

Background Notes for Facilitators

Inter-Agency *Peace* Education Programme

Skills for Constructive Living



INEE

**Inter-Agency
Peace Education Programme**

Skills for Constructive Living

Background Notes for Facilitators

The ideas and opinions expressed in this work are those of the author and do not necessarily reflect UNESCO's point of view.

Editorial coordination: Antonella Verdiani, UNESCO ED/PEQ/PHR

UNESCO, United Nation Educational Scientific and Cultural Organization (<http://www.unesco.org>).

INEE, the Inter-Agency Network for Education in Emergencies, is an open network of UN agencies, NGOs, donors, practitioners, researchers and individuals from affected populations working together to ensure the right to education in emergencies and post-crisis reconstruction (www.ineesite.org).

Published in 2005 by the United Nations Educational, Scientific and Cultural Organization

7 Place de Fontenoy
75352 Paris 07 SP - France
ED-2005/WS/62 //cld 24866

© UNESCO - INEE, November 2005

Printed in France

Foreword

In recent years there have been numerous conflicts across the globe, which have led to suffering and displacement of millions of children and young people, often under horrific circumstances. The world's poorest countries are most frequently those torn apart by internal conflict. Many countries face desperate poverty that aggravates internal division with the possible consequence of violence. Other desperately poor countries suffer the destabilizing effect of conflict in neighbouring states.

The programme that has been developed in these materials provides the life skills related to peace education and conflict minimisation and prevention to reach refugee and returnee children, youth and the wider community. These life skills will enable the participants to deal with related problems, including the social fragmentation problems of sexual harassment and exploitation, access to education (especially for girls), community caring as well as skills for constructive and non-violent living.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) has collaborated with the United Nations High Commissioner for Refugees (UNHCR) to strengthen these constructive skills for living through the present "Inter-Agency Peace Education Technical Support Programme". This initiative has been made possible through the generous support of the Ministry of Foreign Affairs of Norway, Section for Humanitarian Affairs, Global Affairs Department, through the Funds in Trust programme of UNESCO which partly financed it from January 2004 to June 2005. UNHCR, in particular, has initiated and supported this programme from its inception in 1997 and has generously contributed financially and to its implementation in the field, in partnership with UNOPS.

In its mandate, UNESCO is committed to education for peace, human rights and dialogue between different cultures and civilizations. The Dakar "Education For All" (EFA) Plan of Action includes these principles and emphasizes the need to improve all aspects of quality education. In this framework, UNESCO has been concentrating special efforts in the crucial area of teacher training, with particular emphasis in African countries: this is also in accordance with the Norwegian strategy in multi-lateral and bi-lateral cooperation of making effective use of the funds to maximize concrete changes in developing countries.

The programme has been built on the solid foundation of the earlier Peace Education Programme developed by UNHCR since 1997, and later on adopted by the Inter-Agency Network for Education in Emergencies (INEE). It was upgraded with the input of both refugees and the host community. It also incorporates lessons learned from the external evaluation undertaken of the UNHCR programme in 2002 and has further responded to stated needs of people in both emergency and development situations. Education planners, teachers, refugee and returnee communities, staff of the UN partners as well as government authorities will find these materials useful for their peace-building efforts, especially if they have been trained on how to use them.

The work has benefited from the contributions of many students, community members, teachers and facilitators as well as UN and NGO personnel, too numerous to mention individually. However, special appreciation should be expressed to colleagues in UNESCO, especially the Division for the Promotion of Quality Education, in UNHCR, the Division of Operational Support and in UNOPS, the United Nations Office for Project Services in Geneva. A special acknowledgement should be given to the Senior Technical Adviser, Pamela Baxter, for the work and energy devoted to the project. The support of Margaret Sinclair, who was the originator of this programme, Anna Obura, whose evaluation provided both evidence of positive impact and valuable lessons learned and Jessica Walker-Kelleher, Jean Anderson and Karen Ross, who took on the task of upgrading the primary section of the formal education component, are likewise acknowledged.

The value of these endeavours and contributions will be multiplied, to the extent that the skills for peace-building, incorporated in these materials, become a standard component in situations of emergency and crisis, and for conflict prevention and reconstruction.

Mary Joy Pigozzi
Director
Division for the Promotion of Quality Education
UNESCO

Marjon Kamara
Director
Division of Operational Support
UNHCR

Introduction

This manual is one of the components of the “Inter-Agency Peace Education Programme”. The programme is designed for education managers of ministries dealing with both formal and non-formal education and for agencies which implement education activities on behalf of the government.

The implementation structure is based on the experience acquired over the eight years the programme has been in use, from 1998 to 2005. The programme has been evaluated by external experts and the new revised materials (2005) incorporate both the suggestions made in the evaluation and the feedback from the specialists who implemented it in the field.

Historically this programme has been restricted to refugee communities. However, it has expanded and moved into both refugee and returnee situations. With the partnership between UNESCO and UNHCR, in the framework of the Funds-in-Trust “Inter-Agency Peace Education Technical Support Programme” financed by the Ministry of Foreign Affairs of Norway in 2004-2005, the project has been further developed to respond to the needs in situations of emergency and reconstruction and also into development situations as well. The programme is currently being implemented in eleven countries in Africa¹ and has been integrated into complementary initiatives in Sri Lanka, Kosovo, and Pakistan.

The following table shows the list of materials and their uses which are the components of the Peace Education Programme. For a more complete presentation, see the booklet “Overview of the Programme”.

The Materials²

Overview of the programme	A description of the components of the Peace Education Programme and the implementation structure of the programme.
Teacher Activity Kit Teacher Activity Book (TAB)	The teacher’s main resource. It has a lesson-by-lesson curriculum for formal schooling, structured according to the children’s cognitive and emotional development. Each teacher working in the programme needs his or her own copy of the kit.
Charts	Teaching resources (not teaching aids).
Story Book	More than thirty stories and songs which are referred to in the TAB. Each story reflects a particular aspect of Peace Education or responds to particular needs in the community (for example: HIV/AIDS, gender equality, girls’ access to school).
Proverb Cards	Local proverbs for use especially in the ‘analysis’ lessons in the middle primary.
Community (Adult) Programme Facilitator’s Manual for Community Workshops	A guide for facilitators conducting the Community Programme. Each facilitator should have a copy of this book.
Community Course Booklet	A handout booklet, which outlines the major concept areas covered in the community course.
Training Manuals Teacher Training Manual Level 1, Level 2 and Level 3	These manuals introduce teachers to the psychology of the course, curriculum theory, the rights-based approach and specifics of teaching the Peace Education Programme.
Facilitators Training Manual Level 1, Level 2, Level 3	In three parts, introducing the facilitators to the principles of adult learning, a rights-based approach and the psychology of learning as well as the specifics of the course.
Background Notes for both Teachers and Facilitators	A summary of the major points covered in the training sessions to be used as a reference.
Facilitators and Trainers Training Guide	A small booklet of training hints to ensure that the trainers have the basic skills and use interactive methodology.

1. In order of implementation: Kenya (1998), Uganda (1999), Liberia (1999), Guinea (2000), Sierra Leone (2000), Democratic Republic of Congo (2000), Ethiopia (2000), Eritrea (2001), Cote d’Ivoire (2001) - but currently not operating, Somalia (2004), South Sudan (2004), Ghana (2004).

2. The titles in bold and underlined are separate sections of the programme. Titles in bold are separate books.

Background

Peace education around the world generally appears in one of two forms. There is the 'philosophical' approach, which depends on the individuals reading the material and then taking responsibility for incorporating it into their programmes. The second approach is to provide a curriculum structure of skills and values.

The 'philosophical method' has several assumptions built into it. The first is that the people reading the material can and will internalize what they have read. The second is that these people will have the freedom and expertise to incorporate it into their work and third that they understand the conceptual level of both the learners and the material, and can structure the material in association with their colleagues.

The second approach of curriculum structure works on the basis that not all of the above will happen automatically. The approach taken in this programme is to develop the skills base of people who want peace, and to empower these people in the face of the big issues that denote conflict.

This programme is not a conflict resolution programme. It is a peace education course designed to help people to minimize and prevent conflict by helping people to understand each other better. In this sense it is no different from many other programmes which are offered around the world.

It is different however in its structure. After the initial research, it was found that many people understood very well what they wanted in terms of peace, but could not analyse its components and apply it to themselves and their families.

The peace education course in which you are training is an empowerment course. Every concept and attribute you teach, you are also expected to possess yourself. Many of the skills of an effective facilitator are also the skills of a peacemaker.

The aim of the programme is to give people the skills to help them constructively deal with conflict and to minimize destructive conflict. If they understand how conflicts arise, and they have the skills and attitudes to deal with them, then hopefully, there will be fewer insoluble problems.

