

Teacher Activity Book of Secondary Modules

Inter-Agency *Peace* Education Programme

Skills for Constructive Living



INEE

**Inter-Agency
Peace Education Programme**

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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 Nations 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).

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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.

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 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 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.

Preliminary Note for Teachers

These secondary modules are designed primarily for those students who have undertaken the Peace Education programme in Primary School. There may be specific lessons in the primary grades that adapt very well to the secondary situation. These should be used where appropriate. In addition there are some stories (and poetry) in the Story Book (part of the primary component) that may also be useful.

There are five modules of work for secondary students. These have various topics within them but they are not graded for specific secondary classes, nor are they cross-referenced for specific subject areas.

The modules are:

- ▶ Unity and Diversity
- ▶ Cooperation
- ▶ Problem Solving
- ▶ Human Rights
- ▶ Reconciliation

It is important to keep in mind that this booklet of modules of work is part of a much larger programme. If you find topics or lessons in the other books that you wish to add to these topics, these should be added, ensuring that the language level and developmental levels of the students are taken into account.

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Unity and Diversity

Special

Objectives:

The students will:

understand the strength of diversity,
understand the need to look for the inherent similarities to build unity.

Each of us is unique and different. This is sometimes difficult to understand and we spend a lot of time and effort making ourselves the same as others so that we are accepted.

Directions

- ▶ Give each student a list of everybody in the class with a space beside each name.
- ▶ Ask the students to write one statement beside each person's name. The statement should be constructive and positive.
- ▶ Collect all the sheets and collate the comments on each student.
- ▶ Put the lists of comments on the students on display and give each student a copy of the comments about themselves.
- ▶ Discuss the fact that the diversity allows us to build on each other strengths.
- ▶ Sometimes the differences that separate us can have negative effects on us and on our lives.

Sample Questions

Was it difficult to think of one good thing about others?

How difficult was it to think of a positive thing about people you don't know well?

How could you overcome that?

How do you feel to read a positive list of attributes about yourself?

Is it accurate?

How similar are the lists?

If we like what we hear about ourselves is it because others see us as similar to them (and therefore acceptable) or because we are different?

How different can you be and still be acceptable?

What happens when we cannot make ourselves look or sound like others?

Tolerance and intolerance

The cycle of bias

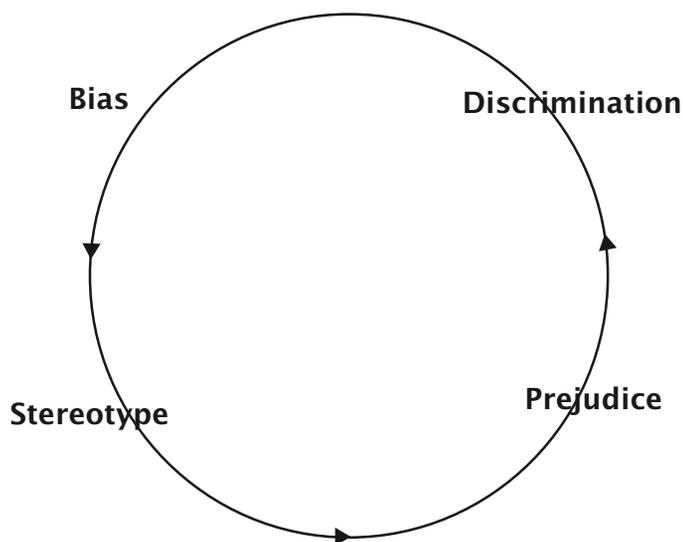
Objectives

The student will:
 learn about the cycle of bias and discrimination,
 learn how these attitudes are destructive and how to overcome them.

Directions

- ▶ Ask the participants what the consequences are of bias.
- ▶ Draw this diagram on the board.

