

Manual for Training of Facilitators -2

# Inter-Agency *Peace* Education Programme

Skills for Constructive Living



**INEE**

**Inter-Agency  
Peace Education Programme**

*Skills for Constructive Living*

**Manual for Training of Facilitators  
(Community Component)**

**Level 2**

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

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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](http://www.ineesite.org)).

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## 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.

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# 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 in development situations as well. The programme is currently being implemented in eleven countries in Africa<sup>1</sup> and has been integrated into complementary initiatives in Sri Lanka, Kosovo, and Pakistan.

The following is the 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 Materials<sup>2</sup>

Overview of the programme	A description of the components of the Peace Education Programme and the implementation structure of the programme.
<b>Teacher Activity Kit</b> 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.
<b>Community (Adult) Programme</b>	
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.
<b>Training Manuals</b>	
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.

# Index

Training timetable .....	6
Preliminary Note .....	8
Initial Welcome and Introduction.....	9
<i>Introduction of the course</i> .....	9
Quality systems – a rights-based approach.....	10
Learning system .....	10
<i>What are values?</i> .....	12
<i>Rights-based learning</i> .....	13
Analysis and preparation of sessions from the Facilitators’ Manual for Community Workshops ....	14
Effective learning .....	15
Session presentation (1) of the Facilitators’ Manual for Community Workshops.....	16
Characteristics of an effective facilitator .....	17
Developmental psychology for adult learning.....	19
Effective communication (Listening).....	22
Session presentation (2) of the Facilitators’ Manual for Community Workshops.....	23
Adjusting to individual differences within the group .....	24
Essential and Non-Essential Information.....	25
Developmental theory for adult learning .....	27
<i>Intellectual Development</i> .....	27
Developmental theory for adult learning .....	29
<i>Moral or ethical development</i> .....	29
<i>Kohlberg’s moral hierarchy</i> .....	29
Session presentation (3) of the Facilitators’ Manual for Community Workshops.....	33
Questioning skills .....	34
Session presentation (4) of the Facilitators’ Manual for Community Workshops.....	36
Development theory for adult learning.....	37
Communication and group dynamics .....	40
Session presentation (5) of the Facilitators’ Manual for Community Workshops.....	41
Positive feedback.....	42
Evaluation of the course.....	44
Conclusion .....	45
<i>Appendix 1</i> .....	46
<i>Analysis Sheet for Community Workshop Session Demonstration</i> .....	46
<i>Appendix II</i> .....	48
<i>Revision Exercises</i> .....	48
<i>Daily Revisions</i> .....	48
<i>Appendix III</i> .....	49
<i>Quiz Questions</i> .....	49

# Training Timetable

## Day 1

0900 – 1000	Initial welcome and introduction (Review of level 1 and expectations)	5
1000 – 1030	Quality Systems – Rights-Based Approach	6
1030 – 1045	Break	
1045 – 1215	What are Values?	8
1215 – 1300	Community Workshop Manual Session preparation	11
1300 – 1400	Lunch Break	
1400 – 1445	Effective Learning	12
1445 – 1530	Session Presentation	13
1530 – 1545	Break	
1545 – 1630	Characteristics of an Effective Facilitator (Part 2)	14
1630 – 1700	Games from TAB	

## Day 2

0900 – 0930	Revision of Day 1	16
0930 – 1030	Developmental Psychology - Maslow	16
1030 – 1045	Break	
1045 – 1300	Effective Communication (Listening)	19
1300 – 1400	Lunch Break	
1400 – 1445	Session Presentation (2)	20
1445 – 1530	Adjusting to Different Levels Within the Group	21
1530 – 1545	Break	
1545 – 1630	Essential and Non-essential Information	23
1630 – 1700	Games from TAB	

## Day 3

0900 – 0930	Revision of Day 2	25
0930 – 1030	Developmental Theory (Intellectual Development: Bloom)	25
1030 – 1045	Break	
1045 – 1200	Developmental Theory (Ethical Development: Kohlberg)	27
1200 – 1300	Session Presentation (3)	32
1300 – 1400	Lunch Break	
1400 – 1500	Questioning Skills	33
1500 – 1515	Break	
1515 – 1630	Session Presentation (4)	36
1630 – 1700	Games/Activities from TAB	

#### **Day 4**

0900 – 0930	Revision of Day 3	37
0930 – 1100	Developmental Theory (Affective Development: Bloom)	37
1100 – 1115	Break	
1115 – 1300	Communication and Group Dynamics	40
1300 – 1400	Lunch	
1400 – 1430	Energiser (Games from TAB)	
1430 – 1515	Session Presentation (5)	41
1515 – 1530	Break	
1530 – 1630	Positive Feedback	42
1630 – 1700	Evaluation and Conclusion	44

## Preliminary Note

This manual has been written for you as a trainer of facilitators. It looks at “effective facilitation” and the skills required to develop effective facilitation. These skills are useful not just for a Peace Education Programme but also for all aspects of the professional life of the facilitators whom you are training.

While the programme is not really prescriptive, it has been through thorough trials. The order of the sessions has been developed so that there is a balance. There are games included in the timetable taken from the games in the TAB so that the facilitators have the opportunity to see what the formal education programme provides. It also provides energizers for the group. Each time you play the games it is worthwhile to have a short discussion on the reason for these games and the teaching point behind them.

It should be noted that all the training undertaken in the programme since 1998 has been done at three levels. With new or under-trained facilitators this proved to be very necessary as it is difficult to absorb so much new information. With three trainings, this has meant that revision has been built into the course (although it does not appear here). The daily revisions are for this level of training only.

The philosophy of Peace Education asks for those involved in the programme to be good role models for the programme: this also applies to the trainers! It is expected that you will have internalized and actively demonstrate all the elements that are discussed in the programme.

Use the discussion points raised by the participants as examples and to reinforce points made. (If the participants have ‘psychological ownership’ of the programme they will internalize much more of the content and the philosophy.)

In the appendices of this Training Manual there are games and activities for ice-breakers and revision. There are also revision questions based on the timetable that are divided into the topics covered on the work of the day before.

The sessions for this manual have been designed so that the key points for you are boxed.

The work in ordinary text is what you share with the participants. If there are a series of boxes, read from left to right and from the top of the page towards the bottom of the page.

Always read the boxes and the ordinary text before starting the session to see how the session is to ‘flow’.

## Initial Welcome and Introduction

Ensure that the participants are welcomed either by a senior official or welcome them yourself

Make sure that the people in the group actually do know each other from the level 1 training. If necessary use one of the introduction activities from level 1.

## Introduction of the course

### Objectives

To enable the group to focus on the content of the course.

To help the facilitators understand that the way they work is an illustration of human rights.

### Lecture

Start with a review of Level 1. Brainstorm in small groups.

Ask participants to list what they have covered and mark with an asterisk\* those areas where they feel they need more work.

When revising areas where participants feel they need more work, utilise the level 1 manual.

This training course has been designed to refine your skills, and your understanding of content and methodology in the teaching the Peace Education Programme and to help you understand the methods, values and attitudes that are necessary to help create a behavioural and attitudinal change in you and your students. This means that everything that you understand by human rights should be applied in the workshops. Because PEP is a process programme, *how* you teach is just as important as *what* you teach.

