence against girls or women in his/her community. He/she can also show a short video clip about violence against women. The short story aims to bring participants to think about the issue. Ask participants if they know about similar stories and if they would like to share. Open the dialogue and encourage listening.
7. After 15 to 20 minutes sharing, ask participants to think for a couple of minutes to think about the suffering of those women and girls and the impact on their lives.
8. Invite participants to share in groups of 2 or 3 their reflections on the stories and ask them to respond to the questions below and write the answers on a flipchart.
9. Ask groups to share and as facilitator collect on paper the types and causes of violence, highlight the concrete role of men and actions.
10. In the following dialogue sessions, you can bring an expert to discuss the impact of violence on women and girls, you can also watch a movie together, and most importantly provide positive examples of men advocating for the end of gender-based violence, for instance religious leaders challenging female genital mutilation. It is encouraged that one of the concluding dialogues can also bring some women and girls to share their perspective and experiences.
11. On the last session you can plan the organization of an awareness campaign in schools or communities.

Questions for Reflection – 20 minutes

- How do you think the type of violence that some women go through as discussed in the dialogue affect their lives and their future? What causes those types of violence?
- Why do you think is the role of men in challenging and preventing violence against women and girls?
- What can you do, starting now, to prevent violence against women and girls?

Useful Resources

- “Do Not Let It Break You”: Personal Stories on Gender Based Violence - Kenya
https://health.bmz.de/what_we_do/Gender_and_human_rights/Studies_and_articles/Gender-Based-Violence-Kenya/Personal_Stories_on_Gender_Based_Violence.pdf
- 16 Days of Activism against Gender-based Violence Campaign
<https://au.int/fr/node/33443>

10. Thematic weeks

Learning Objectives

By the end of the activity participants will be able to:

- Raise awareness about ethical practices in their communities that can enhance mutual understanding and respect and promote social cohesion in societies²⁵.

Duration: Can be organized during several weeks or during a particular month of the year to mark a celebration.

Materials: Flipcharts, markers.

Activity description

Thematic weeks that promote ethical practices can encourage understanding among people and help create a culture of peace in communities.

Thematic weeks can focus on topics such as 'reconciliation', 'forgiveness', 'compassion', or 'honesty', etc. The idea is to promote ethical practices by demonstrating how mutual understanding and respect benefit societies and help transform the world into a better place.

1. Let the young people you work with lead the organisation of the thematic weeks. If necessary, they could plan several thematic weeks, which can then occur on a regular basis. Volunteers form an organising committee for each week.
2. Encourage the young organisers to plan a full range of activities, but remember to gain the approval of the school authorities, if this is done in formal education settings.

Here are some ideas:

- Panels about the topic, where the theme of the week is discussed by special guests from the community or by people from the school.
 - Film Forum: screen and discuss films related to the topic. Refer to resources for a list of films.
 - Role plays prepared by the students to showcase positive narratives of transformation.
 - Information boards, focusing on past events that exemplify the theme.
 - Concerts, with appropriate music or songs.
 - Contests: reward the best drawings, poems or essays about the topic.
 - Prayers for peace.
3. As preparation, hold a meeting with the organising committee to discuss some of the ethical challenges they see in their communities: violence, bullying, discrimination against minority groups, etc. During the meeting discuss how these issues can be addressed and what ethical values can help transforming those situations.
 4. Institutionalise thematic weeks in your school or group and promote them in your city or community.

²⁵ Adapted from Learning to Live Together – An Intercultural and Interfaith Programme for Ethics Education. Arigatou International. 2008. <https://ethicseducationforchildren.org/images/zdocs/Learning-to-Live-Together-En.pdf>

Reflection questions

- What values are important for our life in community and why?
- How can you nurture those values in your life on daily basis?
- How do you think values like compassion, solidarity, respect, empathy and responsibility are important to address some of the challenges in your community? Why?

Useful Resources

- Movies That Inspire Children and Youth to Change the World
<https://www.common sense media.org/lists/movies-that-inspire-kids-to-change-the-world>

11. Entrepreneurship Ecosystem

Learning Objectives

By the end of the activity participants will be able to:

- To gain confidence, knowledge and skills to develop youth-led projects that can contribute to the social, environmental and economic development of their communities.
- Receive support to identify concrete ideas that can help tackling some of the challenges they see in their communities.

Duration: One semester to one year

Materials: None

Activity description

1. Invite young people who are interested to develop their own ideas and projects to a meeting to brainstorm about solutions to problems/challenges or opportunities in their communities.
2. Initiate the meeting with sharing an inspiring story about young entrepreneurs and lead a discussion about the motivations behind, what led the person to initiate the project, what support they got and what characterizes those entrepreneurs. You can lead a dialogue where each participant also reflects on their own motivations to make a change and what personal traits they have.
3. In groups of at least three people, ask the participants to discuss an issue in their community that they would like to contribute to, for instance child malnutrition, access to education, lack of access to internet, or issues affecting self-esteem of children, etc., and come up with a project to help transform that situation.
4. Invite the participants to develop a very concrete idea that can be initiated during the next months. Some ideas might seem impossible or difficult to do, ask participants to think of different ways to make it happen! All ideas are valid. Encourage innovation, thinking outside the box, and above all that the project is ethical and contributes to equality and justice in societies.
5. Through a system of peer review, ask participants to present their projects and two ideas or solutions to the other groups, and ask each group to provide feedback in terms of innovation, feasibility, impact, and ideas to support the start off.