These notes are meant to be used as a post-training resource for the facilitators and are not meant as a training manual. (The training manual is a separate book.)

The facilitator training component is introduced by explaining that, as this is a training course, the course is focusing on two areas, content and method.

Its content concerns the activities in the *Community Workshop Manual*, the principles of adult learning, developmental psychology, group management techniques and the philosophy of peace education.

As regards method, this concerns the strategies used in the *Community Workshop Manual*, which are built on the developmental psychology and the application of these through the management techniques.

These Background Notes first cover the various theory aspects, then methodology and then content. There is very little content included here as the content issues were done as activities and discussion in the training.

All of the elements have been covered in the three training courses that have been conducted. Several have been covered each time. This booklet is only a summary of these courses.

The training levels were introduced by having a session on expectations in the initial level; for subsequent levels there was also a session on problems found and any issues that have occurred so far that needed discussion. These discussions have been very helpful in evaluating the materials and changes have been made accordingly. These sessions are not included in this booklet.

What is peace and what is conflict?

In the Level 1 training, participants did a whole group brainstorm on 'What is Peace?' This was written on the board and looked something like this:

absence of war/disturbance	living together	stability		
harmony	security	peaceful way	equality	unity
freedom from violence	justice	quiet atmosphere		
tolerance	freedom of speech	patience		
key to life	trust	no havoc or turbulence		
education	freedom	love	elimination of ignorance	

The points were not listed but written anywhere on the board. These points were discussed and categorised as follows:

- ▶ 'negative' definitions; absence of ...
- ▶ ideals and 'visionary' statements
- ▶ the 'mechanics of peace (how to achieve)
- ▶ internal or intrapersonal aspects to do with individual philosophy

The 'rules' of a brainstorm are that the points should be raised by the participants, not listed, but written anywhere on the board, and they should be short. After the brainstorm, the points must be categorized. It is suggested that as a teacher you think about the categories that may occur so that you can help the students to categorize, before you write the points up on the board.

Then the group did a brainstorm on 'What is conflict?'

mismanagement	absence of peace	disagreement		
misunderstanding	disorder	teasing	quarrels	
segregation	fighting	abuse	degradation (of people)	
despising	bias	harassment	lack of respect	
blackmail	torture	disputes	aggression	lack of.....
ignorance	miscommunication	lack of arbitration	corruption	
lack of human rights	lack of consultation	lack of protection		
poor attitude to peace				

Again the brainstorm was discussed and the elements categorized:

- ▶ absence of ...
- ▶ attitudes that negate peace
- ▶ outcomes from a lack of peaceful behaviour

This exercise is done to demonstrate the interconnections in the causes of conflict. Once we understand the interconnectiveness, we can begin to look for solutions and strategies to overcome and avoid conflict.

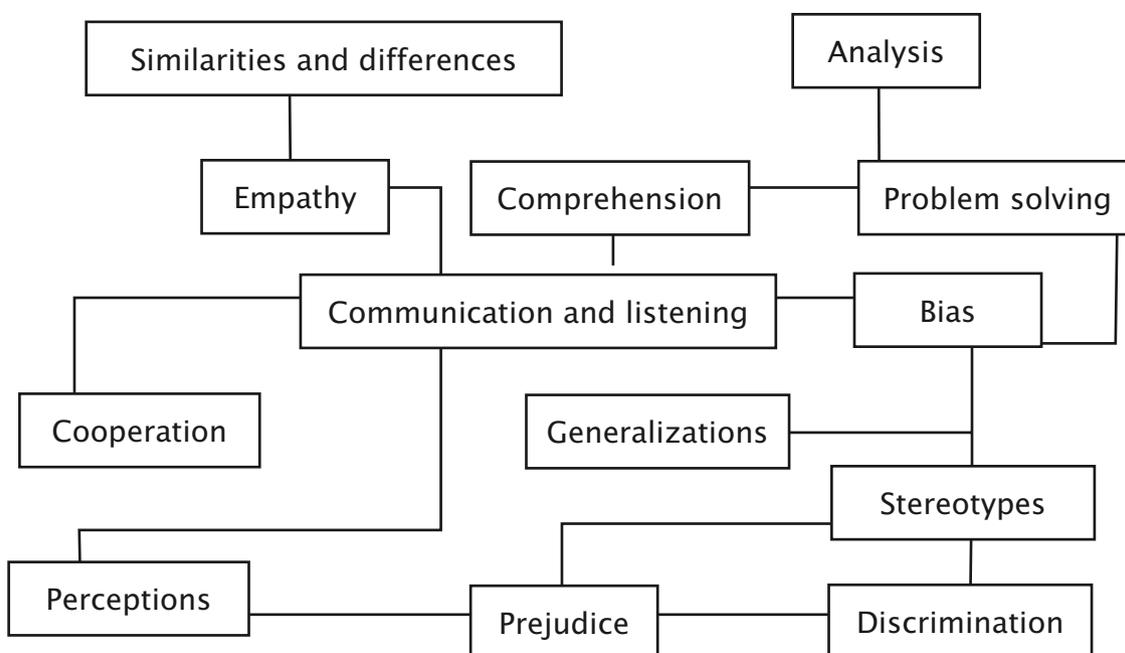
Remember: Most people will say that they want peace. Most of the time they do not recognise the elements that go towards creating a peaceful environment, this is your task as teachers; to build the values, attitudes, skills and knowledge that work towards peace. It is not sufficient to just tell the students that peace is a good thing. You have to teach the students how peace is accomplished and how a peaceful person acts. You have to help the students understand that peace begins with the individual and moves out to others.

Look at one element that had been listed: misunderstanding.

Four areas were listed that could help minimize this element:

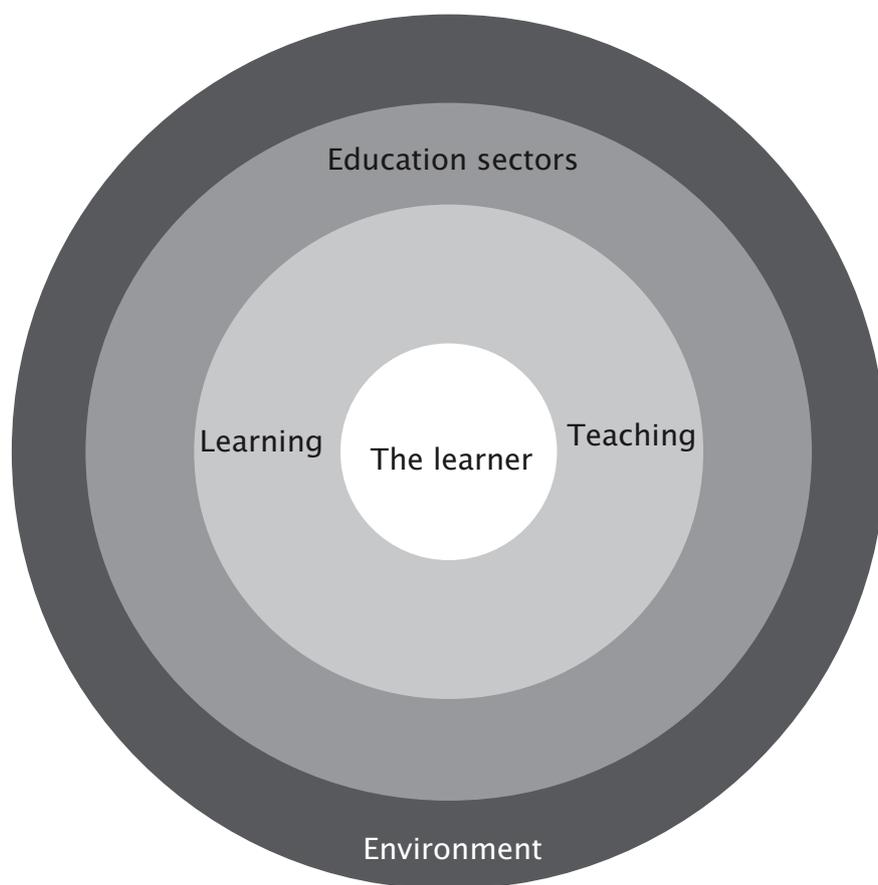
- ▶ listening
- ▶ communication
- ▶ empathy
- ▶ co-operation

In fact the 'web' shows that most of the topics in the programme are linked just from the single response to 'misunderstanding'. One of the key points to remember about peace education is that it does not have a linear development; it is more like a web where concepts and skills interconnect. It is necessary therefore for the programme to take this 'web' into account.



A Rights-based approach

The learning system



To ensure appropriate learning outcomes, we must see the learner as central, as the learner is the reason for the system.

In terms of quality the learner is always at the centre. Although this seems obvious, we often find ourselves in a situation where the learner is in a subordinate position.

