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Transformative Pedagogy for Learning to Live Together in Southern Africa

A Practical Guide

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

Transformative Pedagogy for Learning to Live Together in Southern Africa

A Practical Guide

Foreword

This *Transformative Pedagogy for Learning to Live Together in Southern Africa: A practical guide*, was developed under the project "Silencing the Guns in Africa by 2020 through Youth education", a project funded by the Government of Japan to support eight southern African Countries. This guide further developed in 2021 under a programme on Global Citizenship Education (GCED) and Southern Africa liberation history (SALH) supported by the Asia-Pacific Centre of Education for International Understanding (APCEIU) in collaboration with UNESCO IICBA and UNESCO ROSA office based on the Southern African Development Community (SADC) region secretariat which comprising of 16 member states recommendation to incorporate GCED and SALH.

This guide is designed to build the capacity of teachers and education planners so that they are informed and empowered in why and how to educate for living together and epace building . It offers an analysis of conflict, examines the role of ethics, expands on the elements of transformative pedagogy and provides practical tools to promote learners' active participation in shaping the world around them and assess their understanding of citizenship and peacebuilding concepts.

Transformative pedagogy empowers both teachers and learners. It encourages learners to be reflective and critical thinkers capable of contributing meaningfully as members of local and global communities. It also redefines the role of teachers. Teachers become facilitators with the disposition, knowledge, skills and commitment to support students in developing their full potential as peace-builders. This guide can serve in universities,teacher training colleges and schools.

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Glossary

Afrophobia

Afrophobia is a specific form of racism that refers to any act of violence or discrimination, fuelled by historical abuses and negative stereotyping, and leading to the exclusion and dehumanisation of people of African descent. Afrophobia refers to anti-Black racism and it correlates to historically repressive structures of colonialism and the transatlantic slave trade. (OHCHR, 2017)

Alternative narrative

Alternative narratives strengthen positive, inclusive and constructive ideas and aim to reach the whole population. (WE CAN! Council of Europe, 2017)

Apartheid

Apartheid was a system of institutionalized racial segregation that existed in South Africa and South West Africa (now Namibia) from 1948 until the early 1990s. Apartheid institutionalized the oppression and dehumanization of people of colour. It legalized racial discrimination, socio-political oppression and economic exploitation. The segregated education made blacks see themselves as inferior, ensured continued inequality, and the perpetuation of the apartheid system. (Chidester, 1997; Bush and Saltarelli, 2000; adapted from this guide.)

Colonialism

The standard dictionary (Oxford Languages) defines colonialism as 'the policy or practice of acquiring full or partial political control over another country, occupying it with settlers and exploiting it economically'. In the African historical experience, the colonial legacy of violence, economic dispossession and tribal divide and rule tactics employed by the colonial regimes have left a deep and long-lasting influence. In many instances freedom from foreign occupation was obtained via protracted and violent anti-colonial wars of liberation. Economic underdevelopment and vast inequalities between rich and poor among other drivers of conflict and violence can be linked to the aftermath of colonial rule. (Adapted from this guide)

Discrimination

Discrimination refers to any distinction, exclusion, restriction or preference which is based on any ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status, and which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise by all persons, on an equal footing, of all rights and freedoms. (IOM, 2019)

Ethics

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

Global Citizenship Education	Global Citizenship Education (GCED), as part of SDG 4.7, is a transformative educational approach which enables learners to become responsible global citizens to contribute to more inclusive, peaceful and sustainable societies (UNESCO APCEIU 2020).
Human Rights Based Approach	A human rights-based approach is a conceptual framework that is based on international human rights standards. It promotes and protects rights and fosters human development (OHCHR, 2017). The goal of a human rights-based approach to education is to assure every child a quality education that respects and promotes her or his right to dignity and sound development (UNCESO/UNICEF, 20017). The Right to Education has been formally recognized as a human right since the adoption of the Universal Declaration of Human Rights in 1948. The United Nations Convention on the Rights of the Child (1989) further strengthens and broadens the concept of the right to education.
Nhimbe/ilima	*Nhimbe/ilima* is an indigenous collaborative work practice that the teacher can utilise in transformative education. While the concept *nhimbe/ilima* is a traditional Shona/Ndebele concept, the values it promotes are universal as well as vital in peacebuilding and transformative education. It is a driving force for sharing, trust, reciprocity, solidarity, cohesion and interdependency as well as enhanced food security in communities. Although the practice of *nhimbe/ilima* is declining largely due to modernisation, Mandikwaza (2018) has shown how an organisation called Heal Zimbabwe Trust has been utilising this indigenous resource as a tool to prevent violence and conflict at the grassroots level (Adapted from this guide).
Pull factors	Pull factors refer to individual motivation and can be connected with benefits or gains an individual may seek from being engaged in violence. Power, prestige, resources and ideology, can be pull factors that draw people towards taking up violent extremism (UNESCO, 2017).
Push factors	Push factors are conditions that make people take up violence due to exclusion, injustice or oppression. Most times individuals feel there are not many other options. (UNESCO 2017).
Racial Discrimination	Racial discrimination refers to any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercice, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life (IOM, 2019).
Racism	Racism is an ideological construct that assigns a certain race and/or ethnic group to a position of power over others on the basis of physical and cultural attributes, as well as economic wealth, involving hierarchical relations where the "superior" race exercises domination and control over others. (ILO, IOM, and OHCHR , 2001)

Resilience	Resilience generally refers to an individual's capacity to overcome challenges that have a negative impact on their emotional and physical well-being. In the context of violent extremism, "resilience" refers to the ability to resist – or not adhere to – views and opinions that portray the world in exclusive truths, which legitimie hatred and the use of violence. In education, this implies developing students' capacity to think critically, to learn by inquiry (inquiry-based learning) and to verify facts so that they do not fall prey to the simplistic and one-dimensional views of the world propagated by violent extremist groups. Building resilience among students and youth is one of the key measures that can be implemented by the education sector to prevent the spread of violent extremism (UNESCO, 2017).
Rule of Law	As defined by the United Nations Secretary General, the rule of law is 'a principle of governance in which all persons, institutions and entities, public and private, including the State itself, are accountable to laws that are publicly promulgated, equally enforced and independently adjudicated, and which are consistent with international human rights norms and standards' (United Nations, 2004).
SADC	SADC, the Southern African Development Community was established in 1992 as a successor to the Southern African Development Coordination Conference (SADCC, 1980-1992) and is comprised of 16 countries. It provides a regional platform for all countries located in the Southern African region to cooperate and work together for economic development and the promotion of peacebuilding (Adapted from this guide).
SALH	SALH refers to Southern African Liberation History Education. SALH can play a significant role in helping learners better understand and address the root causes of violence and inequality in their countries, including gender-based violence, human rights violations, political violence, social injustice, corruption, xenophobia, and intolerance against migrants and other tribal/ethnic groups (Adapted from this guide).
Service-Learning Approaches	Service-learning approaches offer learners opportunities to connect the learning in class with what happens in their communities. This pedagogical tool provides learners with chances to directly interact with local community stakeholders and effect change in the communities (Levesque-Bristol, 2010).
Transformative Pedagogy	Transformative pedagogy is an innovative pedagogical approach that empowers learners to examine critically their contexts, beliefs, values, knowledge and attitudes with the goal of developing spaces for self-reflection, appreciation of diversity and critical thinking. Transformative pedagogy is realized when learning goes beyond the mind and connects hearts and actions, transforming knowledge, attitudes and skills (UNESCO IICBA, 2017).

Ubuntu

The concept of *ubuntu* originates from the Zulu, Xhosa and Ndebele aphorism, '*umuntu ngumuntu ngabantu*', a person is a person through other people. *Ubuntu* literally means humanness or being human. It places emphasis on values of human solidarity, empathy, human dignity and the humaneness in every person. At the centre of the *Ubuntu* philosophy are interconnectedness and respect for all.

Whole School Approach

Whole School Approach addresses the needs of learners, staff and the wider community, not only within the curriculum, but also across the whole school and learning environment. It implies collective and collaborative action in and by a school community to improve student learning, behaviour and wellbeing, and the conditions that support these (UNESCO-IBE, 2013).

Xenophobia

At the international level, no universally accepted definition of xenophobia exists, though it can be described as attitudes, prejudices and behaviour that reject, exclude and often vilify persons, based on the perception that they are outsiders or foreigners to the community, society or national identity (IOM , 2019; ILO, IOM, and OHCHR , 2001).

Preface

This Guide was developed to build the capacity of secondary school teachers and teacher educators including teachers at universities to integrate competencies for Learning to Live Together using the Transformative Pedagogy Approach.

The Guide examines the role of education and teachers in facilitating holistic learning experiences that foster competencies for Learning to Live Together that are understood as the combination of knowledge, skills and attitudes essential for the promotion of t mutual understanding and social cohesion. The Guide also provides concrete tools for teachers to become facilitators with the disposition, knowledge, skills and commitment to empower learners to transform their communities.

This guide focuses on the Southern African Development Community (SADC) region comprising of 16 member states and introduces citizenship education as a lens to look at oneself, relationships, causes of conflict and violence, and to build capacity to respond critically and positively to those challenges.

The Guide equally proposes the concept of transformative pedagogy as a way of enhancing the competencies of the learners and ensuring safe and participatory learning experiences for Learning to Live Together. It proposes educational approaches such as Global Citizenship Education and Southern African Liberation History as approaches aimed at producing future citizens who will play an active role locally, regionally and globally in addressing various challenges. The Guide concludes with engaging learning activities to support experiential learning.

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

By supporting teachers to empower learners to become engaged and responsible citizens, this guide contributes to equipping generations of learners to respond to injustices and to uphold human rights and the rule of law.

Introduction

Education is a powerful force for peacebuilding and transformation: it can contribute to changing individuals and communities, promoting a more just and equitable world fostering inclusion, social cohesion and ultimately contributing to creating peaceful societies. Teachers play a central role in the establishment of knowledge, attitudes and values among young people; they also empower them to propose alternative narratives, to engage with their communities and to contribute to building peaceful societies through their actions.

Peter Tabichi (Kenya) – Connecting classrooms, Global Teacher of the year 2019

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

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

Chapter One provides concrete elements of analysis to help understand violence and its root causes in the SADC region and to identify prevention strategies. Chapter Two discusses the importance of education, highlighting key elements that contribute to education for peace building and transformation. Chapter Three focuses on the importance of fostering ethical reflections as spaces for dialogue and identity building to develop a sense of purpose and belonging. Chapter Four provides concrete approaches for teachers to adopt Transformative Pedagogy .Chapter Five highlights core competences for Learning to Live Together understood as the combination of knowledge, skills and attitudes essential to promote mutual understanding and social cohesion (the core competencies presented do not constitute an exhaustive list). Chapter Six discusses learners empowerment and participation in community engagement, equipping teachers with concrete tools and approaches to support learners as active change-makers to transform their communities. Chapter seven focuses on assessment as a key component of the transformative learning process allowing both teachers and learners to self-reflect, make connections, understand where they are in the learning process, how they arrived there and what questions they may still have. Chapter Eight introduces concrete activities for learners that can inspire teachers, as well as provide some ideas of initiatives that can be organised. A table at the beginning of Chapter Eight connects the relevant contents of the Guide with each activity presented.

Chapter 1

Distinctive Landscapes of the SADC Context

Objectives

- To understand the root causes of violence in the SADC context

- To recognize diverse types of violence and their interconnections

- To empower learners to respond and transform conflict for positive change

- To appreciate the critical importance of understanding context for diagnosing the causes of violence and formulating prevention responses for peace and resilience building

1.1 The Southern African Development Community

The Southern African Development Community (SADC) was established in 1992 as a successor to the Southern African Development Coordination Conference (SADCC, 1980-1992) and provides a regional platform for all countries located in the Southern African region to cooperate and work together for economic development and the promotion of peacebuilding.[1] Currently the SADC region comprises of 16 member states and has a total population of over 350 million people, the majority being young.

Figure 1: Map of the 16 SADC Member States

Source: SADC Official Webpage https://www.sadc.int/about-sadc/overview/

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1   https://www.sadc.int/

SADC has come a long way. Despite their diversity, SADC Member States share a common history of colonialism, oppression, economic and political marginalization, and liberation struggle, but at the hand of different colonial powers.[2] These countries consist of artificial boundaries drawn on a map in Europe at the Berlin Conference of 1884-85. The purpose of the Conference was to regulate European colonization and trade in Africa. These boundaries were "imposed to secure control over the colonies and the mineral, agricultural and human resources" (UNESCO, SADC & SARDC 2019, p. 6). In their colonial conquests of the African continent, European empires were driven primarily by greed for exploitation of resources (gold), expansion of their lands (glory) and spreading of their cultures and religions (god). The boundaries that were established during colonization remain a scar on the continent. This scar is "slowly being cured through regional integration, towards African unity" (UNESCO, SADC & SARDC 2019, p. 6).

In 1885, Belgian King Leopold II established Congo Free State (now the Democratic Republic of Congo). The colonial regime was brutal and exploitative, relying on forced labour to cultivate and trade minerals, ivory and rubber.

Although the SADC region is arguably the most stable region in Africa, the sub-region is not safe from violent conflict and other challenges resulting from a wide range of factors. The region faces several threats with potential impact on peace, stability and the achievement of full regional integration. Such challenges include exclusion, uneven development, intolerance, social inequality, xenophobic violence in South Africa, discrimination and violent behaviour against migrants, women and others who are considered outsiders, especially among the youth. In addition to the chronic instability in Eastern DRC, Mozambique's northern resource rich Cabo Delgado province witnessed the emergence of violent extremism in late 2017.[3] Besides the above challenges, it is crucial to note that according to the 2020 Ibrahim Index of African Governance, the region is home to five of the 10 best-governed countries on the continent.

The Crisis in Cabo Delgado explained (Médecins Sans Frontières/Doctors Without Borders) Video: https://youtu.be/3hdKcP9iKPU

One of the major challenges facing post independence governments in SADC is that of economic underdevelopment, which is not only a legacy of colonialism but also a result of corrupt political systems, economic mismanagement and bad governance. Another challenge is the the huge economic disparity between the rich elites and the poor masses.

1.2 Understanding Peace

Scholars in the field of international peace studies have broadened and deepened the conventional understanding of peace moving from a simplistic understanding of peace as "absence of war" (negative peace), into recognising that the underlying conditions of a society (and in particular the cultural and structural root causes of violence), even in the absence of overt violence, can generate conflicts, tensions, and precarity.

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2   The linguistic categorisation of these countries is a reflection of the different European countries that colonised the region: Portuguese-speaking (Angola and Mozambique), French-speaking (Democratic Republic of Congo, Madagascar, Mauritius and Sychelles) and the English-speaking (Botswana, Eswatini, Lesotho, Malawi, Namibia, South Africa, Tanzania, Zambia and Zimbabwe).

3   The violence in Cabo Delgado province has led to the displacement of hundreds of thousands of civilians, the destruction of infrastructure such as schools and homes, civilian casualties and poses a threat to food security in the region.

This idea, known as positive peace, originated in the work of the Norwegian Peace Scholar, Johan Galtung, and stresses the recognition of a more indirect, frequently hidden and insidious form of violence, called structural violence. This form of violence is less dramatic and often works slowly, eroding human values and eventually, human lives.

Violence, it is argued, can be built into the very structure of the socio-political, economic and cultural institutions of a society and has the effect of denying people important rights such as economic opportunity, social and political equality, and human dignity. When children die of starvation or malnutrition, a kind of violence is taking place. Similarly, when human beings suffer from preventable diseases, when they are denied a basic education, housing, the right to freely practise their religion, an opportunity to raise a family, or to participate in their own governance, a kind of violence is taking place even when no blood is shed.

Figure 2: What is Positive Peace?

Source: Global Peace Index Series: #4

The quintessential example of structural violence is apartheid South Africa. This vicious system institutionalised the oppression and dehumanisation of people of colour. It legalised racial discrimination, socio-political oppression and economic exploitation. Writing in support of such a view, David Chidester (1997, 25), contends that under the apartheid system, "… violence was everywhere. It was an integral part of the discourses, practices and social formations through which human beings struggled to be human."

Legacy of apartheid in South Africa

This nuanced understanding of peace as a substantive value has been increasingly embraced among scholars, religious leaders, civil society, state actors, and the United Nations. With this understanding, the practice of peacebuilding goes beyond the laying down of arms. Peacebuilding extends to include addressing and transforming the underlying conditions of structural violence and social cleavages, to foster social cohesion at every level of society, with roles played by actors among the grassroots, civil

society, government, and international organisations. The sought-after end state is best described by John Paul Lederach and R. Scott Appleby (2010, 24) as *justpeace*:

> *"Sustainable transformation of conflict requires more than the (necessary) problem solving associated with mediation, negotiated settlements, and other elements of conflict resolution; it requires the redress of legitimate grievances and the establishment of new relations characterized by equality and fairness according to the dictates of human dignity and the common good".*

1.3 Understanding Conflict

Conflict is a natural, inevitable, and normal part of life. It is as old as mankind and is experienced at all levels of human relationships. When the word conflict is mentioned what often comes to mind is either war or violence. However, this is not necessarily the case. It occurs when two or more people or groups of people <u>have or think they have</u> <u>goals or worldviews that are not compatible</u>.

Conflict is not necessarily abad thing. It should be seen as an opportunity and not a threat. It is an opportunity for development, given that after a conflict change occurs. Conflict provides us with opportunities to increase our understanding of our social structures, of others, and of ourselves (Lederach 2003).

Conflicts tend to be violent, destructive, and protracted when they are over deep-rooted issues, for example, sovereignty, values, beliefs, unequal access to limited resources, relative deprivation, and human needs. Violent conflicts can erupt out of general frustration when people's grievances are not addressed. Problems become acute when conflict degenerates into violence and death. In order to have a clear understanding of conflict, it is essential to make a number of distinctions. First, when we look at *actors*, we can "distinguish conflicts between two parties [individuals or groups] and multi-party conflicts[4], between individual actors

Internally displaced persons in North Kivu (2013) due to conflict

and between groups, between organizations and within organizations, or 'direct' conflicts and conflicts mitigated by agents and representatives" (Buhring-Uhle 1996, 133).

Second, understanding the *consciousness* of the conflicting parties enables us to distinguish between "manifest conflict" and "underlying conflict", the recognition of the latter, is essential to lasting resolution (Buhring-Uhle 1996).

Furthermore, conflicts pass through different stages. Various conflict scholars have named and described these conflict stages differently. Conflicts may be either latent or manifest and tend to escalate if not dealt with in time. Usually, escalation means that communication between the parties breaks down, and the readiness to use violence (first usually verbal, then physical) grows. Many peace and conflict studies scholars have attempted to define this development by describing typical stages of conflict escalation.

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4   A good example of a multi-party conflict is that of the conflict in the Democratic Republic of Congo between bandits, government troops and rebels.

One such conflict dynamics model describes seven (7) distinct stages of a conflict:

- Latent Stage: Participants not yet aware of conflict
- Emergent Stage: Participants perceive and aware a conflict exists
- Escalated Stage: Stress and anxiety is felt
- Manifest Stage: Conflict is open and can be observed
- De-escalation and Negotiation Stage: A third party gets adversarial parties to meet
- Dispute Settlement Stage: A compromise is reached
- Peacebuilding Stage: Working at transforming latent conflict to positive peace

Figure 3: Seven Stages of Conflict
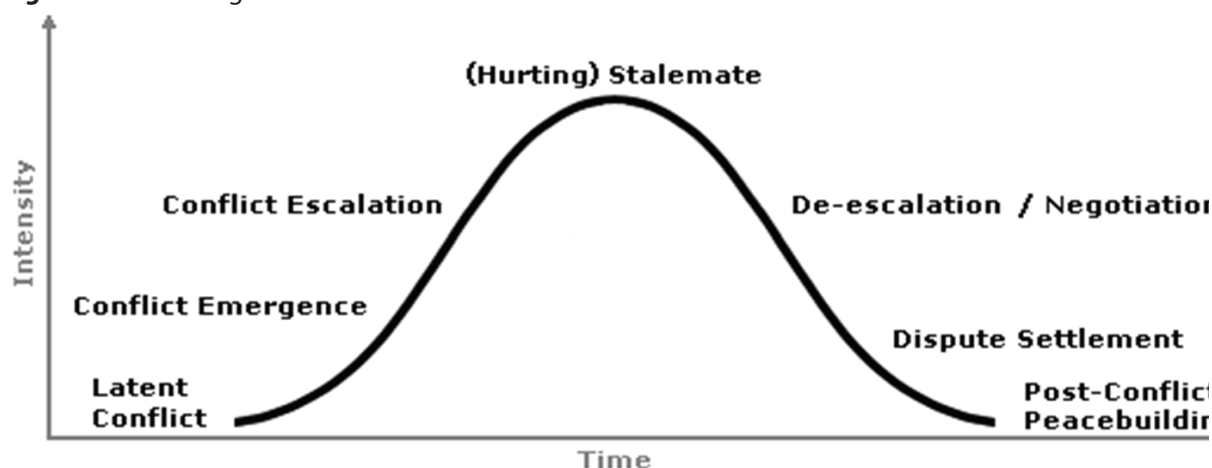
Source: Lederach (2003).

1.4 Understanding Peacebuilding

There is no universal definition of peacebuilding. The term peacebuilding was first used by Johan Galtung in his article "Three Approaches to Peace: Peacekeeping, peacemaking and peace-building", where he noted that "…*structures must be found that remove causes of war and offer alternatives to war in situations where wars might occur*" (1976, 298, emphasis in original). Peacebuilding involves activities aimed at addressing the root causes of conflict or violence and it should help to strengthen social structures that promote social justice and that restore and rebuild relationships.[5] Relations that had been open, friendly, and trusting cease to exist in a conflict situation. Because of the past violent conflict, antagonists' relations are based on mistrust, fear, hostility and disrespect. It is vital to address the antagonists' negative relationship.

Local socio-economic and human resources can play a critical role in creating conditions for sustainable peace. However, it is crucial for peacebuilders to establish appropriate models from the cultural and contextual resources for peace and conflict resolution available within a conflict environment (Lederach 1997).

Indigenous traditions in SADC have played a significant role, for instance, in creating conditions for order, healing, reconciliation, justice, peaceful coexistence, among others at community levels (see Chapter 2.6).

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5   Peacebuilding is not limited to post-conflict situations alone but can also be done as preventative measure in societies that have not yet experienced conflict.

Being attentive and responsive to context and local resources is essential in peacebuilding.

1.5 Varieties of Violence

Figure 4: The Violence Triangle
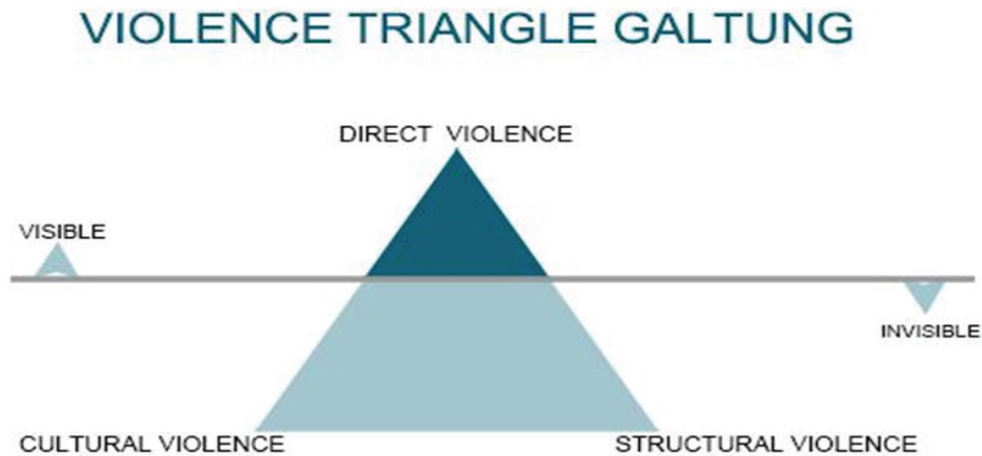
Source: Adapted from TRANSCEND Media Service.

As we have briefly mentioned in section 1.2, Johan Galtung has developed a nuanced understanding of violence depicted in the above illustration called the triangle of violence. Beyond the direct physical violence, which is visible and widely known, Galtung identified two other poles or layers of violence which are invisible and not widely acknowledged, namely, structural and cultural violence.

The term structural violence came to refer to indirect, unintentional, or nonphysical forms of violence. The operating logic of structural violence is that it has a normalizing function. The power of structural violence is its capacity to hold exploitative, repressive, and dehumanizing conditions in place without producing direct or deadly violence. Subjugated groups' complicity in and even active perpetuation of the very structural processes is often a feature of this type of violence. Galtung argued that, structural violence is a "process, working slowly in the way misery in general and hunger in particular, erode and finally kill human beings" (Galtung 1985, 145).

Thus, when one person beats his wife there is a clear case of personal violence, but when one million husbands keep one million wives in ignorance there is structural violence. Correspondingly, in a society where life expectancy is twice as high in the upper class as in the lower classes, violence is exercised, even if there are no concrete actors one can point to directly attacking others, as one person kills another (Galtung 1969, 171).