# Quality systems – a rights-based approach

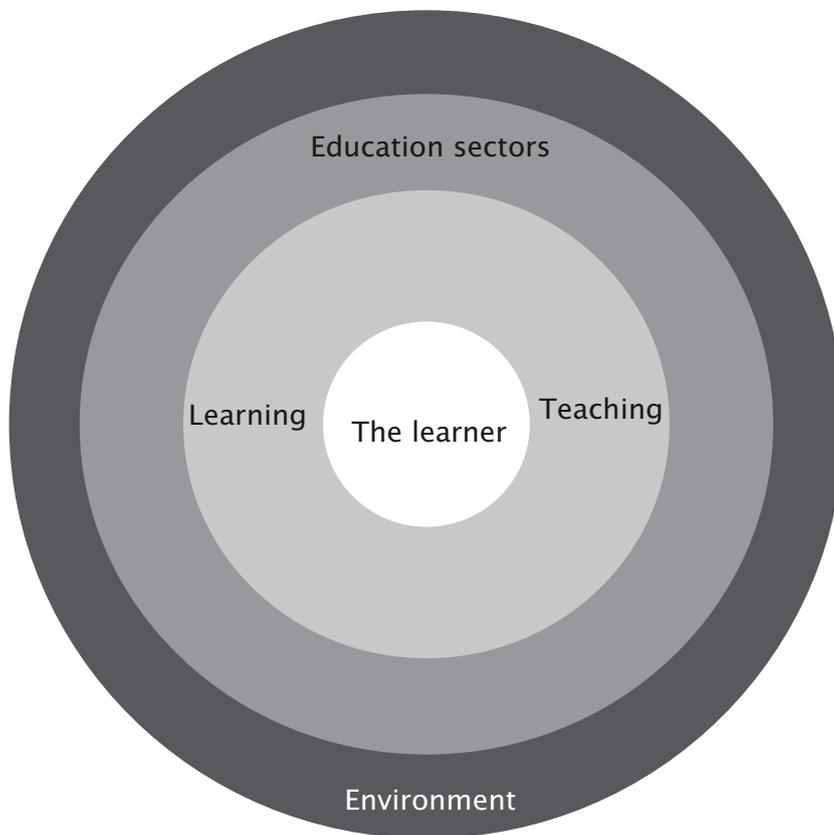
## Objectives

To enable the group to see how rights-based education has an impact on and links to peace education.

To help the facilitators understand that as part of the learning system, peace education is an illustration of human rights.

Discussion and group work

## Learning system



Draw the diagram on a flip chart (four flip chart sheets taped together), so that small cards can be attached to it.

Here the learner is at the centre. What happens if we put another element of the system at the centre?

*[for example, to the learning ; facilitators – then the system exists for the facilitators but the learning outcomes will not exist – or they will not relate objectives]*

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

Ask participants which elements within the learning system they are expected to deal with in their work. Write these on small cards and put them on the chart where the group thinks that they belong.

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 hardly counts at all.

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.

Draw arrows between the various circles and put cards against the arrows: knowledge, skills, values, attitudes.

What is the relationship/bridge between the inner circles (Learner; Teaching and Learning; Education sectors) and the Environment?

Possible responses: there should be a transfer of knowledge, skills, values and attitudes.

What should be transferred for the inner circles to impact the environment and for the environment to influence the system?

What *do we* provide so that there is interaction among these components?

What *should we* provide?

How do we ensure that peace education is transferred to the community?

If we are serious about incorporating the community in our planning, what does it require of us to do this?

Possible responses: everybody interlinks with the environment – everybody comes from the environment and the purpose of the learning is to fit the learner into the environment successfully.

What do the learning/teaching components require of us in terms of peace education?

Open discussion with participants.

Much of what we should provide is very low cost; an attitude shift rather than a lot of money is required. Much of what we should and can provide is related to values.

## What are values?

### Objectives

To enable the participants to understand how peace education is about values as well as skills.

To help the facilitators understand that values should permeate all the work that they do.

### Activity and group work

The guidelines for defining values should include that values are:

Brainstorm with the participants as to the values required by a peaceful society and therefore to be promoted through education.

Write the values listed on a flip chart.

Make sure that what are listed are actually values and not processes.

After categorizing the brainstorm results, check that what has been listed are really values held by a large group, not just the group in the room.

- ▶ Ideals
- ▶ Constructive
- ▶ 2 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)

Give an example of one thing that can be done, in relation to the value shown on the cube and the subject on which it landed.

Take the wall chart of the learning system (with the notes added) and place it on the floor.

Write the six most important values on the faces of the cube. Ask participants to form a circle around the chart so that everybody can see.

Give the cube to one participant and ask him/her to throw it (lightly) onto the chart.

‘Values’ is the area most of us historically have ignored in our thinking about education. Now we have some examples of how we role model and transfer values through our work in the various elements of the learning system.

What is the link between values (and how they are expressed in a learning system) and rights?

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, it is now un-

Keep the pace moving and ask for one quick example each time the cube is thrown – different people should throw it each time but anybody can answer. Stop the game after four or five throws.

derstood that rights (and the associated values) need to be structured so that learners can really understand what values and therefore what 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.

What does this mean?

As an example

If you do not know the names of the participants in the course, how can you show respect to the learner?

If you are facilitating a session with insufficient preparation, what values are you demonstrating and which values are you ignoring?

The 'dice' game gave us an opportunity to see some examples of what we can do to ensure a rights-based approach. For an overview of a rights-based approach to education, we need to look at the specifics of what rights-based means in terms of peace education.

Allow participants to discuss what this means; but if they speak only in generalities, ask the listed questions (or similar).

## Rights-based learning

Rights-based learning is an emphasis on the approaches that we should use in all the work we do in an education system; what we teach, what the reference books say, how we interact with each other, how we interact with the learners and the families of the families and most importantly how we work: the methodologies that we use and the attitudes that we bring.

All education 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 more heavily on the methodology, the process although the content and skills building is equally important.

### **Methodology**

A true rights-based methodology requires a *proactive* involvement of all the learning community in inclusive decision-making.

Within the course 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 internalise 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 is very often a facilitator's greatest fear. But group work encourages not only cooperation and inclusion, but the practice of higher cognitive skills: analysis, critical thinking, negotiation and synthesis. These need to be planned for in the development of group work. When the facilitator preparation focuses on these elements then 'working noise' can be seen as truly productive. These elements are part of the critical elements raised in the level 1 workshop for adult learning. Without this rights-based approach it would not be possible to respond to the specific needs of adult learners.

# Analysis and preparation of sessions from the Facilitators' Manual for Community Workshops

## Objectives

To help the participants understand the activities and the structure behind them.

To familiarise the participants with the activities and how they are undertaken.

Small group work

Divide the participants into groups. Each group should have three to five people in it. Give each group one session chosen from Trust, Empathy, Perceptions, Effective Communication, Bias, Stereotypes, Prejudice and Discrimination.

The groups have forty-five minutes to read through the session and prepare it as a demonstration. This is preparation time.

Each group will be required to demonstrate their session. (Time has been allowed for this during the course.)

The rest of the participants then offer constructive analysis on how the activity could be improved by using the analysis sheets in Appendix 1

Allow for free discussion on any difficulties the participants feel they may have on implementing these activities.

# Effective learning

## Objective

To demonstrate the effectiveness of active learning in comparison with passive learning.

Individual and small group work

The essential point of peace education is the need for learners to internalize the knowledge they have learned in their Peace Education lessons.

With adult learning, although there are four critical elements, there is one key response: active learning. Unfortunately most of the learning that takes place in formal learning environments is passive learning. This requires a lot of revision time, is often boring and may cause problems among the learners. Nevertheless many facilitators persist with passive learning because they think this is how they learned.

Form small groups of four or five.

Ask the groups to identify active learning methods that they can use and strategies that can be utilised to answer the questions.

Ask groups to provide feedback to the plenary group.

Do learners carry the information from the learning environment to the home?

Do they practise the skills they are taught?

Do they remember information and connect it to new things they have learned?

# Session presentation (1) of the Facilitators' Manual for Community Workshops

## Objectives

To help the participants understand the activities and the structure behind them.

To familiarise the participants with the activities and how they are undertaken.

Small group work

These are not sessions that 'tell' people how to respond. They are designed for participants to explore situations and with the addition of new perspectives to develop more constructive ways of handling issues and problems.

It is important that the learners have psychological 'ownership' over the new knowledge and skill so all learners must be involved. Never choose a small group to demonstrate the game or activity – everybody needs to be involved.

This time is for one of the small groups to conduct their session.

Watch for how well the facilitators have followed the session plan and how well they understand it. Watch also for their basic facilitation skills: blackboard work, observation of the group, whether there is bias in who they ask to respond to the questions, how well they listen and how clearly they communicate and the level of language they use.

At the end of the session, ask for feedback from the group and then give your own feedback. Remember to comment on the things that they did well, as well as where they were not so effective.