Everything we do must keep the learner and the needs of the learner at the centre of our planning if we are to be truly effective.

The relationship or bridge between the inner circles (Learner; Teaching and Learning; Education Sectors) and the Environment refers to the fact that we are all part of the environment. The purpose of learning is to fit the learner into the environment successfully. We need to ensure that knowledge, skills, values and attitudes are transferred from the learner to the environment keeping in mind that these will also impact on the learners as they are part of the environment.

What are values?

There is a distinction between what is valued (desired or held in high esteem) and actual values. Values are common to every society and culture and are ideals of behaviour and held by the society as a whole. Things that are valued are individual choices. They may be materials items, such as a house or a car, or attitudes – but they are not necessarily held by a large group.

The guidelines for defining values should include that values are:

- ▶ Ideals
- ▶ Constructive
- ▶ Two-way (meaning reciprocal “do unto others as you would have them do unto you”)
- ▶ Held by a large group or a society
- ▶ Abstract (e.g. justice, tolerance)

The link between values (and how they are expressed in a school system) and rights is that rights are simply values-in-action. They have been formalized internationally and so people tend to see them as legal instruments.

Rather than being ‘assumed’ as part of the ‘hidden curriculum’, it is now understood that rights (and the associated values) need to be structured and incorporated in the education system so that learners can really understand what values and therefore rights are important in a society.

Rights-based education is where we make sure that everything we do in a learning system reflects fundamental rights and that nothing contradicts them. This is the essence of peace education.

For example:

- ▶ If you do not know the names of the students in the class how can you show respect to the learner?
- ▶ If you are teaching a session with insufficient preparation, what ‘values’ are you demonstrating (and which are you ignoring)?

For an overview of rights-based approach to education, we need to look at the specifics of what rights-based means in terms of peace education.

Rights-based education

Rights-based education has as its basis, an holistic approach where all the elements of an education system, what we teach, what the textbooks say, how we interact with each other, how we interact with the students and the families of the students, and how we teach, the methodologies that we use and the attitudes that we bring to teaching all reflect the principles of human rights.

Learning processes can be broken down into at least two components: content and methodology. It is not possible, however, to provide a rights-based approach unless these mutually reinforce each other. A rights-based approach relies on the successful interaction of these two elements. While the content may be structured and discrete or integrated and part of the ‘hidden curriculum’, a rights-based methodology remains the same.

There are two levels to implementing the methodology – the system level and the individual teacher. Ultimately, neither can be truly effective without the other, although there is benefit in good quality teaching even where the entire system is not rights-based.

A rights-based methodology requires a *proactive* involvement of all the community in inclusive decision-making. All members of the community have the right to be treated with dignity and respect. This alone should be the over-riding principle. If this principle is truly understood and implemented, then it is not possible to use power to ‘control’ a group or to assume that, as the facilitator, you deserve more respect than the participants. Equally, to keep people in ignorance, or to keep them waiting or to make them feel unwelcome

is contrary to the principle, as this denies them respect. Similarly, it is not possible for a participant to abuse a facilitator or another participant as this denies the respect and dignity of each individual. In short, it is not possible to 'play the power games' and be consistent with the principle of respect and dignity.

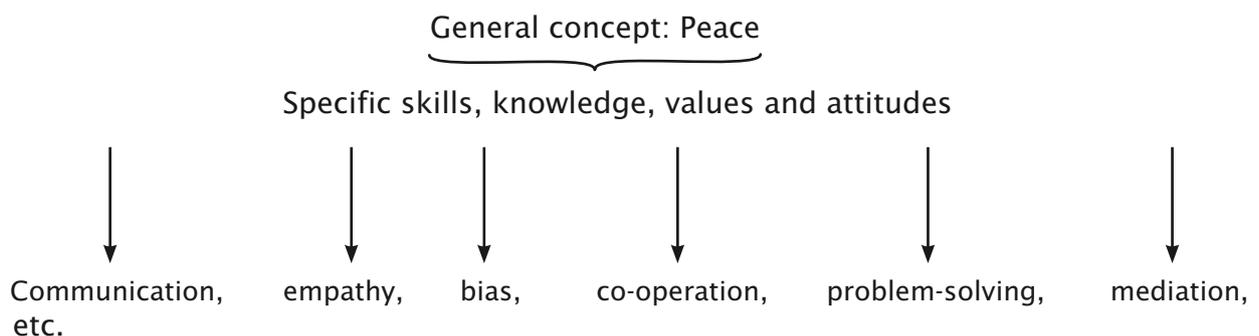
Within the learning environment and at the level of the individual facilitator, the implementation of the rights-based approach can be very comprehensively implemented. It does, however, require the facilitator to be trained in constructive management techniques and to have had the chance to internalize the concept of rights and constructive skills and attitudes for themselves.

Many facilitators, even now, are trained to believe that a silent room is a 'good' room. For these facilitators, there is no difference between 'working noise' (where small groups are discussing the work together) and 'disruptive noise' (where people are simply talking and disrupting others). Methodology that uses open discussion by the participants is very often a facilitator's greatest fear. But group work encourages analysis, critical thinking, co-operation, negotiation and inclusion, and these need to be planned in the group work. When the preparation focuses on these elements, then 'working noise' can be seen as truly productive. However, poor preparation will have negative results because unstructured group work may encourage exclusion, discrimination, laziness and exploitation. Group work is not just a matter of seating arrangement; it is a management skill that requires preparation (skill) from the facilitator.

Principles of adult learning

Adult learners	Requirements from facilitator
Autonomous Meaning that adult learners have opinions and information that is valid to the group	Actively involve participants in the learning experiences Follow the expectations that participants have Allow participants to assume responsibility for presenting Guide participants to their own knowledge, rather than telling them information Show participants how their goals can be reached
Life experience Meaning that adult learners need to be respected for their experience	Link participants' knowledge and experiences to the topic Relate theories and concepts to the participants and their experiences
Goal-oriented Adults know what they want to learn	Make the objectives of the course clear and help participants to see how elements are interrelated
Relevancy and practical Adult learners need to see why they are learning particular things	Identify objectives and expectations. Relate theories and concepts to familiar life experiences Help participants to see the application of the work they are doing
Respect Adult learners deserve the same respect as all adults and as the facilitator	Attentive listening Real discussion Warm and respectful manner

Because adults have the life skills, the *Community Workshop Manual* has been designed to move from the general to the specific.



This means that you, as facilitators, can usually rely on the participants to understand what they mean by 'peace', so when you undertake activities or discussions, you relate the activity back to the concept because you don't have to build the concept; it is already there.

Adult learners do need to be able to put information into context. Jerome Bruner says that all learning must be put into context if it to be understood. He says that *you can teach anybody anything if you break it into small enough 'learning chunks' and everything you teach must connect to something the learner already knows (link).*

In practical terms, this means using everyday examples, relating the skills, values and attitudes to the culture and religion of the groups with whom you are working.

Focus the attention of the group on the topic or session so that they are aware of what you are aiming at.

Link the new information to information, understandings and culture that they already have.

Discuss the impact of this new information on the lives of the participants and how it may affect them.

Summarize or clarify the information to review it and to allow people to understand what they have just learned.

Effective Learning

The essential point of peace education is that the children learn to internalize the knowledge they have learned in their peace education lessons.

- ▶ Do they carry the information from school to the home?
- ▶ Do they practise the skills they are taught?
- ▶ Do they remember information and connect it to new things they have learned?

One important element in helping people internalize knowledge is active learning. Unfortunately most of the learning that takes place is passive learning. This requires a lot of revision time and is often boring for the participants. Nevertheless, many facilitators persist with passive learning because they think this is how they learned or because they are not confident using interactive methodology.

What (did you learn)	Who (helped you learn)	How (did you learn)	Why (did you learn)

This exercise was to illustrate how you actually learned particular skills that have been internalised (i.e. truly learned). The elements of effective learning were:

- ▶ You respected or liked the person who was teaching you.
- ▶ You learned by actually practising the skill.
- ▶ You were motivated to learn, usually to belong to a group (family or friends).

How clearly people remember what they have learned has to do with the level of interaction involved in learning. You need to be aware that you remember things more effectively if you have *actively* learned.

Developmental psychology

There are four theories that together created the psychological foundation for the programme. These interconnect and are generally easy to see in the students that you teach.