6. Ask participants to go through a Project Plan template and be as concrete as possible in terms of objectives, beneficiaries, reach, impact and budget.
7. The Entrepreneurship programme could be institutionalised for senior students in schools and, given the proper arrangements, count as credits for certain subjects.
8. Prepare a special event, invite parents and special guests, and let the participants present their projects.
9. Provide continuous support to the project development, helping participants to document, monitor and learn from their failures and successes.

You can develop an Entrepreneurship Ecosystem in your school or youth program by encouraging creativity and solutions to issues that are discussed, and by providing space for the youth to provide and implement ideas they have, even if they are small. Projects can range from small initiatives in schools to bigger ones to be implemented in the community.

Recommendations:

1. **Collaborate with others:** Try to partner with a university or institution that offers courses on management, marketing, financial planning, so that they can provide sessions for your young participants to acquire knowledge to develop their ideas.
2. **Secure funding:** Invite community members to invest in the projects by providing seed funding to the best ideas or run a crowdfunding campaign online.
3. **Develop a system of mentors:** Involve community leaders who have started their own businesses/initiatives. You can invite them for a talk, or you can propose a mentorship programme, whereby they provide advice to the youth for a period of time. This can provide the participants with first hand exposure to the world of entrepreneurs, learn how ideas get implemented, and be inspired by others.

Reflection questions

- What motivates you to make a difference in the lives of others?
- What prevents you from putting your ideas into action? What can you do about?
- What strengths do you think you have and how those can be used to ignite social change in your community?

Useful resources

- One Million by 2021 - <https://1millionby2021.au.int/entrepreneurship>
- Pan African University's Entrepreneurial Hub <https://pau-au.africa/institutes/entrepreneurship-hub>
- Inspiring stories of young entrepreneurs in Africa Issam Darui, Morocco <http://anzishaprize.org/fellows/issam-darui/>
- The Story of Arun, India <https://www.youtube.com/watch?v=ayzoyerl1zY>
- Patrick Ngowi, Tanzania <https://philanthropyforum.org/people/patrick-ngowi/>
- Sandile Shezi, South Africa <https://youtu.be/wV4DC9mC6U4>
- Crowdfunding sites: Afrikstart - <https://www.afrikstart.com>

12. Children's Rights Campaigns

Learning Objectives

By the end of the activity participants will be able to:

- Raise awareness about the Rights of the Child and the importance for the protection and affirmation of children's dignity and well-being.

Materials: Flipchart or an A4 or letter-sized sheet of paper, pens and markers, a child friendly version of the Convention on the Rights of the Child and the African Chapter for the Rights and Welfare of the Child.

This activity helps spread awareness of the Convention on the Rights of the Child (CRC), the international bill of rights ratified by 194 of the world's 195 countries, and the African Chapter for the Rights and Welfare of the Child, a regional human rights treaty adopted in 1990 and which came into force in 1999. It sets out rights and defines principles for the status of children.

Types of children's rights:

Survival rights cover a child's right to life and the needs that are most basic to existence; these include an adequate living standard, shelter, nutrition and access to medical services.

Developmental rights include those things that children require in order to reach their fullest potential. Examples are the right to education, play and leisure, cultural activities, access to information, and freedom of thought, conscience and religion.

Protection rights require that children be safeguarded against all forms of abuse, neglect and exploitation. They cover issues such as special care for refugee children, torture, abuses in the criminal justice system, involvement in armed conflict, child labour, drug abuse and sexual exploitation.

Participation rights allow children to take an active role in their communities and nations. These encompass the freedom to express opinions, to have a say in matters affecting their own lives, to join associations and to assemble peacefully. As their abilities develop, children are to have increasing opportunities to participate in the activities of their society, in preparation for responsible adulthood.

Activity description

- Running regular awareness campaigns in schools and youth groups helps spread knowledge of the rights and their role in protecting all children, no matter their race, culture, religion or beliefs. These campaigns can take many forms. You could focus on a specific right or set of rights or on children living in difficult circumstances. Cooperation with other schools, organisations or groups from different faiths is encouraged.
- Before planning the campaigns, ensure that children and youth know about the rights as set in the Convention on the Rights of the Child and/or the African Chapter on the Rights and Welfare of the Child and why it is important. Share with them the printed version.

Some examples of monthly events:**The month of children's participation (based on article 12)**

Children can participate in debates, panels and fora prepared by schools, leadership groups or other organisations to promote democracy and mutual understanding. It is important that decision-makers are present to listen to the children.

The month of children's opinions and beliefs (based on article 13 and 14)

Children express their ideas, share about their beliefs and cultures.

The month of diversity (based on article 30)

Children prepare activities to promote interaction with religious minorities, indigenous groups and immigrants with the purpose of learning from each other.

The participants should also become aware that the fulfilment of their rights to protection, provision, development and participation are being monitored by the Committee on the Rights of the Child as well as in the case of Africa, by The African Committee of Experts on the Rights and Welfare of the Child, to which countries must submit reports.

Reflection questions

- What child rights do you think are violated in your school or community?
- What role do children and young people have to play in protecting and affirming the rights of children?
- What can you do to raise awareness about children's rights and protect them?