For one to understand what cultural violence entails, it is vital to conceptualize culture. UNESCO (2001, 3) defines culture as "the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs." Cultural violence is defined by Galtung (1990, 201) as "those aspects of culture, the symbolic sphere of our existence — exemplified by religion and ideology, language and art, empirical science and formal science, that can be used to justify or legitimize direct or structural violence. Cultural violence makes direct and structural violence look, even feel, right, or at least not wrong (…) The study of cultural violence highlights the way in which the act of direct violence and the fact of structural violence are legitimized and thus rendered acceptable in society."

1.5.1 The Violent Legacy of Colonialism[6]

The causes of deadly conflict and violence in SADC are complex and manifold, yet it is undeniable that many of them can be traced back to the excesses committed during colonial rule. In the SADC region, as is the case elsewhere in Africa, Asia and South America, colonialism has left an indelibly harmful impact on these societies. The colonial legacy of violence, economic dispossession and tribal divide and rule tactics employed by the colonial regimes have left a deep and long-lasting influence on African societies and continues to bedevil peacebuilding processes.

Whilst most countries in the SADC region gained independence in the 1960s (mainly peacefully), settler-dominated countries such as Zimbabwe and South Africa and Namibia (its occupied territory), and the Portuguese colonies of Angola and Mozambique went through protracted and violent anti-colonial wars of liberation and/or only attained independence late – Angola and Mozambique (1975), Zimbabwe (1980), Namibia (1990) and South Africa (1994). In these countries, liberation movements had to resort to armed struggle in reaction to the settlers' rejection of peaceful pressure for change and resistance to international pressure. This violent legacy of the liberation wars of independence continues to haunt the post-colonial era. In addition to the colonial legacy of direct physical violence, economic underdevelopment and the huge inequalities between rich and poor, other drivers of conflict and violence can also be linked to the aftermath of colonial rule.

Mbuyisa Makhubo carrying Hector Pieterson, a 12 year-old Black student, after the Aparthied South African police shot him during the peaceful Soweto student protests of 1976.

Photo by Sam Nzima:
https://www.flickr.com/photos/panr/2590874830

Activity 1: Examples of forms of violence experienced in SADC during colonial Rule

Writing

Using Galtung's three types of violence (direct, structural, and cultural violence) provide some examples of these forms of violence experienced (common) in SADC during colonial rule. All three types of violence, as articulated by Galtung, deeply impacted the entire fabric of social relations in all the SADC countries.

Direct violence	Structural violence	Cultural violence

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6   Jürgen Osterhammel (2005) defines colonialism as "a relationship of domination between an indigenous (or forcibly imported) majority and a minority of foreign invaders. The fundamental decisions affecting the lives of the colonized people are made and implemented by the colonial rulers in pursuit of interests that are often defined in a distant metropolis. Rejecting cultural compromises with the colonized population, the colonizers are convinced of their own superiority and of their ordained mandate to rule" (cited in Schuerch 2017: 21).

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1.5.2 External or Global Factors

In the globalised era in which we live, the international system of trade and inter-state relations also plays a significant role in fomenting both direct physical and structural violence. This is so particularly because of the asymmetries of global power, the colonial legacy of underdevelopment and the hegemony of the neo-liberal economic system which favour rich countries.

1.5.3 Political Violence and Corruption

Relative to other African regions, political violence in the post-colonial period in the SADC region has been sporadic and linked to intra-state political rivalry among competing tribal groups and/or political parties.

Corruption on the other hand has been endemic and pervasive. Relatively speaking in SADC, the scourge of corruption is far worse than political violence and afflicts all the countries in the region. SADC member states have initiated a range of anti-corruption initiatives in the form of institutions, laws and policies butdespite this, corruption remains high in the region. The 2020 Transparency International Corruption Perception Index paints a grim picture of the state of corruption in SADC (Transparency International 2021).[7] The majority of SADC countries were ranked among the worst performing countries in the world.

> **The SADC Protocol Against Corruption, 2001**
>
> The Protocol seeks to "promote and strengthen the development, by each of the State Parties, of mechanisms needed to prevent, detect, punish and eradicate corruption in the public and private sector" (Article 2a).

> **Examples of Acts of Corruption**
>
> Bribes
>
> Theft and fraud
>
> Embezzelment
>
> Extortion and blackmail
>
> Graft
>
> Nepotism and clientelism

Activity 2: Corruption
Writing
1. In your own opinion, what are the effects of corruption in SADC? 2. What form(s) of violence does it promote? 3. In what ways can good governance help to prevent and combat corruption in SADC?

1.5.4 Migration to South Africa and Xenophobia/Afrophobia

One of the most defining aspects of the twenty first century is the global migration and movement of people in search of personal safety, food security and economic wellbeing. While international headlines focus on migrants crossing the Mediterranean Sea to get into Europe, the majority of the African migrants are moving to South Africa, whose economy is relatively speaking much more sophisticated and developed than that of its neighbours. While the precise number of migrants is

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7   The Corruption Perception Index measures the level of corruption in a country.

contested, since a sizeable number do not have regular documentation in South Africa, the United Nations migration agency, the International Organization of Migration (IOM), estimates that the number of international migrants is close to four million in the country, out of an overall population of 58 million (IOM 2019).

On top of migration, it is estimated that between 2006 and 2012, South Africa had the world's highest number of asylum seekers – the majority were Zimbabweans fleeing the authoritarian rule of former president Robert Mugabe and the country's consequent economic crisis.

Despite South Africa having one of the world's most progressive migration policies, the country's unemployment crisis, with an unemployment rate close to 30%, has led to violent attacks against foreign nationals, in particular those who arrive from other African countries.

> **Migration to South Africa**
>
> In Africa, South Africa remains a significant destination country. In recent years, the share of international migrants as a proportional of national population has sharply increased in South Africa. In 2005, international migrants accounted for 2.8 percent of South Africa's population, by 2019, this figure has increased to 7 percent IOM (2019, p. 56)

Activity 3: Discussion: Xenophobia/Afrophobia

Let space for experience, which encourages learners to share their experiences
Encourage active participation and constructive discussion

1. Write the words xenophobia and Afrophobia on the board. Ask learners whether they have heard of the words and what they mean.

2. Discuss with learners the impact of xenophobia and Afrophobia.

3. Ask learners how the issue of xenophobia and Afrophobia can be addressed.

1.5.5 Gender-Based Violence

Gender based Violence

The term refers to "all acts perpetuated against women, men, boys and girls on the basis of their sex which causes or could cause them physical, sexual, psychological, emotional or economic harm, including the threat to take such acts, or to undertake the imposition of arbitrary restrictions on or deprivation of fundamental freedoms in private or public life in peace time and during situations of armed or other forms of conflict."

SADC (n.d.)

Overview of Types of Gender based Violence	
Sexual violence	Includes actual, attempted or threatened (vaginal, anal or oral) rape, including marital rape; sexual abuse and exploitation; forced prostitution; transactional/survival sex; and sexual harassment, intimidation and humiliation.
Physical violence	Includes actual, attempted or threatened physical assault or battery; slavery and slave-like practices; and trafficking.
Emotional and psychological violence	Includes abuse and humiliation, such as insults; cruel and degrading treatment; compelling a person to engage in humiliating acts; and placing restrictions on liberty and freedom of movement.

Harmful traditional practices	Include female genital mutilation/cutting (FGM/C); forced marriage; child marriage; honour or dowry killings or maiming; infanticide, sex-selective abortion practices; sex-selective neglect and abuse; and denial of education and economic opportunities for women and girls.
Socio-economic violence	Includes discrimination and denial of opportunities or services on the basis of sex, gender, or sexual orientation; social exclusion; obstructive legal practices, such as denial of the exercise and enjoyment of civil, social, economic, cultural and political rights, mainly to women and girls.

Source: UNHCR (n.d., pp. 194-195)

In the SADC region, gender-based violence against women is widespread and presents a major barrier to attaining gender equality, development and peace.

During the COVID-19 pandemic lockdowns imposed by SADC countries there was conclusive evidence of increased reports of incidents of gender-based violence in the region. Amnesty International (2021), reported that "some homes became enclaves of cruelty, rape and violence for women and girls trapped with abusive family members and nowhere to report or escape the danger." The rise in violence against women and girls in Madagascar, Mozambique, South Africa, Zambia and Zimbabwe has been attributted to harmful gender stereotypes embedded in cultural and social norms, which propound that "women must always submit to men or that a man who beats his wife does so because he loves her" (Amnesty 2021).

Activity 4: Causes of gender based violence
Addressing gender based violence requires an understanding of its causes and factors that contribute to it. 1. What are the causes of gender based violence in SADC? 2. What are the common barriers to prevention and response? 3. How can these barriers be overcome?

1.6 Disasters and the Risk of Conflict

Natural and non-natural disasters such as floods, disease - epidemic and pandemic (e.g., COVID-19), drought, bushfire, and floods of refugees combined with other factors such as pre-existing social fragility and weak state institutions may lead to conflict (popular unrest, collective violence). In the context of environmental degradation, for example, Homer-Dixon (1999) acknowledges the possibility of the connection between it and violence. He identifies five negative social effects of environmental degradation and scarcity that may be associated with violent conflict:

Mozambique Floods following Cyclone Idai in March 2019

1. Constrained economic productivity

2. Constrained agricultural productivity

3. Migration of people affected by either constrained economic productivity or agricultural productivity

4. The disruption of state infrastructure and civil society

5. Greater segmentation of societies (Homer-Dixon 1999)

Together with other non-environmental factors such as political marginalization, these factors identified by Homer-Dixon may lead to conflict. For instance, Patrick's (2020) study on security implications resulting from climate change impact on water security for rural communities in uMkhanyakude District Municipality (one of the poorest districts in South Africa) found "a strong link between climate change and the depletion in water and a correlation in the propensity of conflict in the area […] (2020, 5). The study noted the vulnerability of rural communities in South Africa to climate change, especially climate change-induced water scarcity, which has been increased by its weak coping capacity due to a lack of infrastructure, poverty, as well as overdependence on climate-sensitive resources. In response to water shortages, residents have resorted to protest actions and violence as a copying mechanism aimed at informing policy options.

Source: World Bank (2015)

Swain et al.'s (2011) study also identified two regions (Zambezia Province in Mozambique and Bulawayo/Matebeleland North in Zimbabwe) in the Zambezi River Basin[8] that are highly vulnerable to violent conflict due to climate change:

1. "[…] Due to increasing water scarcity in Bulawayo/Matebeleland North; and intensified flooding, sea-level rise, and coastal erosion in the Zambezia Province

2. Due to climate change/variability, agricultural production in these two regions will become highly volatile, leading to severe food insecurity.

3. Both regions are suffering from low quality political governance, having unscrupulous elites, weak institutions, and polarised social identities" (2011: 11).

Students need to be aware that the intersection between disasters and other factors such as the prevalence of poverty, injustice and social insecurity may lead to violence. Being aware of this may help push for the development policies that also address non-environmental factors when responding to disasters.

1.7 Concluding Reflections

As is evident from the preceding discussion, the root causes of violence in the SADC region are complex and manifold. Among the key variables identified are the legacy of colonialism, political violence and corruption, xenophobia, gender-based violence, disasters combined with other factors such as weak state institutions, poverty and injustice, and the asymmetries in the international system. These have coalesced with other factors such as illiteracy, witchcraft and superstition to produce a culture of violence in the region.

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8   The Zambezi River Basin covers eight SADC countries: Angola, Botswana, Malawi, Mozambique, Namibia, Tanzania, Zambia, and Zimbabwe

In the next chapter, this guide shall examine ways in which formal education may serve as a mitigating influence to prevent violence and build peaceful relationships as well as in transforming the current reality, moving the region towards social justice and sustainable peace.

CHAPTER 1 – WORKSHEET MAPPING VARIETIES OF VIOLENCE IN YOUR CONTEXT

COUNTRY/CITY		
VARIETY OF VIOLENCE	ROOT CAUSE	HOW CAN WE PREVENT/ RESPOND?

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Chapter 2

The Role of Education for Peacebuilding

Objectives

- Understanding the Role of Education for peacebuilding

- Identifying effective practical approaches to promote education for peacebuilding

- Highlighting indigenous resources for peacebuilding and Transformative Education

- Understanding the role of teachers in Education for Peacebuilding

2.1 Multiple roles of Education for Peacebuilding and Transformation

On 22 November 1997, Nelson Mandela in his address at the Education Africa Presidential and Premiere Education Awards asserted:

"The power of education extends beyond the development of skills we need for economic success. It can contribute to nation-building and reconciliation. Our previous system emphasised the physical and other differences of South Africans with devastating effects. We are steadily but surely introducing education that enables our children to exploit their similarities and common goals, while appreciating the strength in their diversity. We need to educate our young people to become adults who cherish the values of respect for women and children..."

Nelson Mandela

Education is a powerful force for peacebuilding and transformation: it can contribute to changing individuals and communities, promoting a more just and equitable world fostering inclusion, social cohesion and ultimately contributing to creating peaceful societies.

By empowering learners to become engaged and responsible citizens, education for peacebuilding contributes to equipping generations of children to respond to injustices and to uphold human rights and the rule of law.

Education for peacebuilding and transformation goes beyond the school system to embrace a holistic approach, connecting schools and learners with local communities and encouraging learners to take action, caring for others and for the planet.

Education for peacebuilding and transformation requires that teachers are empowered with specific approaches. Teachers need to understand the contextual issues affecting the learners and their environment and they need to apply conflict-sensitive and human rights-based approaches to promote peace.

Education for peacebuilding and transformation not only has to avoid harm but also has to play an active role to help transform grievances in societies and address structural issues that divide communities. Education for peacebuilding upholds human rights and human dignity as fundamental principles for peace and transformation.

To create a culture of peace and respect, education for peacebuilding and transformation needs to:

Inclusive Education

- Be inclusive

- Provide a safe learning environment

- Address inequalities

Figure 5: Multiple Roles of Education for Peacebuilding and Transformation
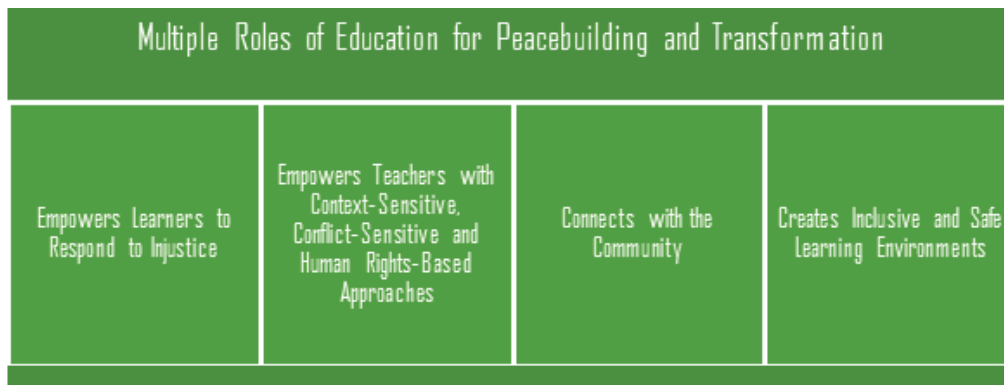
Source: Own elaboration.

2.2 The Destructive Impact of Education

When education systems are not inclusive and do not promote equality, when curricula are biased and not sensitive to local realities, learning experiences in schools can become destructive and alienating., In these cases education can contribute to fuelling the divisions and tensions within a given context, to deepened exclusion and inequality, and to enabling the diffusion of harmful ideologies and behaviours. In some instances, schools and teachers might reproduce discrimination and stereotypes, further alienating marginalised youth.

History shows how education can be used to perpetrate social tensions and segregation as in the case of Apartheid. In South Africa, "apartheid education made blacks see themselves as inferior" and segregated education ensured inequality, and the sustenance and perpetuation of the apartheid system (Bush and Saltarelli 2000, 14).

A brief history of exclusion in South African education
Video: https://youtu.be/vQFW4LEZWvw

Bush and Saltarelli (2000) have noted that education can be socially destructive in various ways, including depriving other groups of access to educational resources, failing to address the structural causes of violence, using education as a weapon in cultural repression, or manipulating textbooks and history for political purposes.

Education can intensify intergroup hostility as in the case of Rwanda where it was used to support marginalisation, social exclusion and discrimination, contributing to the intergroup hostilities that led to the genocide in 1994 in which close to a million Tutsis and moderate Hutus were massacred (Bush and Saltarelli 2000).

Education is something that is complex as it is not just factual instruction, that is, it is not merely concerned about imparting knowledge but also with influencing human behaviour and "human behaviour is motivated at least as much by sentiment as by reason" (Bibby 1959, 2). The negative aspect of education in the post-apartheid period, for example, would involve a teacher openly showing feelings of resentment and bitterness against the former colonial masters to learners, which may open the door for sentiments of hatred, anger, vengeance and contempt for the "Other".

2.3 Education and the Development of Identity

Identity is shaped by social, cultural, and historical contexts, political and ideological climate, family dynamics, and individual characteristics. Identity relates to our concept of self.

Kroger (2015, 537) defines identity as "the entity that gives one the power to move with satisfying direction in one's life and to recognise and be recognised as a unique individual by others in the social context." The development of this sense of self is important in guiding individuals' thoughts, actions, and interactions with others, and ultimately in shaping peaceful relations with others.

Identity:

- multiple dimensions

- shaped through encounters and shared experiences.

> **Identity is a flux**
>
> The identify formation process is not so simple, nor linear as many factors contribute to shaping individual identities. Identity formation in children and adolescents is greatly influenced by the environment they grow up in and the different experiences they go through. Adolescence constitutes a critical developmental stage concerning both physical and psychosocial changes that affect identity formation and have a great impact on how individuals perceive themselves, build connections with others and develop a sense of purpose and belonging.

The multiple dimensions of identity are stratified and hold different priorities, nuances and powers in different contexts. For example, how a person's gender is perceived in one context may be very different in another context, in terms of gender norms and associated stereotypes and powers.

Positive identity formation is crucial to developing resilience and inner strength; as adolescents learn about themselves, they become better grounded and able to build their sense of purpose. The formation of identity in adolescence contributes to social roles and how adolescents see themselves belonging and contributing to society.

Education has a critical role in creating spaces for young people to strengthen their sense of who they are, who they want to be and their interconnectedness with others. This process allows for the development of inclusive identities that also fosters in young people a stronger appreciation of themselves in relation to others.

The school is an important environment that influences identity development. Teachers and schools can help learners to develop a multicultural identity, for example, by creating spaces for learners to reflect about inequalities and privileges, by guiding learners to understand and become critically conscious of the structures that segregate and discriminate and by affirming the dignity of everyone. Learners can develop multicultural identities by interacting with others, unlearning prejudices and learning to appreciate and value differences.

2.4 Transformative Pedagogy for Peacebuilding

Paulo Freire (1970), a Brazilian educator and philosopher, was critical of teachers who applied what he conceptualised as the "*banking model of education*" in their teaching in which the teacher "*deposited*" information and knowledge into the minds of learners. As Freire (1970, 72) states, "[i]n the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing".
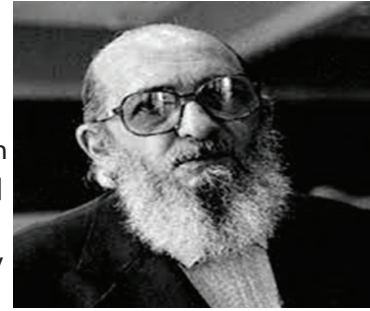
Paulo Freire

The traditional approach to teaching considers imparting content into the learner, as if the students were empty vessels to be filled with knowledge. This traditional approach treats students as impersonal "objects", which dehumanises them as "they become objects to whom things are done (they are researched, written about, compared, ranked, labelled, and to be filled with learning)" (Broom 2015, 80).

Such teacher- centred approaches do not help learners to become independent and critical thinkers. They do not equip learners to think critically about the information they receive and do not allow opportunities to question and engage in constructive dialogue. Such approaches could make learners more vulnerable to negative narratives of political violence, xenophobia, and extreme ideologies to which they could adhere to without questioning the ethical implications of their actions and impact on others.

Such a model of teaching can also negatively affect students' motivation and passion for learning. The teacher mainly focuses on compliance and usually rewards passive behaviour such as "following of the teachers' instructions, doing homework, learning class content, and completing work on time" (Boom 2015, 80). Rather than empowering students, this model of teaching disempowers them.

Transformative pedagogy :

- challenges these vertical teaching approaches by promoting horizontal learner-centred approaches.

- empowers learners to critically examine their contexts, beliefs, values, knowledge and attitudes with the goal of developing spaces for self-reflection, appreciation of diversity and critical thinking.

- emphasizes and prioritises the process of learning (how to learn) over the association and memorisation of information.

Transformative pedagogy creates concrete opportunities for learners to reflect on themselves, examine their beliefs, values and knowledge, and challenge preconceived ideas about the other. It helps to reflect on interconnectedness, shared responsibilities and ethical implications of one's actions and situations around them. It does so while developing critical consciousness and thinking, active agency and appreciation of multiple perspectives.

Transformative pedagogy for peacebuilding promotes a holistic educational approach that includes the learners and their environment, being sensitive to the local context, empowering and engaging learners as whole persons in collaborative and participatory activities for peacebuilding that contribute to their sense of identity, agency, belonging and purpose as well as create a sense of interdependence and interconnectedness.

2.5 Educational Approaches to Support Education for Peacebuilding in SADC

Education for peacebuilding in SADC can be supported through incorporating global citizenship education (GCED) and Southern African Liberation History (SALH) in teaching and learning across all levels of education. GCED emphasises that transformative education approaches can play a significant role in enabling all learners to gain relevant knowledge and competencies essential for them to help contribute to establishing more peaceful, sustainable and inclusive societies. SALH provides a perfect contextual illustration of how the sense of togetherness, the regional solidarity, the aspiration to justice and freedom, as well as the collective claim for the universal rights and principles – all of which is encompassed under GCED – have resulted in liberating the peoples of Southern Africa.

> UNESCO Video on Learning to Live Together:
> https://youtu.be/KuKzq9EDt-0

Considering the challenges that SADC countries face, including those connected to colonial legacies (and the long years of apartheid in the case of South Africa), as well as local and global dynamics in the post-colonial period, SALH education, GCED and the use of indigenous resources to peacebuilding in and outside the classroom, can play a central role in fostering teaching and learning for social, personal, and global change.

More than ever, education systems need to develop in learners the socio-emotional, cognitive and behavioural skills to address current global problems, skills which equip them with the competencies and opportunities to realise their rights and obligations to promote a better world and future for all. This is also important in relation to the achievement of the United Nations Sustainable Development Goals (UNSDGs).

For these reasons, as a reponse to the need to strengthen the teaching of SALH and GCED values in the region, the UNESCO Regional Office for Southern Africa (ROSA), in collaboration with the SADC Secretariat in 2020 commissioned a review of national curricula of secondary schools in SADC Member States to determine the level of integration and teaching of GCED issues and values, and of SALH in secondary schools (UNESCO and SADC 2020, 2021a).[9] Largely drawing on this study, in 2021 ROSA in collaboration with the SADC Secretariat developed the "Roadmap for Integrating Global Citizenship and Liberation History in Teaching and Learning in Southern African Schools" (UNESCO and SADC, 2021b). The Roadmap emphasizes the integration of GCED and SALH into existing syllabi and curricula of secondary schools in SADC and the use, strengthening, deepening and expanding of already available resources rather than starting from scratch. For example, a history curriculum that only focuses on national liberation history may now focus on the SADC region and the global level. In parallel, UNESCO and SARDC have produced educational and public awareness-raising resources

> **Roadmap Vision**
>
> The Roadmp is grounded in two visions:
>
> - Identify common values and learning outcomes that can be advanced by GCED and SALH, with a view of promoting a sense of belonging, solidarity, and regional identity and integration.
>
> - Guide education planners and practitioners to mobilize the GCED and SALH contents to contribute to the SADC vision of reconciliation, social cohesion, resilience, peace, solidarity, development and freedom for future generations through promoting an education that equips young people with skills, values, knowledge, behaviours and attitudes that critically and creatively address today's local, national, regional, and global challenges through an inclusive lens.

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9   The study focused on 13 SADC Member States namely Angola, Democratic Republic of Congo, Eswatini, Lesotho, Malawi, Mauritius, Mozambique, Namibia, South Africa, Seychelles, United Republic of Tanzania, Zambia and Zimbabwe.

(textbooks on "Youth in the Liberation Struggle" and "Teaching and Learning Liberation History", short documentaries, and social media materials) to foster inter-generational dialogues around SALH and its significance for today's SADC societies.

2.5.1. Global Citizenship Education (GCED)

The world is becoming increasingly interconnected through religion, trade, culture, politics and the latest technology. While globalisation brings opportunities in almost every aspect of human life, it also brings a wide range of global challenges, such as cyberbullying on social media, international terrorism, international crime, increasing global inequalities, and global epidemics such as the coronavirus (COVID-19).