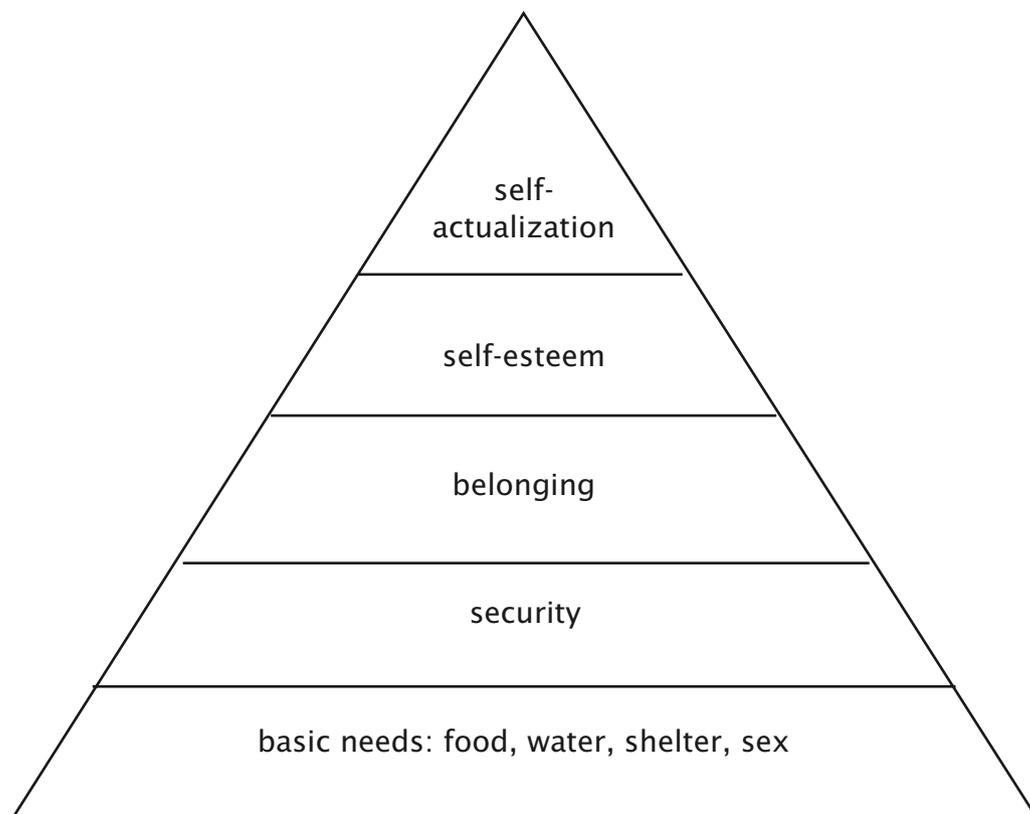
- ▶ Maslow's Hierarchy of Needs (adapted).
- ▶ Bloom's Taxonomy of Cognitive or Intellectual Development.
- ▶ Bloom's Taxonomy of Affective Development
- ▶ Kohlberg's Moral Hierarchy (adapted).

Maslow's Hierarchy of Needs (adapted).

Abraham Maslow says that there is a hierarchy of needs for all humans and that if the needs at the lower levels are not satisfied, then needs at a higher level cannot be satisfied. He breaks the hierarchy into two levels (these basically represent physiological needs and emotional/intellectual needs).

Maslow says that once these physiological needs are fulfilled, they are not valued as highly as unfulfilled needs. For example, if people have adequate food, water and shelter, then they do not value these things: instead they will want to belong (to be loved) or want to feel good about themselves (self-esteem). However, practical experience shows that people can manage to strive for the higher levels even when their lower level needs are only partly fulfilled.

In peace education, the goal is to help people work through the higher levels towards self-actualization, as it is at this level where people are most likely to be able to work for peace at the level of transformation.



Level 1

At the most basic level, are the needs to sustain physical life (food, water and shelter and physiological needs).

Level 2

The second level is a need for security. In Maslow's terms, this is emotional security (a need to be loved), but within a conflict or post-conflict context it is also physical security, i.e. safety.

An experiment was done with baby monkeys. Two baby monkeys were given artificial 'mothers'. One was a wire model of a mother monkey but with a bottle attached so that the baby could feed. The second baby also had a wire model but this one was covered in fur and had arms that could 'cuddle' the baby (it also had a bottle attached so that the baby could feed). Although both baby monkeys had enough food the first baby monkey died. Why? Because it did not have the emotional security it needed. (The love it needed.)

A very sad human example was the orphaned children of Romania who were kept all day in cots and bottles of milk were just placed in the cots. The children were never held or cuddled. Many of these children are severely retarded both mentally and emotionally as a result.

Level 3

Once we, as human beings feel secure, we feel that we belong to a group. In some cultures this is formalized by initiation, or teaching as to which group we belong to. Sometimes these groups are used to divide people by making comparisons between one group and another, and many of us are taught to fear or hate another group. This does not mean that the groups themselves are wrong. It does mean that as adults we have a very great responsibility not to use groups this way. Remember that the group to which we belong grows as we learn more about the world. A small child belongs to a group that he/she knows as the family. The second group may be that of the immediate community, (the neighbours, the village or the extended family). The next group may be that of an age set, a tribe or clan or a geographical group. Then there may be a national identity or an identity of continent (African, Asian, European, and American). Sometimes people come to really understand that they belong to the group of humanity (people of the world).

Level 4

As we develop, we begin to understand more about ourselves. We know that we are part of a group, but we also become aware that we are not the same as everybody in the group. As we begin to understand that we are 'special' or unique, we develop a feeling of self-esteem. This is where we begin to understand ourselves and feel good about ourselves. People who do not feel good about themselves are usually very unhappy and often feel anger or frustration, which they project towards other people. It is at level 4 where we begin to appreciate the differences in other people. How boring it would be if everybody was the same! Cultural diversity is the acceptance of other groups knowing that they have the same rights that we do, and that they are human beings who happen to belong to a different group and who are also unique and special.

Level 5

Self-actualization is the highest level in Maslow's hierarchy. It is that stage that says that when we feel comfortable with ourselves and we understand the world around us we strive to become complete people. This is more than acceptance of others; it is truly understanding that it is the similarities and the differences that help us to be the best people we can be. This is where we understand and accept responsibility for our own actions, where we understand ethics and live by them, and where other people's well-being is important to us because we understand that we are all one, on this planet. It is when people truly understand themselves, their place in the world; when they have balance and harmony. In religious terms, this is when people are closest to God/Allah.

The stage of self-actualization matches the ethics level of Kohlberg and, if you think of evaluation as a life and not just a classroom experience, it also matches the evaluation level of Bloom's Taxonomy.

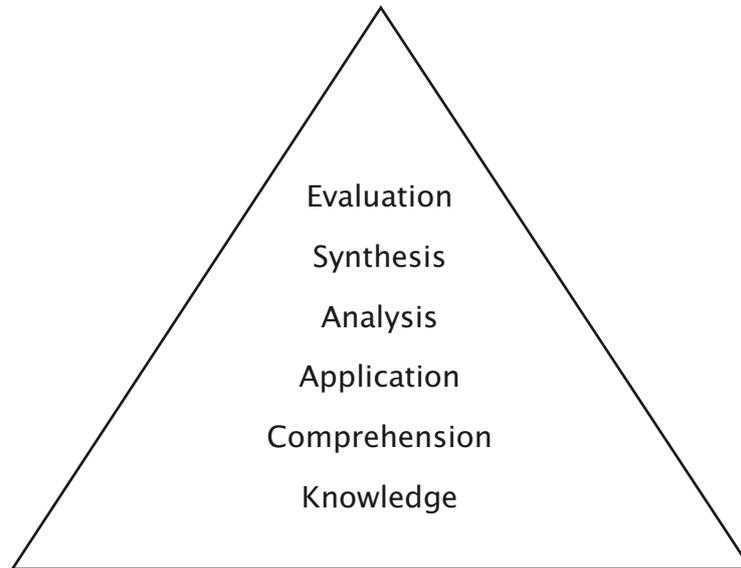
It is easy to see then that for peace education we are teaching children to strive towards self-actualisation, not just to get them to say 'peace is a good thing'.

As noted earlier, Maslow says that once our needs have been satisfied, we no longer value them as much as those needs that have not been satisfied. This means that if we have enough food, then we don't care so much about food; if we truly feel that we belong to a group, it is not so important for us. This is an important lesson in terms of empathy. Just because we may not value something highly does not mean that other people do not.

When working with Aboriginal women in Australia, Pamela Baxter (the author) was discussing empowerment issues with the women. One woman said "Don't talk to me about equality of women when I am trying to make two small pieces of meat feed four kids." This demonstrates Maslow's Hierarchy: because her basic needs were not satisfied (or those of her children), she could not concentrate on the higher level needs.

Within peace education, we concentrate on the upper levels of the hierarchy. This is because these are the emotional/intellectual needs and these are the elements that lead to peace. It is the task of peace education teachers to help the students belong, to nourish their self-esteem and to help them towards self-actualisation.