Bias	Stereotype	Prejudice	Discrimination
A particular point of view	When this point of view is applied to all people	When the point of view makes you act in a particular way	When your actions make sure that resources are not given to the group against whom you are prejudiced



Discussion

- ▶ Ask the students if they have seen this occurring in their communities.
- ▶ Ask what happens at the top of the circle. [Very often people react violently to the discrimination.]
- ▶ Ask when the cycle can be broken.
- ▶ Discuss with participants why the cycle should be broken and what they can do to break the cycle in their own lives.

How does it grow?

Objectives:

The students will:
understand the reasons behind intolerance,
understand the skills and attitudes necessary to overcome intolerance.

Many of the conflicts in the world (not just large violent conflicts like war, but also small neighbourhood or school conflicts) are a result of intolerance.

Directions

- ▶ Brainstorm on the meaning of 'intolerance'.
- ▶ Categorize the brainstorm into causes and effects of intolerance.
- ▶ Ask if there is just one thing that leads to intolerance. (Intolerance is usually a lack of understanding of differences. Intolerance is often a result of bias and can very easily create stereotypes, prejudice and discrimination.)
- ▶ Explain the term zero-tolerance. Except in a legal/political sense (when the term zero tolerance is used to describe a hard line in terms of law breaking).
- ▶ Ask the students to create a 'map' of steps that create negative attitudes and behaviours that we would then call intolerance.

Sample Questions

When is it reasonable to be intolerant?

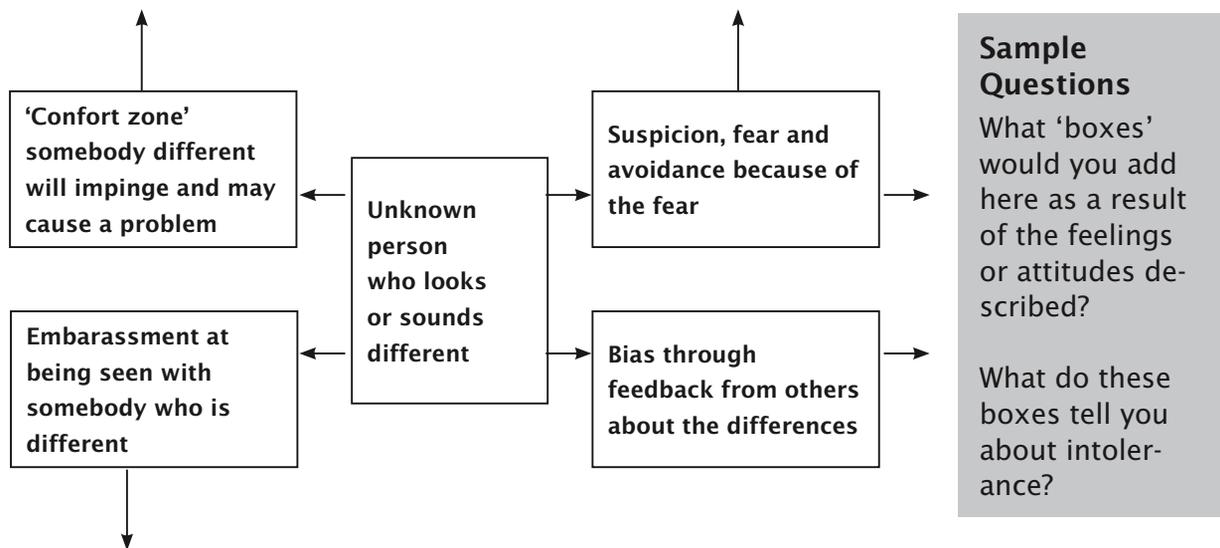
What is the difference between 'zero tolerance' and 'intolerance'?

Why do you think that the term 'zero tolerance' was introduced?

What do you have to know, to justify your attitude of intolerance?

How can we avoid intolerance?

For example:



- ▶ Ask the students to now create a web that constructs the positive attitudes and behaviours that would result in tolerance.
- ▶ The original boxes may be the same. But these things; suspicion, embarrassment, bias are all internal (inside us). It is, in part, human nature to be suspicious of the unknown: it is an instinct that kept us safe. Tolerance is not about not feeling those things initially; it is about not acting on these feelings. What skills and attitudes are needed so that there are constructive actions to both overcome the initial boxes and build positive links that create tolerance.