## Characteristics of an effective facilitator

### Objectives

To have the group identify the qualities that they consider important in a good facilitator.

To analyse and categorise those qualities so that the requisite skills can be achieved during this course.

Lecture,  
brainstorm and  
discussion

Being an effective facilitator in peace education is the same as being an effective facilitator in any other area. Many of the qualities of an effective facilitator and the behaviours that come from these qualities are the same as the qualities necessary for constructive living; that is, for peace education. You cannot teach learners about constructive, peaceful behaviour and not practise it yourself; if you do that it is hypocrisy.

It is necessary to be a role model to the learners as well as teaching them the content of the peace education programme.

We are going to do a brainstorm on the qualities required of an effective facilitator. Look at the rules for brainstorms. This is a time for all ideas, not for discussion of these ideas. First we will list as many ideas as we can and then we will categorize them later. You do not need to raise your hand, just call out your idea and it will be recorded.

### Rules for brainstorm

Ideas should be the “first thing you think of” and not analysed;

All ideas are accepted and no criticism allowed.

Building on (or expanding on) other ideas is allowed.

There is a time limit of fifteen minutes (approximately).

Explain the rules of “Brainstorms” to the group.

Write these on a board/flip chart.

Try not to write a formal list as this implies a priority or hierarchy.

Keep listing qualities/characteristics until the group cannot think of any more or until fifteen minutes have passed.

What are the qualities you would want to see in a good facilitator?

### Categorization A

Draw an outline picture of a person. Add features according to the characteristics stated in the brainstorm (e.g. big eyes for observant, big ears for a good listener, a heart for empathy). Ask if there is anything else the participants would draw onto the figure. The final figure becomes the “categorization list” for the brainstorm.

## Categorization B

Match similar ideas and name them conceptually (e.g. “understanding the group” and “caring for others” can be classified as “empathy”). As each concept is written, erase the brainstorm idea from the board. At the end, you will be left with a list of single word or phrase categories. Ask the participants if there are any other categories they would like to add.

Pairs and plenary

**OR**

## Categorization C

Pair the participants and tell them that they have ten minutes to list the top ten qualities they consider essential in a good facilitator.

After they have completed the lists, they are brought to the front (or read to the group) and new points are recorded on flipchart or board.

This may need to be done as a full categorisation exercise depending on the complexity of the ideas that the pairs have.

Which of these qualities are natural and which can be trained?

If we decide that all the qualities are inherent then there is no point in training to be a facilitator.

In fact, most of these qualities or the components that together make up these qualities, can be learned. As an example empathy is a quality, not a skill, but what sort of things can be learned to help develop the quality of empathy? [listening, observation, analysis.]

Play a game from the TAB to finish the day.

Each of us has the professional responsibility to be the best facilitator that it is possible for us to be. This is not because we will be paid more, but because it is part of our own ethical development as human beings, and because the future of our community and society is in our hands.

Play a game from the TAB to finish the day.

**End Day 1**

# Developmental psychology for adult learning

## Objectives

To help the participants understand the stages that people go through so that they can help the participants develop and mature.

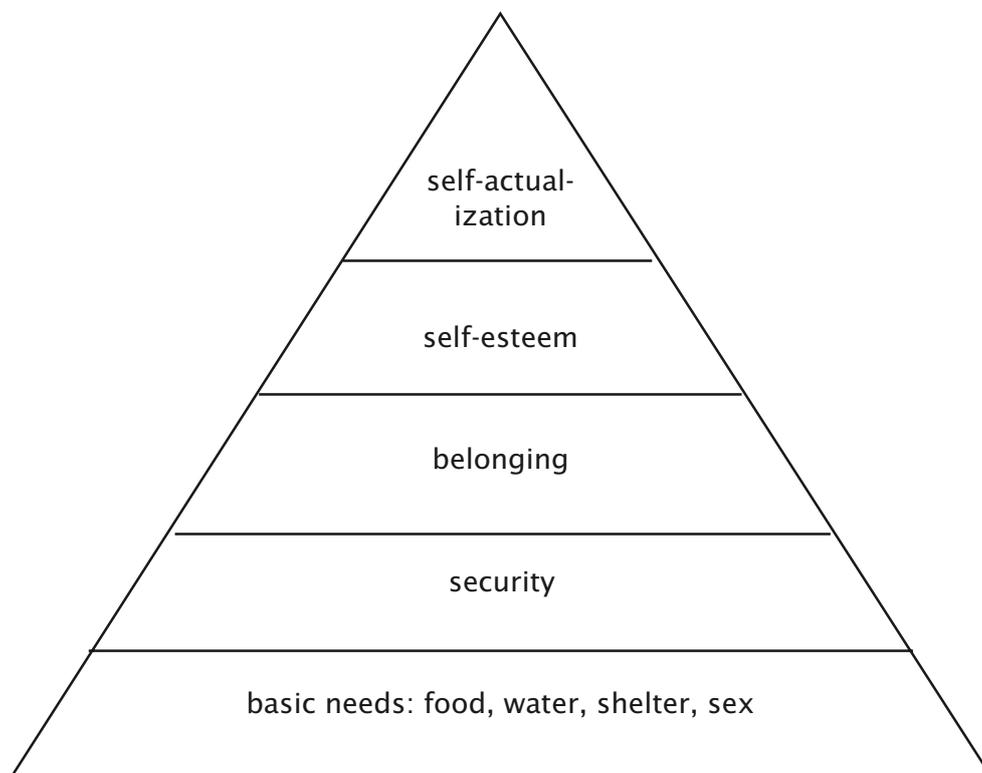
To give the participants some understanding of psychology that has been used in developing the programme.

Lecture and open discussion

## Abraham H. Maslow's<sup>1</sup> Hierarchy of Human Needs

According to Maslow, an American psychologist, all human beings have a hierarchy of needs. If the basic needs are not fulfilled, then a person cannot reach the higher levels. Maslow says that once these needs are fulfilled they are not valued as highly as unfulfilled needs. e.g. If a person has adequate food, water and shelter, that person does not value these things; instead a person will want to belong (to be loved) or want to feel good about him/herself (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.



1. Abraham Maslow, Motivation and Personality, New York NY, Harper & Row, 1954.

## **Level 1**

At the most basic level are the needs to sustain physical life: food, water, shelter and the 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, 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 orphans of Romania who were kept all day in cots and bottles of milk were just placed in the cots. The babies were never held or cuddled. Many of these children and young adults are severely retarded, both mentally and emotionally as a result.

One of the best aspects of traditional cultures, in terms of child raising, is the fact that babies are carried by the mother or another older person all the time. This way the babies feel the warmth of another person and feel secure.

## **Level 3**

Once we as human beings, feel secure, we feel that we belong to a group. In some cultures this is formalised by initiation, or teaching as to which group we belong to. Sometimes these groups are used by leaders 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 really understand that they belong to the group of humanity as a whole (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 this level 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**

The highest level in Maslow's hierarchy 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 that we can be. This is where we understand and accept responsibility for our own actions, where we understand ethics and live by them. Other people's well-being is important to us because we understand that we are all one group on this planet.

Maslow's Hierarchy allows us to see how to relate to various people in various situations.

If people are worried about their physical safety; is it possible to teach them about constructive behaviour?

If you were to teach about constructive behaviour (peace); how could you relate this to their current situation?

How can we discover what level people are at in the workshops and how do you relate to them as a result?

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

## Effective communication (Listening)

### Objectives

To help the facilitators to understand the importance of effective communication.

To help the facilitators improve their own communication skills.

### Pairs work

### Listening

Listening is the most important part of communication.

It requires the listener to be interested, to hear what is said, to be able to clarify points and summarize information.

What are the elements of good listening?

As facilitators, you must also be good listeners; otherwise, you will not know if the learners understand. Learning is revealed in what is said and what questions are asked by the learners.

This means that the learners must be given the opportunity to discuss, not just to repeat or memorize, information.

In addition, listening without bias and with emotional honesty is very important in peace education, as the facilitators are role models for Peace Education.

Pair off the participants so that they are with people they do not know.