Bloom's Taxonomy of Cognitive Development



Knowledge: to learn information (or gather data)

Comprehension: to understand the information

Application: to be able to apply the information to a given situation

Analysis: to be able to take the information 'apart' to see what it really means

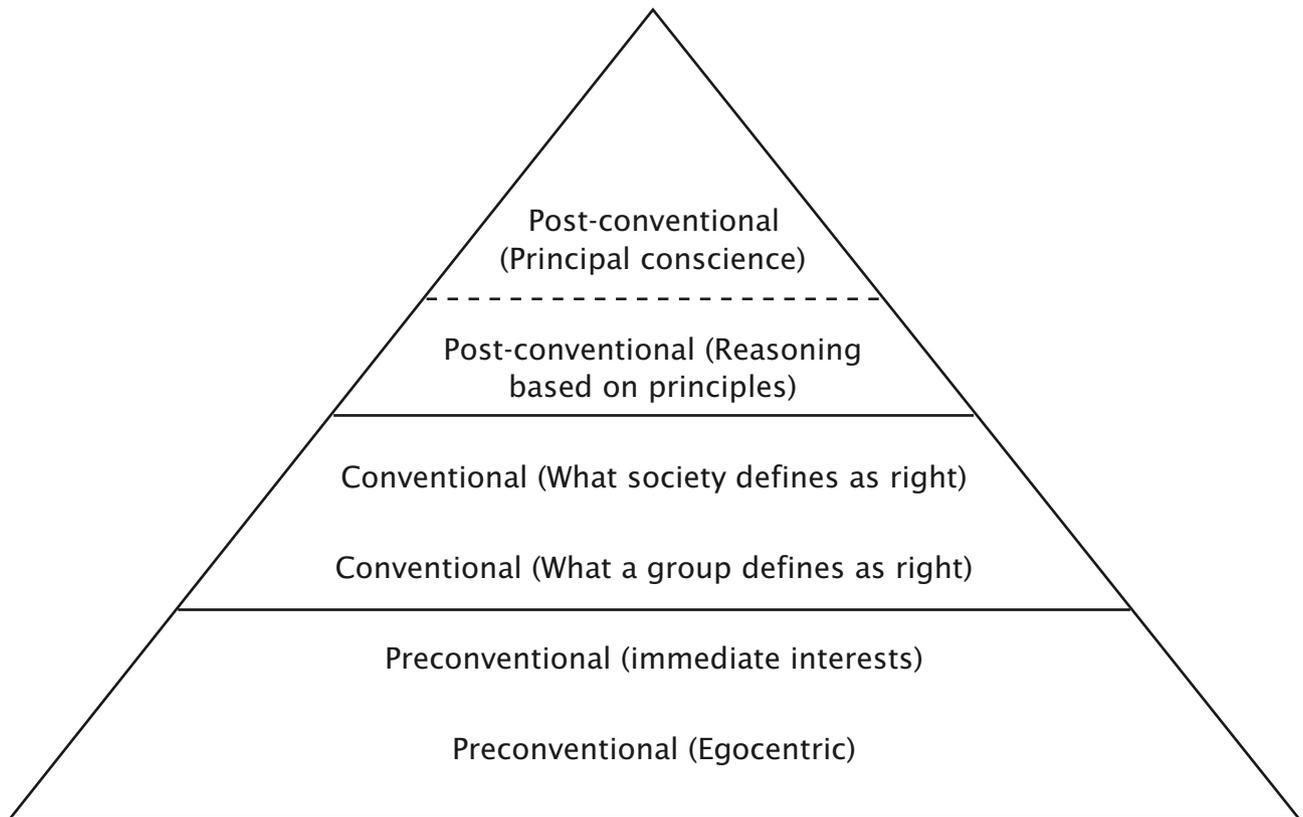
Synthesis: to put the information together in a way that produces a new insight

Evaluation: to judge the information in view of everything that is known and understood

This taxonomy is a hierarchy: this means that a person cannot analyse something about which there is no knowledge. However, in a schooling system, generally we spend all of our time on the lower learning skills (think about exams; do exams ask you to analyse what you have learned or just to apply it?).

The lower learning skills (knowledge, comprehension and application) must be practised, but if this is done without the higher learning skills the students cannot internalize the learning. If you learn how to read, but you are never given any books, how long will you keep the skill of reading? If you do have books, but only very simple books, do they make you think? (For instance, do they ask you to analyze the information?). The higher learning skills are the gaining of true understanding and wisdom. If learning is just memorization, then there is no true knowledge or comprehension.

Kohlberg's Moral Hierarchy (adapted)



Kohlberg says that initially, a child does not have rules. The child is egocentric, and therefore expects that everybody in his world is there for him. The child does not understand that there is a society and has no understanding of the rules of that society.

As children develop, there is an understanding of rules, but children see the rules as they affect themselves (immediate interests). This means children will be 'good' if they see that there is benefit in doing this.

The second level is when you obey the rules of the society and then the rules become absolute. Many people never get beyond this stage in some areas of their lives. This is usually characterized by an attitude that says 'if I'm not caught I'm not guilty'. Most of us recognize this stage. (The example given was driving through a red light in the middle of the night when there is no traffic, an example that was the experience of one of the participants. Remember that, in this example, it is not *whether* you drive through, it is *why* you drive through.)

The next stage is where people have developed an understanding of why the rules exist, i.e. they understand the principle of the rule and therefore they know which rules can be modified without infringing on the principle of the rule.

This requires a high level of analytical ability and a strong sense of ethics (what is truly fair to all parties).

Example. Some boys want to play a game of football, but there is not enough time to play forty minutes a side, as they only have half an hour to play. What do they do? There are two rules they could change.

One is the time limit of the game.

The second is changing ends.

Which rule is appropriate to modify?

The time limit rule because the essential 'fairness' of the game is not harmed, but if the 'ends' rule was modified this would favour one side.

The highest level of Kohlberg's Moral Hierarchy is that of true ethics, (actualization) where people do not need outside rules for them to behave in a constructive and positive way. They have reached a stage of understanding morality and live accordingly because they have internalized morality and ethics. This is a very high level and is not reached by many people. Nevertheless it is this stage that we are trying, through peace education, to guide children towards.

What does this mean in relation to peace education?

That it is not just a matter of teaching peace education.

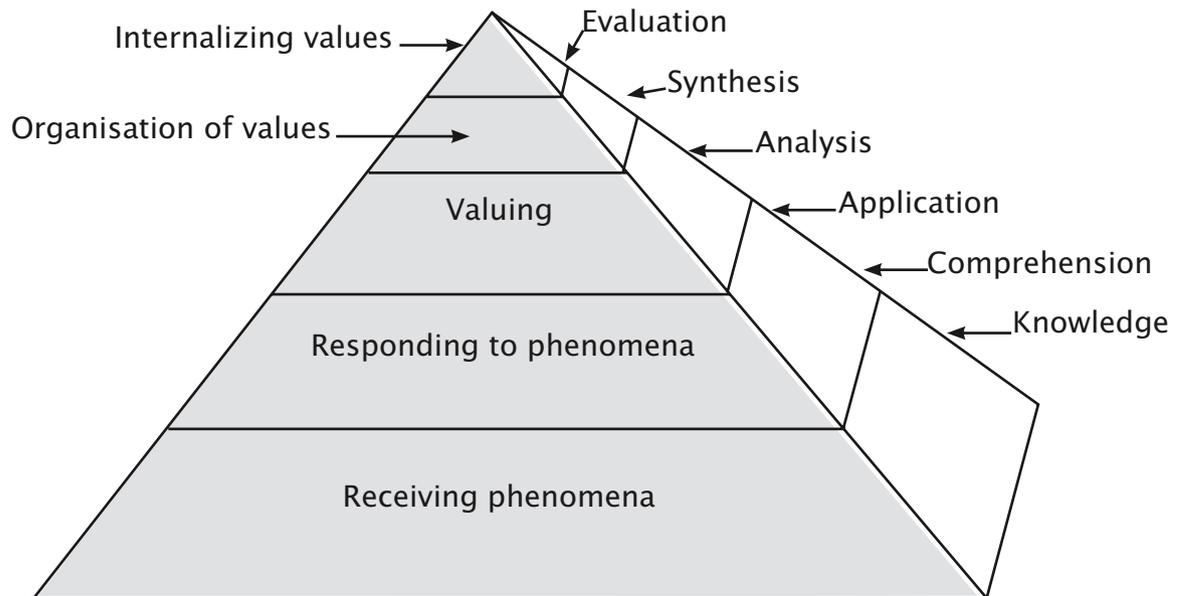
We have to be true to the principles of peace education in our own attitudes and behaviour.

Keep in mind: a child cannot be forced to behave at a level beyond their development. Punishment will not make a child understand morality. The task of the teacher is to guide the child through the stages so that the child moves from one stage to the next and reaches the level of true morality.

This level is what makes a peacemaker.

Bloom's affective domain.