Useful Resources

- Convention on the Rights of the Child: <https://www.unicef.org/sop/convention-rights-child-child-friendly-version>
- African Chapter of the Rights and Welfare of the Child: <https://au.int/en/treaties/african-charter-rights-and-welfare-child>

13. Social Media Initiatives and Radio Programs

Learning objectives

By the end of the activity participants will be able to:

- Create awareness about issues that affect children and young people in their communities.
- Challenge social and cultural norms that condone violence against children and youth.
- Promote alternative narratives to violence that showcase empathy, reconciliation, mutual understanding and respect.

Suggested time duration: Decided by the participants.

Materials: Sticky notes, markers.

Activity description

- Start the activity by asking the participants what social media and/or radio programs they are more familiar with and which ones they think are more influential for different target groups. What kind of campaigns do they know that have been developed through social media or radio programs? Have they had any impact in their ways of thinking? Why do they think they were successful?
- In a circle ask participants to write in color sticky notes issues that they think need awareness and where change is critical for their communities, and particularly for youth. Ask them to write one issue per sticky note and then paste them on the floor or board.
- As facilitator, read out all the topics, and cluster them according to topic/similarity. As you read and cluster ask participants why they selected the topic, why is it so important, and what kind of difference or impact can raising awareness about this topic have.
- Agree on a topic that the group can work on through a social media campaign or radio program in their schools or communities. Ask participants to research more about the topic, particularly looking at studies and research about the extent of the issue, impact and causes.

For instance how issues related to hate speech and propaganda lead to the incitement of violence as has contributed in many cases to genocide, like in the case of Rwanda; or how condoning gender norms that discriminate against women has led to more femicides and domestic violence; what leads to xenophobia against migrants or refugees and how education can promote a different view of the other; what our religious beliefs tell us about welcoming the stranger and standing in solidarity with those in need.

- Ask participants to think critically about the issues and identify who they want to influence: is it other children and youth, adults, teachers, community leaders or politicians? Invite them to identify compelling messages that can help raising awareness about the topic and change behaviours.
- In groups identify two or three creative ways for those messages to reach out to the intended audience. What can impact their way of thinking? What can make them think twice about the topic?
- It would be helpful to identify one or two champions that can be part of your campaign. For instance a well-known activist, an artist, or a sport person.
- Refer to the Youth Advocacy Guide developed by UNICEF, p. 39, to learn concrete steps to create your own social media campaign.

Tips to Build a Social Media Campaign

1. **Be consistent:** Putting out regular, quality content will give you a wider audience and keep them wanting to see more.
2. **Encourage interaction:** Try to boost engagement with your audience by using polls, surveys and other interactive tools. This will show that you care about your audience's opinion and that you are interested to hear it.
3. **Know your audience:** Think about who your target audience is. What language do they use? What issues are they concerned about? Use this information and tailor your social presence to match.
4. **Show why you care:** Emphasise the relationship you have with the campaign you are discussing and invite your audience into your personal sphere. This will make you a lot more relatable and therefore more likely to be listened to.
5. **Use hashtags:** Friendly hashtags will draw a wider audience to your campaign
6. **Make content you love:** Make content about issues and campaigns that you are passionate about. Your passion is what will interest others.

Plan International – How to build your social media campaign by youth <https://plan-international.org/girs-get-equal/how-build-social-media-campaign>

Reflection questions

- What ethical responsibilities do you think you have in creating awareness about the issues chosen for this campaign?
- How will this campaign help making a difference in the lives of others and how it can contribute to creating a more just, inclusive and peaceful society in my country?
- How can you start creating awareness about this issue now and within my closest circle of influence?

Useful Resources

- Youth Advocacy Guide, UNICEF. Co-created with Young African Citizens <https://www.voicesofyouth.org/tools-resources/youth-advocacy-guide>
- Advocating for Children's Rights and Well-being - An Interfaith Approach. <https://arigatouinternational.org/advocacy-guide/>
- Advocating for Children's Rights and Well-being, Companion Toolkit with practical activities to develop advocacy plans for children's rights and well-being https://arigatouinternational.org/advocacy-guide/wp-content/uploads/2020/11/AG_Toolkit_EN.pdf
- Media/communications on peacebuilding/social cohesion/changing prevailing narratives on conflict - Lessons learned. *Iffat Idris. GSDRC, University of Birmingham* https://reliefweb.int/sites/reliefweb.int/files/resources/781_Media_communications_for_peacebuilding_social_cohesion_changing_prevaling_narratives_on_conflict.pdf

14.2030 Sustainable Development Goals

Learning Objectives

By the end of the activity participants will be able to:

- Raise awareness among other children and youth on how the Sustainable Development Goals can help building inclusive and peaceful societies.
- Develop joint actions to contribute to the implementation of the Sustainable Development Goals through the active participation of young people.

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

“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

Activity description

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

‘What are the biggest problems faced by people worldwide?’

Ask participants to reflect on the question and write down at least three answers on their own.