Who is left out?

Objectives:

The students will:
understand the impact of exclusion,
be able to identify exclusion in their own situation and have the strategies to overcome this.

Directions

- ▶ In small groups, list those people who are excluded in your school and/or society. The exclusion may seem minor but be very honest about those groups who are not included in the society.
- ▶ You do not have to make excuses or have reasons for their exclusion.

Many excluded groups are excluded simply because there are not many in the group. The exclusion may be thoughtlessness (e.g. handicapped people not being able to go shopping, or attend school) or it may be economic exclusion (certain tribal groups not being allowed into professions) or it may simply be a fear of the unknown (migrant and refugee groups who are excluded).

Look at this poem:

First they came for the Jews
And I did not speak out –
Because I was not a Jew.

Then they came for the Communists
And I did not speak out
Because I was not a Communist

Then they came for the trade unionists
And I did not speak out –
Because I was not a trade unionist

Then they came for me –
And there was no-one left
To speak out for me

Pastor Niemoeller, victim of the Nazis

This poem was written in WWII.

Sample Questions

If you were writing this poem now, which groups would you list in the three verses?

Compare the lists that people have written.

How many excluded groups has the class recognised?

Now think – who is excluded that does not appear on the list?
(i.e. people who are so excluded that they are forgotten)

- ▶ In small groups discuss why people feel they have the right to exclude others.

Exclusion is sometimes a way of deciding who is acceptable. There is often exclusion at a societal level but the attitude of exclusion starts with small exclusions.

There may be many consequences of exclusion, but within peace education there are two major areas of concern.

Excluded groups who feel that they are not part of the society, who have no “ownership” of the values and rules of the society will often fight against the society. Extreme poverty, economic exclusion or marginalisation and social exclusion will make people angry and eventually they will fight back against the system that excluded them. In this situation exclusion is likely to lead to conflict.

The second area of concern is that of Human Rights. It is not ethical to exclude another person. Each individual has the same rights and responsibilities and to deny that to another person is ethically wrong.

Sample Questions

Everybody has friendship groups, what are the criteria for belonging to your group?

Do you exclude people because of their clothes, the taste in music, which sport they play or follow?

Are these exclusions harmful?

Do you exclude people because they look or speak differently to you?

Has this ever created problems?

How do race riots start?

Why do people feel that they are entitled to be violent to another group?

Co-operation

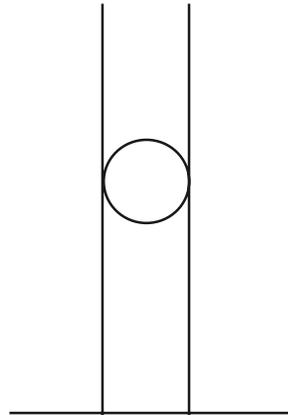
Ping-pong Ball

Objectives:

The students will:
understand the need for and benefits of co-operation.
be able to analyse the elements of co-operation

Directions

- ▶ Divide the class into groups of five or six.
- ▶ Each group must imagine that they are in a room with a cement floor where there is a pipe cemented into the floor.
- ▶ Part way down the pipe is a ping pong ball. The pipe is the same diameter as the ping pong ball (the same width).
- ▶ You have with you some honey in a jar (it can be a lot of honey if you need it to be) some breakfast oats or some type of flour, a wire coat hanger and a hammer.
- ▶ Using any or all of the things shown plus the people in the group, you must find ten different ways to get the ball out of the pipe without destroying the ball, the pipe or the floor.



Discussion

You will notice that many of the solutions found have similar principles but the details are different. If you had to group the solutions found, what would your groups be called? (Generally 'push' the ball out or 'pull' the ball out).

Co-operative learning allows a group to discover many solutions for a problem. If only one person finds a solution it is not always the best solution.

Sample Questions

Is it possible to find multiple solutions without co-operating with a group?

Does having multiple solutions make finding the best solution easier?