Benjamin Bloom developed a second taxonomy which helps us to understand the emotional and social development of humans. As this is often how the moral development is displayed in school, it is important to see how these interconnect in the overall development of the learner.



(Modified by Baxter 2004)

Often we reduce learning to passing on knowledge. We assume that the learners are receiving it. Bloom says that it is a matter of emotional commitment, part of the affective domain, that makes us decide to receive information.

One of the critical elements of adults learning effectively is motivation. Motivation is the emotional commitment to receiving and internalizing information. A lack of this commitment explains why people who have a bias against somebody simply do not hear – because they choose not to hear (or listen).

- Receiving phenomena:** Receives information willingly (wants to learn). The information does not have to be transmitted formally.
- Responding to phenomena:** Interacts with the information through reasoned discussion and questions, to build new information.
- Valuing:** Can explain the new information and justify it and associate other related knowledge to make a valid value judgement through sensitive and aware attitudes. Shows an ability to solve interpersonal problems and displays empathy.
- Organisation of values:** Makes links between different pieces of knowledge and associated values, and prioritizes the new information together with previous information. Understands that there is a balance between different values. Can solve conflicts.
- Internalising values:** Recognizes value-laden information (and manipulation) and applies new values into behaviour. Has a value system that controls behaviour and is self-reliant (i.e. does not need external controls).

Responding to phenomena is when we begin intellectually to understand it. Then we decide how important it is (valuing) and then we prioritize before we make the values our own. Internalizing means that they are with us always. This is why it is difficult to change the values that we learned as a child, because these have been internalized.

It is all these components of development together that form the holistic learner. In a process subject that is attempting behaviour change, it is necessary to look at all these elements and how they interact together.

Affective Cognitive	Receiving phenomena	Responding to phenomena	Valuing	Organization of values	Internalizing values
Knowledge	Knowledge is heard intelligently and willingly	Questions associated with the knowledge area and associated values	Can explain (and logically justify) the knowledge area with interest	Makes links between different pieces of knowledge and associated values	Recognizes simple value-loaded behavioural norms and concepts
Comprehension	Superficial understanding with willingness	Can contribute to a real discussion with interest	Can synthesize these two to exhibit empathy	Understands and accepts responsibility for beliefs and values	Understands simple value-loaded behavioural norms and concepts
Application	Uses knowledge to build to the next level and makes the effort to link the knowledge to the next stage	In discussions, can draw on disparate illustrations or viewpoints	Can make a value judgement through applying all components of the knowledge	Can prioritize issues and associated values (sees shades of grey rather than black and white)	Applies new found norms and concepts to situations according to newly developed attitudes (but not automatically)
Analysis	Can listen with discrimination and recognize manipulation and bias	In discussions can draw on disparate illustrations or new points to support a reasoned analysis	Can make a valid value judgement through applying all components of the knowledge (using emotional honesty)	Can really prioritize issues and associated values	Understands complex value-loaded behavioural norms and concepts and their applicability, and applies them sometimes
Synthesis	Can listen and relate to associated pieces of knowledge	Can meld disparate points into a cohesive whole in discussions (the team builder/player)	Can create a new value-related point ('the intuitive leap') through application of the previous levels	Can verify the new value-loaded thought against other associated points of view (without bias)	After verification in terms of content and values, the process of internalizing proceeds through creative application in diverse circumstances
Evaluation	Has an opinion about what is listened to; an opinion based on all the facts	Asks perceptive questions about what is heard, to verify points	Matches what is listened to with existing value system	Accepts the ethics of new points and incorporates them into personal value system	Internalizes new and valid points into value system and alters attitudes and behaviours as a result

Peace and conflict theory

Many people say that they want peace but do not understand how it can be achieved. Most of us understand conflict very well, but even then we do not understand that some conflict management leads not to peace but to further conflict. In peace education, the aim is to help people achieve a true and lasting peace, not just for the individual, but through the individual to the community and then to the nation.

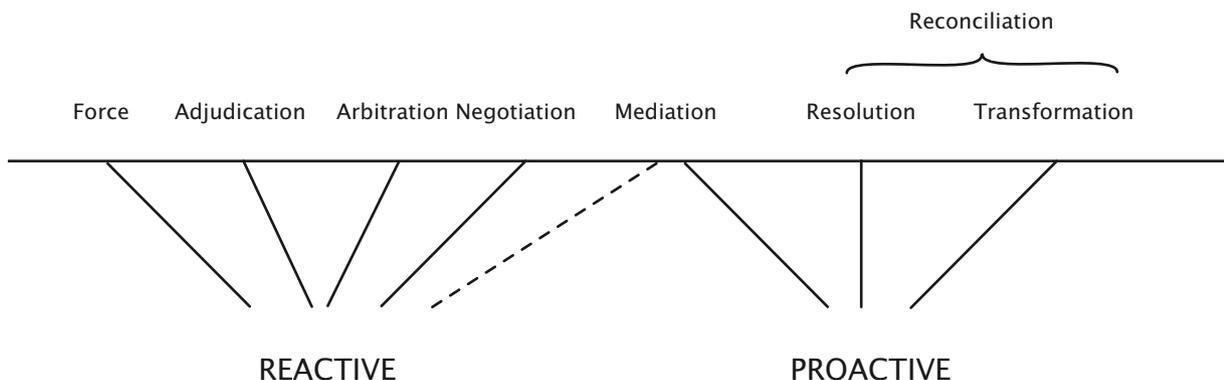
In the conflict management continuum there are descriptions of the various types of conflict management strategies. In peace education, the aim is to have people resolve their conflicts rather than just manage them, as management usually has a further conflict inherent in the management.

For example, if force is used to maintain peace, then the people who have been 'under the gun' are likely to rise up one day against those holding the guns and more conflict will arise.

Somebody sentenced through adjudication to go to prison or to pay a fine, very often will feel anger against the person who caused the prison sentence or fine, and may seek out that person and take revenge.

These conflict management options are too often short term and do not lead to a durable peace. When people rely on outside elements to keep them peaceful, they take no responsibility for their own behaviour. This is not a way to peace. It is only when individuals take responsibility for their own actions, that there will be real peace (when everybody has reached self-actualization). As this is not likely, we still need the levels of adjudication and arbitration, but this should not prevent us aiming for real peace through resolution and transformation.

Conflict Management Continuum:



Both sides or parties in the conflict should undertake conflict management.

Force is usually violence. The views of one party are forced upon the other party and so 'accepted' by them. This has the lowest level of mutual participation as one party is forcing its views on the other party.

Adjudication is the legal system that operates in society. It is a third party outside the two conflicting parties. The third party however has legal/judicial backing and can force the parties to comply. This requires all three parts of the legal system: somebody to catch the wrongdoer (usually the police), somebody to judge the wrongdoer and some form of punishment or penal system. This requires a stable society so that all three of these components exist and can work effectively without corruption.

Arbitration has more mutual participation as the two parties can choose the arbitrator and they choose to abide by the decision reached. The only backing the arbitrator has is through the pressures of society to make the two parties conform to the decision made by them and the arbitrator. Traditional law is very close to arbitration as the whole society helps to enforce the punishment.

Negotiation occurs without a third party; the two parties attempt to work out their differences themselves, but the resolution often depends on the power or perceived power of one of the parties, and leaves either party able to withdraw from the negotiations.

These conflict-handling approaches are primarily conflict management. They do not occur until after there is a conflict. In addition, they do not attempt to resolve the underlying causes of the conflict.

Mediation is facilitated negotiation. It is positioned to the right of negotiation (on the continuum) because both parties have agreed to the idea of resolving the conflict rather than managing it. The mediator does not make the judgement; instead, the mediator facilitates the resolution.

Resolution is a mutual attempt to resolve the problem in such a way that relationships are constructively changed through the resolution of the problem. This does not mean that all the emotions have been resolved but the problem itself is resolved.

Reconciliation is when there is a durable solution. This is when true peace begins to grow. It means that there are no signs of resentment and there is a 'win-win' solution, so that both parties feel positive about the constructive outcome.

Transformation which is the highest level of mutual participation, is where there is a conscious decision by both parties to build new and better relationships (i.e. it impacts on the affective domain as much as on the cognitive domain). It is the practical manifestation of the changed attitudes and behaviour when there is no chance of the conflict reoccurring.

These conflict-handling approaches can be conflict prevention and minimization as well as management. They should occur before a conflict erupts. This is why they are proactive. As well, these conflict management approaches work to resolve the underlying causes of the conflict so that there is a sustainable solution.

Characteristics of an effective facilitator

Not all learning requires a teacher. Facilitators need to keep in mind that they are one of a group of people who help learners learn. With adult learners especially it is important to realize that many participants will have life experiences and knowledge equal to your own.