Call them A and B. Give the 'A's five minutes to tell a story (perhaps about their childhood or something that has happened in their life) and then another five minutes for the 'B's to tell a story.

They must not take notes but they can ask questions. Ask some of the 'A's to tell the stories told by their partners back to the large group.

Ask the partners if the stories are accurate.

Do the same thing with the 'B's and ask if the stories are accurate.

## Session presentation (2) of the Facilitators' Manual for Community Workshops

### Objectives

To help the participants understand the activities and the structure behind them.

To familiarise the participants with the activities and how they are undertaken.

Small group work

These are not sessions that 'tell' people how to respond. They are designed for participants to explore situations and with the addition of new perspectives to develop more constructive ways of handling issues and problems.

This time is for one of the small groups to conduct their session.

It is important that the learners have psychological 'ownership' over the new knowledge and skill so all learners must be involved. Never choose a small group to demonstrate the game or activity: everybody needs to be involved.

Watch for how well the facilitators have followed the session plan and how well they understand it. Watch also for their basic facilitation skills: blackboard work, observation of the group, whether there is bias in who they ask to respond to the questions, how well they listen and how clearly they communicate and the level of language they use.

At the end of the session, ask for feedback from the group and then give your own feedback. Remember to comment on the things that they did well, as well as where they were not so effective.

## Adjusting to individual differences within the group

### Objective

To help the participants understand how to work effectively with the individual differences within a group.

Small group work

List the characteristics of learners (how well do they read, what behaviour patterns do they show, what experiences have they had) that need to be taken into account when working with them.

List the strategies that you would use, considering their different backgrounds and experiences.

Keep in mind the work already done: the characteristics of a good facilitator and the necessity of matching backgrounds to link information the people already have.

Do the learners understand the content of their lessons or are they memorizing them?

How much revision is required?

What sort of revision works best with adults?

Can the learner remember the previous session and make the links to the new information?

Do the learners concentrate or are they disruptive?

How long do they concentrate?

What stops people from concentrating?

Ask the participants to work in groups of five (with people they have not worked with before).

Ask these questions to guide the discussion groups. If the participants do not know the answers – this alone is a good indication that they cannot be offering quality sessions.

Help participants to see that this knowledge of their students is essential for effective teaching.

Ask the discussion groups to develop responses that facilitators should use to respond to these questions.

They should present their responses to the plenary group.

Activity-based sessions help the individual differences within the group because there are usually different parts of the activity that everybody can do and so have a chance to learn. In addition, group work will help cater for different levels as learners will teach each other by discussing in the group.

In Peace Education, the idea of discussion sessions in the lesson is to help learners learn by listening to each other, by adding to one another's ideas and by working together. This encourages co-operation and helps cater for different levels in the group.

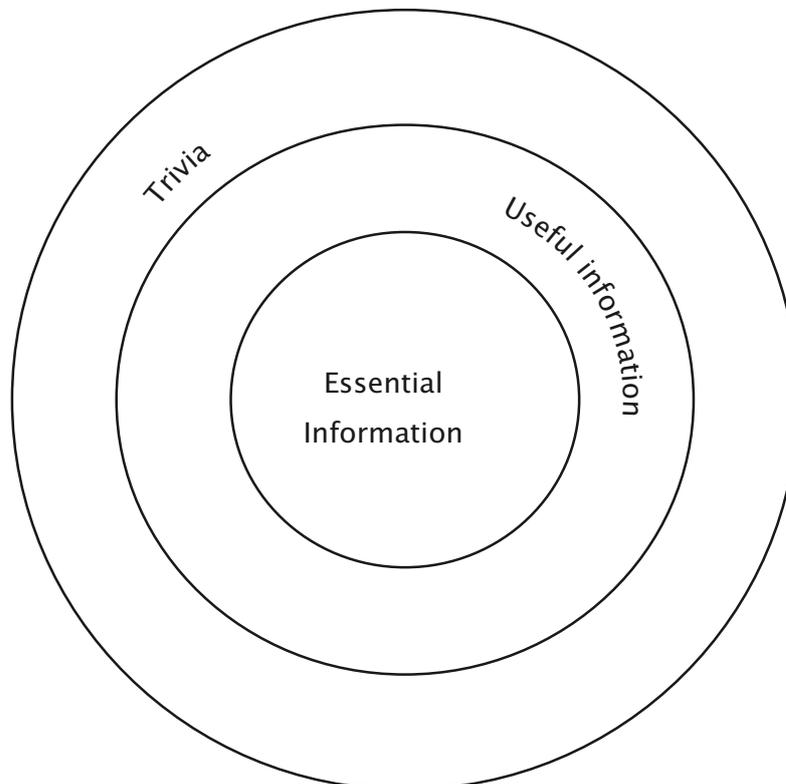
# Essential and Non-Essential Information

## Objective

To help participants understand how to prioritize information.

Lecture and small group work

In every set of information there are essential points for the learner to grasp, useful infor-



mation for the learner to know and other information, trivia or interesting information.

Does anybody want to know what make of car was involved or what colour the cars are?

- ▶ What will be the headline?
- ▶ What will be the first paragraph?
- ▶ What will be the second paragraph?

Good newspaper reports put essential information at the beginning of the report and then the useful information and last are the interesting parts or the 'trivia'. (e.g. the colour of the cars).

If you cannot tell the difference between what is essential and what is useful or even what is trivial then your sessions are likely to be a mixture of each and not clear to the learners. Clear communication requires that the most important information is clearly stated and is understood to be the most important. If the facilitator has not made the distinction then the learners will not be able to either.

Tell the participants that there has been a car accident on the (local) road. Ask what information they would want to know about such an accident. e.g. any injured, any dead, how many involved, what sort of cars were involved etc.

Pair off the participants. Ask them to write up the car accident as a newspaper report.

Summarize the discussion by pointing out to the participants that we often “teach” unnecessary things - we teach jargon, when plain every-day language is more appropriate and more easily understood.

We teach detail when the learners don’t yet have the concepts.

We teach lessons that the learners don’t need to learn, at the expense of those they do need to learn.

We need to look very carefully at the learners, their circumstances and the relevance of what we are teaching.

Form groups of four and ask the participants to discuss how they develop a session.

They should write up “how to teach .....

They need to write (on flip chart paper) a series of points and to put the essential information in one colour, useful in another colour and the trivia in a third colour.

Have the groups present their charts to the plenary and see if other groups agree.

Play a game from the TAB to finish the day.

**End Day 2**

# Developmental theory for adult learning

## Objectives

To help participants understand the development aspects of the course.

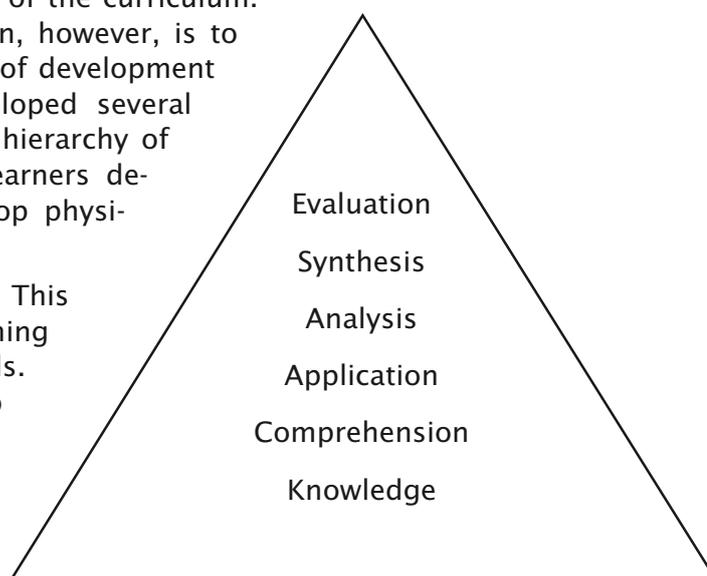
To help participants to respond appropriately to their groups.