- Ask learners to share their different answers and compile them as a list on the board without repeating the same answer. Alternatively, you can provide them with three sticky-note papers to write their answers and then paste on the board grouping similar responses together.
- Introduce the Sustainable Development Goals (SDGs). You can prepare posters to display the 2030 SDGs. Walk the participants through each one; asking first what they think each one is about and then clarifying what they intend to achieve. You can refer to the indicators.
- Group participants into groups of four to six people and ask them to select five issues from the list of problems and for each problem identify which of the sustainable development goals are related to. Then ask them to select one they think is more relevant in their community.
- Ask each group to prepare a role play about a particular problem and the SDGs it is related to, presenting the impact it has and why it is important to address it in their communities. Each group has around 30 minutes to prepare and between five to 10 minutes to present.
- Invite participants to end their role plays with an invitation to action to other young people. If there is something concrete you can ask other children and youth to do, what would it be?
- You can either record each role play or after the activity ask participants to share their reflections on the issues they selected, highlighting which SDG the issue is related to

and why it is critical to address in their societies. Put all the recordings together to share with other young people and adults or create an awareness campaign in the school or community. These videos can be part of a Social Media Campaign and share with a particular hashtag on social media.

Adapted from: https://worldslargestlesson.globalgoals.org/resources/?_sft_language=english

Reflection questions

- How do you think problems affecting your community might have an impact in other communities?
- How do you think collaboration between different people and groups can help advancing sustainable peace in your communities?
- How do you think having common global goals can help transform the problems that affect your society and particularly young people?

Useful Resources

- The 17 Sustainable Development Goals <https://sdgs.un.org/goals>
- SDGs for Children. Initiative to give platform to children across the globe to CONNECT, CREATE and COLLABORATE. <http://www.sdgsforchildren.org>

15. Peace Clubs

Learning Objectives

By the end of the activity participants will be able to:

- Promote respect for religious, cultural and linguistic diversity in a plural society by enhancing understanding and acceptance of diversity in community.
- Promote the use of dialogue and other peaceful means of resolving and transforming conflicts and disagreements within and outside schools and communities.
- Empower young people to deal with life's challenges peacefully and become responsible citizens.

Materials: A spacious place to conduct the meeting.

The peace clubs are a strong way to engage learners beyond the classroom and are expected to promote good relations, harmony and peaceful co-existence amongst learners themselves and between schools and their neighbouring communities. The clubs are expected to provide learners with a path to confront ethnicity, in a targeted way and to plant seeds of appreciation of diversity and respect by enabling children and youth 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.

Activity description

- Structure: A leadership team should be elected from among the students interested to engage in the peace club. Teachers must give emphasis to engage girls, children with disabilities and those from minority groups.
- Meetings: Peace club leaders and members should regularly meet to plan and implement its activities. The meeting cycle can be similar to other active clubs in your school.
- Programmes: Peace club members should be encouraged to establish diverse community outreach programmes which will provide them with opportunities to model the skills and values learnt in school to the wider community. Through community outreach programmes, peace club members will be able to interact with community members and influence them on matters pertaining good relations, harmony and peaceful co-existence. The community outreach programmes will also help promote school-community relations.

The following are some of the community outreach programmes that club members may use to convey peace messages within and outside their educational institutions:

- Celebrating international and national days, such as the International Peace Day, International Youth Day, International Day of Education, etc.
- Organizing environmental clean-ups activities in their communities and raising awareness about climate change and protection of mother earth;
- Establishing peace gardens and/or nature trails;
- Volunteering and community service, creating spaces for interaction with the community.
- Organizing dialogue Forums, inviting community or religious leaders, parents, and others that can enrich their views and understanding of life in community.
- Peace caravans and races/walks to raise awareness about issues that affect their communities.

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

Reflection questions

- What do you think you can do to promote change in your school?
- How do you think Peace Clubs can better influence decisions in your school and ignite social change in your community?
- What can you do to do mobilize more young people in your school to promote change?

Chapter 6

Monitoring Process



This chapter discusses how we can monitor the progress we are making in terms of the process, learning and impact, together with children and young people who participate in our programmes. How will you monitor progress in your own programmes or activities?

As you conduct activities, you may want to make sure that they are effective, meet the results you intend to achieve, and are beneficial to the participants. It is important that the objectives of each activity are laid out to define what you aim for and how the activity will benefit the participants and your communities. To maximize the results, activities should be learner-centered, participatory and conducted in a safe settings and environment. The objectives of the activities should define how the activity provides learning experiences for the participants, and help you assess your own work as facilitators.

Monitoring includes the collection of information of the processes and results of sessions implemented in relation to what was planned in terms of content, activities and resources allocated. This information allows facilitators to make necessary adjustments to the activities during the process to ensure its relevance and effectiveness. This is essential for identifying areas that need to be strengthened and introducing the necessary adjustments into the agenda and facilitation to ensure a successful learning experience.

Evaluation of the activities should also be assessed to identify participants' actual learning outcomes and competencies developed in comparison with the intended objectives of the programme. Evaluation takes place at the end of the programme. This provides inputs to the facilitators to measure the impact of the activities and to see to what extent the objectives are accomplished.

Monitoring and evaluation should happen throughout the implementation of activities and starting by assessing the learning needs in the planning phase. During the activity, it is important to observe how it progresses, gather participants' feedback on the sessions, and assess the extent the activity addresses their learning needs. At the end of the activity, participants' satisfaction and feedback on the logistics, relevance of the content, the extent the activity meets their expectations, and the learning acquired, should be measured. An assessment of the learning and competencies could be done by using a self-reflection questionnaire which measures the development of competencies for peace building.