There is no universally accepted definition of global citizenship. Nonetheless, a consensus exists on its key principles. It refers to a sense of belonging to the global community and a common sense of humanity and thus, a sense of community towards global prosperity (UNESCO 2015). Global citizenship emphasises economic, social, cultural and political interconnectedness and interdependence between the local, the national and the global spheres (UNESCO 2015). It promotes the idea of global citizenship in that it relates to citizenship beyond the nation state.

Activity 5: What is Global Citizen?	Core Objectives of Learning of GCED
I see the global citizen as someone who …………………………………………...……… ………………………………………………… ………………………………………………… …………………………………………………	**Cognitive** To acquire knowledge, understanding and critical thinking about global, regional, national, and local issues and the interconnectedness and interdependence of different countries and populations. Socio-emotional To have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity. **Behavioural** To act effectively and responsibly at local, national, and global levels for more peaceful and sustainable world. Source: UNESCO (2015)

Global Citizenship Education (GCED) is a holistic approach, and the overall goal of the UNESCO framework for GCED is to build learners' values, skills, attitudes and knowledge to "empower them to engage and assume active roles both locally and globally to face and resolve global challenges and ultimately to become proactive contributors to a more just, peaceful, tolerant, inclusive, secure and sustainable world" (UNESCO 2016, 2).

Basically, GCED has three key objectives of learning: the cognitive, socio-emotional and behavioural dimensions. In order for education to be "transformative, knowledge (cognitive domain) must touch the heart (socio-emotional domain) and turn into action to bring about positive change (behavioural domain)" (UNESCO 2018, 2).

GCED consists of three key principles: solidarity, a shared sense of humanity and respect for diversity. These distinguish GCED from other educational approaches. An emphasis on such principles is crucial in helping learners in the SADC region in understanding their common values and shared history. This further helps learners to become aware of what SADC countries share, contributing to building feelings of belonging, pride in their identity and common past, and a culture of peace.

As a pedagogical approach GCED places emphasis on values, including peace, cultural diversity, human rights and mutual respect which enables learners to collaborate and act responsibly to come up with solutions to local, regional, and global challenges (UNESCO 2021b).

2.5.2 Southern African Liberation History Education (SALH)

SALH can be understood from the position that "resistance from colonialism and apartheid continued from its inception and escalated after the formation of the Organization of African Unity (OAU) in 1963 when African countries coordinated their fight against oppression and intolerance" (UNESCO and SADC 2021b, 5). The ideals of the liberation struggle in Africa included democracy, human rights, social and economic equity, freedom, peace and inclusive societies, which allow for the integration of SALH education.

The question today is: How is this common heritage with universal values being transmitted to the present and next generations to promote peace and regional integration? The role of education is central to this end. The teaching of this history of the liberation struggles in the SADC region has direct significance on the underlying values of SALH, the most important of which is encapsulated in the concept of Ubuntu.[10]

SALH can be integrated into the curriculum to help learners to engage and take active roles locally, regionally and globally as citizens of the SADC community. This also plays an essential role in:

1) Creating awareness on the background history of formerly colonized SADC member states with a view to informing learners on the changing past and dynamics of the struggles of liberation and, later, decolonization and political and socio-economic development of these nations.

2) Helping learners to understand regional cooperation and solidarity as evidenced by neighbouring countries' support and help in fighting the colonial and apartheid systems and anti-colonial wars.

3) Promoting cognitive, socio-emotional and behavioural skills that are conducive to universal values, spirit of camaraderie (comradeship), and capacities to learn from history in contributing to the SADC identity, development and integration (UNESCO and SADC 2021b, 5).

However, if conducted uncritically, SALH education can be divisive and contribute to inculcating resentment and hatred. Critical SALH education would enable learners to go beyond the impact of colonialism and its legacies, and critically look at the impact of neo-colonialism, the issue of global injustice and its impact on post-colonial SADC.

The focus of a transformational approach to SALH should also be to encourage learners to think about possible alternatives to transform conflicts, without using violence to respond to violence.

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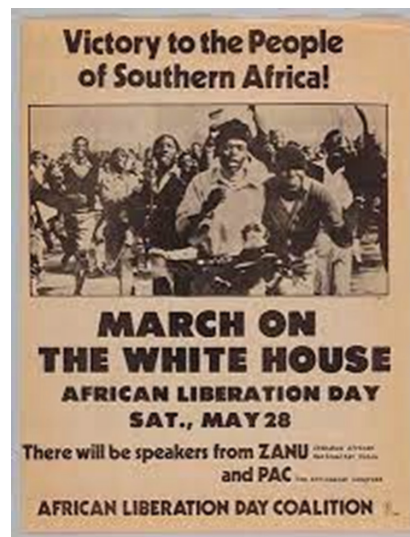
10 Ubuntu is a Nguni Bantu term meaning "humanity". The concept will be discussed in detail in Section 2.6.1.

2.5.3 Key Learning Outcomes for GCED and SALH Education

Table 1: Key Learning Outcomes

Objective	Description	Socio-economic impact
Cognitive Learners acquire knowledge and understanding of local, national and global issues and the interconnectedness and interdependency of different countries and populations. Learners develop skills for critical thinking and analysis.	Learners acquire knowledge and understanding of colonialism and apartheid, its nature and impact in the context of their own and other societies, as well as regional and international solidarity in the struggle against colonialism and apartheid. Learners acquire knowledge about the role of women in southern Africa liberation struggles (armed and nonarmed struggles). This includes watching videos on African female liberation fighters, for .e.g.,: https://youtu.be/NBYKhLOYur4 Learners utilise and develop their critical thinking skills in self-reflection techniques to evaluate and assess their own assumptions about human behaviour, colonial rule, the role of women in the liberation struggle, apartheid, racism, neo-colonialism and global injustices.	Learners reflect on assumptions of power relations and structures and factors that can promote or influence individuals to develop attitudes and behaviours that create and promote exploitation, human rights abuses, discrimination and social and economic exclusion of the "Other". Learners reflect on southern African liberation heroines, forms of women's resistance, division of labour in armed liberation movements, contributions of different women to the liberations, including non-combat activities crucial for sustaining military action, and underrepresentations of women in the liberation movements and their armed wings. This includes watching and reflecting on videos on the role of women in the liberation struggle, including the following video: https://youtu.be/QNtFxlPb4uU Learners work in groups to examine and reflect on their assumptions and the assumptions of those who promote and maintain, for example, oppressive structures. They can then reflect on what they would have done in such situations.

Socio-emotional Learners experience a sense of belonging to a community, sharing values and responsibilities, based on human rights. Learners develop attitudes of empathy, solidarity and respect for differences and diversity.	Learners experience for those who suffered during colonial rule or continue to suffer due to colonial legacies, neo-colonialism and global injustices; suffer under undemocratic and oppressive post-colonial governments; have been excluded or are being excluded; have suffered from discrimination and human rights abuses during colonial rule; or suffer from human rights abuses in the postcolonial period. Learners develop an emotional,knowledge-based commitment to defending human rights and regional integration, to fighting discrimination and global injustices as well as supporting struggles for democratic governance in their society and region.	Learners reflect critically on the impact of colonialism, colonial legacies, local and global social injustices, exclusion, gender inequalities, racial discrimination, bullying and xenophobia in their own society and other societies. They might listen to testimonies by those who have suffered from racial discrimination, bullying, xenophobia, gender-based violence, colonial rule and so on. Learners reflect on the impact of underrepresentation of women in senior positions in the liberation movements and their armed wings.
Behavioural Learners act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world. Learners develop motivation and willingness to take necessary actions.	Learners monitor manifestations of various forms of discrimination and prejudice, while reflecting on their own values and actions and engaging in actions to influence their peer group or community in their everyday life.	Learners could reflect on the actions of Southern African liberation fighters, civil rights activists, women who supported the liberation struggle and religious leaders. Learners can then take up necessary actions against practices that promote discrimination, oppression and exclusion, for example, showing solidarity with the victims or organising and mobilising others to take action against such practices.

Source: UNESCO (2015, 22); UNESCO and SADC (2021b, 10-11).

2.5.4 Some of the Women at Forefront of Southern Africa's Liberation Struggle

Bibi Titi Mohamed (Tanzania) led the Umoja wa Wanawake waTanganyika (Union of Women of Tanganyika), the women's wing of the liberation movement Tanganyika African National Union

Rose Lomathinda Chibambo (Malawi), one of the founders of Nyasaland African Women's League. She was a prominent leader in the fight against colonialism. Her image appears today on Malawi's 200 Kwacha bill.

Betty Kaunda (Zambia), played a influential role during Africa's liberation struggle

Joyce Mujuru played a leading role during Zimbabwe's liberation struggle

2.5.5 Some of the Men at Forefront of Southern Africa's Liberation Struggle

Rtd Brig-Gen Hashim Mbita

Mwalimu Julius Nyerere

Samora Machel
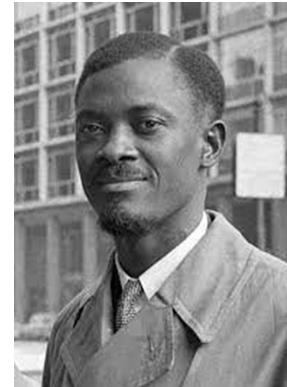
Patrice Lumumba

Agostinho Neto

Kenneth Kaunda

Seretse Khama

Source: *The Herald* (2014)

2.6 Indigenous Resources for Peacebuilding and transformative Education

It is crucial that learners learn about and experience indigenous resources to peacebuilding that support solidarity, mutual understanding, respect and coexistence. SADC countries and societies have local/traditional/national/philosophical concepts and practices that can help contribute to peacebuilding and transformative education. These concepts and practices include *ubuntu*, *ujamaa*, indigenous collaborative work systems such as *nhimbe* (communal collaboration) in Shona or *ilima* in Ndebele (Zimbabwe), temporary loaning of cattle, such as *kuronzera* (Shona)/*ukulagisa* (Ndebele) /*mafisa* (Sotho) and rotating credit and saving schemes, such as *stokvel* (South Africa), *mukando* (Zimbabwe), *likelemba* (Democratic Republic of Congo), *xitique* (common in southern Mozambique), *motshelo* (Botswana) and *chilimba* (Zambia and Malawi) (see UNESCO and SADC, 2021b, 21). These indigenous concepts and practices resonate with the principles and values at the core of GCED. This includes the three core notions of GCED below.

Figure 6: Three Core Notions of GCED
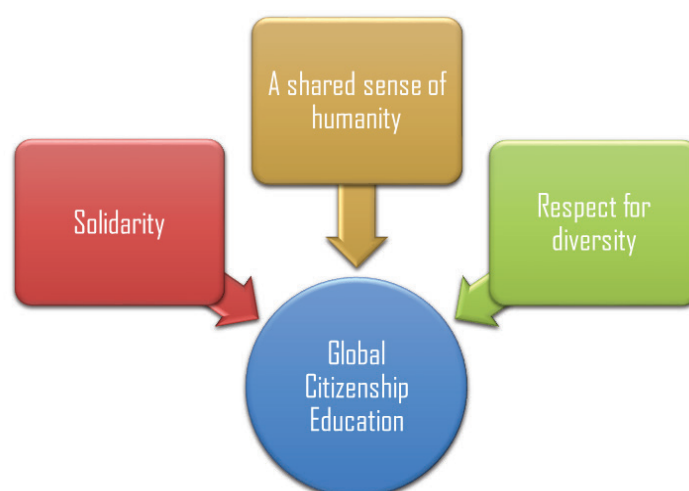
Source: UNESCO (2018: 3)

It is also crucial that learners learn about and experience indigenous resources to peacebuilding that support solidarity, mutual understanding, respect and coexistence. Below are some examples of indigenous resources which can help contribute to the process of building positive and trusting relations.

2.6.1 Ubuntu

Ubuntu, which emphases "a social African humanism and spiritual way of collective being" (Swanson 2015, 34) is a useful indigenous resource that can contribute to positive peace and transformative education.[11]

Ubuntu as an African philosophy of humanism makes an important contribution to "indigenous ways of knowing and being" and "is considered a spiritual way of being in the broader socio-political context of Southern Africa" (Swanson 2015, 34, emphasis original).

It originates from the Zulu, Xhosa and Ndebele aphorism "*umuntu ngumuntu ngabantu*"– a person is a person through other people. This aphorism points to the interdependent conception of self, which means an individual is because of others – individuals co-exist with others and at no level of existence is an individual exclusively alone and vice versa.

The ethics of ubuntu stresses the interconnectedness and interdependency among human beings. Its values include compassion, friendlessness, humaneness, openness to others, sharing, respect and caring and these concepts usher in other descriptive terms for human action which involve empathy, willingness to share, hospitality, dignity, harmony, humility,

"A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are"

Tutu (1999, 31).

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11   While the notion of ubuntu has very positive connotations, it can be /has been abused and manipulated to the advantage of those in authority/power.

forgiveness, responsibility, order, understanding, helpfulness and peace creation. The figure below captures some of the key elements of Ubuntu.

Figure 7: Ethics of Ubuntu: Key Elements
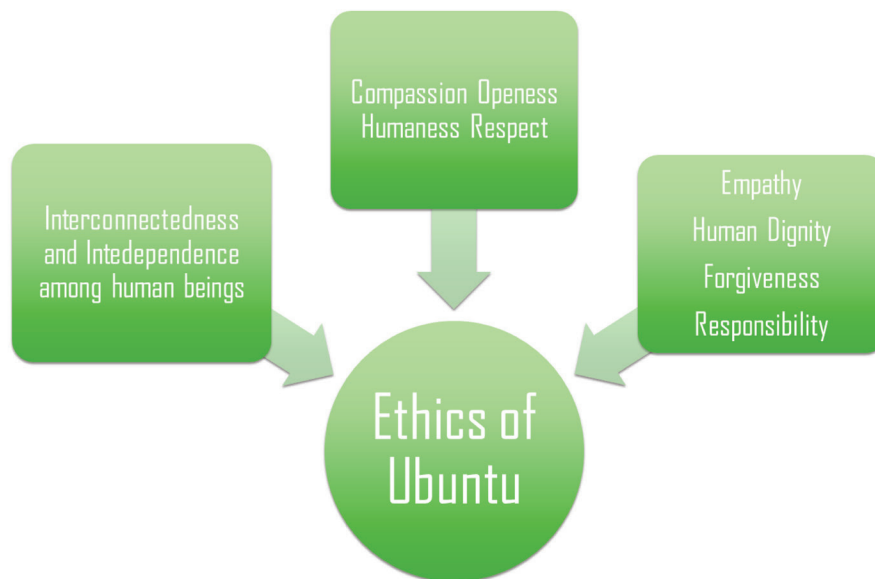
Source: Own elaboration.

The ethical aspect of ubuntu emphasises obligations and responsibilities towards the collective well-being of society and establishing positive relations with fellow human beings. Additionally, embracing its values can foster a positive attitude towards the environment, which resonates with GCED.

Embracing the values of ubuntu can lead to the development of certain attitudes and behaviours that support responsible local and global citizenship. Such attitudes include "being civil, thinking communally, building collaboration and solidarity, embracing tolerance and reconciliation" (Etieyibo 2017, 639), mutual understanding, respect and commitment to peace and human rights.

Ubuntu has a role to play in transformative education. Teachers need to teach in "a culturally responsive way by first focusing on the humanity of the students in the teaching and learning process" (Blackwood 2018a, 257; Ukpokodu 2016).

Blackwood (2018b) and Ukpokodu (2016) have suggested *ubuntu* as transformative framework for creating a humanising pedagogy. Blackwood (2018b, 2) defines ubuntu pedagogy (in the classroom) as "a humanistic approach to build authentic relationships with and amongst students in the class so they work together to strengthen the culture of class community, which enhances the classroom environment and improves students' acquisition and retention of academic content".

2.6.2 Indigenous Collaborative Work Systems

There are other indigenous and local resources which have resonance with ubuntu such as indigenous collaborative work systems Examples include, *nhimbe* (communal collaboration) in Shona or *ilima* in Ndebele and informal savings groups, for example, *stokvel* (South Africa), *mukando* (Zimbabwe), *Motshelo* (Botswana) and *chilimba* (Zambia and Malawi). These also have the potential to make a significant contribution to peacebuilding and transformative education. All these resources bring people together; promote peaceful co-existence, friendship, teamwork, social harmony, solidarity and reciprocity, among others.

The traditional *nhimbe/ilima* practice involves a family with a lot of work to do, (for example, ploughing, weeding, harvesting, or winnowing) inviting neighbouring villagers (both men and women) to provide labour and draught power. When the task is completed, this is normally followed by eating and drinking traditional beer and *maheu* (unfermented malt drink).

Nhimbe/ilima is a driving force for sharing, trust, reciprocity, solidarity, cohesion and interdependency as well as enhanced food security in such communities. Furthermore, it acts as a space for resolving conflicts and peace-making as members of the community take advantage of the gathering and utilise it to address conflicts between them..

Figure 8: Nhimbe Peacebuilding Conceptual Model

Source: Mandikwaza (2018)

The above diagram with three layers reflects how *nhimbe/ilima* is understood as a tool for peacebuilding (Mandikwaza 2018). *Nhimbe/ilima*, which is located at the centre of the diagram is the change tool that the community can utilise. As Mandikwaza (2018) states, the first layer represents change agents which are infrastructures for peace such as peace clubs that Heal Zimbabwe Trust has established. The second layer represents members of the community whom peace club members invite to participate in the *nhimbes/ilimas* and other peacebuilding activities, thus contributing to building relationships and community cohesion. The third layer represents community stakeholders who are decision-makers and influencers in the community such as traditional leaders, religious leaders, councillors and village and ward development committees. The Heal Zimbabwe Trust believes that such community stakeholders' support for peace clubs can contribute to the strengthening and legitimacy of their functions.

The process of implementing *nhimbe/ilima* activities involves three stages, namely the pre-work stage, the collaborative work stage and the post-work stage (Mandikwaza 2018). These three stages show that nhimbe/ilima has the potential to play a transformative role, enabling the participants to achieve a common goal.

2.6.3 Other Examples of Indigenous Resources to Peacebuilding

Ujamaa	Like *ubuntu*, the concept of *ujamaa* (familyhood) or communalism (originated in Tanzania) indicates sharing, hospitality, self-reliance equality, caring, togetherness, rejection of alienation, and a sense of familyhood. Again, like *ubuntu*, *ujamaa* encourages us to see others through our own humanity, regardless of their background. Elements of the ethics of *ujamaa* include: Generosity for the common good, sharing, cooperation, equality and respect for human dignity, humanness, caring for one another, living together, collective production, communal ownership, and interconnectedness and interdependence among human beings.
Rotating credit and saving schemes	Rotating credit and saving associations such as *stokvel* (South Africa), *mukando* (Zimbabwe), *motshelo* (Botswana) and *chilimba* (Zambia and Malawi) play an important role as safety nets for many people in SADC, offering social well-being and financial security as well as promoting sustainable development. In Mozambique, the name of this informal financial system varies from region to region: *kudzimissana* in Massoane, *omiliha mattu* (relates to a group of people offering mutual help to clear land) in Netia, *tsikumu* in Banga and *Cucumbi* in Zambezia (Marsh 2003). Such credit and saving schemes are based on mutual trust. Members pool money together for a common purpose and are offered soft loans from those savings to meet emergency, investment and consumption needs (Allen & Panetta 2010). These resources bring people together and promote peaceful co-existence, friendship, teamwork, social harmony, solidarity, reciprocity and mutual cooperation, among others.
Mafisa/Kuronzera System of cattle loan	Of particular importance in Botswana, Lesotho, Zimbabwe and other parts of the region is the *mafisa/kuronzera* system. Individuals with many cattle loan them on a temporary or long-term basis to poor relatives, friends, and other members of the community who use them as draught power and also milk them. *Mafisa/kuronzera* can be used to promote the values of GCED, for example, loaning cattle to avert ecological crisis, promote food security, or as a means to show solidarity with the poor.

Source: UNESCO and SADC (2021b, p. 21)

The section below discusses how schools can incorporate indigenous resources such as *nhimbe/ilima* as one way of promoting peace.

2.7 Schools for Peace

If learners are equipped with the knowledge, values and skills for building positive relations with each other, promoting human rights,

Video: Student Club in Majunga, Madagascar (UNICEF Madagascar):https://youtu.be/HN08PZlzSYg

nonviolence and an appreciation of and respect for cultural diversity and inclusion, and are allowed to engage in critical thinking and actively participate in their own learning, they can play an important role in promoting peace in their schools, their communities and beyond.

Indigenous resources such as *mafisa/kuronzera, ujamaa, stokvel, motshelo, chilimba, ubuntu* and *nhimbe/ilima*, if introduced in schools as part of the peacebuilding tools that the learner can be equipped with, have the potential to promote peacebuilding and transformative learning. For instance, the Heal Zimbabwe Trust's Nhimbe Peacebuilding Model can be integrated in peace education in schools (with some modifications) as a tool to enable dialogue and communal collaboration that can help promote a community approach to learning, by engaging community actors, activating learners' collective leadership and contribution to jointly influence change.

The change agents are infrastructures of peace that students establish, such as peace clubs, in which students of all ages can participate and engage in activities such as peer-mediation, conflict management and resolution, and debates on issues such as environmental responsibility, respect, conflict resolution, co-existence and peacebuilding. Debates can focus on issues such as bullying in schools, xenophobia, global citizenship, human rights and terrorism.

In this model, members of the community represent the school community and the community at large. Students should be encouraged to organise their own *nhimbes/ilimas* and invite members of the community to join in dialogue and participate in the activities. They should also invite community stakeholders (e.g., school heads, education officials and councillors) to support and, if possible, participate in the activities.

Nhimbe/ilima activities can include organising sports for peace activities, the planting of trees or clean-up campaigns in the community. Approaches that emphasise experiential learning, involve problem-solving and incorporate the learners' culture, values and knowledge, can help empower them to become change makers , with the ability to contribute to addressing or changing negative norms in their communities and schools.

While the above-mentioned model emphasises extra-curriculum activities, in the classroom, the teacher can create an environment where diversity, democracy, the values of *ubuntu, ujamaa*, and indigenous collaborative work practices, as well as the ethics of care and respect are valued and promoted.

However, for this to be achieved, the teacher will need to provide a space in which learners can discuss and analyse these issues freely and critically, as well as focus on issues specific to the school that have the potential to threaten peace in the school, and look at ways of addressing them non-violently. Teachers can also focus on strengthening positive practices in the school and creating spaces for narratives of respect and solidarity to be shared and learned from. This can contribute to the development and promotion of a culture of peace within the school and in the learners' communities in SADC countries.

A culture of peace is closely linked to a culture of democracy and human rights, since in the absence of a culture of human rights and democracy, peace cannot be preserved (UNESCO 1996). UNESCO-IICBA (2017, 14) states that a "culture of peace consists of (1) values, (2) attitudes and (3) behaviours. Its basic principles are: (1) freedom; (2) justice; (3) democracy; (4) human rights; (5) respect; and (6) solidarity".

The discussion onindigenous resources for peacebuilding above shows that the process of achieving a culture of peace in SADC needs to be a collective and holistic effort involving the learners, the school and members of the community. These should come together and work to achieve a common goal, and in the process promote a culture of peace. In order to achieve a culture of peace in schools, it is vital that a "Whole School Approach" be adopted in which the needs of the staff, the learners and the wider community are not only addressed within the curriculum, but also across the whole school and learning environment. The approach implies collective and collaborative action in and by a school community to improve student learning, behaviour and wellbeing, and the conditions that support this.

2.8 The Role of Teachers

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

Teachers can play a role as facilitators by not imposing their views on learners. They can provide spaces to listen to learners' fears, needs and dreams, and to help learners connect with one another. Teachers are encouraged to make connections with the learners and to engage in dialogue, as this builds a strong student-teacher relationship that fosters a positive sense of belonging. Teachers should be positive role-models practising the competencies that they aim to nurture in learners (see Chapter 5). They should always reflect on the ethical implications of their behaviour and strive to act upon those reflections, much like learners are invited to do (see Chapter 3). Teachers should work to build trust with parents and community stakeholders as schools do not operate in isolation. Working with the community is of utmost importance to build peace and peaceful coexistence (see Chapter 6). Teachers should be supported with appropriate training to be able to provide quality, relevant and inclusive learning experiences. It is important to provide both pre- and in-service development opportunities for the teachers to enable them to better respond to the evolving dynamics affecting the learning environment.

A teacher's ability to look at their own biases, reflect on ethical issues, expand their own world view and be a role model for positive behaviour is essential in education for peace and resilience building (see chapter 4.5). The competencies that are highlighted as important for learners are the same competencies that teachers should obtain to play a transformative role (see Chapter 5).

The ten questions in the table below can help teachers assess their current role and pre-existing attitudes, with the view of creating a conducive environment for resilience building.