Lecture and small group work

## Intellectual Development

Peace education is as concerned with intellectual development as any other subject or area of the curriculum. What is important in Peace Education, however, is to understand how these various areas of development fit together. Benjamin Bloom<sup>2</sup> developed several hierarchies. The diagram shows the hierarchy of learning (cognitive development). Learners develop cognitively just as they develop physically, emotional and socially.

This taxonomy is hierarchical. This means that the lower levels of learning must come before the higher levels. Like the other hierarchies, people do not develop 'evenly' but rather we slide between levels according to situations. Bloom's Taxonomy is used within activities in the programme, within concept areas and between concept areas.



The taxonomy is usually drawn as a triangle to indicate the amount time and effort required of each area required when learning. In other words, we need a set of knowledge or information in order to practice comprehension, good comprehension of a new topic before application, etc.

In many subjects in formal learning, we rely on just giving the learner knowledge and we hope that they will apply it.

If you recall the principles of adult learning you will know that this is both insufficient and inappropriate. People learn to read and then they practice reading by getting knowledge for other subjects or for pleasure, they don't read just to practice reading. But if we teach

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2. B. S. Bloom, (Ed.) Taxonomy of Educational Objectives: The Classification of Educational Goals: Handbook I, Cognitive Domain. New York; Toronto, Longmans, Green, (1956)

by just giving knowledge, then the learner can never respond to a new situation, they must always return to a solution of to knowledge that they have learned. In short, they cannot think for themselves. When that happens, people can easily be manipulated. This is diametrically opposed to what Peace Education is about.

Often we see learners fail because they have not understood how to apply knowledge or that they are supposed to apply it: or they have the knowledge (that is, they can answer the exam questions) but they do not understand what they are doing. When this happens, people forget the knowledge very quickly because it does not make sense to them.

For example; how do you find the area of a triangle? What is the formula? ( $\frac{1}{2}$  length x breadth) Why is this the formula? (Because a triangle is half a rectangle). Learners who do not understand that a triangle is half a rectangle will have to learn the formula, and if they forget it, then they cannot work out how to find the area of a triangle.

*Teaching is not the same as learning.* You can teach, but you do not know if the learning has occurred. Learning results when the learner can comprehend (understand) the information and can apply the knowledge and use it in daily life. They need to be able to analyse and synthesize the information to create new ideas.

Facilitation is helping the learner to learn. You cannot successfully facilitate unless you interact with the learner and build on their own knowledge and skills. If you are really building on the knowledge and skills of the group then you will know when the learning takes place. Because adults already have a lot of knowledge and life skills the concentration of work should focus on the higher level learning skills so that the learner can analyse attitudes and destructive behaviours through activities and discussions and then synthesize constructive behaviours and attitudes to move towards peace.

Within Peace Education it is not enough to know about peace and constructive behaviour, we want the learners to apply it in their daily lives. This means that every time we teach peace education we are trying to help learner understand, apply, analyse and evaluate their situations so that they can provide constructive alternatives to violence.

# Developmental theory for adult learning

## Moral or ethical development

Because Peace Education has a strong ethical or moral base it is also important to look at the ethical development of learner. It is not enough to simply 'tell' the learner and hope that they will obey. The best that can be hoped for is that the learner may obey while you are present. They will almost certainly disobey in your absence. How many adults do you know who 'break the rules' ethically when nobody can see them?

As an example: do you think that God can see in the dark? For people who believe in God they will say that of course – God is omniscient. But these same people are also likely to break the ethical 'rules' of living, at night – abuse, adultery, rape, robbery; as if God cannot see them in the dark. It may also encourage learner to 'rebel' to see what will happen when they do. This is a stage in the development of learner; they try the boundaries of living to see what happens. In other words, what will be the punishment?

To reinforce the idea that ethical behaviour is something to strive for requires an understanding of the levels involved in developing ethics and for the facilitator to be consistent with this high level of ethics.

## Kohlberg's moral hierarchy

Lawrence Kohlberg<sup>3</sup> developed his theories based on Piaget's work of child development (specifically moral development). Kohlberg looked at the stages of ethical development and how they reflected the stages of intellectual development. Each stage reflects a change in the social moral perspective of the individual. It is not possible to skip these stages but people can be helped through them and guided to higher levels.

*Preconventional* [Stage 1]. This is the stage where individuals are egocentric and can only view the world from their own perspective. (This is the 'No Rules' level.) Rules are obeyed because they are backed by punishment and actions are dependent on the avoiding the physical consequences. The child is egocentric, and therefore expects that everybody in his world is there for him.

*Preconventional* [Stage 2]. While still egocentric, the individual understands that there is action/consequence and that this may work both ways. While a wrong action may be punished, a right action may be rewarded. For somebody at this stage it is a matter of what can be gained by a particular action. Here people do the right thing because there is benefit (to themselves) to be gained from it. Things are only right because they suit the individual.

*Conventional* [Stage 3]. This is when individuals understand that there are certain rules in their own group or community and that these rules are necessary for the group to function. At this stage individuals self-identify with the rules and so obey them absolutely

Ask the participants "What is the first thing a child learns when s/he comes to school?" Allow the discussion but point out that the child does not learn to read; the first thing that they learn is to sit still and obey the 'rules' of the school or classroom. This is why there are discipline problems in schools or very controlled situations. People need to check if the 'rules' are real.

3. Adapted from Robert N. Barger, Ph.D. University of Notre Dame Notre Dame , IN 46556 Copyright 2000

(because they are part of the group). Thus actions are determined by what the people around them perceive as being 'good'.

When people first understand that there are rules, they assume that they are absolute. This means that the rules cannot be broken or changed in any way. Some adults remain at this stage, especially with deeply held values and beliefs. However, we need to find out if the rules are really absolute and so there are attempts made to break the rules; but not get caught. From this comes the feeling that if we are not caught then we have not broken the rules; if the rules really were absolute, then we would not be able to break them and not get caught!

In other words, the responsibility for keeping the rules belongs to the person monitoring or 'policing' the rules. This is usually characterized by an attitude that says, "If I'm not caught I'm not guilty". Most of us recognize this stage. Many people never get beyond this stage, in some areas of their lives.

If a facilitator decides to make the rules him/herself then every time somebody breaks the rules, the facilitator must see the rule being broken and then discipline accordingly. This is not the way to treat adults if using a rights-based approach. If participants do not 'own' the rules (i.e. they are imposed) then they have no responsibility to keep the rules; the authority (the facilitator) has all of the responsibility. This is both demeaning to adult learners (shows disrespect for them as adults) and makes the facilitator very authoritarian.

Ask the participants if they can think of examples where this happens.

Ask for some of the examples and allow discussion as to how this situation can be avoided or overcome.

*Conventional* [Stage 4]. Here the person understands that the whole society holds certain 'rules' (larger than the immediate group). This is the stage at which people are "responsible members of society" and individuals act according to their role in society.