Competencies for peace building

The focus of self-assessment should be on the improvement in three aspects of competencies for peace building, namely Knowledge, (K) Attitudes (A) and Skills (S).

Table 1: Description of Knowledge (K), attitudes (A), and Skills (S) for peace building:

Competencies	Description
Knowledge (K)	<ul style="list-style-type: none"> a. Increased knowledge about themselves, others and their own beliefs and culture. b. Reduced negative views about people of other cultures and beliefs. c. Increased knowledge and understanding about violence and injustices that affect their communities and their causes. d. Increased knowledge about non-violent alternatives.
Attitudes(A)	<ul style="list-style-type: none"> a. Increased willingness to share with others, learn from one another and work with others. b. Reduced prejudices about people who are different to them. c. Increased empathy/understanding towards the needs of others in their community. d. Increased capacity to approach problems with an attitude of reconciliation.
Skills (S)	<ul style="list-style-type: none"> a. Increased capacity to relate and work with people of different cultural and religious backgrounds. b. Increased capacity to make well-grounded decisions based on ethical reflections and critical thinking. c. Increased capacity to deal non-violently with and propose solutions conflicts or situations that affect them directly or their community. d. Increased capacity to deal with their emotions when their rights are trampled upon.

As participants engage in the activity, the knowledge they develop such as those about the situation and context around them or alternatives to non-violent approaches, will lead to positive changes in their behavior, enhance positive values, and result in improved skills, such as communication skills and critical thinking, which contributes to constructive actions to respond to issues in conflict sensitive and a non-violent way.

Monitoring and evaluation process

The process of monitoring should be done before, during and after the implementation of an activity. The process of evaluation should be conducted at the end of the programme or set of activities that you have planned. The following section provides ideas of tools that can be used.

Monitoring Tools

At the beginning of the activities, facilitators should create activities to get to know the participants and listen to their expectations, ensuring that they are realistic, consider how to address any fears or concerns the participants may have, and build on participants previous knowledge and contributions. These tools help to identify what adjustments need to be made to better tailor-fit their programme and activities to the contextual needs of the learners.

Learning diary

Participants can have their learning diary as a tool for their own self-reporting to record their experiences, feelings and their learning process throughout the activities and programme. This can be used as a private diary which participants should be free to choose if they wish to share or to keep it for themselves. The learning diary can be generic as it focuses on overall reflection with a view to develop participants' reflective learning skills. Facilitator can propose some guiding questions for self-reporting such as:

- What did I learn from this activity?
- What was new for me from this activity?
- How can I use what I learned today?
- Has something changed in me after this activity? Have my ideas changed? If so, how?
- Did something during the activity go differently than what I expected? Was I able to overcome the situation that occurred? If so, how did I do it?

Group sharing

It is also helpful for participants to be able to share their experiences and reflections to their group of peers about their ideas, experiences and changes they have gone throughout the activity. Facilitators should ensure that all participants feel at ease to share their thoughts and that they are in a safe environment and settings to do so. This allows an opportunity for participants not only to share their experiences individually, but also to reflect as a group about learning dynamics during the activity. Facilitators should join and share your own reflections and feelings as well as to guide the discussion. Below are some of guiding questions you can use.

- What part of activity you value the most? Why did you like it?
- What was the most important thing you learned? Why is it important?

Hands up

Hands up is a quick tool to gauge learners' current level of engagement and enthusiasm, which can help you understand if adjustment to your session is necessary to increase participation. When you ask the learners a question, ask them to raise their hands to respond and take note of the answers to the following questions. Are they enthusiastically raising their hands? Are they keen to speak or show their interest? Are they engaged? Or are hands only half-way up or not up at all?

A thing I liked and a thing I didn't

Participants put their hand into a circle and cite one thing that they liked and one thing that they didn't like about the previous session.

Something I enjoyed and something I didn't feel comfortable with

Arrange the learners in a circle. Go around the circle and invite each learner to speak about one thing they liked about the session, one thing they learned, one thing they didn't like and one thing they would have liked to improve during the session. You can also use this tool by using something soft (a petal) and something hard (a stone), and asking learners to take a petal and a

stone and when their turn comes to share, they place the petal at the centre to share something they like or enjoy, or the stone to share something they didn't enjoy or feel comfortable with. Repeat the exercise until everyone has placed them.

At the end of each activity, facilitator should be able to measure the effectiveness and quality of the activity that was conducted, if it was safe, learner-centered, to what extent were the objectives achieved, what are the participants' satisfaction with the activity, etc.

Evaluation tools

Prior to the workshop or activity, facilitators should conduct an assessment of learning needs for the particular area or topic, define learning objectives through consultation with educators or organizations in your context, as well as consult with your target groups to understand their learning needs. These will help you articulate the learning objectives of your programme and of the sessions you will be conducting, and identify indicators for monitoring and evaluation based on the competencies you want to develop.

Baseline and endline surveys

At the beginning of the activities, an assessment of competencies can be introduced. A **self-reflection questionnaire** can be used as a baseline and endline survey. You can use the questions for self-reflection provided for each activity in Chapter 5, while also using sample questions provided at the end of this section to assess the participants' competencies (K, A and S) before and after their participation in the activity. A questionnaire should be prepared in two sets: one to be responded by the participants at the beginning and the other at the end of the activity. The changes in their responses reflect the changes in their competencies that can be assessed and measured through this self-assessment. The questionnaire can be submitted by specifying the name of participant, ensuring confidentiality. It is important that the questionnaire is short and matches the competencies your activity aims to develop.