Table 2: T*eacher Self-Assessment of their Role in Creating a Conducive Environment for Peace and Resilience Building*

Question	Always	Sometimes	Never	Why? Your reflections and comments
Do you actively and empathetically listen to learners?				
Do you create spaces for dialogue, sharing of experiences and grievances in the classroom?				
Are you sensitive to learners' backgrounds and personal experiences?				
Do you use participatory methods of teaching and learning that help learners to interact with one another, reflect, question and learn by doing?				

Do you encourage teamwork among learners?				
Have you involved parents in pedagogical projects?				
Have you invited community stakeholders to share with the learners?				
Have you encouraged learners to be active in their communities?				
Do you use corporal punishment?				
Do you use alternatives to corporal punishment that affirm children's dignity and do not inflict physical or psychological violence on the learners?				

CHAPTER 2 – WORKSHEET MAPPING INDIGENOUS PRACTICES OF PEACEBUILDING AROUND ME

COUNTRY/CITY		
PRACTICE NAME	WHEN DID I ENCOUNTER THIS PRACTICE AND WHAT IMPACT HAS IT HAD ON ME?	EXPLAIN THE PRACTICE AND HOW IT CONTRIBUTES TO PEACE IN YOUR CONTEXT

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Chapter 3

Creating Spaces for Ethical Reflections

Objectives

- To help teachers understand ethics education as a framework for building peace and learning to live together

- To raise awareness about human dignity and the human rights-based approach

- To support teachers to nurture values for peacebuilding, to foster sense of belonging and interconnectedness in learners

- To support the teaching of SALH through an Ethics Education Approach

3.1 Ethics of Learning to Live Together

We live today in diverse societies that are increasingly interconnected and interdependent. All our interactions with others presuppose a basic trust to be able to live together. We have a responsibility to become aware of how our actions or inactions affect others, and this responsibility requires from us mutual understanding, respect and care for one another. Our lives are shaped by our interactions with others and vice-versa; we hold each other in our hands, which calls upon the ethical demand to affirm the dignity of the 'other' and uphold our common humanity.

In our day to day lives, we experience and witness ethical challenges, injustices and violence. We also face dilemmas that challenge our way of thinking and acting. Some people face violence and must flee their homes and come into new contexts with new social and cultural norms, and at times, difficult power dynamics. Some people witness violence and discrimination that make them feel powerless every day. We must face the ethical challenges and embrace the opportunities that stem from being global citizens, while at the same time responding to our own our local context and realities.

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

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

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

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

Figure 9: How Do we Foster Ethical Reflections?

How do we foster ethical reflections?

Support learners to be able to respond actively to challenges, injustices and violence

Create safe learning spaces

Support learners to become aware of their own identity, relations with others and surrounding environment

Fostering Ethical Reflections

Encourage learners to work together across ethnic, religious and gender divides

Encourage the use of non-violent alternatives

Source: Own elaboration.

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

Learning to act based on ethical principles and values constitutes the foundations for living together in peace. Peace is much more than the mere absence of war and violence (see Chapter 1). Consequently, learners must be equipped to respond to injustices and discrimination and with the necessary competencies to prevent violence from happening in the first place.

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

These spaces for ethical reflections contribute to fostering interconnections between learners, building a sense of trust, strengthening the learner's sense of purpose, and making learners feel that they are accepted, respected and valued by their teachers and peers. This builds the resilience of the learners and supports them to reflect and cope with adversities around them.

3.2 Looking at SALH through an Ethics Education Approach

It is important to create learning experiences that include ethical reflections that contribute to fostering interconnections between learners, building a sense of trust, strengthening the learner's sense of purpose, and making learners feel that they are accepted, respected and valued by their teachers and peers.

These experiences also need to be connected to the context which the learners are experiencing as well as to the historical grievances and structural root causes of inequality and violence. For this reason, it is important to apply context and ethical sensitivity when teaching about colonial history and the liberation struggle. It is also fundamental to apply ethical lenses to help learners think critically about historical processes and understand individual and collective responsibilities. In some instances, SALH has also been instrumentally used to support specific political persuasions – which included teaching liberation history as part of propaganda packaged in patriotic history serving the interests of those in power.[12]

As teachers we have the responsibility to equip learners to understand historical processes and how in some instances these processes can be manipulated.

To this end, is important to create safe learning experiences that include ethical reflections that help learners understand the current realities as well as make connections with history.

It is important to note that fostering ethical reflections is not about defining who is right or wrong. It is about the process of critically reflecting on our history, beliefs, values and actions and how they affect others. It is also aboutactively doing something to ensure that the human dignity of everyone is protected and upheld as well asrestoring and transforming broken relationships and affirming our common humanity.

Box 1: Questions for Ethical Reflections

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

- Does your decision affect other people? Who?

- Does your decision affect your beliefs?

- Does your decision affect the beliefs of others?

- Will your decision make others act against their will or beliefs?

- Does your decision respect the views of people from different beliefs or cultures?

- Could your decision portray a bad image of people that are different from you (in terms of gender, socio economic status or cultural, ethnic or religious affiliation)?

- Does your decision degrade human dignity?

- Can you openly share your decision with your family, friends or teachers? Is your decision addressing the problem or simply hiding it?

- Are there any future negative consequences of your decision?

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

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12   We thank Dr Takavafira Zhou for this idea. Dr Zhou is the treasurer of the Association of Non-Aligned Teachers' Unions of Southern Africa (ANTUSA) and the President of the Progressive Teachers' Union of Zimbabwe (PTUZ).

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

- Affirming Human Dignity and the Human Rights-Based Approach

- Nurturing Values

- Developing a Sense of Belonging

- Fostering Interconnectedness

3.3 Affirming Human Dignity

Respect for the dignity of all persons is central to human rights and is a critical approach to inclusive and values-based education.

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

Box 2: The Convention on the Rights of the Child

The Convention on the Rights of the Child (1989) provides a rights-based framework for quality education. Article 29 states that the education of a child shall be directed to the:

- Development of the child's personality, talents and mental and physical abilities to their fullest potential.

- Development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations.

- Development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own.

- Preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin.

- Development of respect for the natural environment.

The Convention on the Rights of the Child includes the right of children to fully participate in all matters affecting them within the family, school, local community, public services, institutions, government policy, and judicial procedures. A process of dialogue and exchange needs to be encouraged in which children assume increasing responsibilities and practice respect and active citizenship while developing competencies for learning to live together (for more on participation see 6.7).

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

3.4 Nurturing Values

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

Educators need to encourage and create opportunities for children to nurture respect, empathy, responsibility and a reconciliatory attitude towards others as indispensable values to contribute to peace. It is critical that learners examine their own values and reflect on the ethical implications of their beliefs and actions in others. It is also vital that the learners reflect on what is ethical and nurture their own values in a positive way to ensure dignity for all.

Respect

There can be no peace without respect. Respect is central to human rights and human dignity; mutual respect is the fundamental value for building peace and it is an indispensable condition to building positive relationships.

- It is by respecting others that we acknowledge and appreciate diversity and are able to build friendships and positive relationships regardless of our differences.

- It is by respecting others and acknowledging their human dignity that we recognize the intrinsic importance and inherent worth of all human beings.

- Every one of us deserves respect on account of being human and onaccount of our innate human dignity.

Respect is also an action and respect can be shown in a pro-active manner by learners when they engage with others and actively promote respect among their peers and within their communities by standing up against humiliation and hate. Respect also means listening to others and demonstrating attention and care for the people around us and for the planet.

In some cases, we perceive respect as obedience. Respect means that we show regard and appreciation for people around us, for their cultures, beliefs and ways of thinking. Obedience, on the other hand, means complying with instructions, laws and requests from another's authority. However, contextualisation is important for understanding respect. Educators need to be aware and mindful of context in order to nurture learners' capacity to be respectful (see Box 4 below).

Box 4: Respect vs. Obedience: A Practical Case

> Leila is a 14-year-old girl from Zimbabwe. Her mother asked her to go to the market to buy some vegetables for dinner, but Leila was playing with some friends from the neighbourhood. She is usually allowed to play with her friends for two hours after school. Since her two hours of play were not yet up, she told her mom that she still had 20 minutes and that she would go to the market afterwards. Her mother got very mad as she needed the vegetables in order to cook and told her repeatedly to go immediately. Leila continued to complain that she still had 20 minutes more to play and would do it as soon as she was ready.
>
> **Was Leila disrespectful or disobedient? What are some ethical considerations to make in such a situation?**

Empathy

Empathy is the capacity to connect with another person in order to try to understand how the other is feeling. Empathy starts by listening with both our head and our heart, and it requires willingness to go beyond our own framework of understanding. It is the capacity to "put yourself in another's shoes" and to reflect on how you would behave, react and feel if you were experiencing what the other is experiencing. Empathy leads to compassion with others; it is a prerequisite to see the humanity in the other, even when that other has wronged us.

Box 3: How Can Teachers Nurture Empathy in the Classroom?

How can teachers nurture empathy in the classroom?

- **Role-modelling**. Role-modelling plays a great role in fostering empathy as young people will learn from the character and behaviour of the teachers. Teachers need to be sensitive, caring and compassionate to nurture empathy in the learners.

- **Safe environment**. Empathy starts with knowing one another. Teachers need to create moments for sharing and allow learners to listen to each other's stories in order to understand each other's perspectives. Personal stories are the best way to "walk around in someone else's shoes". Listening to stories and opening their hearts to other people's perspectives allow learners to understand and empathise with others' experiences.

- **Emotional literacy.** It is important for learners to be equipped with the right words to express their feelings and to speak about what is challenging them. Sometimes it is easier to express circumstances and perspectives using art, music or roleplay. Teachers are encouraged to find alternative ways to foster empathy.

- **Collaborative learning.** Educators are encouraged to bring learners together to work on specific tasks, challenges or problems. This allows learners to work collaboratively and explore different alternatives together. Shared achievement or failure allows the learners to engage in a collaborative experience that requires them to exercise empathy with their peers.

- **Building a sense of belonging to common humanity.** While helping to understand the perspective of others, empathy is also about identifying shared values and differences that bond us together. Empathy is about discovering the sense of belonging to a common humanity. Teachers are encouraged to facilitate opportunities for students to be open with one another and safely discover what others' perspectives may be, while at the same time guiding students to reflect on their shared values.

Responsibility

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

Reconciliation

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

3.5 Developing a Sense of Belonging

The sense of belonging to global and local communities is shaped through encounters and shared experiences and it is related to our own upbringing. Our sense of the immediate family, community, culture and religion have a strong influence on the shaping of identity and a sense of belonging. Schools are also critical environments where adolescents can develop a positive sense of belonging.

When learners experience a positive sense of belonging in school, they feel connected, accepted and respected, and they develop reciprocal caring relationships with teachers and their peers. These supportive relationships are crucial in making learners feel valued and believe that their ideas, voices and participation matter. This is why it is crucial to develop positive teacher-student relationships. Peer friendships also contribute to the identity formation process as they constitute an important aspect for acceptance, involvement, belonging and support when coping with day-to-day challenges.

In contexts where communities are in conflict or where there is violence, differences in identity are typically used for divisiveness. In such contexts, it is difficult for adolescents to develop positive relationships across identity divides. Strong narratives that look to define the other, most often in a negative portrayal, emerge and affect the way in which adolescents develop their sense of belonging relating only to a certain group.

When children grow up in such contexts, they usually inherit these narratives and dynamics of division and isolation, which strongly shape their sense of belonging. Thus, it is essential that education becomes an opportunity to transcend normalised divides in society to allow learners to recognisde the humanity in one another and build their own relationships with people from diverse backgrounds.

Education plays an important role in the development of a positive sense of belonging in adolescents. Trusting and empowering relationships at school, including peer to peer and teacher-learners, are crucial to the positive development of adolescents

3.6 Fostering Interconnectedness

Interconnectedness can be expressed through the term "*ubuntu,*" which means "I am because you are." *Ubuntu* is an African philosophy that places emphasis on being human through other people (see chapter 2.6.1). At the centre of the *Ubuntu* philosophy is interconnectedness and respect for all people. Respect for people of different religions, cultures and civilizations is developed and enhanced by putting oneself in another's shoes. Respect and empathy lead to greater awareness of individual and collective responsibility, which leads to an openness for reconciliation.

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

A practical approach to contribute to fostering interconnectedness in learners is Interfaith and intercultural learning. Interfaith and intercultural learning affirms diversity and **provides spaces** for **encounters and dialogue** with others. Interfaith and intercultural learning is not only about learning other religions and cultures. It is about **diverse people** from different religions and cultures **coming together** to engage in dialogue and **create new narratives** for collective action to counter dividing messages and discourses and foster **positive narratives**. Interfaith and intercultural learning contributes to **social cohesion** and **peace** by providing a dialogical model that **challenges prejudices** and **stereotypes**, creates bridges of **trust** and helps move from reflection to **collective action**. When

tensions across religious divides are high, creating spaces for interfaith learning is vital and can help demystify narratives supporting extreme ideologies or the demonisation of the other.

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

CHAPTER 3 – WORKSHEET FOSTERING ETHICAL REFLECTIONS IN THE CLASSROOM

✓   How can you as teachers create spaces for learners to explore ethical reflections in the classroom?
✓   What are the questions that I, as a teacher can ask to encourage ethical reflections?
✓   How do I encourage learners to take ownership of reflecting on what is ethical instead of telling them what is right and wrong all the time?
✓   How can I introduce SALH and GCED using an ethical lens to look at interconnectedness and solidarity?

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Chapter 4

Transformative Pedagogy for Peacebuilding

Objectives

- To equip teachers with the key elements of transformative pedagogy

- To provide teachers with practical approaches to introduce transformative pedagogy in their classrooms

- To support teachers in fostering learners-led actions

4.1 Transformative Pedagogy for Peacebuilding: Purpose and Key Elements

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

Paulo Freire

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

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

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

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

Transformative pedagogy is not limited to teaching in a specific subject area but is of an interdisciplinary nature and should be integrated through an approach which involves the whole school community.

Transformative Pedagogy Key Elements

CONTEXT SENSITIVITY
The understanding and integration of the learners' contexts and social reality into the content.

SAFE LEARNING ENVIRONMENT
Create safe and inclusive spaces for children to learn.

PARTICIPATORY AND COLLABORATIVE LEARNING
Use a learning process based on participatory, collaborative and self-driven learning approaches.

WHOLE SCHOOL APPROACH
Inclusive of all subjects, staff and school life, connected and responding to community realities

SUPORTING LEARNER-LED ACTION
Connecting learning to action to empower learners to become agents of change .

ROLE-MODELLING
The influence and role of adults in children's learning

4.2 Myths and Facts about Transformative Pedagogy

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

Introducing transformative pedagogy is expensive

⬅ **Myths**

You cannot introduce transformative pedagogy in large classrooms

You need many modern and expensive materials and resources

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

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

......Facts ➡

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

- Active participation of learners

- Partnership between learners and teachers

- Understanding of the learners' experiences

- Encouraging reflection and dialogue

- Helping the learners to generate their knowledge together rather than instructing thems

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

4.3 How Can We Introduce Transformative Pedagogy in the Classroom?

In the following pages the Guide offers practical suggestions to introduce the key elements of transformative pedaogy in your school

Context Sensitivity

An effective use of transformative pedagogy requires understanding and integration of the learners' contexts and social realities. Programmes and activities should be assessed and adapted to the learners' particular context. This requires awareness of the concerns affecting the learners, socio-political dynamics in the classroom and issues affecting the community. It also requires one to look at their own viewpoints and ideas from different perspectives so as to take informed and sensitive actions.

A few practical tips to facilitate context responsiveness and sensitivity:

- Carry out a comprehensive **analysis of the context**, including elements of the socio-cultural, economic and political background and possible causes of conflict

- Determine the **needs and expectations of learners**

- Plan your sessions and activities **to include voices of different groups,** such as youth from marginalized groups, orphans, refugees, street children, children with disabilities, and allow space for everybody's ideas and opinions

- **Consider the language, minority-majority relations, power dynamics, gender, age, cultural, ethnic and religious diversity**

- **Ensure that all materials are context-sensitive** in relation to language and visual descriptions. Ensure that they do not portray any bias for or against one group. By reviewing materials, you are less likely to communicate stereotypes that promote segregation and discrimination.

Learners in school should not be disconnected or isolated from what is happening around them. Education should help them to look critically at their own contexts. For example, teachers should be aware of issues of ethnic discrimination, migration, tribal conflicts and family dynamics affecting the environment.

Teachers need to be able to facilitate ground rules in the classroom and create open dialogues about sensitive issues, allowing for free expression of grievances, but also for sharing from students that might have been victims of discrimination.

Context sensitivity (particularly in fragile, vulnerable and violent contexts) can help teachers practice the principle of 'do no harm'. Through the planning of their educational activities, teachers can also go beyond to try to influence the roots of violence or divisions in their communities and build on positive resources. If not developed in consideration of the context and group and power dynamics, an intervention could have unintended negative effects because of different interpretations of terms, phrases or even non-verbal communication.

Being conflict-sensitive also supports the role of education in peace building as it looks at the contributions education can make in addressing the root causes of violence, in understanding grievances, and in creating positive ways of responding to them , thus helping to transform relationships and challenge systems and structures that might contribute to exclusion and injustices.

4.4 Safe Learning Environments

Context sensitivity also requires that schools become safe places which encourage diversity and representation of different groups in the society. In this manner, schools serve as safe havens for exploring and understanding the root causes of violence, injustices and conflicts in society. They can be spaces for dialogue and interaction across gender, religious, ethnic and socio-economic divides.

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

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

Box 6: Factors that Threaten Safety of the Learning Environment:

Factors that Threaten Safety of the Learning Environment:

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

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

ENVIRONMENTAL SAFETY: Improper construction of schools, lack of a gender-responsive school environment (unavailable washing facilities, toilets and sanitary materials for girls), lack of a library, laboratories and proper playground, attacks, conflicts, natural disasters, environmental hazards, poverty and other inequalities

COGNITIVE SAFETY: Malnutrition, inadequate learning stimulation, indoctrination and lack of co-curricular activities including arts, sports, clubs, drama and other skills development

SPIRITUAL SAFETY: Lack of spaces for silence and reflection, no space for possibilities, no emphasis on self-expression and for questioning, no priority for the arts, nature or sports, no encouragement of connection with oneself and with one another, no opportunities for children to practise their own religion/spirituality

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

Box 5: Socio-Emotional Learning

The Importance of Fostering Socio-Emotional Learning

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

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

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

4.5 Participatory and Collaborative Learning

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

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

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

Learning opportunities should:

- Actively encourage learners to collaborate with one another

- Create opportunities to discuss different viewpoints through dialogue

- Encourage the development of respectful relationships

- Encourage teamwork for problem solving, rather than promoting competition

- Create space for reflections and internalisation of the learning

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

The specific steps of the learning process are designed to guide teachers and ensure that learners are actively involved in the learning experience. The spiral takes participants through a process of discovery, the outcome of which leads to new reflection and continuous learning. The learning process serves as a model for preparing programmes and activities and for making learners more aware of their own learning experiences and to develop critical thinking. Developing critical thinking requires an ongoing process of personal transformation and that is why the learning process puts emphasis on the importance of reflection as a key element that enables learners to explore their dilemmas and how all their decisions impact themselves and others.

The following sketch depicts the learning process that can enhance and support the transformative learning experience. The learning process starts with **motivation** to learn or engage in the activity, and the process goes through **exploration, dialogue, discovery, reflection and action**. It is also worth noting that the process is not linear; itcan go back and forth.

Figure 10: Elements Learning Process

LEARNING PROCESS

ACTION — MOTIVATION — EXPLORATION — DIALOGUE — DISCOVERY — REFLECTION
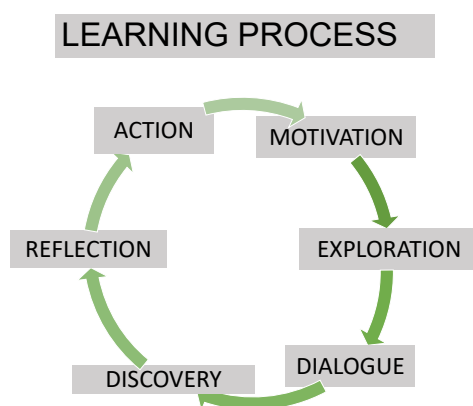
Source: Adapted from Arigatou International, 2008.

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

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

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

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

REFLECTION The teacher guides the learners to reflect on the experience and the main takeaways from the topic explored. How do we connect this to our own context? How do we move from learning in the classroom to action for peace in our communities?

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

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

It is the role of each teacher to select the most appropriate methodology for a group of learners. This Guide puts forward several suggestions for activities and methodologies grouped in Chapter 8. Remember, these are only suggestions and teachers should feel free to adapt and redesign them as needed.

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

The learners should be in charge of their own learning, driven by their curiosity and intrinsic motivation. They must be aware of the journey they are starting together with the teacher. They should be free to explore, engage, pause, think, discuss and ask questions.

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

4.6 Role Modelling

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

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

1. Demonstrate attitudes, behaviours and actions that are ethical.

2. Show mutual understanding, respect and appreciation for others.

3. Welcome diversity.

4. Demonstrate consistency between words, behaviours and actions.

5. Be reflective and conscious of the impact that their behaviours and attitudes have on learners.

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

4.7 Whole School Approach

The Whole School Approach is inclusive of all school subjects, all school staff, teachers and students, and it touches all aspects of school life.

The Whole School Approach promotes a learning environment where everyone in the school feels safe and welcome, irrespective of their cognitive and physical ability, language, race, ethnicity, cultural background, religious background, sexual orientation, sex, gender identity or age.

In practical terms, this also means that the school needs to provide learners with spaces and opportunities to practice peace and democracy. Initiatives involving learners in decision-making, leadership activities and daily school management are crucial in fostering meaningful participation. Activities like student councils are also helpful to recreate the structures of society and nurture democratic competencies. The involvement of the community in learning activities is also an important mechanism through which the Whole School Approach is made possible and tangible.

The Whole School Approach involves all members of the school community, including students, teachers, administrative staff and parents. It is not just about what happens in the curriculum, but in the entire school. It's advocating that learning occurs not only through the formal curriculum, but also through students' daily experience of life in the school and beyond. It requires schools to address the well-being of their staff, students, parents/caregivers and the wider community through **four key components** working in unison to achieve improved relations and well-being outcomes:

1. **Curriculum**: the adoption of inclusive, comparative and relevant curricula to ensure representation of all groups in society to support identity building from a perspective of respect and plurality.

2. **School Administration and School Leadership**: the support and buy-in of the school administration and leadership is crucial to the holistic implementation of transformative pedagogy. Teachers need the necessary support from their leadership to apply this approach.

3. **Culture and Environment**: the physical environment, ethos and values, and policies and structures developed to create a conducive environment for living, learning and working.

4. **Partnerships and community links**: include internal partnerships with parents, staff and students as well as external partnerships with other schools, government and non-government organizations.

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

Most importantly, initiatives that promote outreach to the community need to be fully integrated, supported and encouraged, where parents, community leaders and teachers play visible roles in promoting the Whole School Approach to build peace and resilience. Learner-led actions and connecting the learners with the community are a core part of transformative pedagogy.

4.8 Supporting Learner-Led Actions

The classroom becomes a laboratory or a start-up space where transformational ideas are nurtured and conceived, where socially responsible initiatives are designed with the support of teachers who are able to nurture meaningful participation. Teachers also accompany the learners in the development of learner-led school initiatives and projects that go beyond the classroom.

Teachers play a crucial role in creating safe spaces for meaningful participation and in accompanying the learners in their quest for transformative and collective actions.

For this reason, they must be equipped with the necessary knowledge and skills to apply transformative pedagogy.This actively engages learners using participatory methods and creates safe learning environments for dialogue, sharing and for learners to learn to collaborate and move from individual learning to collective action.

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

Figure 11: Roger Hart's Ladder of Young People's Participation

Roger Hart's Ladder of Young People's Participation

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

Rung 8: Young people & adults share decision-making

Rung 7:Young people lead & initiate action

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

Rung 5: Young people consulted and informed

Rung 4: Young people assigned and informed

Rung 3: Young people tokenized*

Rung 2: Young people are decoration*

Rung 1: Young people are manipulated*

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

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

RUNG 8 Young people-initiated activities and shared decision-making with adults: This happens when projects or programmes are initiated by young people and decision-making is shared between young people and adults. These projects empower young people while at the same time enabling them to access and learn from the life experience and expertise of adults. This rung of the ladder can be embodied by youth/adult partnerships.

RUNG 7 Young people initiated and directed: This step is when young people initiate and direct a project or programme. Adults are involved only in a supportive role. This rung of the ladder can be embodied by youth-led activism.

RUNG 6 Adult-initiated, shared decisions with young people: Occurs when projects or programmes are initiated by adults but the decision-making is shared with the young people. This rung of the ladder can be embodied by participatory action research.

RUNG 5 Consulted and informed: Happens when young people give advice on projects or programmes designed and run by adults. The young people are informed about how their input will be used and the outcomes of the decisions made by adults. This rung of the ladder can be embodied by youth advisory councils.

RUNG 4 Assigned but informed: This is where young people are assigned a specific role and informed about how and why they are being involved. This rung of the ladder can be embodied by community youth boards.