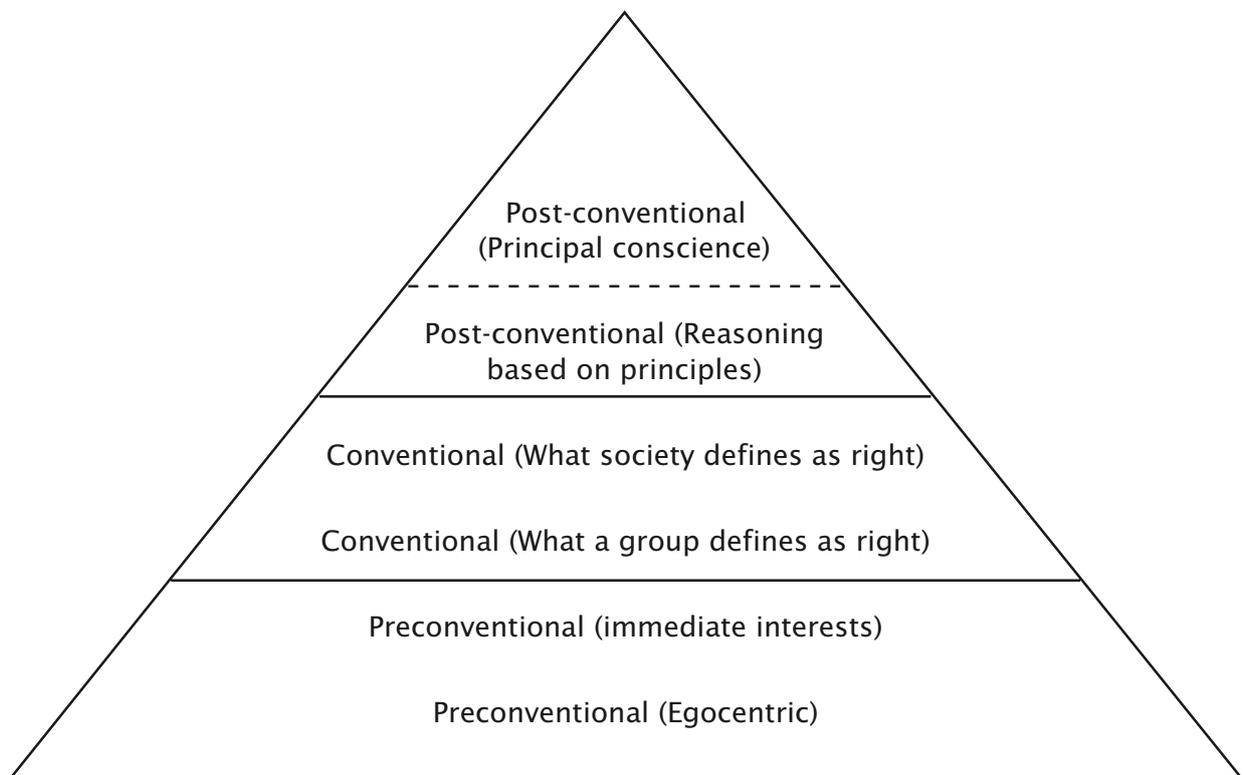
*Post-conventional* [Stage 5]. There individuals act according to the 'principles behind the rules'. They understand that 'rules' can be modified according to a particular situation, but the modifications are always made according to the inherent 'fairness' in its broadest sense.

At this stage the individual begins to accept responsibility for keeping the rules. They will still appeal to a 'higher authority' when they cannot resolve a conflict but they are able to discuss the rules together. They have developed an understanding of why the rules exist; to make life easier. They understand the principle of the rule and so 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 a football, but there is not enough time to play two 'forty minute' halves,, as they only have forty minutes to play. There are two rules they could change: one is the time limit of the game: the other is that the two teams should each play both ends of the field. Which rule is appropriate to modify?

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

*Post-conventional* [Stage 6]. This stage is the logical conclusion, but there is no empirical evidence to support it (as there is for the other five stages) [*i.e. no proof that we can see.*]. At this stage all actions are based on the reasoning of the ethical fairness principles from which moral laws are derived. The Universal Declaration of Human Rights has its principles at this level: that some elements of morality are greater than any single society or culture and are common to all human beings. It is at this stage where an individual does the ‘right’ thing because it is universally right and actions are consistent with this. At this stage individuals have reached a stage of understanding morality and live accordingly, because they have internalized the ethical rules and they understand that this is a ‘right’ way to live. This is a very high level and is not often reached by many people. Nevertheless it is towards this stage that we are trying, through peace education, to guide the learner.



Ask the participants where they think they are in relation to Kohlberg's moral hierarchy. Most of us do not develop equally and many adults respond in different situations with any one of these levels.

Example: stealing is against the ‘law’ in every culture and religion. Stealing by cheating others, stealing by theft, by power, or by position. Even though it is against every culture and religious law, people still steal and often justify it to themselves so that they can claim they have done no wrong. If you take paper from this course and you use it for another purpose - that is stealing. Many people will say, “Oh but these people are rich and I have nothing”. Recycling as a refugee (pretending to be newly arrived) is stealing, taking food rations and selling them to buy khat (for chewing) or alcohol is stealing (from your own family). Many people who do these things regard themselves as good people. Which stage of the hierarchy are they at?

The top level of Kohlberg's Moral Hierarchy matches the top level of Maslow's Hierarchy.

The Peace Education programme tries to take all these theories of psychological development into account. The learner's cognitive abilities, the level of conceptual development as well as their level of moral development. You need to be aware of all these factors when looking at the programme and develop the principles as part of your facilitation skill.

It is important to help the facilitators understand that they cannot expect a higher level from the participants than development allows. At the same time, they should encourage the participants to move to the next level of the hierarchy.

## Session presentation (3) of the Facilitators' Manual for Community Workshops

### Objectives

To help the participants understand the activities and the structure behind them.

To familiarize the participants with the activities and how they are undertaken.

Small group work

These are not sessions that 'tell' people how to respond. They are designed for participants to explore situations and with the addition of new perspectives to develop more constructive ways of handling issues and problems.

It is important that the learners have psychological 'ownership' over the new knowledge and skill so all learners must be involved. Never choose a small group to demonstrate the game or activity – everybody needs to be involved.

This time is for one of the small groups to conduct their session.

Watch for how well the facilitators have followed the session plan and how well they understand it. Watch also for their basic facilitation skills: blackboard work, observation of the group, whether there is bias in who they ask to respond to the questions, how well they listen and how clearly they communicate and the level of language they use.

At the end of the session, ask for feedback from the group and then give your own feedback. Remember to comment on the things that they did well, as well as where they were not so effective.

# Questioning skills

## Objective

To help participants understand and be able to use questioning skills.

Lecture and small group work

Questioning skills are vital to effective facilitation. To build on the knowledge and understanding that adults bring to the group is one of the vital elements of adult learning. You should be able to lead the learner to learn what you want them to learn, by asking the right questions.

Essentially there are two types of questions: *closed questions* and *open questions*

- ▶ Closed questions have a single correct answer. They rely on the knowledge and comprehension levels of Bloom's Taxonomy.
- ▶ Open questions are those that have a variety of answers and explore the higher levels of Bloom's Taxonomy: analysis, synthesis and evaluation.
- ▶ Open questions are those where we try to find out if the child understands, if the child can put together two pieces of information to come up with an answer, if the child can discover an answer that is not expressly written in the book.

These are sometimes called convergent and divergent questions. Convergent thinking (and so convergent questions to lead to that thinking) means to develop a single idea and so a single conclusion.

Example: Many stories have a 'moral' which is sometimes stated at the end of the story. No matter how complex the story is or how many pieces of information there are in the story, the single conclusion of the story is supposed to be this moral.

This story is such a powerful piece of convergent thinking that there is really only one question that is needed to point out the 'moral' of the story.

Divergent thinking means that there may be many ideas and interpretations from information given. Many cultures have traditional stories about the origin of various aspects of nature; why the crow is black, why particular mountains are shaped the way they are, etc. These are examples of divergent thinking. When we ask divergent questions, we are asking the learners to analyse the information and then to synthesize this information to develop new ideas. These then need to be 'checked' against other information for validity. Divergent thinking and divergent questions are very high level but they will help the learner develop analytical thinking skills.

An old grandfather lived with his son and the son's family. He was very old and helpless, needing help to eat and to keep clean. The son felt that the old man was just another mouth to feed and a lot of trouble as well. So one night he took a large basket and carried his old father to the basket and put him in. His small son asked what he was doing. The man told his son he was just taking the old man for a walk up the mountain. The small boy said "Don't forget to bring back the basket". His father was shocked and asked why. The small boy said "Well I will need it to carry you up the mountain when you are old".

In an open discussion (large group) discuss the advantages and disadvantages of open and closed questions. List these on the board.

Too often facilitators 'play' a 'game' called Guess what I'm thinking?

This is where facilitators ask a question and keep asking until they get 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 that you have not thought of. It is an unfair 'game' to play, as you are not developing or building on the knowledge and understanding of the learner, but simply boosting your own ego. Remember you are there for the benefit of the learner; the learner is not there for your benefit!

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 people develop higher level thinking skills.

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

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

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

Analysis: where the learner can 'take the information apart' and see the principle or ideas related to the information

Synthesis: where the learner can put the information, principles and ideas together in a way that a new outcome can be seen, in terms of a concept, plan of action, etc

Evaluation: where the learner makes a judgement about the information, and issues and can then internalize the full knowledge ideas and concepts

Tell the participants a story (e.g. a fairy tale) that you know well but that they are not so familiar with.