Facilitator may also prepare additional questions, such as those regarding participants' engagement and expectations, to assess the overall satisfaction with the programme and to get information that can inform planning of future activities.

The facilitator should also keep record of the number of participants, and other demographic information that can help providing a quantitative evaluation of the programme.

Guiding questions for self-reflection

The self-reflection questionnaire may include the questions for specific activity, as indicated or each activity in the previous chapter, and may include some of the following questions to assess knowledge, behaviors, and skills that participants develop through their participation in the activity.

- What do you know about your family, your culture and beliefs? What do you know about others' cultures, beliefs and traditions?
- What do you know about your community?
- What problems among your peers do you know happen in your group/community?
- Do you know any initiative for peace in your school or community? If yes, what is the initiative about?

- What do you do when you are with a group of people whose beliefs and ideas are different to yours and you are asked to share your opinions and beliefs?
- Do you think that it is better to be a friend of someone who shares the same ideas as you?
Yes/No - Why?
- When you meet someone who has a different way of thinking or beliefs than yours, how do you react?
- What do you do when you have to make a difficult decision?
- When you have a problem with someone, what do you usually do?
- When someone makes fun of you or a friend, or yours or hers/his beliefs ideas or customs, how do you react?
- What do you do when someone is bullied or faced with violence?

Chapter 7

Case Studies



These are examples of youth-led educational initiatives that contribute towards peacebuilding and prevention of violence. What inspirations and lessons can you draw from these for your own initiatives?

1. *Nouabook – SimSim - Morocco*

Nouabook is a project launched by the Moroccan youth NGO SimSim.²⁶ The project aims to harness the pluralizing power of technology and social media to encourage political participation and educate the public on political processes. Nouabook employs a Youth Ambassador program in which ten youth ambassadors are stationed around the country and serve to



educate citizens and the public about the parliament and its procedures. In addition to this, Nouabook uses their website to allow individuals to search who their parliamentary representatives are in their regions or districts and pose questions regarding diverse issues. The questions are collected by Nouabook and are fed directly to the Members of Parliament (MPs) during a Google Hangout session which is live streamed and acts as form of virtual town hall discussion.²⁷ Citizens are able to ask questions live during the session using Facebook and are even able to react to the answers provided by the members of parliament. Conversely, this exchange allows for MPs to respond to the public directly using text, video, and image formats to show the legislative work they are carrying out. These virtual dialogues are facilitated by Nouabook's Youth Ambassadors. Finally, these Youth Ambassadors also work to encourage other members of parliament to participate in the initiative and to establish these lines of communication with their constituents. Thus far the project has attracted over forty MPs from eight different political parties and is aiming to expand even further.

2. *BanlieueUp – Senegal*

Established in 2014, BanlieueUp has launched several projects which aim to engage with young people in the impoverished areas of Dakar and train them on issues of civic engagement, good governance, and, more recently, issues relating to COVID-19. One of their initiatives, Young Volunteers For Global Peace and Security, trains young people over seven days on issues pertaining to conflict resolution and civic engagement and then asks them to return to their communities to engage with members of their community. By establishing dialogue these young activists are able to identify issues faced by their community and react by coming up with their own initiatives such as organizing local clean-up operations, or improving the conditions of local schools. More recent initiatives have sought to train young people on issues surrounding COVID-19 and digital communications techniques

²⁶ Nouabook - Comment ça marche: Le site. 2020. <https://www.nouabook.ma/fr/page/le-site/>

²⁷ Parliament Watch - SimSim-Participation Citoyenne. 2020 <https://parliament.watch/members/simsim-participation-citoyenne/>

for engaging with their communities. The project aims to sensitize the public about the importance of school attendance for young girls, an issue which has become more prevalent due to COVID-19. Mounted on the back of a truck called The Awareness Caravan, the young people speak directly to local citizens using a speaker system and stopping to ask questions and interact directly with the public. The project also works to alleviate the financial burden faced by families by providing young girls with school supplies, face masks, and covering all medical expenses for one year.



3. Action Foundation Common Initiative Group (AFCIG) - Cameroon

Established in 2007 the AFCIG is a youth-led organization that works to allow Cameroonian youths to attain economic independence and socio-cultural recognition. The AFCIG works to empower young people through training workshops so that they can return to their communities with proper skills to enact change. The Youth Electoral Rights Advancement Project (YERP) was one such project. The aim was to train young people to become peer educators and impart a better understanding of the necessity for political participation by young people. YERP trained youth from various parts of the country then sent them back to their local regions to inspire their friends, peers, and colleagues to partake in the political process and uphold their electoral rights.²⁸ The launching of the One Cameroon (OC) initiative aimed to promote tolerance, respect and acceptance of different religions, cultures and languages by young people. Training young people over three workshops, OC transformed the participants into peer educators to use social media to promote the coexistence of Anglophones and Francophones and also promote the benefits of respect between the countries Christian, Muslim, and Traditionalist communities. AFCIG has also launched the Collective Action for the Promotion of the Rights of Youth Living with Disabilities (CAPriY), a project which seeks to break the socio-cultural stigma of those living with disabilities as well as educating and empowering these individuals to become more self-sufficient. CAPriY provides training sessions in which individuals with disabilities learn skills such as carpentry, hair dressing, sewing, and handicrafts. Participants are given additional support in the form of access to financial services such as microfinance institutions which serve to allow these youth greater autonomy.²⁹