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

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

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

4.9 Practical Steps to Guide Educators in Supporting Learner-Led Projects

Here are specific practical steps for teachers to work together with learners at the conception, design and execution of youth-led activities and projects.

Figure 12: Supporting Learner-Led Projects

STEP 1: Identify the project

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

STEP 2: Plan the project

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

STEP 3: Identify leadership roles and project teams

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

STEP 4: Provide guidance, support and conduct progress review

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

4.10 Strategies to Build-Up More Inclusive Classrooms by Challenging Stereotypes, Prejudices, Discrimination and Racism

Implementing the Whole School Approach is the key for inclusion to be successful, as inclusive approaches must exist at all levels of education: the community, the school, the classroom, and the lesson. Notwithstanding the importance of the Whole School Approach, each teacher has a great role to play in the creation of a safe learning environment that is inclusive. Creating inclusive classrooms and lessons is inseparably connected with implementing context-sensitive approaches.

The journey to create inclusive classrooms starts with teachers' own understanding of their identity, as teachers' socio-cultural and religious identity underlies their view of the world and affects the way teachers interact with learners. For this reason, it is crucial for teachers to be self-aware of their own beliefs, attitudes, biases and prejudices in order to create safe and inclusive classrooms where diversity is embraced and celebrated as a strength.

Further, teachers need to be aware of the local context and the existing stereotypes and prejudices, as well as the individual backgrounds of the learners, getting to know each learner and helping learners to know each other. It is important that teachers understand who might be at risk of discrimination in order to design a specific context-sensitive approach to support both the learners at risk of discrimination and their peers, as it is also important to understand why discriminatory behaviours happen. Doing so, teachers have to act in a sensitive way, creating opportunities to listen to all children, and encouraging them to share their story.

Teachers are also encouraged to actively challenge negative stereotypes, both in the classroom and around the school. This can be done in a variety of ways, including:

- Creating opportunities to **discuss controversial issues**, including biases and stereotypes with learners looking at concrete examples in the news, in literature and in real life

- **Challenging stereotypes when they are heard**: building on a negative behaviour as a learning opportunity to talk about stereotypes and their root causes

- **Inspiring learners with stories of role-models** and change-makers to become active to challenge discrimination, xenophobia and racism

- Creating concrete and intentional opportunities for **exploring and appreciating diversity**

- **Engaging families and community members** to share stories of resiliency and of their experiences with prejudice that could provide critical learning opportunities for all learners

Teachers can also engage learners in practical activities, including intercultural and interfaith learning experiences, for example the celebration of festivals, holidays and events relating to different cultural, faith and ethnic groups or organising trips to places of worship of historical heritage sites, including sites that are symbolic in terms of embodying values of a common humanity and which challenge discrimination.

It is important to couple learning experiences of identifying and challenging stereotypes and biases with positive experiences promoting transformation and empowering learners with knowledge, skills, attitudes and values to champion and promote inclusion.

These positive and action-oriented experiences can include:

- The active exploration of human rights and democratic citizenship and a call to action to uphold human rights in the school or community

- Encouraging learners to organise campaigns to raise awareness about xenophobia, discrimination and racism

- Engaging in partnerships with different organisations and groups in the community to mobilise against discrimination

4.11 Fostering Social Change and Transformation through GCED and SALH

The transformative pedagogy approach encourages reflection that can effectively support teachers to promote social transformation and social cohesion, creating spaces for learners to reflect critically upon their own lives and take action to improve issues of inequality, violence and injustice. Transformative pedagogy approaches can also support the teaching of GCED and SALH creating spaces for learners to reflect upon their social situation and shared history and supporting them to envision both individual and collective actions that can be pursued to transform their communities.

Transformative pedagogy approaches offer effective tools for teaching and learning GCED and SALH in and outside the classroom that are participatory, holistic, learner-centred, transformative and interactive (UNESCO and SADC, 2021b, 11). A transformative pedagogical approach supports a range of teaching methods, including project-, inquiry-, problem- and case-based learning. Table 3 below provides approaches that promote that promote transformative learning in the context of teaching GCED and SALH.

Table: 3 Examples of Transformative Learning Methods

Approach	Description
Experiential learning (e.g. field visits and simulations)	• Learners learn from experience and reflection. • This can involve field visits to museums, including liberation museums, community centres and other cultural sites which offer experiential learning to SALH and GCED. Through a reflective journal, essay or class discussion, learners can reflect on their experience and understanding of the field trip. • During simulations, learners are encouraged to imitate real-world activities and processes, which is an excellent approach for them to learn experientially. Simulations offer learners an opportunity to practice critical thinking and problem-solving skills in a safe environment.
Collaborative learning (e.g. group projects or discussions)	• Learners are put into small groups and assigned tasks with the goal of helping them better understand issues, resolve problems, or develop new ideas. • For example, in an upper secondary school History class, learners may be assigned a task which involves a research project on the role of women in the liberation struggles in southern Africa, including interviewing women who participated in the liberation struggles (face-to-face, via email or by phone) and analysing this in relation to gender equality and how they can seek to end gender inequality in the post-colonial period. • This approach involves learners collaborating with peers to accomplish group tasks and solve problems.
Inviting witnesses to talk about their experiences	• Witnesses such as former liberation fighters and community leaders and practitioners from the fields of human rights, peacebuilding, security, gender, sustainable development, intercultural understanding, and humanitarianism can be invited to speak to a class about their work and experiences. • This is crucial for introducing SALH and GCED into the classroom.

Case studies	• Case studies relate to real-life stories, which enable learners to examine, discuss and understand situations and attempt to come up with possible solutions if the case under examination presents challenges. This could be a case of an individual, community or country.
	• A wide range of cases can be examined in relation to GCED and SALH. For instance, in the case of SALH, learners at upper secondary school level can engage in an in-depth analysis of the contribution of a SADC member state to the liberation struggle in the region. This includes cases of member states that did not go through an armed liberation struggle themselves, but still supported the liberation struggle.
	• This helps learners to appreciate the role of such countries in the liberation of the region.
	• It also demonstrates to learners the indisputable inevitability of regional cooperation as evidenced by neighbouring countries' help and solidarity for those that were still fighting anti-colonial wars. For instance, Botswana was not directly involved in the liberation wars, but played a vital role in these struggles by, inter alia, welcoming refugees fleeing persecution from racist regimes of apartheid South Africa, apartheid-ruled South West Africa (now Namibia), Angola, and Southern Rhodesia (now Zimbabwe).
GCED and SALH wall planner	• Developing a GCED and SALH wall planner will lay out key national, regional and global days and celebrations across the school year with the aim of helping teachers and school administrators to engage the learners on issues related to GCED and SALH.
	• This should be part of teaching and learning, and not be reserved for afternoon sessions or just 30-minute speeches at assembly.
	• Examples of such days include International Women's Day, International Day of Peace, Day of the African Child, Black History Month, Human Rights Day, World Wetlands Day, Commonwealth Day, World Environmental Day, Southern Africa Liberation Day and Africa Day.
Exchange programmes within SADC	• Exchange programmes between partner schools in member states can last from five weeks to one year, with learners (secondary school level) becoming part of the host school's local community and engaging in weekly community service programmes. Learners are required to write reflective journals about their experience during the exchange programme, as well as do presentations at both the host and their home school.
Debates	• During debates, the class is divided into teams that are in favour of an argument (the proposition) and against it (the opposition). The teams take turns to present their arguments and respond to their opponents, trying to persuade the rest of the class one way or the other. The "audience" (other members of the class) then have the opportunity to question the speakers and contribute to the debate by providing their own opinions regarding the topic.

Source: UNESCO and SADC (2021b, 12)

How can these concepts and practices be discussed in the classroom? These concepts can be introduced in the classroom using various activities. Three examples are given in the table below:

Approach	Description
Morning meetings	Before the class starts, the teacher meets his/her students for 10-15 minutes, and talk about local, national or regional concepts such as *Ubuntu*, *mafiso* and *ilima* in their simplest meaning. Such a meeting needs to be a daily routine when learners learn how to build a strong, respectful and tolerant classroom community (Blackwood 2018c). The meetings may also help the teacher to build genuine and caring relationships with the learners.
Group work and Discussions	Learners are encouraged to work together through engaging each other and sharing. Before assigning learners to groups, the teacher can talk about indigenous concepts and practices highlighting the importance of sharing, respect for each other, solidarity and engaging with each other
Introducing the concepts in the teaching of certain GCED and SALH topics in career subjects	For instance, when teaching human rights, the teacher can ask learners to identify rights values and principles of respect, inclusion and dignity, and link them with, for example, the philosophies of *ubuntu* and *ujamaa*
Demonstration	Learners can be asked to demonstrate various ways learners can show solidarity and support to an individual(s) or communities experiencing gross human rights violations. The teacher and the learners can then relate this to the indigenious concepts and practices. This can be discussed in a language class.

WORKSHEET CHAPTER 4 – HOW CAN I ADOPT A TRASNFORMATIVE PEDAGOGY APPROCH

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✓   How can I as a teacher ensure context sensitivity?
Is my learning environment safe? Can I make it safer? More inclusive?
✓   Do I create opportunities for learners to actively participate and collaborate with each other to find shared solutions for issues affecting them?
✓   What actions of learners for social transformation have I supportd? And the school?
What opportunities for engagement does the school offer? Is the school connected with actors who are active in the community?

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Chapter 5

Competencies for Learning to Live Together

Objectives

- To present the core competencies for Learning to Live Together

- To illustrate a list of examples of learning objectives by competence

- To equip teachers with practical approaches to foster these competencies

5.1 Competencies for Learning to Live Together

Competencies for Learning to Live Together are understood as the combination of knowledge, skills and attitudes essential to promote mutual understanding and social cohesion. In addition to these competencies, a set of positive values should be nurtured in schools to ensure that the knowledge, attitudes and skills are applied in ethical ways and result in behaviours that are conducive to learning to live together.

Knowledge is a cognitive competence needed to understand contextual issues, types of violence as well as develop the ability necessary to challenge prejudices and stereotypes and develop alternative narratives.

Skills, such as critical thinking and problem solving, are necessary to be able to take action for peace building and conflict transformation.

Attitudes refer to ways of thinking and feeling and to an open disposition towards others.

Values are critical to foster competencies for learning to live together and therefore a culture of peace. Values such as respect, empathy, reconciliation and responsibility are critical to affirm the human dignity of each and every one, uphold human rights, celebrate diversity and promote justice and equality (see chapter 3).

This chapter will present the core competencies identified for Learning to Live Together. These competencies can help young people navigate the complex realities they experience and can serve as a compass, helping them to orient themselves.

Figure 13: Examples of Competences for Learning to Live Together

Knowledge	• Understanding stereotypes and prejudices • Understanding root causes of conflict • Developing alternative narratives to violence
Skills	• Ability to solve problems in non-violent ways • Capacity to transform violent conflicts • Ability to think critically
Attitudes	• Developing positive and caring relations with others • Addressing conflict with a reconciliatory approach • Responding to the needs of people

This specific group of competencies constitutes fundamental qualities for learners to build peace starting from themselves, building positive relations with others and moving into the ability to approach violent conflict and discrimination with an attitude of reconciliation. These competencies culminate in the agency of the learners whereby learners engage in individual and collective action to transform communities. The chapter includes a brief overview of each competence, as well as learning objectives to facilitate the assessment. The chapter also includes practical approaches for teachers to foster these competencies as part of classroom action.

Table 4: List of Core Competencies for Learning to Live Together

Core Competencies for Learning to Live Together	
Personal Competencies	Self-awareness Self-confidence Critical Thinking Imagination
Interpersonal Competencies	Openness to Otherness Intercultural Communication Problem Solving
Learners' Agency	Active Citizenship Conflict Transformation

5.2 Personal Competencies

As peace is both an inward and an outward process, building sustainable peace starts with understanding oneself and the multiple dimensions of one's identity. Self-awareness and self-confidence are fundamental building blocks to understand one's context and circumstances, including personal biases, and to explore how we interact with the world around us. Critical Thinking and Imagination are crucial to understanding multiple narratives and navigating information, as well as to formulating alternative solutions.

5.2.1. Self-Awareness

Self-awareness entails a conscious and genuine attempt to explore and improve the knowledge of one's own character, feelings, motives and desires. The self-image developed by learners plays a crucial role in terms of their sense of purpose and belonging, their motivation and the connections they develop for social interactions. Learners need to be aware of their strengths, weaknesses, aspirations and social support systems to facilitate conscious decision-making to act for peace and non-violence.

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

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

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

Table 5: Learning Objectives: Self-Awareness

Learning Objectives Self-Awareness (examples)	
Knowledge	Learners demonstrate increased personal understanding and knowledge of their character, feelings, motives and desires
Skills	Learners are resilient to cope with trauma and stress
Attitudes	Learners value and nurture their unique identity

5.2.2 Self-Confidence

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

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

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

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

Table 6: Learning Objectives: Self-Confidence

Learning Objectives Self-Confidence (examples)	
Knowledge	Learners are knowledgeable of their abilities and capacities
Skills	Learners are able to accomplish a certain task or to reach a certain goal
Attitudes	Learners value their own accomplishments

5.2.3 Critical Thinking

One of the key competencies needed to build peaceful societies rests in the capacity of the learner to think critically and be open to understanding multiple narratives. This includes challenging negative narratives and building alternative ones (see "how to build alternative narratives" Box 12). Critical thinking entails the capacity to understand others' perspectives and opinions and to challenge personal views of the world, without fear of losing one's identity. It is an ongoing process of personal transformation and can support learners to come to terms with all aspects of difference and to build a wider acceptance of plurality.

Critical thinking is also the ability to be aware of the context. This includes the specific conflict issues, root causes of exclusion and marginalisation of certain groups, the ability to see similarities between different groups and above all, to understand how our own attitudes and behaviours shape our reality.

Table 7: Learning Objectives: Critical Thinking

Learning Objectives Critical Thinking (examples)	
Knowledge	Learners are equipped to understand multiple narratives
Skills	Learners are able to develop alternative narratives
Attitudes	Learners are open to understand others' perspectives and opinions

Box 7: Practical Tips to Encourage Critical Thinking

Practical Tips for Teachers – How Can Teachers Encourage Critical Thinking?

- Creating spaces for interaction and meaningful dialogue, spaces that can deepen the connections amongst learners

- Using challenging and deep questioning to create powerful dialogues – this includes creating safe spaces to discuss violent extremism and its causes and consequences in the lives of learners

- Allowing learners to ask and respond freely, and to ask again and again – why?

- Using materials and different methods of teaching that are highly participatory and relevant to learners' lives and experiences

- Taking different perspectives, i.e., looking at the same information from several points of view

- Putting personal likes, beliefs and interests to the side with the aim of gaining a deeper understanding

5.2.4 Imagination

Nurturing imagination is crucial especially in situations where the context is challenging, and learners are affected by violence or conflict – imagination is key to developing a sense of hope and it helps to envision possible new realities. By imagining alternative situations and solutions, learners can suggest new ideas that were not previously considered, and can come up with innovative solutions to challenges and issues around them.

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

Imagination is a core competency in helping learners to nurture their creativity and envision new possibilities, which plays a critical role in building resilience and in supporting young people to consider alternative solutions to the problems they are facing.

Imagination combines creative thinking, open mindedness, collaboration and problem solving.

Teachers can support learners by:

- Asking open questions that allow them to think of their own answers and ideas

- Asking hypothetical questions that encourage the learners to think "what if" and find alternatives

- Creating spaces to discuss problems that affect the learners and brainstorm several potential solutions.

Table 8: Learning Objectives Imagination

Learning Objectives: Imagination (examples)	
Knowledge	Learners are equipped to imagine alternatives and solutions
Skills	Learners are able to develop alternative narratives
Attitudes	Learners are open minded
Values	Learners accept plurality

5.3 Interpersonal Competencies

Peace is about building positive relationships around us and appreciating and respecting diversity. Developing competencies such as openness to otherness, intercultural communication and problem solving are crucial to build positive and collaborative relationships to transform the world.

5.3.1 Openness to Otherness

Openness to otherness can be described as the ability to embrace and celebrate all forms of diversity including diversity in terms of culture, beliefs, world views and practices which differ from one's own. It involves being culturally sensitive and curious to learn and engage with diverse people. Openness to otherness encompasses acceptance and respect for unique individual features and characteristics.

One of the main goals of peace education is to embrace and celebrate all forms of diversity and promote a culture of encounter with otherness so that differences become a positive source and are viewed as a strength in our societies rather than the cause for conflict and violence.

When we refer to diversity, we are looking at several areas in terms of cultural and religious diversity, socio-economic diversity, gender diversity as well as biodiversity, in relation to the environment.

Table 9: Learning Objectives: Openness to Otherness

Learning Objectives: Openness to Otherness (examples)	
Knowledge	Learners identify success stories of how diversity is a strength for our society
Skills	Learners are able to embrace and celebrate diversity
Attitudes	Learners value and respect diversity and are curious about encountering diverse people

5.3.2 Intercultural Communication

Intercultural communication and interpersonal skills are needed for conducting meaningful dialogue, engaging in disagreement and enacting peaceful approaches.

Effective intercultural communication competencies can empower learners to connect across diverse cultures, religions and social groups; nurturing in learners a sincere desire to understand and connect with others.

Intercultural communication builds first and foremost on listening skills. To understand the world around us and actively contribute to building peace and inclusion in our families and communities, we need to be, above all, good listeners. Listening is not only the ability to receive messages, but also the capacity to interpret them to avoid misunderstandings. Listening is the building block of any human relation, the key to connecting with the rest of humanity.

Figure 14: Tips for Effective Intercultural Communication

Tips for Effective Intercultural Communication

- Respect and embrace differences
- Listen actively
- Avoid stereotypes
- Be flexible
- Ask questions
- Recognize and apreciate complexity
- Be open for sharing about your background

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

Listening is particularly important for teachers in their position as role models. It is also vital in their efforts to nurture learners' abilities to understand the issues around them and to actively transform their communities. Teachers need to truly understand the learners, their needs and contexts in order to accompany them on the journey to contribute to transformation and peacebuilding. Effective listening is not easy to master and requires patience and practice. In Box 14 are ten practical tips on how to improve listening skills.

Box 8: Tips for Effective Listening

Ten Tips to Develop Effective Listening Skills

1. Focus on the speaker and eliminate distractions.

2. Be patient: good listening requires time.

3. Engage all your senses: mental, visual, hearing and physical concentration.

4. Listen from the heart: listening is the key to respect, empathy and acceptance.

5. Step into the shoes of the speaker to really listen and understand.

6. Demonstrate to the speaker that you are listening and understanding by using both non-verbal signs (smile, nod of the head) and verbal signs ('yes', 'I see what you mean') that give encouraging responses.

7. Be ready to ask clarifying questions to be sure of the information being conveyed and to avoid misunderstandings.

8. Be ready to recap what the speaker is saying and add paraphrased questions, which will help you to better understand and respond to the issues.

9. Do not jump to conclusions. Instead ask for clarifications or a recap to ensure what you understood is correct. To understand does not mean that you have to agree with the speaker.

10. Be aware of cultural differences, including gender and religion differences, and of your own biases and assumptions.

Table 10: Learning Objectives: Intercultural Communication

Learning Objectives: Intercultural Communication (examples)	
Knowledge	Learners recognise and understand complexity and communicate and connect across diverse cultures, religions and social groups
Skills	Learners are able to listen effectively
Attitudes	Learners demonstrate to be flexible and able to step into the shoes of the speaker to really listen and understand

5.3 Problem Solving

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

Figure 15: Steps for Problem Solving

Table 11: Learning Objectives: Problem Solving

Learning Objectives: Problem Solving (examples)	
Knowledge	Learners can identify different methods to resolve a problem
Skills	Learners are able to find solutions and alternatives to solve a problem
Attitudes	Learners demonstrate creativity and flexibility in approaching problems

5.4. Learners Agency

Recognising the agency of the learners and their potential to contribute to peacebuilding is a central pillar or the transformative pedagogy approach. In this section, Active Citizenship and Conflict Transformation are highlighted as necessary competencies for learners to take responsibility and to act to transform realities around them, challenging marginalisation and social exclusion and cooperating with different groups in the spirit of caring for others and building more just and inclusive communities.

Agency starts with taking responsibility and thinking critically in order to be active citizens and become change agents, taking a stand against discrimination and inequality and challenging norms in a given community that are judged to be wrong.

Active Citizenship and Conflict Transformation start with reflecting and understanding situations of injustice, as well as identifying possible solutions and taking action. Actions extend to sustainability and the wellbeing of the planet and the other living beings.

5.4.1 Active Citizenship

Educational systems are responsible for preparing learners to be active citizens. Particularly, in peace education we look at active citizenship as a competence, referring to specific knowledge, skills and attitudes that are necessary to support learners in their journey to become responsible citizens in their communities.

Active citizenship is based on the vision of learners as active change agents that are ready to engage in individual and collective action to promote change in their communities. With active citizenship, we equip learners to understand injustices and structural violence and challenge current structures to build communities based on equal rights for all.

Active citizenship can cover a wide range of involvement at different levels; however, the core element rests in the action. Learners can be engaged in specific campaigns in their schools to support for example environmental awareness, or they can be volunteering to support institutions and organisations within their communities, like libraries and hospitals. Learners can also create active groups within the school, as for example peace clubs, or participate in the school governance by engaging in students' councils.

Schools are great laboratories to practise active citizenship in its many forms: schools can instil in learners all the qualities of active citizenship by creating opportunities for learners to engage and resolve problems.

Figure 16: Active Citizenship
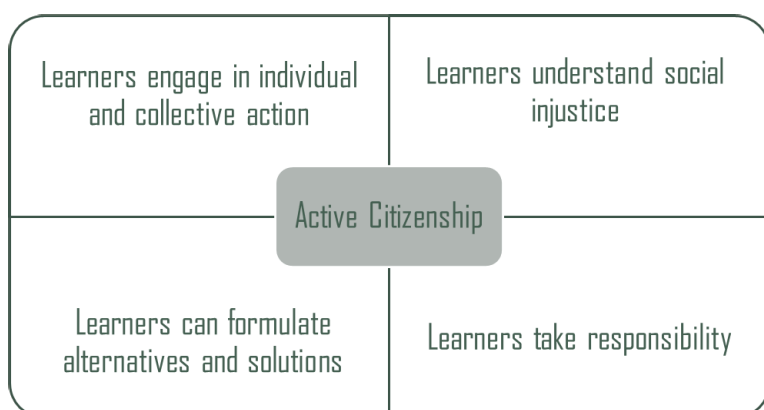
Table 12: Learning Objectives: Active Citizenship

Learning Objectives: Active Citizenship (examples)	
Knowledge	Learners understand the purpose and value of being actively engaged for change
Skills	Learners are able to formulate alternatives and solutions
Attitudes	Learners engage in individual and collective action to promote change

5.4.2 Conflict Transformation

Conflict Transformation is the ability to promote change processes that help to restore relationships. Conflict Transformation addresses the structural causes of violence, contributing to transforming unequal social structures and ensuring sustainable peace. It enables learners to understand, challenge and transform injustices and structural violence in their context using non-violent alternatives.

Conflict transformation is a complex and non-linear process that involves many actors in a given context. This competence enables learners to understand different approaches to transform conflicts in participatory and nonviolent ways.

Table 13: Learning Objectives: Conflict Transformation

Learning Objectives: Conflict Transformation (examples)	
Knowledge	Learners identify different ways to transform conflicts
Skills	Learners are able to promote change processes in their communities
Attitudes	Learners engage to transform their communities

WORKSHEET CHAPTER 5 - HOW CAN I FOSTER THE KEY COMPETENCIES?

Which of these competencies are already in my reference framework?
Which of these competencies do I need to integrate?
How can I support learners to acquire these competencies?
As a teacher, do I need specific competencies or tools to be able to foster competencies for Learning to Live Together in learners?

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Chapter 6

Empowering Learners to Transform their Communities

Objectives

- To create awareness about the importance of community engagement in relation with peace education

- To introduce key criteria for strengthening learners' empowerment and participation for meaningful community engagement

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

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

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

6.1 Learners as Agents of Transformation

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

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

6.1.1 Connecting Learners with the Community

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

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

- **Build trust:** establishing genuine trusting relationships with community stakeholders

- **Engage** with community actors to contribute to community transformation

- **Look for opportunities** to work together and cooperate on concrete projects

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

In addition to contributing to transformative experiences, opportunities of community engagement are fundamental to strengthening learners' sense of purpose and belonging to their community. and to empowering them to contribute to the world around them, practising those active citizenship, social responsibility and critical thinking competencies that, as seen in chapter 5, are essential to building peaceful societies.

This chapter will offer key criteria for learners' empowerment and participation in community engagement as well as practical tips that can enrich the teaching and learning experiences, articulating opportunities to engage in issues of social justice and transformation at the community level.