Put the participants into small groups and ask them to develop twelve questions about the story – two questions for each level.

Encourage the groups to list all the questions that they can think of and then to sort them into their levels (this is a good analysis activity for them).

Allow 20 minutes for this.

Ask for some examples for each level and discuss whether the question is really at the level claimed. (Quite often higher level questions 'slide' from one type to another according to the age of the students.)

All the questions must be about the story.

## Session presentation (4) of the Facilitators' Manual for Community Workshops

### Objectives

To help the participants understand the activities and the structure behind them.

To familiarize the participants with the activities and how they are undertaken.

Small group work

These are not sessions that 'tell' people how to respond. They are designed for participants to explore situations and with the addition of new perspectives to develop more constructive ways of handling issues and problems.

It is important that the learners have psychological 'ownership' over the new knowledge and skill so all learners must be involved. Never choose a small group to demonstrate the game or activity – everybody needs to be involved.

This time is for one of the small groups to conduct their session.

Watch for how well the facilitators have followed the session plan and how well they understand it. Watch also for their basic facilitation skills: blackboard work, observation of the group, whether there is bias in who they ask to respond to the questions, how well they listen and how clearly they communicate and the level of language they use.

At the end of the session, ask for feedback from the group and then give your own feedback. Remember to comment on the things that they did well, as well as where they were not so effective.

Play a game from the TAB to finish the day.

**End Day 3**

# Development theory for adult learning

## Objective

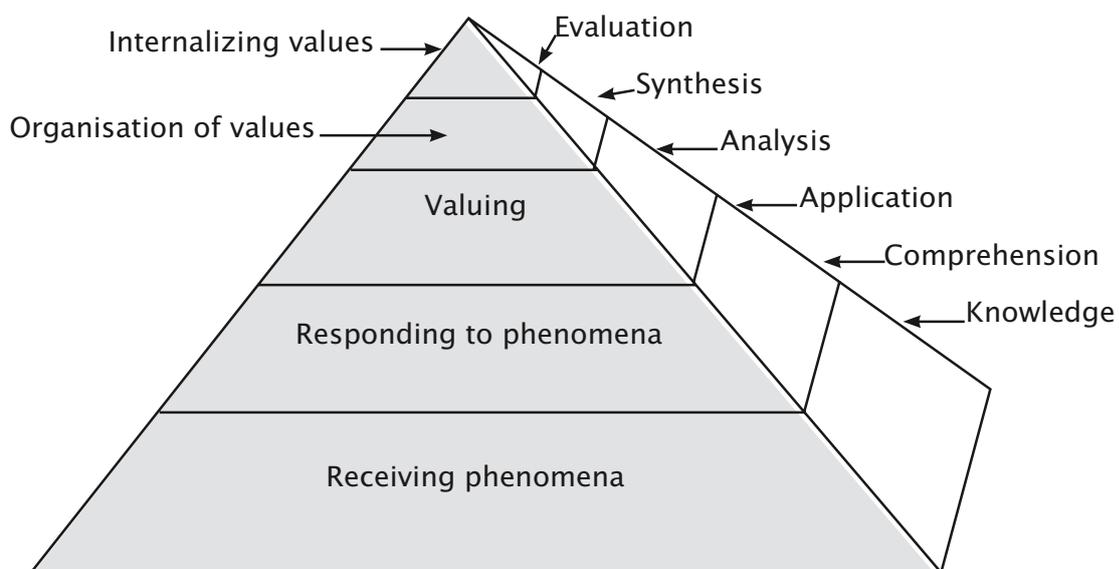
To help participants understand the development of the programme and how it matches with the development of the learner.

Lecture and small group work

We have already looked at Bloom’s taxonomy of learning in the cognitive domain. However, Bloom has another taxonomy which helps us to understand the process of emotional and social (affective) development. As this is often how moral development is displayed, it is important to see how these interconnect in the overall development of the learner.

## Affective domain

## Cognitive domain



Often as facilitators we are 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. Remember that in level 1 one of the critical elements of adults learning effectively is motivation. Motivation is the emotional commitment to receiving and internalising 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.
Organization 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.
Internalizing values:	Recognises value-laden information (and manipulation) and applies new value-information in 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 an idea such as similarities and differences, tolerance or mediation in order, to find peaceful solutions to problems. 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.

Hand out the table below and work through it with the participants.

Point out that it is the combination of the cognitive (intellectual) and the affective (emotional) that is required for behaviour change – which is what we are seeking in Peace Education.

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.

<b>Affective</b>	<b>Receiving phenomena</b>	<b>Response to phenomena</b>	<b>Valuing</b>	<b>Organization of values</b>	<b>Internalizing of values</b>
<b>Cognitive</b>					
<b>Knowledge</b>	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	Recognises simple value-loaded behavioural norms and concepts
<b>Comprehension</b>	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
<b>Application</b>	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 judgment through applying all components of the knowledge	Can prioritise 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)
<b>Analysis</b>	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 judgment 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
<b>Synthesis</b>	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
<b>Evaluation</b>	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

## Communication and group dynamics

### Objectives

To help the participants understand communication in the context of group dynamics.

To help the participants to empathize with their learners in cross-cultural situations.

### Large group work

Let the two groups “communicate” for about ten minutes.

Quietly give some members of the second group cards and then let them communicate with the members of the first group.

Bring the group together and discuss how they felt trying to communicate when they did not understand the rules of the other group.

Discuss as a large group what elements of communication are necessary to make a group work. List these elements on the board or flip chart. Point out to the participants that a group in a workshop has group dynamics, as do the various communities in which they live.

Each group has different dynamics and it is difficult for people outside the group to really understand these. This leads very quickly to exclusion from a group.

As facilitators we have a responsibility to make sure that learners are not excluded from any of the groups. Discuss how this can be avoided.

Divide the participants into two groups. Ask one group to go outside and wait.

Give each member of the second group five small cards [any card will do]

Explain to this group that they must not communicate with anyone unless they first swap a card. In other words they do not speak to anyone who does not give them a card. If they want to speak to anyone they must also give a card.

Tell the outside group to go inside and make friends with as many people as possible inside the room.

Repeat the exercise but this time the first group goes outside to wait.

The group inside is told that they should speak to people only if they greet them by saying “Is your grandfather well?” The polite response is “Fine and the chickens are also fine”. If neither the greeting nor the response is correctly given they are to assume that the people they are talking to have no manners and they should turn away.

Again tell the group outside to go in and make friends with as many people as possible.

## Session presentation (5) of the Facilitators' Manual for Community Workshops

### Objectives

To help the participants understand the activities and the structure behind them.

To familiarise the participants with the activities and how they are undertaken.

Small group work

These are not sessions that 'tell' people how to respond. They are designed for participants to explore situations and with the addition of new perspectives to develop more constructive ways of handling issues and problems.

This time is for one of the small groups to conduct their session.

It is important that the learners have psychological 'ownership' over the new knowledge and skill so all learners must be involved. Never choose a small group to demonstrate the game or activity – everybody needs to be involved.

Watch for how well the facilitators have followed the session plan and how well they understand it. Watch also for their basic facilitation skills: blackboard work, observation of the group, whether there is bias in who they ask to respond to the questions, how well they listen and how clearly they communicate and the level of language they use.

At the end of the session, ask for feedback from the group and then give your own feedback. Remember to comment on the things that they did well, as well as where they were not so effective.

## Positive feedback

### Objective

To help the participants understand positive reinforcement and its usefulness.

### Lecture

Psychologists (the most famous of whom was Skinner) showed that positive reinforcement made learning more effective than punishment did. This too is one of the critical elements of adult learning.

Skinner measured the time it took for rats to learn their way around a maze (labyrinth). There were two forms of feedback. The first was an electric shock each time the rat went into a dead-end. The second was food at the “right” end of the maze. The rats that received the food learned more quickly than the rats that received the shocks. As you can guess, the rats that received both positive and negative feedback learned most quickly.