28 US, AFCIG Train Youths On Electoral Rights. Cameroon Post Line. 2013. <https://cameroonpostline.com/us-afcig-train-youths-on-electoral-rights>

29 Collective Action for the Promotion of the Rights of Youths Living with Disabilities (CAPriY). UNESCO. 2013. http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/SHS/pdf/48755_onlineform.pdf

4. *Salaam Initiative - Local Youth Corner Cameroon - Cameroon*

Launched in 2019 by Local Youth Corner Cameroon (LOYO) the Salaam Initiative is run by young people and volunteers who work to educate, de-radicalize, provide mental health support, and eventually reintegrate children back into formal education. In 2020 due to the increased activity by Boko Haram, the Cameroonian government closed 60 schools. An estimated 30,000 children have been out of school due to school closures, but more notably due to children losing their parents in the conflict and being forced to fend for themselves. Once out of the formal education system, re-entry is exceptionally difficult as these youth lack the financial means and the mental stability to partake in regular classes. Caring for the mental well-being of these children has been one of the primary goals of the Salaam Initiative. By providing a safe space for these children to heal and engage with other youth who have experienced similar trauma, the Salaam Initiative is able to end the cycle of violence that has gripped the region. LOYO has collaborated with local religious leaders, both Christian and Muslim, as a means of engaging in inter-religious dialogue. This has served as a means of re-educating children on religious teachings dispelling many of the myths propagated by Boko Haram. The initiative has been able to help children from the ages of two to fifteen. As security in the region has stabilized the project has been able to send students back into formal education centres as well as providing school materials for students.



5. *Peace Clubs – Global Network of Religions for Children (GNRC) Tanzania-Tanzania*

Peace Clubs are after-school activities which create awareness and develop skills among young people to promote peace, engage in dialogue and reach out to the community. Aided by teachers or facilitators, the peace clubs encourage children to come together, reflect and launch their own projects and initiatives. Some 1,300 members of these Peace Clubs have been trained, during GNRC workshops, to implement activities based on Learning to Live Together Programme (LTLT)³⁰ – An Intercultural and Interfaith Programme for Ethics Education, in their schools and local communities. Based on nurturing ethical values, individual



³⁰ Learning to Live Together – An Intercultural and Interfaith Programme for Ethics Education, Arigatou International. 2008. <https://ethicseducationforchildren.org/en/what-we-do/learning-to-live-together>

and collective responsibility, and critical thinking the LTLT programme is foundational to the work conducted by the Peace Clubs. Peace Clubs carry out a variety of activities including music and art projects, forums and discussions, as well as inter-club dialogue. It is in these spaces that children are nurtured to become youth peace ambassadors, empowering them to commit to strengthening tolerance and fostering peace and respect



in their communities. Peace Clubs seek to empower these youth peace ambassadors to identify problems and brainstorm potential solutions. In 2017 an initiative was started by Kibasila Peace Club called 100 Yetu. Literally meaning 'Our 100' in Swahili, the project aimed to have members of the Peace Club donate 100 Tanzanian Shillings per week to support a child in need. Through the collective generosity of these children the program was able to amass enough funds to cover the school fees of children who otherwise would be unable to afford an education. The successful implementation of the project by the Kibasila Peace Club has resulted in its being adopted by other Peace Clubs in the Dodoma and Mbeya regions.

6. Youth In Action (YIA) - East Africa Region

Youth in Action (YIA) is a network of young peace builders across 12 countries in the East Africa region. YIA seeks to empower young people to champion peace, justice, inclusion and social cohesion in their local communities and create an environment where young people can engage in interreligious and interethnic dialogue. These goals are achieved through dialogue, training, mentorship, learning and exchange visits, case studies and research. A major aspect of the YIA network is the collaboration of these various youth-led projects. Working with other youth-based organizations,



sometimes in other countries, fosters a sense of solidarity and helps to promote intercultural learning and collaboration resulting in great achievements. Projects range from the prevention of gender-based violence, addressing violent extremism, the promotion of human rights and fostering youth participation in political discourse. Members of the Kenyan-based projects Semi-Arid Health Initiative and Silver Lining Kenya collaborated to host a project for young people with the aim to combat violent extremism. Hosted in the city of Garissa, the project brought together religious leaders from the Christian and Muslim faiths, as well as government officials, and local leaders to discuss with young people about the realities of violent extremism they face on a regular basis and ideas to address the problems.³¹ Silver Lining Kenya also organized activities to address politicians on the

31 International Youth Day – Youth Engagement for Global Action. End Child Poverty – Arigatou International. 2018.

protection of girls and to raise awareness about the impact of female genital mutilation. Another YIA affiliated project in Somaliland called the Siraad Initiative organized a forum for young women to discuss issues about political engagement and the role of young people in peace building.