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

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

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

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

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

6.2 Key Criteria for Learners' Empowerment and Participation

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

Figure 17: Key Elements for Learners

6.2.1 Child Rights-Based Approach

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

Meaningful involvement of learners in community transformation has the potential to build their self-esteem and self-confidence, contributing to their sense of purpose and helping them develop social responsibility. However, if these engagement experiences are not meaningful and learners are not engaged in the thinking, planning, delivery and evaluation processes of engagement activities, the risk is that they will be manipulated and the experiences will not contribute to their empowerment. Chapter 4 provides concrete recommendations for supporting meaningful participation of children, presenting the ladder of participation as a useful tool to guide how we plan and design the participation of learners.

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

6.2.2 Meaningful and Sustainable Engagement with the Community

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

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

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

6.2.3 Ensure Child Safeguarding

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

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

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

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

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

6.2.4 Context Relevance and Voluntary Participation

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

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

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

6.2.5 Learner Friendly and Conducive Environment

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

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

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

6.2.6 Inclusivity

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

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

6.2.7 Accountability

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

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

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

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

6.2.8 Opportunities for Teacher Training

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

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

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

6.3 Practical Tips for Teachers

There are several activities to support learners' engagement with their communities.

Some of the activities are preparatory, including classroom-based learning activities that help learners map and analyse community issues to ensure context relevance. In the classroom, teachers can help learners to map their communities by identifying issues that affect the community and possible solutions.

Other activities involve more immersive experiences such as visits to communities to gain direct exposure to certain situations.

In addition, there is also the creation of spaces for dialogue with community stakeholders to build trust, connections and partnerships before initiating a project together.

Teachers can also encourage learners to participate in community engagement projects or community processes of decision-making and advocacy actions.

The following are examples of how to connect learning in school with parents and the community, and are further explained below. These strategies can be considered as ways for learners to work towards the vision of transformation they have for their community.

1) Service-learning approaches;

2) Engagement with parents and caregivers;

3) Dialogue with key community stakeholders;

4) Working with religious and traditional leaders;

5) Organisation of festivals, exhibitions and celebrations open to the community to foster connections;

6) Intergenerational dialogues.

1) **Service-Learning Approaches**

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

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

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

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

Figure 18: Service-Learning Approaches
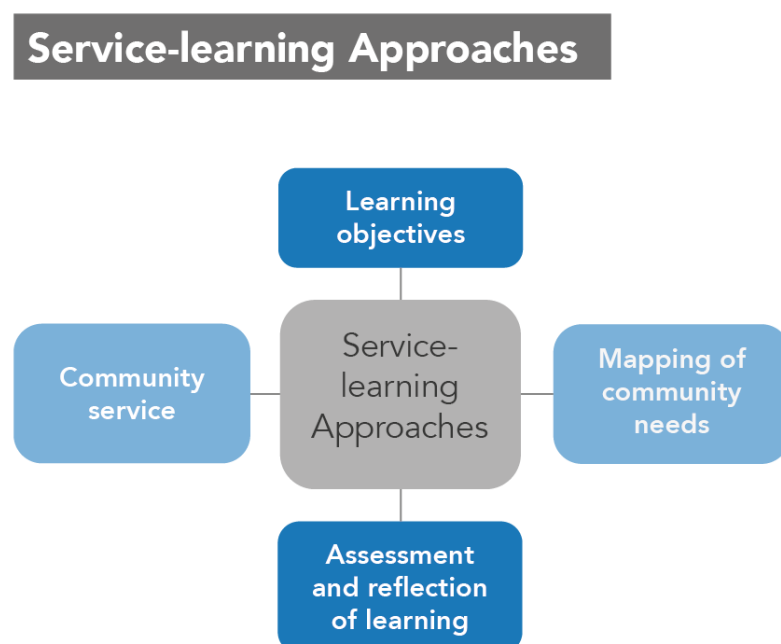
Teachers should **invite learners to identify key issues and needs** affecting their communities. These should be discussed together in the classroom in order to raise awareness and a better understanding of the local context. Learners should then **brainstorm possible solutions and actions.**

It is important that they be involved in decision-making and project/activity design. For example, learners could identify that their community is lacking some basic health services that the municipality should provide. They could then write letters to the responsible local authorities ~~addressing~~ expressing their concerns. Learners could also write to local and national health organisations and hospitals asking for supplies to be donated or funds for a project they have designed, e.g., building a community well, community garden, or a school/community health centre, raising awareness about malaria or malnutrition, etc. Learners may decide to raise funds themselves or to ask the local government or organisations to partner with them in their endeavour.

Other initiatives can include learners responding concretely to issues of hunger and malnutrition in their communities (for example by collecting food for the poorest), taking care of the community garden by organising cleaning campaigns including raising awareness about environmental

sustainability, participating in animal shelter volunteering, supporting the elders in the community or volunteering in the local library. These are examples where learners can take initiative and control the full process of participation and see the results of their engagement.

2) **Engaging Parents and Caregivers**

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

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

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

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

3) **Creating Dialogue with Key Community Stakeholders**

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

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

Another engagement opportunity could be created by **inviting members of youth organisations to have a dialogue with learners**. Youth organisations usually provide a platform for young people to engage in meaningful activities ranging from debates with local authorities to providing support for those in need. Membership in youth organisations often helps young people to develop several skills, including leadership skills. Members of a youth organisation can be **powerful role models for**

learners. They can encourage learners to become more engaged by joining the organisation to **work together on issues of joint concern**, such as creating viable alternatives to war, conflict and ethnic tension, and building resilience against violent extremism.

4) Engaging Religious and Traditional Leaders

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

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

You can also come together to pray, particularly in contexts affected by violence and conflict, this may create a sense of togetherness.

5) Community Festivals, Exhibitions, Awareness Campaigns and Celebrations

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

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

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

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

6) Inter-Generational Dialogue

Inter-generational dialogue can be introduced in school environments to increase avenues for young people to **respectfully and meaningfully engage with adults** in roles of authority and participate in decision-making. This should not be seen as adults giving up their power, losing face or being questioned, but rather as **shared leadership among different generations** and a recognition of young people's right to participate in issues that concern them.

Inter-generational can also mean encounters among children of different ages, or among children and young people where spaces are created to listen to each other and find solutions together.

As partnerships between adults and learners are the key to effective transformation, intergenerational dialogue moments are the **starting point to build positive and trusting relationships**, starting with dialogue and moving into **joint actions** at the community level. Inter-generational dialogue can help create **new dynamics of engagement** both within the school environment and in relation to the respective community. Educators can progressively work with learners to create a safe space where both young people and adults feel safe and are not afraid to engage in dialogue on issues that matter to them.

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

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

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

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

6.4 Good Practices from the Region

The *Report of the Desk Review on the Integration of Global Citizenship Education and Southern African Liberation History in Southern Africa Secondary School Curricula* identified five countries with the good practice of integrating GCED and SALH into teaching and learning in SADC (UNESCO and SADC, 2020, 2021). The report reveals that countries with good practice are Angola, the Democratic Republic of Congo (DRC), Tanzania, and Zimbabwe in teaching GCED (UNESCO and SADC, 2020, 2021). The report shows that Angola, DRC, Tanzania and Zimbabwe have the balance of both GCED and SALH.

Country	GCED and SALH Good Practices
Angola	Angola has integrated both GCED goals and principles and SALH in the curriculum. Both GCED and SALH are covered in History lessons. In Angola, compulsory general education ends at grade 9. As such, a significant amount is of GCED is covered in lower secondary education (Grades 7-9) in subjects including History and Moral and Civic Education. Learners who opt for Social Sciences will cover elements of GCED and SALH in depth in grades 10,11 and 12. The Grade 9 History program consists of three major themes. Theme three covers SALH in detail and focuses on the independence movements of Africa (as well as Asia and the Non-aligned Movement). Issues covered in relation to independence movements in Africa are a) the nationalist conscience of African countries in general; b) the nationalist conscience of Southern African countries in particular; and c) the understanding of the effects of changes in world politics and the creation and disintegration of the Soviet bloc (specifically the changes that occurred in Southern Africa due to the creation and disintegration of the Soviet bloc). Themes covered in this part of the program include liberations of Southern Africa in general, Namibia, South Africa (in particular the creation of apartheid, the rise of the African National Congress and the collapse of the apartheid system), Tanzania, Zambia and Zimbabwe and other Southern African themes. At grade 12, students following the Social Sciences stream learn about Southern African liberation movements in great depth. GCED-related topics covered in grade 12 include HIV/AIDS, pollution, international organisations in general and specifically the Organization of African Unity/the African Union, regional conflicts, globalisation and underdevelopment. Angola uses several teaching and learning methods crucial for transformative education. These include research presentations, debates and videos. Source: UNESCO and SADC (2020, p.8-10)
DRC	DRC has integrated both GCED goals and principles and SALH in the curriculum. Both GCED and SALH are covered in History lessons (Grades 7-9 and 12). In the DRC, GCED content is fairly comprehensive. Most GCED and SALH topics are taught in History , more specifically in Grade 12. Many other themes are covered in other subjects, including Moral and Civic Education. Unit IV of the History program (grade 12, specifically) covers the African World from 1945 to present. Clauses 4.1 of the History program cover the causes of decolonisation in 12 lessons. This includes the decolonisation of Anglophone Africa, Lusophone Africa and Francophone Africa. In regard to the lesson on the decolonisation ofAnglophone Africa emphasis is placed on Southern Africa and the issue of apartheid in South Africa. In terms of the pedagogical approach to teaching these themes, the teacher indicates the principal factors of decolonisation, describes, insummary form, the stages of decolonisation and the major challenges facing post-colonial Africa, such as acculturation of Africa and military takeovers. In grade 12, UNIT CB9 looks at the major problems of the current world, and themes are grouped according to continents. The major themes for Africa are unemployment, hunger, HIV/AIDS, violation of human rights, demographic problems and absence of democracy. As for Europe, they are globalisation, the ageing of the population and disarmament. For the Americas, the major themes are drug use and abuse, terrorism and racism and for Asia, the main focus is on the demographic challenge. As regards the GCED aspect of local languages, DRC has introduced in its curriculum the learning of local languages. DRC uses a range of teaching and learning methods crucial for transformative education. These include pictures and diagrams, group discussions, debates and videos. Source: UNESCO and SADC (2020, p.10-11)

Tanzania	SALH is integrated in the form 4 History syllabus under the Nationalism topic. Learners are taught about the role of Tanzania in aiding liberation fighters from other Southern African countries. They are also encouraged to conduct research on the countries, which Tanzania helped to gain independence. Learners are also taken on a field trip to Mazimbu in Morogoro region, where some of the liberation fighters' camps were located. Mazimbu is the site of the Solomon Mahlangu Freedom College, which was established in 1978 to provide primary and secondary education for exiled African National Congress (ANC) youth and children of exiled activists. Apart from Solomon Mahlangu Freedom College, examples of educational institutions sited at SALH locations that are now used to demonstrate to learners the role of that Tanzania played in supporting African countries' liberation struggle are: Samora Machel Secondary School in Mbeya; Kaole Secondary School and Vocational Training Centre in Bagamoyo; Likuyu Sekamanganga Primary School; and Masonya Girls' Secondary School. Such use of heritage sites for educational purposes helps to contribute towards the sustainability of the liberation history and it also serves to inform the current generation about the liberation struggle in a concrete and meaningful way (SADC and UNESCO, 2021). In addition, learners also learn about different national anthems and to identify any similarities in the symbols and colour on the national flags. They also learn topics including the history of the Herero and Nama genocide committed by the German colonial troops against the Herero and Nama people in Namibia in the early twentieth century. Teachers use various books to teach GCED and SALH. Furthermore, Tanzania uses a wide range of teaching and learning methods crucial for transformative education. These include research presentations, debates, field trips, project work, essays and portfolios. Source: UNESCO and SADC (2021, p.15)
Zimbabwe	Zimbabwe has also included GCED principles and SALH in its curriculum. For instance, the Heritage Studies syllabus incorporates elements of *ubuntu/hunhu*. Further, it also places emphasis on national values, including responsible citizenship, self-reliance, critical global awareness, environmental stewardship, inclusiveness, tolerance, gender sensitivity, equity and multiculturalism. The curriculum is guided by principles, including a rights-based orientation and a concern with individual, local, national, regional and global contexts. SALH is also integrated in the 2015-2022 History syllabus for Forms 1 to 4. For example, topic 6 of the Form 2 syllabus focuses on regional and international cooperation. Topic 6 places emphasis on the collapse of the apartheid system and the establishment of democracy in South Africa, with regional support from the Frontline States. Zimbabwe uses a wide range of teaching and learning methods crucial for transformative education. These include videos and films, educational tours, group discussions, debates, case studies, folklore, drama, songs, poetry and work-based learning. Source: UNESCO and SADC (2021, p.15)

CHAPTER 6 WORKSHEET-   LEARNER-LED PROJECTS

Identify the problem	**Organise a dialogue session to exlore and brainstorm:** What is important for the learners in their community? What are learners' needs and problems? Can they do something about it?
Inspire	**Inspire learners to:** Understand their strengths and talents Create a Team with Roles to realize their solution Who does what to make it happen?
Facilitate the Planning	**Be there to accompany learners in the planning:** What are the steps to make our solutions happen? How can you support the planning? What resources are needed?
Stay available for support and progress	**Remain actively involved as learners are planning and delivering their project** Foster cooperation and engagement Be ready to support if problems occur

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Chapter 7

Assessment of the Learning

Objectives

- To identify assessment needs and learning objectives in peace education

- To provide teachers with practical approaches to measure learners' progress in terms of competencies for learning to live together

- To provide teachers with practical methodologies to set learning objectives and indicators

7.1 Why Do We Need Assessment?

Assessment is a key component of the learning process. It allows both teachers and learners to self-reflect, make connections, understand where they are in the learning process, how they arrived there and what questions they still have. Assessment is a process of self-reflection as much as it is a process of discovery.

For teachers, assessment should also be viewed as an opportunity to improve their own teaching and to address gaps in the learning process of learners.

Measuring learning in terms of competencies for "living together", requires the use of holistic approaches to assess not only the learning outcomes but also the progress made by the learner in relation to the core competencies listed in Chapter 5.

Given that competencies for peacebuilding are complex and multi-dimensional, in order to assess the progress in building them, we need to look at the number of different changes across the set of competencies. These are behavioural changes that occur and can be observed by teachers over time.

Holistic approaches to assessment allow teachers to track the progress of the learners. They also allow learners to participate in their own education journey, to reflect and to understand their own changes in knowledge, attitudes and skills, ultimately impacting their behaviours and relations with others.

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

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

7.2 Value of Assessment

Assessment can help educators to:

1. Systematically track learning progress and outcomes (as individuals and as a collective group).

2. Understand and assess the changes in the knowledge, attitudes and skills of learners.

3. Identify what adjustments need to be done so that educators can better tailor their programme to the contextual needs of learners.

4. Create spaces and opportunities for learners to reflect and understand their own changes in knowledge, attitudes and skills, and identify how it affects their behaviour and relations with others.

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

Figure 19: SMART Objectives

S	• Specific
M	• Measurable
A	• Achievable
R	• Realistic
T	• Time Bound

For instance, a learning objective could be that learners be able to identify non-violent alternatives to situations of injustice or conflict in their schools. A second objective could be that they act non-violently in situations of injustice or discrimination of others.

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

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

The box and the figure below provide concrete examples of learning objectives that can inspire teachers in the design of their lesson plans and in the choice of assessment tools to employ.

Box 9: Further Reading on Learning Assessment

CONCRETE EXAMPLES AND FURTHER READING

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

Possible Indicator: The number of learners who are able to identify the main negative stereotypes prevalent in their community by the end of the lesson.

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

Possible indicator: The number of learners who report an improvement in responding to conflict situations using non-violent alternatives.

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

Table 14: Concrete Examples of Cognitive, Socio-Emotional and Behavioural Learning Objectives for SDG 16

Table 1.2.16. Learning objectives for SDG 16 "Peace, Justice and Strong Institutions"

Cognitive learning objectives	1. The learner understands concepts of justice, inclusion and peace and their relationship to law.
	2. The learner understands their local and national legislative and governance systems, how they represent them and that they can be abused through corruption.
	3. The learner is able to compare their system of justice with those of other countries.
	4. The learner understands the importance of individuals and groups in upholding justice, inclusion and peace and supporting strong institutions in their country and globally.
	5. The learner understands the importance of the international human rights framework.
Socio-emotional learning objectives	1. The learner is able to connect with others who can help them in facilitating peace, justice, inclusion and strong institutions in their country.
	2. The learner is able to debate local and global issues of peace, justice, inclusion and strong institutions.
	3. The learner is able to show empathy with and solidarity for those suffering from injustice in their own country as well as in other countries.
	4. The learner is able to reflect on their role in issues of peace, justice, inclusion and strong institutions.
	5. The learner is able to reflect on their own personal belonging to diverse groups (gender, social, economic, political, ethnical, national, ability, sexual orientation etc.) their access to justice and their shared sense of humanity.
Behavioural learning objectives	1. The learner is able to critically assess issues of peace, justice, inclusion and strong institutions in their region, nationally and globally.
	2. The learner is able to publicly demand and support the development of policies promoting peace, justice, inclusion and strong institutions.
	3. The learner is able to collaborate with groups that are currently experiencing injustice and/or conflicts.
	4. The learner is able to become an agent of change in local decision-making, speaking up against injustice.
	5. The learner is able to contribute to conflict resolution at the local and national level.

Source: UNESCO 2017, Education for Sustainable Development Goals: Learning Objectives

7.3 When is Assessment Conducted?

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

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

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

7.4 Practical Tools to Assess Learning for Peace and Resilience-Building

The acquisition of the core competencies for peacebuilding happens across multiple levels and multiple disciplines. This means that assessment methods must be designed to capture the multiple dimensions of learning, including knowledge, skills, attitudes and values. Teachers need practical assessment tools to assist them in understanding the impact of their activities. A few practical methods are suggested in this section.

How can we assess if learning is happening?

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

The table below summarizes the assessment tools presented.

Table 15: Summary of Assessment Tools

Assessment Tool	Objective	When to use it
Learning Diary	(For learners) Measures learner's personal experiences (For teachers) to record the sessions and capture the transformation in their learners, as well as their own learning and reflections	After every session
Temperature Taking	Assess learning and evaluate the session	During the session (to allow for implementing adjustments) and/or after the session as a quick evaluation method
Hands Up	To understand if the knowledge shared was understood	During the session (to allow for implementing adjustments) and/or after the session as a quick evaluation method

Self-Reflection Tool	Measure resilience related internal and external factors available to adolescents	Confidential questionnaire to be conducted in a defined time
A Thing I Liked and a Thing I Did Not	Assess learning and evaluate the session	After the session to evaluate the session and identify what can be improved
Group Sharing	Share about individual learning and reflect about the group and dynamics during activities	After the session Teachers are also invited to participate in the sharing
Checking Chart	Measure individual learning	After the session
Sharing Feelings, Knowledge and Action	Reflect on individual learning in terms of knowledge and skills	After the session
Collection of Stories of Change	For teachers to collect stories of the learners to show their transformation	After full implementation of the programme (6 to 12 months)

A. **Learning Diary**

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

Learning Diary for Learners

During the first session of this programme, the teacher should ask each learner to keep a learning diary. It must be explained that this is first and foremost a private diary to record experiences and feelings. It is simply a tool for self-reflection that the learners are invited to use after the sessions to capture their learning process. Learners will be invited to share their reflections voluntarily, for example during a group sharing session, but do not have to share anything they do not wish to. To accompany this process of self-reflection, teachers can invite learners to consider and reflect on a set of questions and statements. A few guiding questions are suggested below:

- What did I learn from this activity?

- What was new for me in this activity?

- What interested me the most in the activity today?

- Has something changed in me after this activity? Have my ideas changed? If so, how?

- Did something during the activity go differently than I expected? Was I able to overcome the situation that occurred? If so, how did I do it?

- What did I discover and learn about myself today? And about others around me?

- How can I use what I learned today?

- Think of a situation that you faced today that made you think differently or that was new for you? Why was it important for you?

- Was there any kind of a problem that you or the group encountered today? Was there a solution? How could it be solved?

- I used to think/do………,and now I think/do…

This learning diary can be used to reflect on any topic since its' focus is on overall reflection with a view to develop reflective learning skills. The development of reflective learning skills is fundamental for internalisation of values and further meta-cognitive skills that support behavioural change at a personal level.

Observation Diary for Teachers

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

B. **Temperature Taking**

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

C. **Hands Up**

Hands up is a quick tool to get a sense of the learners' current level of engagement and enthusiasm, which can help teachers to understand if adjustment to their session is necessary to increase participation. This is also a practical way to understand if the knowledge shared would have been fully understood and if it would be relevant for the learners.

This tool can help assess the level of engagement of the learners, their interest, how engaged they are, and the level of enthusiasm in the room.

D. **Self-Reflection Tool**

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

Questionnaire items can be rated on a five-point scale, ranging from 1 (always) to 5 (never) with lower scores indicating greater presence of resilience-related internal and external competencies available to learners. Internal competencies include individual ones such as self-awareness, self-confidence and/or critical thinking, whereas interpersonal may include intercultural communication and problem solving.

The following are some example of questions:

Table 16: A Sample Self-Reflection Tool

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

Competencies	Questions	Rating				
Self-awareness	I am aware of my strengths and how those can contribute to my community	1	2	3	4	5
	I feel loved and supported by the people around me.	1	2	3	4	5
Self-confidence	I am able to speak up when I feel my rights are being trampled upon	1	2	3	4	5
Critical-thinking	I feel safe and confident to express my opinions during dialogues and activities in the classroom.	1	2	3	4	5
Intercultural communication	I can face disagreement through dialogue and peacefully resolve issues.	1	2	3	4	5
Problem-solving	I can identify possible solutions for the problems affecting me and my community.	1	2	3	4	5

E. **A Thing I Liked and a Thing I Did Not**

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 in the session.

You can also run this session by using something soft (a petal) and something hard (a stone), and asking learners to take a petal and a stone and when their turn comes to share, they place the petal at the centre to share something they liked or enjoyed, or the stone to share something they didn't enjoy or feel comfortable with. Repeat the exercise until everyone has placed their objects.

F. **Group Sharing**

Group sharing can help learners to listen to one another in a safe space and connect ideas with one another. Make sure that everyone has a chance to speak and that the group is not dominated by a few voices.

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

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

Here are some questions you can pose to the group for discussion and sharing:

1. What part of the activity/programme did you value the most? Why did you like this moment? Why was it important and unique for you?

2. Is there a situation of discrimination or disrespect that you have witnessed? Who was affected? If you were in this situation, how would you have felt? How would you react?

3. Can you think of what you can do as person or as a community to help change a situation where there is injustice, discrimination or a violation of human rights? Can you share?

4. What was the most significant thing you learned? Why?

Allow this space to become a moment for interconnectedness, for sharing, empathy and solidarity. Allow stories to be shared, experiences to be told. Remember that it is through the telling of a story that meaning is constructed, and teachers can also identify changes in perceptions, ideas and ways of thinking. Whilst telling a story or sharing experiences, you may come across a learner in emotional distress. (See Box 16 for tips on how to support learners in emotional distress).

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

G. **Checking Chart**

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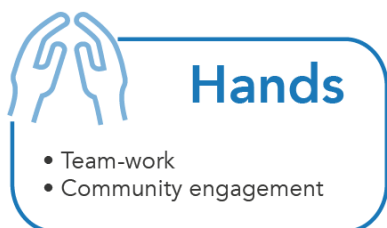
MY CHECKING CHART

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

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

H. **Sharing Knowledge, Feelings and Actions**

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

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

Head

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

Heart

• Connecting with others
• Managing own emotions
• Empathy

Hands

• Team-work
• Community engagement

I.   Collection of Stories of Change

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

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

The selection needs to be completed by asking why the selected stories were the most significant, what is the change we can see. After the process of selection, the stories are reviewed by a group of teachers and others involved in the project of evaluation to select the most significant stories that can be used to track the behavioural change.

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

Figure 20: Stories of Change

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

> Other assessment tools can include:
>
> - Observation
>
> - Checklists
>
> - Rating scales
>
> - Rubrics of peace education indicators
>
> - Scenario on moral/ethical dilemmas
>
> - Images/pictures
>
> - Case studies/story
>
> - Anecdote

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

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

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

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

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

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

Many of the assessment methodologies we suggested require learners to reflect on their personal emotions and experiences and this could be sensitive for learners affected by violence, discrimination ortrauma. For this reason, it is important that teachers be ready to support learners in these circumstances. Some tips are offered in BOX 16 below.

Box 10: Supporting Learners in Emotional Distress

What Can I Do to Support Learners in Emotional Distress?
A lot of the sharing and activities proposed in this Guide relate to emotions and personal experiences of the learners. In some cases, while sharing reflections, discovering and unlearning biases and stereotypes, and discussing issues pertaining to values and identity, learners might experience emotional distress.

Here are some useful recommendations for teachers for how to handle it if it occurs:
- Allow space and time for the learner to share their feelings with the group or also individually with you as a teacher.

- Be available to listen to learners individually, especially if they are experiencing emotional distress. Let them know that it is alright to feel emotional. Talk to the learner to understand what is causing distress and why they are being hurt by it.