Even without knowing about the experiments most parents know how effective the dual (two-part) approach is. As facilitators, we seem to feel that learners need to be corrected rather than praised. This means that we do not offer the positive feedback (if they were rats we would offer only shocks; never food!)

In many cultures it is considered bad manners to openly praise and it is then difficult to accept praise. Each one of us likes to be told when we are doing a good job. But generalized praise often sounds patronizing. The facilitator should analyse exactly what is good and comment on it. For example to say “I liked your work” is not as effective as saying “I liked the way you demonstrated with real objects and also the way you included the entire group when you were speaking”. You can be sure that in future the learner will always use real objects to demonstrate with where possible and will be even more careful about including the entire group.

It is more difficult to look for positive aspects to praise. This is because many of us are trained to correct what is wrong rather than praise what is right. We need to keep in mind that because we are teaching Peace Education, we should be offering a good role model by consistently praising what is done well, not just concentrating on those things which are done badly.

Punishment can often in fact reinforce negative behaviour. Often punishment makes the behaviour occur more often rather than less often. As an example: Suppose the rule of the group is to raise your hand before speaking, but each time you ask a question two or three learners raise their hands and call out. You ask them to answer. This is reinforcing the negative behaviour of calling out before you have asked them to respond. You are in fact positively reinforcing negative behaviour! If the only time people receives attention is when they do something negative, they will naturally behave badly in order to get the attention.

We need to be good role models as learners will often learn from the “hidden agenda”. This means that they will learn from what we do more easily than learning from what we say.

If we do not explain clearly and adequately, if we do not provide the principles/concepts with a series of examples, then we cannot expect that our learners will be able to provide good reasoning, nor will they be able to provide alternative solutions if something goes wrong. e.g. if you explaining the importance of empathy, you need to be able to give a series of examples of empathetic behaviour – the ability to put yourself in the place of others.

To tell learners only when they are wrong is to limit all their actions. For behaviour change it is necessary to explain what they should do, not simply what they should not do.

In terms of learning, learners need to be able to try out different reasoning. If they are told only what not to do they will eventually not communicate. They will never try another way to see if that is right

This does not mean that you should accept a wrong fact or incorrect information. It means that you need to structure your questions carefully and listen carefully to the answers so that you can accept the small part that is correct and perhaps ask others in the group to 'build on this' to get the correct information.

To reject an answer is not to reject the person. There are many ways of saying "no": try as far as possible to make a positive link between what the person has said and some element in the information and development of understanding.

Positive feedback will aid the self-esteem of your group, make for easier relationships between you and your learners and encourage real and effective learning.

## Evaluation of the course

### Objective

To enable the participants to give their feedback on all elements of the course.

### Individual work

This concludes the second level of training. Now we would like you to complete the evaluation sheets. This will provide feedback both to the course writers and to me as your trainer.

For each section there is a sheet with three columns.

Please put your initials in just one column on each sheet that best describes how you feel about this session.

### Content

I understood and I will use the content	I think I understood but I need more work	I did not really understand

### Methodology

I understood and I will use the methods demonstrated	I think I understood and I will try at least some of the methods demonstrated.	I did not really understand and do not feel comfortable to use the methods

## Psychological Environment

<b>I felt very comfortable and able to express my thoughts and opinions</b>	<b>Sometimes I felt comfortable to express myself but not entirely</b>	<b>I did not feel comfortable.</b>

## Conclusion

This is the end of the second level of your facilitator training. You are expected to teach peace education but also to keep note of those areas that you may have difficulty with: either the content of the lessons or where you do not understand the connection between what you are doing and the concept of peace.

Because you are expected to be a role model, you must internalise the messages and concepts of peace yourself if you are going to be an effective facilitator. Think about where you can improve and note where you have succeeded.

Thank you and see you all at the level 3 training.

# Appendix 1

## Analysis Sheet for Community Workshop Session Demonstration

### Content

Does the lesson reflect the content in the CWM?

Yes
No

Does the session give you a clear indication of the connection to peace education?

Yes
No

Please describe:

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### Methodology

Did everybody in the group teach one component of the session?

Yes
No

Did they use the methodology outlined in the CWM?

Yes
No

If not what alterations were made and why do you think they were made?

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How would you describe the questioning skills of the facilitator?

As if it were a test	
Questions without building on answers	
Structured closed questions	
Structured open questions	
Building on the responses from the participants	
A mix of open and closed questions that create a genuine discussion	

How would you describe the manner of the facilitator?

Formal	
Uncaring	
Bored	
Warm	
Shy	

Friendly	
Articulate	
Open	
Careless	
Impatient	

Do you think that the participants understood the point of the session? Why or why not?

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## Appendix II

### Revision Exercises

1. “Hot Potato”. The participants sit in a circle and pass a ball (or similar object) from person to person. The facilitator makes a noise (or plays music). When the noise/music stops the participant holding the object must answer a question. For a list of possible questions for this and other revision games/quizzes see Appendix VIII.
2. “Dog and Bone”. The participants form two equal teams. Each member of the first team has a number (e.g. from 1 - 15) and the second team are given the same numbers; so that there are two people in the room with the same number - one from each team. The teams line up opposite each other but as far away from each other as practicable. An object (a blackboard duster will do) is placed in the centre of the floor between the two teams. When the facilitator calls number the two people with that number race for the object - the person who misses it must then answer a question.
3. “Captain Ball”. Create teams of six to eight people (but all teams must be the same size). The teams line up and the first person stands about one metre in front of the rest of the team and faces the team. Each leader has a ball (or something to throw to the team members). When the facilitator says “go” the leader throws the ball to the first person who throws it back to the leader and then squats down. The leader throws it to the next team member who throws it back and squats down and so on. The last member of the team catches the ball and runs up to the leader. The team who comes first has to answer a question in order to score points (one for winning and one for answering the question). The whole team can get together to respond to the question. If they cannot answer the question or if they get it wrong the other team can try (and score a point).
4. “Master mind”. Divide the participants into groups of four. Ask a question. The first team to respond by banging their hand on the table (or putting up their hand) gets to answer the question. Any member of the team can answer the question or they can get together and answer as a group. If they are wrong they lose the point and the other teams have a chance to answer and so to score points.

### Daily Revisions

Divide the board or flip chart down the centre. On one side write

1. “The Most Important Thing Learned” on the other side write “The Part I Found Least Useful”. Either in small groups or individually ask people to fill in the two columns. If there is a large group there can be several of these sheets and people can just move to them and fill them in. If they are unsure go out of the room and leave them for ten minutes to complete the exercise.
2. Have sheets with each topic covered written on them e.g. on sheet labeled “Characteristics of a Good Facilitator - Evaluation”. Draw a “smiley face” on one side a “straight face” in the middle and a “frowning face” on the other side. Ask people to come and put a dot under the face they feel most closely resembles how they feel about that topic. (Was it worthwhile or awful?)

# Appendix III

## Quiz Questions

### Day 2

1. Why is the learner at the centre of the learning system?
2. What should be transferred so that the circles impact on each other?
3. Give me two elements that define values?
4. What are two other elements that define values?
5. What is the link between values and rights?
6. Explain two elements of rights-based education?
7. What are the key elements of effective learning?
8. Name 3 characteristics of an effective facilitator.

### Day 3

1. Name the lower level needs in Maslow's Hierarchy.
2. Name the higher level needs in Maslow's Hierarchy.
3. Describe the experiments with baby monkeys.
4. Explain what this experiment shows.
5. How do you clarify points when listening effectively?
6. Describe the differences between essential and non-essential information.
7. What does this mean in relation to our teaching?
8. Name three ways that a facilitator should adjust their methods according to the individual differences within the group.

1. What are first three levels of Bloom's Taxonomy of Intellectual Development?
2. What the higher three levels?
3. Where does the learning in Peace Education focus?
4. Why?
5. Kohlberg based his work on a very famous educational psychologist. Who was he?
6. What are the levels in Kohlberg's ethical/moral hierarchy?
7. What does this mean in relation to peace education?
8. Why are higher level questioning skills so important in peace education?