7. African Youth Action Network (AYAN) - South Sudan & Uganda

Founded in June 2015, the African Youth Action Network (AYAN) is a youth led organization that supports young people to create programmes and influence policies in the areas of peace, gender, sexuality, health, education, the arts and good governance. The organization focuses on peace building and leadership development, youth empowerment, and advocacy and policy. Each one of these areas aims to empower young people to take the lead on the various projects. The Peace building and Leadership programme works to harness the voices of youth to implement the Agreement on the Resolution of the Conflict in the Republic of South Sudan (ARCSS). Through advocacy programmes in schools, colleges, churches, mosques, barazas (a public meeting place) and workshops, AYAN is able to engage young people and impart the importance of good governance and educate them on the vital role the ARCSS will play in



securing peace in the region. As part of their Youth Empowerment programme, AYAN maintains an active youth mentorship programme. The programme champions peer educators to collaborate and educate other young people in their communities. AYAN seeks to connect young people with formal education opportunities as well as develop life skills which extend beyond the realm of education. They have established a sandal making workshop near a refugee centre, allowing young people to walk to the workshop each day and acquire life skills as well as technical training in craftwork. The workshop has employed youth between the ages of 17-30.³² The profits from the sale of these sandals go towards the young people, the maintenance of the workshop, as well as an outreach programme supporting the most vulnerable members of the refugee centre.

32 AYAN Youth Empowerment. African Youth Action Network. 2020 <https://ayanafrica.org/project/youth-empowerment/>

8. Réseau des Enfants et Jeunes Africains pour les Droits Humains (REJADH)/ African children and youth network for human rights (YCNR) - Burundi, Mali, Ethiopia, DR Congo, South Sudan, Somalia

Established in 2016 the YCNR is a coalition of young advocates working to combat human rights violations, by engaging with community members and political representatives. The platform also allows for young people to support local initiatives in their communities. A major campaign undertaken by the YCNR is the 'Myth of Maputo' campaign. The Maputo Protocol is an African Union (AU) protocol which aims to guarantee rights to women, improved autonomy when it comes to sexual and reproductive health, as well as bringing an end to female genital mutilation.³³ Despite the set of rights laid out in the protocol knowledge of its existence remains scant among the general populace. The 'Myth of Maputo' aims to raise awareness of the rights afforded to women under the protocol as well as campaigning in countries which have yet to ratify the protocol to do so. The YCNR relies on its network of young people to go out to communities and engage citizens about the rights afforded to women under the Maputo protocol. These activists share this message through workshops, meetings, and dialogues. The work undertaken by the YCNR has not gone unnoticed; in 2017 two members of the YCNR were invited to join the African Union of states and Governments Summit.³⁴ The meeting provided a platform for young people have their voices heard by representatives from various governments. The summit also featured a Youth Consultation Meeting, the first of its kind at such a level. The meeting allowed young people to discuss and develop solutions to problems they faced, the results of which were channelled to ministers meetings.



9. Inkwenkwezi Youth Development Sporting Foundation (IYDSF) - South Africa

Established in 2015 by 10 young unemployed graduates the IYDSF uses sports as a vehicle to tackle issues faced within their community such as unemployment, health, criminality, and substance abuse. The project seeks to help at risk adolescents live healthier and more productive lives and supports them in overcoming challenges



33 The Maputo Protocol – Myth or Reality?. Ending Child Poverty. 2019 <https://endingchildpoverty.org/en/blog/540-the-maputo-protocol-myth-or-reality>

34 Flashback: REJADH participation to AU Jan 2017 Summit – participants' report. REJADH/YCNR. 2017 <https://rejadh.wordpress.com/2017/05/09/flashback-rejadh-participation-to-au-jan-2017-summit-participants-report/>

they face along the way. The IYDSF has a permaculture programme which encourages primary school students to participate in food cultivation, providing sustenance for the schools and the surrounding communities. Students are mentored in permaculture and receive starter kits to their own gardens. Topics such as bullying, sexual reproductive health, gender equity, domestic violence, drugs & substance abuse, violent extremism, personal hygiene, sports science, human rights, and education about responsible sex and sexuality are all integrated into the activities carried out by IYDSF. Their Game Changers programme seeks to train young people who have been part of IYDSF during their adolescence to become role models as they enter adulthood. The programme trains individuals, all of whom make commitments, to engage in physical fitness, improve their employability, avoid drugs and alcohol, and partake in community service.³⁵ This programme ensures that once adolescents come of age they are still able to participate in the work carried out by the IYDSF and are less likely to be engaged in criminality or drug use. Finally, as part of their partnership with the National Youth Development Agency (NYDA) the IYDSF provides young graduates as well as those who have left school access to work readiness programmes in addition to registering them onto employment seekers databases as means of reducing unemployment and providing young people the skills necessary to enter the work force.



35 Inkwenkwezi Youth Development Sporting Foundation. 2020. <https://inkwenkweziyouth.org.za/who-we-are/>



unesco

International Institute
for Capacity Building
in Africa

Youth Guide on Education for Peacebuilding and the Prevention of Violence

This publication is a training guide for the youth in both formal or non-formal education.

It is a resource to work with children and young people in various settings, including schools, non-formal educational program, community activities and other settings.

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

It provides a foundation of conflict analysis, peacebuilding and describes a learner centered approach to peace education and community engagement.

Stay in touch



info.iicba@unesco.org



www.iicba.unesco.org



[@UNESCOIICBA](https://twitter.com/UNESCOIICBA)



[@iicba](https://www.facebook.com/iicba)

Address

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