- In some circumstances, the learner might need your support after the activity, and you could also provide guidance in the handling of the specific situation that is affecting them.

- If the learner manifests emotional distress during the middle of an activity or group sharing, be empathetic. Ask what is happening, allow for this expression of their feelings and ask the other participants to listen and to try to understand the person's emotions.

- You can also help the participant to calm down with simple relaxation techniques, such as deep breathing, chanting, singing or by just letting them lie down.

- Make sure you always respect the confidentiality of your learners.

Adapted from Arigatou International, *Learning to Live Together: An Intercultural and Interfaith Programme for Ethics Education*, Geneva 2008, page 41

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Chapter 8

Activities

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

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

Activity	Methodology	Associated chapter	Page
What I Stand For	Discussion-based learning	1, 2	
Role Plays	Problem – solving- based-learning	1,5	
Conflict Tree	Discussion and problem-solving- based learning	1	
Peace News	Experience-and- problem-solving-based learning	2, 5	
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What I Stand For

Objective:

- To get learners to stand up for what they believe in.

- To allow learners to reflect on their own beliefs and discover those of others.

Outcomes:

- Learners will have discovered how their beliefs and opinions differ from those of others.

Materials:

- Prepared list of statements to be read out.

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

Activity:

1. In whatever space you are (classroom, playground, etc.) explain to the students that one end of the room means 'agree' and the opposite side of the room is 'disagree'. If you have signs, they can be placed on either side of the space with a line drawn between them. Ask the learners to line up along the line or in the centre of the space facing you. Instruct them to respond to a series of statements by moving towards the side of the room to either 'agree' or 'disagree' with the given statement.

2. Read out a few statements that can cause a difference of opinions among the learners. Here are some examples:

   a. All children should be able to go to school.

   b. Only the cleverest have the right to education after 14 years.

   c. Killing someone for any reason is wrong.

   d. People have the right to fight for what they believe in.

   e. Everyone has the right to live in peace.

   f. Pollution is only the responsibility of governments.

   g. Everyone has a right to practise their religion.

   h. Religions are a major cause of conflict in the world.

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

3. When you have worked through your statements, get the learners to sit in a circle and ask some of them to talk about their answers. Discuss some of the issues that they confronted and how this made them feel. If learners experienced difficulties in responding to the questions, ask them why they think this was so. A major point to come out of the discussion is that the world is not simple and that it is not always easy to decide what to believe and when to take a stand. Ask the learners about how they felt when others were standing on the other side of the line. How did they feel about them and their beliefs?

4. Conclude the exercise by emphasizing how people's beliefs and opinions differ and how that at times can lead to conflict. Discuss the importance of respecting those who may not have the same beliefs as us.

Reflection:

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

Role-Plays

Objective:

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

Outcome:

- Learners develop empathy towards people impacted by violent extremism in different ways.

- Learners are aware of recruitment strategies of violent extremist groups and are more resilient towards them.

Materials:

- None required.

Activity:

1. Organise learners into small groups of 6 to 8 and assign each group a specific scenario related to violent extremism. For example:

   a. A situation where a person is trying to recruit a young person to violent extremism.

   b. A situation where family and friends are surprised to hear that their family member/friend has joined a group of violent extremists.

   c. A situation where a young person who was recruited by violent extremists has gone through a rehabilitation programme of the government but faces discrimination on returning to their community.

   d. A situation where community leaders gather and discuss potential threats and risks related to violent extremism in their local context.

   e. A situation where a person is wrongly accused of being part of a violent extremist group as he has been quiet and isolated.

2. Ask groups to come up with a short three- to four-minute role-play that shows the respective situation with different actors involved. Provide around 20 minutes for groups to prepare their role-play.

3. Have each group perform their role-play.

4. After each role-play, discuss with the learners what happened, how the different actors must have felt, why the performers did what they did and other possible ways the scenario could have played out.

5. If time is available, you can have groups re-enact their role-play, but this time invite other groups to intervene or replace actors to show how the scenario can happen differently.

6. After all the role-plays have been performed and discussed, invite the learners to note down a few points they learnt from the activity.

7. Invite a few learners to share their learning points and have the full group discuss what they can take away from the activity.

Reflection:

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

Conflict Tree

Objective:

• To allow learners to understand conflicts by analysing some of the causes and effects.
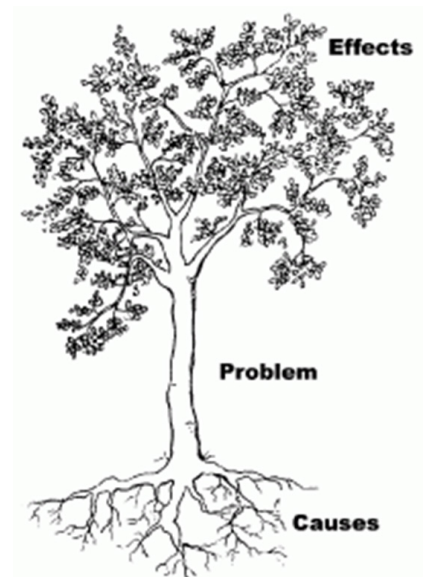
Outcome:

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

Materials:

• Chalk board, white board or flipchart paper

• Chalk, markers or pens

• An example of a conflict tree

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.

Activity:

1. Brainstorm with learners a few examples of conflicts that happen in society. Write responses on the board or paper and help categorise the responses into different types (direct, structural or cultural; see section 1.4 for more information).

2. Organise learners into groups of five to six persons and assign each group a different conflict to discuss. Ensure that the conflicts are not too sensitive and that discussing will not put any of the learners in a difficult situation.

3. Introduce the conflict tree using an example. The conflict tree is a graphic tool that uses the image of a tree to sort key conflict issues. This tool is best used in a group rather than as an individual exercise. In many conflicts, there will be a range of opinions concerning questions such as:

   a. What is the core problem?

   b. What are the effects resulting from this problem that are visible to us?

   c. What are the root-causes? What caused the problem?

4. Ask each group to draw a picture of a tree, including roots, trunk and branches, on a large sheet of paper.

5. Ask groups to discuss the conflict they were assigned to complete the tree as follows:

    a. On the trunk, write what they agree is the core problem related to the conflict.

    b. On the branches, write down all the visible aspects of the conflict that they think are effects of the conflict.

    c. On the roots, write down all the root causes of the conflict that they identify. To identify root causes it helps to look at the different effects identified and ask why that is happening.

6. Once all the groups have completed their conflict trees, provide few minutes for representatives from each group to present their conflict tree. Encourage other groups to ask questions.

7. Conclude the lesson by highlighting the importance of analysing conflicts to understand the root causes that may not be visible.

Note: How to use the Conflict Tree

1. Draw a picture of a tree, including roots, trunk and branches (on a large sheet of paper, a chalkboard, a flip chart, on the side of a building or on the ground).

2. Give each person several index cards or similar paper, with instructions that on each card, they write a word or two or draw a symbol or picture to indicate a key issue in the conflict as they see it.

3. Then invite each person to attach the cards to the tree:

    a. On the trunk, if they think it is the core problem.

    b. On the roots, if they think it is a root cause.

    c. On the branches, if they think it is an effect.

4. After everyone has placed their cards on the tree, someone will need to facilitate a discussion so that the group can come to some agreement about the placement of issues, particularly for the core problem.

5. Assuming that some agreement is reached, people may want to decide which issues they wish to address first in dealing with the conflict. This process may take a long time; it may need to be continued in successive meetings of the group depending on the discretion of the teacher.

6. In groups, learners can post their conflict tree and each group has to present.

Reflection:

- Ask learners to sketch a drawing or few symbols in their Learning Diaries to represent what they would have learnt from the lesson.

Peace News

Objective:

- To allow learners to find solutions to where there is a lack of respect and understanding.

Outcome:

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

Materials:

- Peace news cards (see below)

Activity:

1. Ask learners to split into groups of 4 to 5. Give each group a peace news card (see below). Tell them that they have to come up with a solution and report on it as if it was a headline story in a TV news bulletin.

2. Each group has thirty minutes to find a solution and prepare their news bulletin. Ask them to enact the situation or interview the people involved and report the solution.

3. Have a discussion following each news bulletin. Some of the questions can be:

   a. Are there other possible solutions to the given situation?

   b. What if the situation were aggravated by a natural disaster?

   c. Is the proposed solution not violating the rights of others?

   d. What would you do if you were in this situation?

   e. How can people reconcile? Is reconciliation important to bring peace to the world?

4. Get the learners to exercise their minds and think freely about the solutions by encouraging innovative ideas and controversy. Encourage them to think about peaceful solutions that do not hurt other people. Ask learners to view the events through a rights, respect and responsibility perspective. Whose rights are being abused? Whose rights are being met? Are people respecting each other? Does the solution see people taking responsibility for themselves and for others? Are they protecting the rights of other people?

Reflection:

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

Peace News Cards:

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

Peace News Card 1:

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

A few of the new learners are refusing to go to school since they feel unwelcome and discriminated against. Several parents have complained about this to the local education authorities. With the mediation by the local educational office the situation has been solved, and the solution is headline news.

Peace News Card 2:

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

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

Peace News Card 3:

A school that is sponsored by a religious organization normally insists that all learners participate in the religious rituals related to the religion of the sponsors. However, a girl of 13 years who recently joined the school has refused to participate in the religious ceremonies, repeatedly saying it is not part of her religion.

The school administration has sent a letter to the parents of the child, complaining about the behaviour of the child and insisting that the parents ensure that their child participates in school ceremonies.

The parents threatened to take the school administration to court. This has been solved, and the solution is headline news.

Peace News Card 4:

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

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

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

Interfaith Visits

Objective:

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

Outcome:

- Learners have broadened their awareness of other religions' beliefs, rituals and spiritual expressions.

Materials:

- Provide information sheets for the learners covering the religions they will study

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

Activity:

1. Collect from the religious institution (ensure the sheet is descriptive rather than promotional) or write information sheets for the learners about each of the religions they will visit and/or study.

2. Before the visit, convey the purpose of the interfaith visit to the learners, i.e. to learn about other faiths and pass out and discuss the information sheet. Also emphasize the need to respect the dress codes applicable in the locations to be visited and to behave appropriately.

3. The study tour(s)- The visit itself to the various places could be grouped together into a day visit or spread out over a longer period. No matter the religious identity of the learners, or whether they are secular, everyone can benefit from the new, possibly unique experience of putting themselves in others' shoes.

4. Religious places can be visited either when they are open to the general public or as a special visit privately arranged. In either case, it is best to organise your visit in liaison with the 'keeper' of the religious place. It is important to meet the person who will organise the visit so that you can explain the interfaith programme and the purpose of the visit. Inform your host that, given the interfaith spirit of the visit, the programme should provide descriptive rather than strongly promotional or comparative information.

   The visit might for example include:

   - A talk by a member of the religious place about the religion's core beliefs.

   - An explanation of the different rituals at the worship place and their importance.

   - Counter narratives to violence as per the religious teachings.

   - An opportunity for your group to ask questions.

   - An opportunity to talk to young people who worship in the religious place.

   - If appropriate, ask one of your hosts to say a prayer in the tradition of her or his religion.

5. Allow time for a discussion with the learners after each visit. Encourage them to talk about what they have learnt and how this compares with their own religion or with other religions they have learnt about. Ask them to reflect on what they experienced while in the religious place and how they felt.

Reflection:

- Learners Learning Diary can record:

    o Religious place, including name and location.

    o Who they met and what they learnt.

    o Their main impressions of the building.

    o The main beliefs of people of that religion.

    o Similarities and differences with what one believes – whether one follows a religious practice or not.

Guidance for preparing interfaith visits:

1. Get information about the religious places you would like the learners to visit. Take into consideration the religious beliefs of the learners, so you include them in your tour. Discuss your choice of places with the learners.

2. Make a list of religious places and plan the most practical way to visit all of them during the time you have assigned for the activity. Remember to keep enough time for visiting each place and plan in time for moving from one place to another.

3. Contact the person responsible at each place you would like to visit. Explain the purpose of your visit and the importance of experiencing and learning about others' beliefs. Assure that the information given to the learners at each place is informative and is given in an atmosphere of respect of other faiths.

4. Underline the interfaith nature of the group, regardless of whether the group includes young people from different faiths or is a homogenous group in a learning process of respect of other beliefs.

5. Agree on a day and time for the visit with the person who is going to receive the learners. Ask if it is possible to arrange for the participation of other children or young people who are members of the worship place.

6. Prepare, if possible, a brochure for the learners about the religions you will learn about during the visits.

7. Inform the learners about the way they should be dressed.

Tips:

- In some circumstances, visiting religious places might not be possible, for lack of time or for lack of transportation, or for lack of religious places within the vicinity of your school establishment.

- Here we provide additional activities to learn about different religions and beliefs:

o The learners can participate in religious festivals that are open to the public, such as Mescal in Ethiopian Orthodox tradition or Eid al-Fitr (the End of Ramadan), etc.

o The school could invite representatives of different religions to come to the school and talk to the students during which the representatives can explain and show photos or videos of their religious places, discuss the religion's core beliefs and describe the different rituals at the religious place and their importance and counter narratives to violence. Be sure to create the space and opportunity for learners to ask questions and reflect together.

o The learners can be tasked to conduct research about different faiths and to present and discuss their findings. The learners should be encouraged to use photos, videos and songs to express the core elements of the faith they are to research.
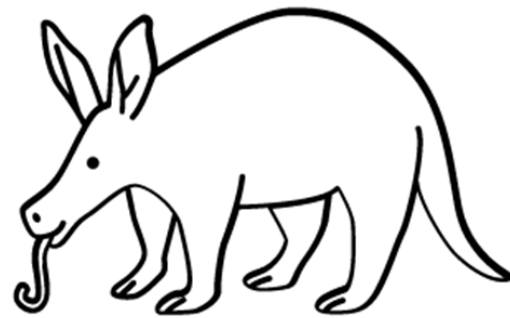
The Aardvark and the Elephant

Objective:

- To learn about the importance of listening actively.

Outcomes:

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

© Image Source: The Noun Project, Parkjisum

Material:

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

Activity:

1. Begin this activity by asking everyone to take out a piece of paper. Tell them that you are going to read the description of a real animal, and that they are to draw the animal.

2. Pause between each line of the description to give them time to draw (imagine that you are drawing it- think of how much time you would need between each line). If you move too quickly this will not work. Here's the description:

   - An animal found largely in Africa
   - Long tubular snout (clarify- the nose is shaped like a tube)
   - Small eyes
   - Large ears
   - Long tail
   - Legs that are thin, in comparison with the size of its body
   - Grey-brown hide
   - Thick claws that can be used as digging tools

3. Most learners will draw an elephant. They'll then hear the last clue and be VERY confused. Some will draw long claws on the elephant, while others may cross out their picture and start over.

4. Ask learners to hold up their picture so that others may see what they have drawn. For your reference, here is a picture of the animal, which is an Aardvark (a type of anteater):

5. Then you can ask learners: Why do you think we did this activity? What can we learn from it? Was it easy for you to draw what I was reading? What made you draw it in the way you did?

6. Explain to the learners, if it doesn't come up in their responses, that the activity is about listening and internal voice (see the description of both below).

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

   Internal Voice: You can also introduce the concept of "internal voice" by explaining that when we listen, we generally have a voice inside of our head that comments on what the other person is saying, and fills in with additional information. This is the voice that probably told them- "It's an elephant"- long before they had full evidence in this regard.

7. Ask learners, 'how we can listen better?' and write down their responses on the board or on a flipchart. If they don't come up with it themselves, ask them what would be visible signs that shows someone is likely listening well to them.

8. At the end, ask learners to form pairs to practise active listening. Ask one of the pairs to tell a story of a situation when they felt happy, while the other actively listens. After a few minutes reverse the role. If time is available, you can ask how it was to practise active listening and discuss.

Reflection:

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

Classroom Activities for GCED Debates on Global Challenges

Objective:

- To involve learners in discussion about Global Challenges affecting Humanity

Outcomes:

- Learners will be Informed and critically literate of Global Challenges

- Learners will form and sustain their opinions while respecting different opinions in the debate

- Learners will be motivated to be ethically responsible and engaged in Global Issues

- Learners learn experiencially about concepts of GCED

Materials:

- Big paper

- Markers

Activity:

Begin this activity by asking learners to identify a global issue affecting humanity. This could be climate change, the refugee and migration patterns, poverty, global inequality, gangs, violence in schools, regional integration, gender equality, terrorism, xenophobia, gun violence or international aid to Africa.

The class will be divided to sides of an argument, one in favour (the proposition) and one against (the opposition). Learners will take in turns to present their arguments, and respond to their opponents, trying to persuade the rest of their class one way or the other. The "audience" (other members of the class) will have an opportunity to question the speakers and contribute to the debate by providing their own opinions regarding the topic. One of the students will act as a chairperson and timekeeper overseeing the whole thing.

Classroom Activities for GCED Diversity and Inclusion

Objective:

- To create a space for learns to reflect about diversity and inclusion

Outcomes:

- Learners will be equipped to appreciate diversity

- Learners will be able to imagine strategies to foster inclusion

- Learners will be motivated to be ethically responsible and engaged to promote inclusive practices for peace

Materials:

- Big paper

- Markers

Activity:

The purpose of this activity is for learners and teachers to examine the meaning and impact of diversity, at the same time, developing strategies that promote inclusion. The teacher should read or ask a learner to read the following statement:

"We shall build a society in which all South African, both black and white, will be able to walk tall without any fear in their hearts, assured of the inalienable right to human dignity, a rainbow nation at peace with itself and world." (Nelson Mandela).

The teacher will briefly talk about the struggle against the apartheid system in South Africa as well as racism and economic, political and social exclusion in other parts of SADC under colonial rule. The teacher will then talk about how brave southern African nationalists and other activists from different

parts of the world spoke out about injustices and prejudice. Some of them were forced into exile, some killed, and others imprisoned and subjected to torture for advocating a more just and inclusive society. This struggle for social justice and inclusion continues today.

In this activity, learners learn about their own prejudices. Learners also reflect on these issues, including exploring what it feels like to be excluded and marginalised. The teacher will show learners images of people or a picture of a person (familiar to the learners) who has experienced exclusion. The teacher will ask learners to provide a description of the picture, who is in the picture, where and the period the picture was taken and the circumstances under which it was taken and explain the relevance of the picture to the issue of inclusion and exclusion. The teacher can run an experiment in the classroom involving the separation of some learners from others. After the experiment, learners will be asked what they felt when they were separated from their classmates. Learners will then be asked to think of individuals/groups that suffer from exclusion in society. Finally, the teacher will ask learners to develop strategies vital for building and maintaining a more inclusive society or world.

Classroom Activities The role of Women in the Liberation History

Objective:

- help learners appreciate the multiple roles of women during and after the liberation struggle, to encourage learners to identify and challenge gender inequality

Outcomes:

- Learners will be equipped to understand the role of women during the liberation struggle

Winnie Madikizela-Mandela (South Africa)

- Learners will be able to understand and challenge gender inequality

- Learners can develop a School-based Gender Equality Guide

Materials:

- Big paper

- Markers

Netumbo Nandi-Ndaitwah (Namibia)

Activity:

Explain the multiple roles women played in the National Liberation Movements (NLM) and as civil society activists during the liberation struggle in the SADC region (see UNESCO, SADC and SARDC, 2019, p. 12 – about Josina Muthemba Machel, p.21 – about Mbuya Nehanda, p.30 about Netumbo Nandi-Ndaitwah, p. 33 – about Winnie Mandela and Charlotte Mannya Maxeke). Explain the multiple roles women play in the post-independence period. Despite playing vital roles in the liberation of SADC and in the post-colonial period, women

Charlotte Mannya Maxeke (South Africa)

continue to be politically underrepresented in most SADC countries. Use visual aids (e.g., pictures and videos of liberation heroines). This helps learners develop skills in viewing visual text with critical understanding and appreciation

On the board, write "Gender equality, including political participation for men and women are important for …."

For this session, learners should work in groups of 4-5. One student from each group should read the sentence starter on the board and verbally finish it with their own reason. For example, "building sustainable peace." The next person should explain why gender equality is important for us all and then add their own reason to the end of the list. The group with the longest list after 15 minutes wins.

Mbuya Nehanda (Zimbabwe)

Reflection Questions

How would you address the issue of gender inequality in your society and appreciate the multiple roles women play?

How does education help to promote gender equality?

Josina Muthemba Machel (Mozambique)

Walking in Another's Shoes

Objective:

- To support learners to develop empathy towards others.

Outcome:

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

Materials:

- Throwaway cardboard for each learner to cut out shape of the shoes or feet

- Small pieces of rope or pieces of cloth to tie the hypothetical slippers

- Several pairs of scissors

- Pens

Activity:

1. Invite learners to pair with other learners who they don't know very well and would like to know more about.

2. Each learner draws the outline of their partner's feet/shoes on the cardboard and cuts it out.

3. Partners are invited to find a quiet place to sit down together and to interview each other with the intention of getting to know more about each other. You can share a few questions such as the examples given below to help them have a meaningful interview.

Ideas for questions:

- o   Who are the important people in your life?

- o   Tell me something that you are really proud of.

- o   What makes you happy?

- o   How do you want other people to treat you?

- o   What important dream or hope you have?

4. Remind learners that when they are the interviewer, it is important to ask questions respectfully, to listen actively to what their partner is sharing and be respectful if their partner does not want to discuss something personal. When they are being interviewed, they can skip any question that they feel they don't want to talk about. They should not feel pressured to share information they do not wish to share.

5. At the end of interviewing each other, ask them to draw some symbols or write words to capture the main points of what was shared on the outline of the feet of their friend.

6. Ask learners to make a few holes in the cardboard and use rope/pieces of cloth to tie the cardboard outlines to their own feet/shoes.

7. Ask learners to now 'walk in the shoes of another' around an open space, taking slow steps while attempting to imagine how life must be for their partner based on their interview.

8. After the activity, invite learners to share some of their own learning from the experience. Discuss with learners about empathy, what can help or prevent us from developing empathy towards others.

Reflection:

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

Diminishing Islands

Objective:

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

Outcomes:

- Learners have reflected about conflicts and their causes.

- Learners have explored the importance of creating win-win situations.

Materials:

- Pages of newspapers

- Recorded music

Activity:

1. Spread pages of newspaper on the floor with gaps between them. Start with many pages. Each page represents an island. Play some music and ask the learners to walk around the islands without stepping on them. Instruct them to step onto an island whenever the music stops. Periodically stop the music.

2. Remove one island every time you start playing the music again, so that the number of islands gradually diminishes and each island becomes more crowded. Eventually, there will not be space for all learners; those who cannot get onto an island will be out of the game. Play the game until there is only one island left and most of the learners are out of the game.

3. You can also create situations of community divides, natural disasters, conflicts, violent attacks, refugee situations, etc., to make the game dynamics more challenging and to relate more closely to local realties of conflicts and violence.

4. When the game is finished, discuss with the learners what happened. These are some questions you could ask:

   o   What happened when there were fewer islands?

   o   How did people react?

   o   How did you feel when you could not get on an island and were out of the game?

   o   How did you protect your own space?

   o   Did you help others?

   o   Is this similar to what happens in real life? In what way?

5. Relate the game to real situations and have a discussion with the learners about the ethical challenges of survival, sharing of resources, inclusiveness, protecting the vulnerable, etc.

6. Tell leaners that conflicts are normal but that they can become violent when people fail to share, cooperate and be in solidarity with others. Discuss what can help us to be ethical in our engagements with one another.

Reflection:

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

The Ethical Bank

Objective:

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

Outputs:

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

Materials:

- A box, to represent the bank; The bank could alternatively be represented by a 'balance board' – a large sheet of paper on which transactions are shown.

- Paper of two different colours or sizes: one to represent 'withdrawals' and another to represent 'checks'.

Terminology:

- Withdrawals – the identified 'problems'

- Check – solutions to the 'problems', which can be deposited at the bank

- Balance board – a public board on which the 'withdrawals' are listed on the left side and 'checks' are deposited on the right side, until the board 'balances

Activity:

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

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

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

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

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

4. Encourage learners to share ideas and to discuss how they are tackling some of the problems.

Reflection:

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

Cultural Diversity Days

Objective:

- To create opportunities for learners to share their different cultures and customs.

Outcome:

- Learners have experienced other cultures and thereby have discovered more about themselves in relation to others.

Materials:

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

Activity:

1. Cultural days are good opportunities to share and experience the tradition of another community or religion. The day/event can include traditional food, costumes, music and dancing, as well as displays conveying the geographical, cultural, religious and economic facts of the different communities.

2. If your group of learners is not from diverse cultural backgrounds, this might be an opportunity for them to first study different communities or cultures and then represent and present about the communities for the event.

3. This is an opportunity to let your learners take charge in organising the event. They should decide on and organise all aspects of the programme with support from you.

   Ensure good attendance by sending invitations to family and friends and local dignitaries well in advance. If the learners encounter difficulties in acquiring the needed material for the event, suggest that they contact community leaders for support.