The characteristics of an effective teacher were discussed because teachers are role models in society and for children. It is important to understand what our expectations of ourselves are, otherwise we don't understand what we are trying to fulfill.

This exercise was done in one of the training workshops as a small group discussion to find the top ten qualities the groups felt were necessary in an effective facilitator. The ideas were consolidated to fourteen qualities:

- Moral and professional integrity
- Professionally responsible
- Integration (with community, parents and children).
- Perceptive
- Empathetic and 'open'
- Creative
- Self-control and respect ~ worthy of respect and respect for others
- Leadership and guidance (offering guidance)
- Role model
- Sense of humour (actor)
- Punctual
- Observant
- Productive, energetic
- Clean

This list was discussed and it was agreed that these characteristics are important for every community worker, but for peace education facilitators they are vital.

The list was divided into those things which are inherent talents and skills, and those that can be learned. The skills that can be learned are observation, listening, questioning, preparation, punctuality, self-control and group management skills.

The inherent talents include empathy, leadership, creativity and a sense of humour. These talents have skills elements in them and these skills can be taught so that the talents can be improved. It is, of course, no good having the talents if they are not used and practised. This practice needs to be done by those who want to become really effective facilitators.

Body language

Body language is very culture specific. Generally, hands on hips, pointing at people and staring are considered aggressive in almost every culture.

Make eye contact with as many students as possible. If you never look at them they feel devalued ~ and part of your job is to help develop the self-esteem of the student. The length of the eye contact depends on culture but staring is not culturally appropriate for any group.

Be enthusiastic: move for a purpose, talk to your students, not at them. Your enthusiasm should be reflected in your eyes, your face, your body and your voice.

Use your peripheral vision: look at all the room even when you are concentrating on one student. You should 'look out of the corner of your eye' to see what people at the sides of the classroom are doing.

Remember that if you are right-handed you will concentrate on the right-hand side of the room. If you are left-handed you will concentrate on the left-hand side of the room. Make sure that you move so that all the class is in sight.

Group management

Group management is only putting into practice the characteristics of an effective facilitator. Keep in mind the essential elements and principles of adult learning.

- ▶ Preparation is the key to avoiding problems. If you are not prepared, don't expect the participants to respond positively.
- ▶ At the beginning of a session, there is a need to focus attention on the session. Greetings provide some of this focus and there are times when an 'ice breaker' (introductory game) can also help to focus. This focus provides a motivation for the participants.
- ▶ Remember to vary your voice. Monotones are very boring. The participants will be more interested if your voice shows your enthusiasm and excitement for the lesson.
- ▶ Be sure that your body language is not aggressive. If you need to help somebody, never lean over the person (this is a very aggressive stance). Psychologically, it is much better to squat or sit down so that you are the same level as the participant. Try to face the same way that the participant is facing, but remember your peripheral vision so that you can still be aware of the rest of the group.
- ▶ Make contact with individual participants: learn names, make eye contact, and notice and comment on the positive things that they say and do.
- ▶ Listen! If you want a learner-centred programme, it is even more essential to listen to the learners, not just when they talk to you but also when they talk to each other. You must listen to what is said and what is not said, and put yourself in the place of the learners to see why they would say the things they do (empathy).
- ▶ Don't give a general instruction to be quiet (e.g. 'sss', or 'quiet everybody'). Every person can safely assume that you are talking to someone else. Speak by name to the disruptive person if necessary, but it is generally more constructive to simply stop speaking and wait.
- ▶ Ask if there are questions and then wait. People do not always think quickly and should be allowed time. It is difficult to stay silent for thirty seconds – try it and see!

Session plans

Look again at Bloom's Taxonomy of Cognitive Abilities. All the areas of the taxonomy should be covered in a unit of work.

To remember the elements within the actual session, think *FLDS* – *focus, link, discussion* and *summary*.

1. Preparation.

You should know the session well enough that you do not need the book. Preparation also includes preparing any materials you may need, having questions ready to stimulate discussion, and being confident and enthusiastic about the session.

2. Introduction.

This is the *F* in *FLDS*. You need to *focus* the attention of the group on what they are going to learn. Remember to focus their attention, not just on the activity they are going to do but also how that relates to peace education.

3. New content.

This is the activity part of the session or unit. It is the *L* of *FLDS*. Give clear explanations and don't use 'stock phrases' which 'clutter' the explanations. Think about what you are saying. *Link* the information that they are receiving in the new content to some knowledge or understanding that they already have.

4. Revision.

In the *Community Workshop Manual* this is usually the *D* of *FLDS*, the discussion session. This is to reinforce the development of the concept associated with the activity the group has just completed. *Revision is not a test*. Revision is to see whether people understand and to help them if they do not. It acts as a reinforcement of the activity, the main idea and the concept. It is in this section that you need to be very aware of how the participants are responding so that you will know if they understand. It is at this point that you may need to change the level of language or use more examples or expand on the points you have made. (Refer to the section on group management). You need good questioning skills to guide the participants towards an understanding of the work they have done.

5. Conclusion.

The conclusion should 'round off' the unit or session. It is a completion part so that the participants are aware that one section links to another. This is the time when you make the connection between the activity and the concept, and peace education. This is the *S* of *FLDS*, the summary of the session so that people are aware of what they have learned.

Remember in your planning and preparation that all the parts of the session need to be covered. It is not good facilitation to spend twenty minutes introducing a session if the time for the session is only thirty minutes.

It is also negative for the learners if they only do the activity and not the discussion. The programme will then lack integrity and it is disrespectful to the learners. There is also a hidden curriculum. Children learn as much and perhaps more from how you act and the rules that are in place than they learn from the words you say. Be sure that your body language, your facial expressions and the rules of the class all reinforce the words you say about peace education.

Questioning Skills

Questioning skills are vital for effective facilitation. You should be able to lead the participants to learn what you want them to learn by asking the right questions. Too often facilitators 'play' a 'game' called 'Guess what I'm thinking?' This is where facilitators ask a question and keeps asking until there is an answer that matches what they want to hear (or the answer that is in their head). If you do that, you have to be very sure that you can think of every question and every answer, and that nobody will ever have an answer you have not thought of.

There are various types of questions that we should use for various types of situations. If you are reviewing content, you can ask closed questions.

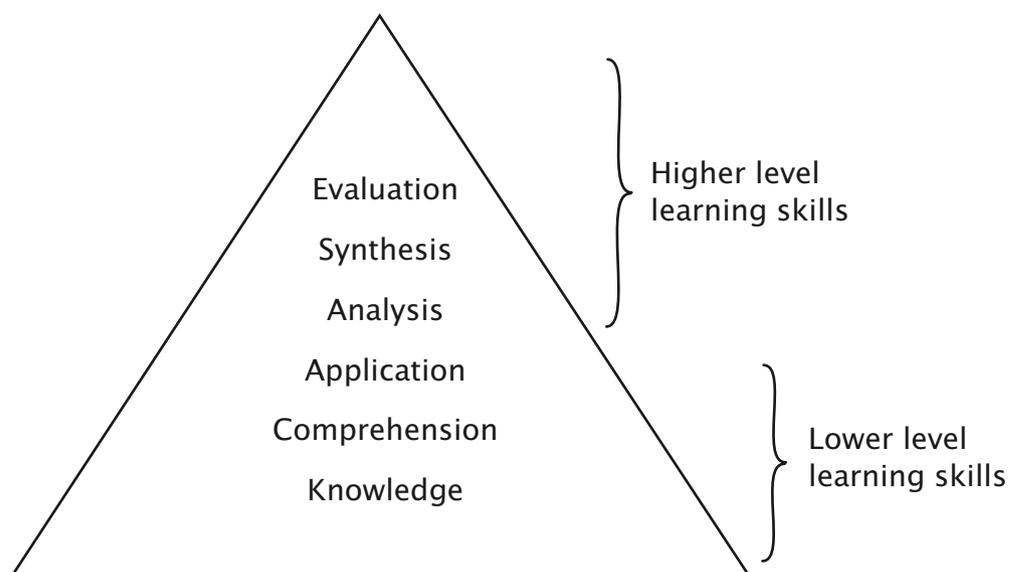
Closed questions are those that have a single correct response. They are either right or wrong. (e.g. $3 + 2 = ?$). In an examination we tend to ask mostly closed questions to see if the participant has the knowledge, but often these are the only questions that we ask.

Open questions do not have a right or wrong answer. They ask people to think, to understand, to analyse and synthesize, and to evaluate. Open questions can be at the lower levels of learning, but they most often used at the higher levels of learning. Sometimes questions can sound open but are actually closed (especially if the facilitator has only one response that he/she considers correct).

For example: A question such as 'What do you think would happen if.....?' is only truly open if people are encouraged to say what they really think. If the facilitator has decided that there is only one answer that is acceptable and accepts only that answer, then the question is actually 'closed', but worse, the facilitator is neither showing respect to the learners nor being honest or honourable.