4. If you are celebrating several different cultures at the event, there is the possibility to have a 'bazaar', where each group is represented by a stand. Guests can then walk from stand to stand and view the artifacts and objects on display, while enjoying refreshments and listening to music of different cultures. At the same time there can be different presentations and performances in close proximity to the stands.

Reflection:

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

Community Mapping for Resilience

Objectives:

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

Outcomes:

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

- Learners have discovered how social, development, cultural and political issues relate to the emergence of violence.

- Learners have identified gaps and possible actions they can take to make communities safer.

Materials:

- Flipchart or drawing paper

- Crayons or markers of various colours

Activity:

1. Organise learners into groups of four to six and provide each group with a large sheet of paper and crayons or maker pens of a few different colours.

2. Invite learners to draw a quick map of their community without spending too much time on the details, i.e., just an outline marking the main attributes of the community.

3. Now, ask the learners to look at what vulnerabilities or risks their community may face in terms of violence. They can use a particular colour to mark these on the map they drew using some key words or symbols. For example, the market place or bus stop might be a place with vulnerability as many outsiders may be in these places and the places are generally crowded and chaotic.

4. Then, ask the learners to look at the strengths, resources and opportunities their community has to prevent violence by marking them on their community map with another colour. For example, the police station might be a strength to the community in terms of maintaining security, law and order. Note that some places or resources may be both a vulnerability and a strength depending on the situation.

5. Make sure that learners actively discuss with one another during the process and occasionally prompt further discussions by asking questions to specific groups or common to all groups.

6. Invite one person from each group to remain as a host and explain what they discussed. Have the others rotate as a group to other groups' posters to get to know what they discussed by listening to their host. Keep the rotations moving every few minutes to allow learners to hear different perspectives of other groups.

7. As the whole group, invite learners to share their reflections from the activity and build the idea of making the community more resilient by knowing vulnerabilities but overcoming them using strengths.

Reflection:

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

Intergenerational Dialogue for Safer Communities

Objective:

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

Outcomes:

- Learners have discovered different perspectives about their community, including its history.

- Learners will have space to articulate their perspectives on community issues with leaders and be heard.

Materials:

- Invitation letters to the event (dialogue)

- Facilitator(s)

- Questions or talking points for the dialogue

- (Optional) art or posters for a gallery exhibition, presentations, etc.

Activity:

1. The activity should be arranged in a safe space that is conducive for a dialogue with the participation of learners and community leaders. This can be at the school, community hall or local government building, etc. Invitations should be carefully planned and shared with the clear objectives of the dialogue and the need for the community leaders to give space to and meaningfully engage with the learners.

2. This can be planned as an activity for approximately one and a half to three hours based on what is included. A topic of focus can be agreed upon in consultation with all involved, e.g. how to make our community safer.

3. The dialogue can take many formats, including an intergenerational round table discussion, an intergenerational panel, one to one interactions or small group activities or other interactive formats.

4. It is important to find a facilitator or two for the dialogue who can create a safe space for everyone to meaningfully engage with one another, share talking and listening times equally across generations, open up the dialogue to engage in deeper issues and understands the importance of youth participation. In some contexts, you can consider including two facilitators: one adult and one young person.

5. You can use additional strategies to be inclusive and ensure all learners share their perspectives by including a gallery exhibition of art or posters related to the topic of the dialogue, or creative presentations prepared by young people in advance that can be used for building further dialogue etc.

6. Such dialogues can open up space for young people's participation in the community and should be followed up to implement a small project or another type of initiative with young people taking leadership.

7. It is important to debrief the activity with just the learners afterwards to discuss how it met their expectations, any challenges they faced, what could have be done differently, and any follow-up, etc.

Reflection:

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

2030 Sustainable Development Goals[13]

Objective:

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

Outcomes:

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

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

Materials:

- SDG Posters

- Chalkboard or flipchart paper

- Chalk, markers or pens

- Learners' notebooks, pieces of paper or sticky-note papers

Activity:

1. At the start of the lesson have the following question written in large letters on the chalkboard or on a flipchart paper- "What are the biggest problems faced by people worldwide?"

2. Ask learners to reflect on the question and write down at least 3 answers on their own. Ask learners to share their different answers and compile them as a list on the board without repeating the same answer. Alternatively, you can provide them with 3 sticky-note papers to write their answers and then paste on the board grouping similar responses together.

3. Introduce the SDGs. It will help to have a poster or copy of the 17 SDGs (see image). Walk the learners through each of the 17 SDGs. Ask them first what they think each one is about and then clarifying meaning.

4. Group learners into groups of 4 to 6 persons and ask them to select 5 issues from the list of problems on the board/poster. For each problem ask them to identify which of the SDGs are related. Provide time for each group to share one problem and the related SDGs with the class.

5. In plenary, prompt a dialogue with a question, such as 'Why are the SDGs needed and why are they important?' Provide space for different learners to share their opinions. The following questions can also help to take the dialogue further:

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

o Why do countries need to collaborate to achieve Sustainable Development Goals?

o In our country who are responsible for action on SDGs? Which groups? Which institutions?

o What are issues that affect our communities when basic human needs are not met and sustainable development is not taking place?

o How do development issues relate to conflicts and violent extremism in our countries?

Help learners understand that everyone needs to contribute to the SDGs and also that there are specific institutions with specific mandates related to these goals.

Reflection:

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

Community Engagement Projects

Objective:

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

Outcomes:

- Learners are encouraged to contribute to the promotion of peace and justice in the world.

Activity:

1. Ask the learners to come up with a project to help transform their societies. The project must be completed within a specified time frame.

2. Learners form groups of ten and are asked to create a project to transform a problem or situation in society – be it in their school, family, neighbourhood, city or country – and which is achievable in a few months.

3. Some projects may need the support of the school leadership, parents and community leaders and may also need to be launched as a formal programme. This would also let you involve more learners in the project. It may also be necessary to secure some resources for the projects.

4. Projects should meet specific criteria, which could be determined by the learners. The project, might for example, have to:

   o Engage different communities

   o Be concrete and clear

   o Uphold ethical practices

   o Help transform a specific situation

   o Be innovative

   o Be solution-oriented

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

Personal Shield

Objective:

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

> **The Story of the Shield**
> We use the sign of the shield in many areas to symbolize and capture our concept of achievements, goals, aspirations and challenges in governments, schools and organizations. The shield is also used as a tool for self-discovery.

Outcome:

- Learners will be able to identify some aspirations for their own lives.

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

Materials:

- Paper or notebook

- Pen or pencil

Activity:

1. Ask learners to get a plain piece of paper and to write their name on it.

2. Ask them to draw a shield on the paper as shown above.

3. In each compartment of the shield, they should state the following:

    a. My greatest achievements

    b. My goals/aspirations (at least two)

    c. I am at my best when (my strengths) …

    d. The most important person(s) in my life

4. On the belt below the shield, ask learners to state their motto or philosophy of life – what guides their life?

5. Organise the learners into groups of four or five and ask them to share different areas of their shield.

6. Repeat new groupings to allow learners to share on different areas with as many peers as possible.

7. Discuss with the learners what they learnt from the activity, what may be some challenges they face and how they can overcome those challenges.

Reflection:

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

Human Knot

Objective:

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

Outcome:

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

Materials:

- none.

Activity:

1. Organise leaners into groups of approximately 10 to 15 learners and ask them to form a circle. Each learner in the circle extends their hands to grab hold of the hands of two other persons in the circle to form a "knot". As teams they must then try to unravel the "knot" by untangling themselves without breaking the chain of hands.

2. Tell them to put their right hand up in the air, and then grab the right hand of someone else in the circle across from them. Note, they must not grab the hand of someone immediately to their right or left.

3. Then repeat this with the left hand, ensuring they grab a different person's hand and again that it is not someone to either their immediate right or left.

4. Check to make sure that everyone is holding the hands of two different people and that they are not holding hands with someone on either side of them.

5. They are now in a "knot" and must try to untangle themselves without breaking the chain of hands, i.e., they cannot unlock hands at all to get untangled. Allocate a specific time to complete this challenge (generally ten to twenty minutes). Remind the learners to take their time in order to limit injuries. Ask the groups not to tug or pull on each other. Monitor throughout the challenge and stop them if you need to.

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

6. Once a team has "un-knotted" themselves or the allocated time has ended, ask each group to discuss how it went, what helped them in untangling the knot and what challenges they had.

7. After each group has had time to discuss, return to the full group and ask each team to share a few points from their discussion.

8. Use the experience from the activity to discuss the importance of cooperation and collaboration to address the common challenges we face in society.

Reflection:

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

Crossing the River

Objective:

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

Outcome:

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

Materials:

- Old newspapers

- Piece of paper

Activity:

1. Group learners into teams of approximately 8 to 16 based on how much space you have available and the total number of learners. The idea is to have a space of around 2 meters x 6 meters available for each team as their river.

2. **The Game:** Once the two sides of the river have been marked, place four newspapers as "islands" in the middle of the river. Additionally, provide each team with two to four pieces of paper as "rocks". A team succeeds when they have managed to have all of their team members cross the river from one side to the other. All teams start on one side of the "river" and can only step on the limited number of islands and rocks available.

3. **The rules for the learners:** You and your teammates are on one bank of a poisonous, deadly river. The river is so contaminated that if any part of a person's skin or clothing touches the river, they will die instantly! Each of the people on your team must cross from one bank of the deadly river to the other. You have 20 minutes.

   o No part of a person's skin, clothing or personal articles may touch the river. The only items that can survive in the river are islands and rocks.

   o Islands, rocks and pebbles are safe spots (touchable).

   o Islands in the river may not be moved.

   o Rocks may not be moved once placed in the river.

4. Once the teams have started, pay close attention to group dynamics. Some items to be conscious of and to observe are:

   o How long did it take for there to be a single conversation going?

   o Did everyone who wanted to speak get an opportunity to be heard?

   o When suggestions were made, was a response given every time? (Or were some people's suggestions listened to while others' ignored?)

   o Was a plan created? Who initiated the plan? How many people were involved in developing the plan?

   o Were there negotiations to find the best solution?

   o Did any of the learners play a role as mediators between other learners' differing opinions?

- o How was an agreement reached? Did the group check to ensure understanding and agreement from everyone before acting on the plan?

- o Did the plan provide a complete picture of how to start and how to end?

- o Was there a leader or multiple leaders? How was the leadership chosen? Was the leadership followed?

- o How willing were people to rely on one another, to help one another and physically support one another?

- o Was the goal achieved? How much time was required? What was the key to achieving or not achieving the goal?

5. At the completion of the exercise, debrief the activity with the learners.

- o What did you observe during the game?

- o What can we learn from the experience?

Reflection:

- Ask learners to use the Learning Diary to reflect on how we can apply what we learnt to real life situations.
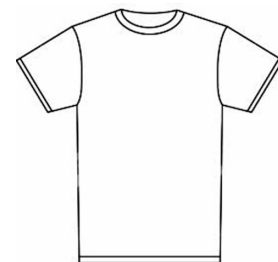
Designing T-shirts

Objective:

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

Outcomes:

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

Materials:

- Paper cut in the shape of a t-shirt

- Coloured pens or crayons

Activity:

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

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

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

2. It is important that learners have time to reflect on, and discuss what they will put on their t-shirts before the actual drawing session.

3. Give learners paper and coloured pens or crayons for them to draft their designs.

4. When they are satisfied with their designs, reproduce it on a larger paper cut in the shape of a t-shirt.

5. Near the end of the session, lead a moment of reflection on what the learners have drawn and what the t-shirts say about their identity and on the importance of valuing who we are and who others are. If t-shirts carry messages, you could also talk about what others in different contexts or situations, such as someone living in a conflict zone, or from a different social group might put on a t-shirt.

Reflection:

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

Walking in Masks

Objective:

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

Outcome:

•   Learners will understand the different types of social identities and how they may be perceived in society.

•   Learners will be more aware of different dimensions of their own identities.

Materials:

•   Cardboard

•   Scissors

•   String

Activity:

1. Ask learners to make a mask and cut it out of cardboard to cover their face and fix a piece of string to tie it around their head.

2. Prepare in advance different identity labels reflective of diverse social roles that are included in the society, for instance mother, father, police officer, religious leader, woman, man, politician, waitress, etc. Ensure to include those that are marginalised in society and/or those that may be seen as controversial, to ensure that a strong learning experience takes place.

3. Ask learners to put on their masks and then paste one of the labels on to the front of the mask so that the learner wearing the mask does not know the label he or she carries.

4. Invite learners to walk around, meet other learners to see whom they are meeting. When they meet someone with a label, they can show a reaction according to how they/society would normally react towards such a person, e.g., shake hands with a politician, ignore someone who is disabled, etc.

5. Learners should also try to figure out the identity label they carry based on the reactions they receive from other people. Allow enough time for learners to mingle and meet as many others as possible.

6. After the mingling has finished, form a circle and discuss about the experience of the activity and what we can learn from the experience.

7. Remember to highlight that now that the activity is over, they should not misuse the labels or the activity to call each other names or in any way make another learner uncomfortable,

8. Discuss what happened in the activity, ask about emotions people felt when they were treated in some way and allow learners to share their experiences and reflections.

9. Finally invite a diverse group of learners to step forward, e.g., those with label of a politician, a mother of two, a widow; or a leader of a violent group, a father, a person with disability, etc., and discuss how these labels could apply to a single person, i.e., that one person can have multiple labels. Help learners understand about stereotypes, how they might affect the way we relate to others, sometimes in negative ways or labelling people in ways are not really what they are, and how people carry multiple dimensions to who they are.

10. Invite learners to reflect and share their main takeaways from this experience and how they may act differently towards others based on what they learnt.

Reflection:

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

Protecting the Egg

Objective:

- To provide opportunities to work together to identify creative solutions to a problem and think critically.

Outcomes:

- Learners have enhanced their communication, problem solving and critical thinking abilities.

Materials:

- Eggs (based on the number of groups)
- Newspapers
- Plastic drinking straws
- Masking tape or other suitable tape

Activity:

1. Organise learners into teams of four to six. Provide each group with an egg, two pages of newspaper, 30 plastic straws and about 2 metres of masking tape.

2. Explain to the teams that their goal is to use the given materials to prepare a design that will protect their egg when thrown in the air about 15 meters.

3. Provide 20 minutes for each team to design and prepare their structure. After that ask the teams to gather outside and one by one have the structures thrown to a 15m distance at a similar angle.

4. After all the structures have been thrown, visit the point of landing and open each structure to see if the egg has survived the impact.

5. Ask each team to have a meeting and discuss their strategy, results and how it could have been done differently.

6. Next, ask each team to discuss the dynamics of their interactions. For example, if each member of the team felt they were listened to and could fully participate. What could have been avoided and what could have been done differently to help the team achieve its goal and to also engage each team member fully?

7. Return to the full group and invite some teams to share their learnings. Discuss how both the strategy and process of working as a team are both important for problem solving.

Reflection:

*   Ask learners to use their Learning Diaries to write down how they would engage differently in the game if given another chance.

Cross-Cultural Simulation[14]

Outcome:

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

Materials:

*   Few cups of water

*   Few sweets/toffees

*   Branch with leaves to use as a fan and any other materials suitable for adaptations

*   Chairs

Activity:

1. The learners are made to simulate entering a culture where the community they are visiting has different cultural practices. Explain that the activity is a simulation and that it is important that learners take on their respective roles.

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

2. Alternatively, you can also divide all learners into paired groups as above if you are able to get additional support from other teachers or volunteers for facilitating and coordinating the activity.

3. Meet the two different community groups separately, without the other group being able to hear or see, to brief them of their specific backgrounds and behaviour. At each meeting give the respective group their instruction sheet that explains their culture and make sure they are clear with their role and behaviour. See below the two instruction sheets for the Mamaro and Zambu communities.

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

Community: Mamaro

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

They welcome female guests first and greet them by placing their hands on the visitors' shoulders until the greeting is returned. Men do not participate in greetings.

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

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

Community: Zambu

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

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

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

4. Provide 10 minutes for each group to agree and practice their cultural behaviour and get ready for the visitors that will come. Ask each group to identify three different pairs of team members to visit the other community during three different opportunities.

5. **Visit Round 1: First visit and greetings (15 minutes)** Both communities have their specific ways of welcoming visitors and greeting each other. The two visitors to each community must respond appropriately to be allowed to visit the new community.

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

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

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

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

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

8. Once all three rounds of visits are complete, invite the learners to come together and for each community to briefly share what happened in each of their visits and what they have learnt about the other community based on these experiences. Afterwards, allow the other community to share their own backgrounds in terms of beliefs, values and behaviours. Discuss the difference of gender dynamics, differences of beliefs and cultural practices between the two communities.

9. Invite learners to find a partner from the other community and to discuss their key learnings from the activity and facilitate a dialogue among the learners about their learnings.

10. Discuss with the leaners what they think is important in being respectful towards a different culture, what difference they might find challenging and how best to communicate when differences are encountered.

Reflection:

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

Reach for the Stars

Objective:

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

Outcomes:

- Learners get to know how others who are different can also be very similar.

- Learners will have acknowledged themselves and others by getting to know their peers better.

Materials:

- Paper or learner notebooks

- Pen or pencil

- Lots of rolls or lengths of coloured thread
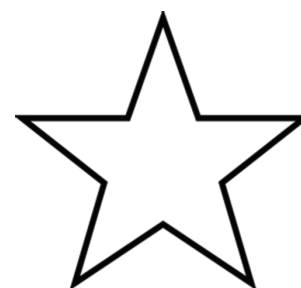
Activity:

1. Ask each learner to draw a star with five points so that it covers a full sheet of paper or the learners' entire notebook page. You can draw one as an example for them to follow.

2. Ask the learners what information about themselves is important for them and to answer five questions. You can choose questions suitable for the make-up of the group or can use the following five:

    o What is their favourite music, song or food?

    o What is the place that means the most to them?

    o What is an experience they value the most?

    o What is an important belief that they hold?

    o What is the one thing they really enjoy doing?

3. Ask them to write, in each point of the star, the answer to the questions.

4. When they finish writing in their star, ask them to find a partner to sit down with and share their responses.

5. After pair sharing has happened, ask the learners to hold the star in front of them and walk around to meet other learners to show their stars and share at least two of their responses. Each person has to try to find at least one similarity, one difference or something interesting about the other learners they meet.

6. Encourage mingling and ask them to move on to a new person each time they hear a bell/clap at the end of roughly four minutes. Allow time for each person to share with at least five others.

7. Find an open space to form a circle and ask the learners to talk about one of the people they met, explaining what they had in common or what they felt differently about, or something they found interesting. Pass a ball of string to the first person who starts, asking him/her to hold the starting point and pass it to the person they talk about.

8. As each person shares, the ball of string should be passed to the person they talk about, while they themselves hold to a point so that a large web will form as they share ends. Ask learners to always pass to someone that does not have the string already and get help from others if they didn't get to talk to the friend themselves.

9. If the group is very large, sharing and dialogue after the pairs of discussion can be done as two separate groups, so you may allow everyone to share within the time available.

10. Once everyone has shared and the web is complete, build a dialogue with the learners on what they see, what the web can represent and what we can learn from the web they observe.

11. Conclude the session highlighting the value of diversity, the interconnectedness of humanity and the concept of Ubuntu.

Co-Creating Cartoon Strips

Objective:

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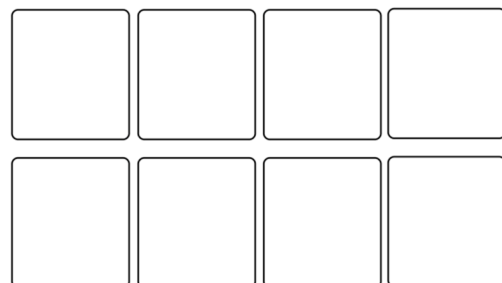
Outputs:

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

Materials:

*   Paper

*   Coloured pens or crayons

Activity:

1. Organise learners into groups of 4-6, ensuring that there are at minimum 4 groups of learners. Provide each group with a sheet of paper and ask them to divide the full paper into 8 squares by drawing boxes. Explain to them that during the activity they will be co-creating a cartoon with different scenarios drawn in each box.

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

3. Explain that each group will now pass their cartoon to another group over 3 more rounds with each time two more scenarios of the situation being drawn by a group helping to move towards a solution. The final (4th) round, groups draw the last scenarios showing the final solution to the initial problem.

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

Reflection:

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

Dilemmas

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

Objective:

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

Outcomes:

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

Materials:

- Copies of one or several moral dilemmas (see below on how to write your own)

- Decision-making guidelines written on a chalkboard or flipchart paper or as copies for each group

Activity:

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

2. Give them 30 minutes to discuss the dilemma and to arrive at a consensus on a solution. Then, let them share their decisions with the other groups.

3. Introduce learners to the Ethical Decision-making Guidelines below. Learners first discuss these guidelines and then use them to review their decisions.

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

5. Lead a moment of reflection on the fact that an issue can raise many and conflicting points of view. Discuss the need to look at matters from different points of view and to consider each on its merits.

Guidance to write your own moral dilemma:

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

Ethical Decision-making Guidelines:

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

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

Reflection:

- Invite learners to identify a dilemma they've faced in their own life, and write several different arguments as to what could be the best response in their Learning Diary.

Mock Elections

Objective:

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

Outcomes:

- Learners have identified opportunities and challenges of democratic practices, such as elections.

- Learners are able to better articulate their own needs and those of others and think of solutions to challenges they face.

Materials:

- Small pieces of paper for ballots

- Pen or pencils

- (Optional) Box (for the ballots)

Activity:

1. Ask learners to volunteer for the different roles for the mock election of a town council. Roles and Responsibilities include:

   - **Candidates** (2-4 learners as candidates) These are the candidates standing for election and trying to get votes to be elected

   - **Candidates Campaign Team** (5 learners per candidate) The team in charge of the candidate's campaign responsible for identifying key messages that would secure support and votes for their candidate):

   - **Policy Advisors** (1 learner per candidate) Responsible to helping candidate identify the top 3 policy issues or community problems they will build their campaign around)

   - **Candidates Supporters** (5 learners per candidate) Strong supporters of each candidate who are willing to overlook the negatives of their candidate and willing to support the campaigning.

   - **Election Committee** (3 learners) Responsible to ensure a free and fair election.

   - **Disability Rights Activist** (1 learner) Wants to get disability rights as one of the top 3 policy issues addressed by each candidate.

   - **Youth Sports Group** (5 learners) Wants a new sports stadium for the community.

   - **Complainers** (2 learners) These are members of the community have lost their faith in elections and are criticizing the election process as a useless exercise.

   - **General Population** (All other learners) Undecided voters willing to be convinced by candidates to vote for them.

2. Run the mock election facilitating the following stages of the election.

   - **Planning**: Once all the roles have been filled, give 15 minutes for each group to plan and prepare for the election.

   - **Campaign Period:** Give 15 minutes for campaigning.

   - **Voting:** Each community member has 1 vote and ballot papers marked with the candidate's number are collected (in a box if one has) or by the election committee.

   - **Election Results:** Election committee announces the winner of the election.

   - **Acceptance Speeches:** Remarks by the winning and losing candidates on the election results.

3. Once the mock election process has finished, debrief the experience by first asking learners from the different roles to explain any interesting incidents, how they felt during the election, what they think worked and did not work. Ask learners what we can learn from the mock election experience. What can be done to ensure that elections help the community to be peaceful.

Reflection:

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

Establishing a Peace Club[15]

Objectives:

- Promote respect for religious, cultural and linguistic diversity by enhancing tolerance, understanding and acceptance of diversity.

- Promote the use of dialogue and other peaceful means of resolving conflicts and disagreements within and outside the school.

- Enhance good character and self-discipline among learners.

- Empower learners to deal with life's challenges peacefully and become responsible citizens.

- Promote good relations and harmonious co-existence amongst learners themselves and between schools and their neighbouring communities.

Outcomes:

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

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

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

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

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

  Programmes: Peace Club members should be encouraged to establish diverse community outreach programmes which will provide them with opportunities to model the skills and values learnt in school to the wider community. Through community outreach programmes, Peace club members will be able to interact with community members and influence them on matters pertaining good relations, harmony and peaceful co-existence. The community outreach programmes will also help promote 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:

  o Participating in Public Events and Meetings

  o Celebrating International and National days, such as international peace day, child labour and youth days

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

o   Organising for environmental clean-up activities

o   Establishment of Peace Gardens and/or Nature Trails

o   Volunteerism and Community Service

o   Organising for Dialogue Forums

o   Peace caravans and races/walks

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Transformative Pedagogy for Learning to Live Together in Southern Africa

A Practical Guide

This **Transformative Pedagogy for Learning to Live Together in Southern Africa**: is a practical guide.

This guide is designed to build the capacity of teachers and education planners so that they are informed and empowered in why and how to educate for living together and peace building.

It offers an analysis of conflict, examines the role of ethics, expands on the elements of transformative pedagogy and provides practical tools to promote learners' active participation in shaping the world around them and assess their understanding of citizenship and peacebuilding concepts.

This practical guide is a resource to engage learners and help their journey to become an active citizen for peace building and fostering transformation and the aspect of learning to live together in the SADEC region.

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