Open questions are those that have a variety of answers. Open questions are those where we try to find out if there is understanding, if the participant can put together two pieces of information to come up with an answer and if the participant can discover an answer that is not expressly written in the book.

Remember Bloom's Taxonomy of Cognitive Development: for peace education, where we are trying to develop attitudes and values, it is not enough to know the participant can reproduce what has been taught; we must help participants through all the levels of learning and thinking.



In relation to Bloom's taxonomy, closed questions are those we ask to check the lower-level learning skills and open questions are those we ask to help the child develop the higher-level and thinking skills. These too are cyclic. A closed question for a Grade 2 child may not be the same type of question as a closed question for a Grade 7 child.

Knowledge: any questions where the answer is a fact from the information given

Comprehension: where the student understands the information and can relay it back with meaning. (a retelling or internalizing of information).

Application: where the student can apply the information to a different situation

Analysis: where the students can 'take the information apart' and see the principle behind the information.

Synthesis: where the student can put the information together in a way that a new outcome can be seen

Evaluation: where the student makes a judgement about the information and can then internalize the full knowledge and understanding

What is in the *Community Workshop Manual*?

Content refers to what is taught. In peace education, the content is what is in the *Community Workshop Manual*. Content must be given in pieces small enough to be understood and the pieces must fit together logically (like a puzzle). This is why the material ‘flows’ from one topic to another and why some of the topics have been rearranged according to your feedback. Content must always relate to and build on what the participant already knows.

The *Community Workshop Manual* has a series of interrelated topics that provide skills and knowledge, and help develop constructive attitudes. Many of the topics contain all three aspects.

Skills	Knowledge	Values and attitudes
Listening	Conflict management	Similarities and differences
Communication	Bias, stereotypes, prejudice and discrimination*	Trust
Assertiveness	Problem-solving*	Empathy
Problem-Solving*	Negotiation*	Perceptions,
Negotiation*	Mediation*	Bias, stereotypes, prejudice and discrimination*
Mediation*	Reconciliation*	Cooperation
	Human rights*	Reconciliation* Human rights*

* These appear in more than one category as there are elements of each e.g. there are skills that can be learned to improve problem solving and knowledge we can gain on the different types of problem solving.

Listening, communication and co-operation are all intrapersonal skills and attitude areas. *Similarities and differences* is not a skills area; it is an awareness unit to help the participant develop more positive attitudes towards others. *Empathy and perceptions* are also awareness units. It is through these units and the attitude of the facilitator that respect and consideration for others is fostered. From this develops the idea of social justice.

Problem-solving, negotiation, mediation and conflict resolution are all interpersonal skills. They need all the intrapersonal skills if they are to be effective, but essentially they have to do with dealing with others. The aim here is to help people understand why people behave the way they do and how to effectively minimize conflict through that understanding.

Problem-solving explanations for the exercise problems in the *Facilitators' Manual for Community Workshops*

1. The house problem is to help the participants understand that even where there is only one solution to a problem there are often many ways of solving the problem. Just because a method of solving a problem is unfamiliar it does not mean that it should be disregarded.
2. The numbers problem is an exercise in logical deduction. It is possible to do by trial and error, but it is easier if the elements of the problem are worked out first.
3. The snake and houses problem is similar but there are also assumptions that people make. It is usually assumed that the snake must travel in a straight line across the compound.
4. The nine star problem is to help participants understand that often we make assumptions about a problem or a situation that makes it difficult to solve. First we need to be aware that we have made an assumption, and this requires us to be very honest with ourselves, so that we can ask ourselves if we are making assumptions that may not be true.
5. The problem of the professor is based on a very common assumption that certain professions are restricted to a particular gender group. While this may be true traditionally, it is not true in the twenty-first century and causes problems unnecessarily.
6. The water problem is problem of logic. More than this it illustrates what happens when people see a problem that will in fact, affect their life, but take no responsibility for it.
7. The fox, the goat and the cabbage is a well-known problem. Its principal use in the Facilitators Manual for Community Workshops is to encourage the participants and to give an opportunity for them to observe how a group solves a problem. If they don't know the problem then it is similar to the numbers problem in that it can be trial and error, but if the elements of the problem are identified then it is easier to solve.
8. The oil problem is one of deductive reasoning. The point here is that it is the problem that needs to be solved not the 'added story' that creates more problems. The problem can be solved, but when people find it difficult they concentrate on other issues which are not the real problem and try to solve them instead. This usually causes other problems in the future.
9. The football competition problem illustrates that sometimes it is more effective to look directly at the solution we want rather than attempting to work through the problem. This problem helps us to focus on the outcomes we want.
10. The beautiful girl and the money lender should not have a 'correct' answer. The point here is that people here develop a variety of solutions that demonstrate the values and attitudes that they hold. The perspective of the problem solvers is the focus of the discussion.

People who have a legalistic perspective will usually go for the logical justice of punishment.

Some look for an historical/cultural precedent on which to base a judgement.

Some take a moral stance of saying that this or that action is morally or ethically wrong ~ often however this does not solve the problem.

Some say that if somebody else does wrong, then it is justified to do wrong to them in return. (Remember Kohlberg's Moral Hierarchy).

Some will look creatively for a solution, either tricking the suspected wrongdoer or by thinking of a win/win solution.

A solution is only a good solution if it actually solves the problem and if it lasts.

People will often extend the problem in order to try for a solution. Point out that this cannot be done in real life: what is, is. The important lesson here is that human problems need thought and analysis and the simple or easy solution is not always the most appropriate.

Problem-solving is the essence of both negotiation and mediation.

There is a tendency for the facilitator to assume the role of mediator all the time. This should be avoided or used as a last resort as it is important to teach people how to solve their problems to help them to take ownership of the solution. Otherwise, the facilitator or elder or community leader is put into the role of policeman, and people can revert to the level in Kohlberg's Moral Hierarchy of absolute rules and *'if you don't get caught you haven't broken the rules'*.

Problem-solving leads naturally into conflict resolution, including negotiation and mediation. The main points about the conflict resolution units of the *Facilitators' Manual for Community Workshops* are:

All the skills previously learned are used in conflict resolution. People must be prepared to listen, to communicate clearly, to be without bias and to be prepared to co-operate.

It was felt that the participants need to be reminded of these skills when they come to the conflict resolution section of the *Facilitators' Manual for Community Workshops*.

As far as possible, participants should be encouraged to find solutions for themselves; mediation would only be used as a last resort.

Evaluation

Evaluation can be looked at in four sections:

- Content
- Method
- Psychological and physical environment
- Product or output

Content

This is what you are teaching. Evaluation is often done for this area through testing. Because in peace education there are no tests, the activities and the discussions themselves will be a form of evaluation. If participants can discuss intelligently and obviously have an understanding of the lesson, you can assume that they understand the content. You must make the distinction between people not paying attention because they are bored and people not paying attention because they do not understand. The first has to do with you and the methods you use, the second has to do with the content.

Method

This is how you are working. There is a close link between the method and the environment, and obviously between the content and the method. Method is evaluated on how the participants responded to the activities and whether they could see the connection between the activity and the concept.

Physical and psychological environment

The physical environment includes the number of participants, the space, the amount of furniture, the heat, the time of day and the noise level. Do not use these elements as 'blame' for a poor session. Note them and take them into account when doing your own evaluation but they should not limit you in your work. They are challenges to work with, not barriers.

The psychological environment is you, the facilitator. Your manner, your attitude to the participants, whether you are enthusiastic about the lesson and the subject, how you manage the group, whether you use prevention to manage the group, and your voice, body language and board work. All these things need to be evaluated by you in each lesson, not necessarily formally, but at least to be aware of shortcomings and make them better in the next session.

Product or Outcomes

The outcomes or product is the most difficult area. Each session and topic should be 'real', none of peace education is theory, all of it should be practised. Because the participants only have one workshop of 36 hours, it will not be easy to see a change in behaviour or attitude. To cultivate a culture of peace will take some time but this is why there is also a school programme.

Conclusion

Peace education is not an easy area in which to work. If you are very successful, your work will be invisible; problems that are solved before they become big problems or conflicts are not noticed. Many people will see you as denying your culture; some will see that you cannot be manipulated and this will make them angry. At the same time, it is a very rewarding area in which to work and you can be sure that, as a human being, you will, if you internalize the values and attitudes that you teach, be achieving self-actualization yourself. The difficulties are not excuses, but are challenges to be overcome.

Peace education should be rewarding to teach; you and the participants should enjoy the courses.

The participants are the leaders of today and the parents of the leaders of tomorrow; everything we can do to help them to be good leaders by helping them develop the skills, knowledge, attitudes and values which will promote constructive and durable peace and solutions to problems will help us all.