Is it easier to share responsibility than to have it alone?

How difficult was it for you to accept other people's suggestions?

What is needed for co-operation to be successful?

What are the benefits of co-operation?

Picture-dictionary

Objectives:

The students will:
understand the need for and benefits of co-operation.
be able to analyse the elements involved in co-operation

Directions

- ▶ Divide the class into pairs. Each pair then joins another pair (four students). The two teams are playing against each other.
- ▶ One person on a team thinks of a phrase and draws a picture to represent it.
- ▶ The picture is shown to the other three students.
- ▶ The person who correctly guesses the phrase wins a point for their team.
- ▶ The aim of the game is to make sure that your partner guesses before the other team, but nothing can be said between the team members.
- ▶ The person who guesses correctly thinks of the next phrase and draws a picture to represent it.

Discussion

Co-operation involves many of the skills and attitudes of peace education. True co-operation does not depend on friendship or similarities but on wanting it to work.

Without co-operation it is not really possible to succeed and we can see that in real life situations.

Where there may be pre-conceived ideas about the other people, bias or prejudice against people, lack of real communication and a lack of empathy and trust, it is unlikely that there will be a real co-operation.

Genuine co-operation, like many of the skills and behaviours of peace education takes courage and hard work.

Sample Questions

How much empathy is needed to co-operate constructively?

If you really understand your partner is it easier to co-operate?

What difficulties did you have co-operating in this activity?

How could you overcome these difficulties?

Messenger

Objectives:

The students will:
understand the need for and benefits of co-operation.
be able to analyse situations where co-operation can help with conflict resolution.

Directions

- ▶ Form teams of 10. Each team should then be split into two (A and B).
- ▶ Each team has a board game (such as draughts/checkers, chess or monopoly).
- ▶ Sub-team A must play the board game with a sub-team A from another group.
- ▶ Neither A teams are allowed to make any moves without getting direction from their own Sub-team B.
- ▶ But Sub-team B are in a different part of the room (or outside) and cannot see the game.
- ▶ A messenger from sub-team A must carry the questions and the responses from A to B and return. Sub-team B must try to help their team to win by listening to the messages and sending clear instructions in return.

Discussion

Co-operation among friends or without pressure is a relatively easy skill. But when there is pressure to succeed, it is easy to forget the lessons of peace education and then co-operation becomes more difficult.

This level of co-operation requires good communication, trust, empathy and the willingness to co-operate.

Real-life co-operation in difficult situations is generally more like this than it is like other co-operation activities you may have done.

Sample Questions

How much trust is involved in co-operation?

How difficult was it to co-operate when you had to trust the other part of your team?

Did you find that it was more difficult when you couldn't actually work together physically?

What does this activity tell you about co-operating in real life?

Co-operation and group dynamics

Objectives:

The students will:
understand the need for and benefits of co-operation,
be able to analyse the elements of co-operation.

Directions

- ▶ Divide the class into two groups. Ask one group to go outside and wait.
- ▶ Give each member of the inside group some small cards. (smaller than the palm of your hand).
- ▶ Explain to this group that they must not communicate with anyone unless they first give and then receive 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.
- ▶ To the group outside tell them to go inside and make friends with as many people as possible inside the room.
- ▶ Let the two groups "communicate" for about ten minutes.
- ▶ Bring the group together and discuss how they felt trying to communicate when they did not understand the rules of the other group.
- ▶ Repeat the exercise but this time the inside group goes outside to wait.
- ▶ The remaining group 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 given correctly, 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.

Sample Questions

What elements of communication are necessary to make a group work?

Did you find it difficult to co-operate with people who did not understand you or who may have hurt your feelings by not communicating with you?

Does empathy help you to co-operate?

Discussion

Co-operation amongst people who know each other or who have similarities that are understood within the group is relatively easy.

True co-operation (to build constructive relationships that create peace) usually involves people who are very different. In these situations co-operation utilises all the skills of inclusion, communication, trust and empathy plus a willingness to co-operate.

Problem solving

Communication in problem solving

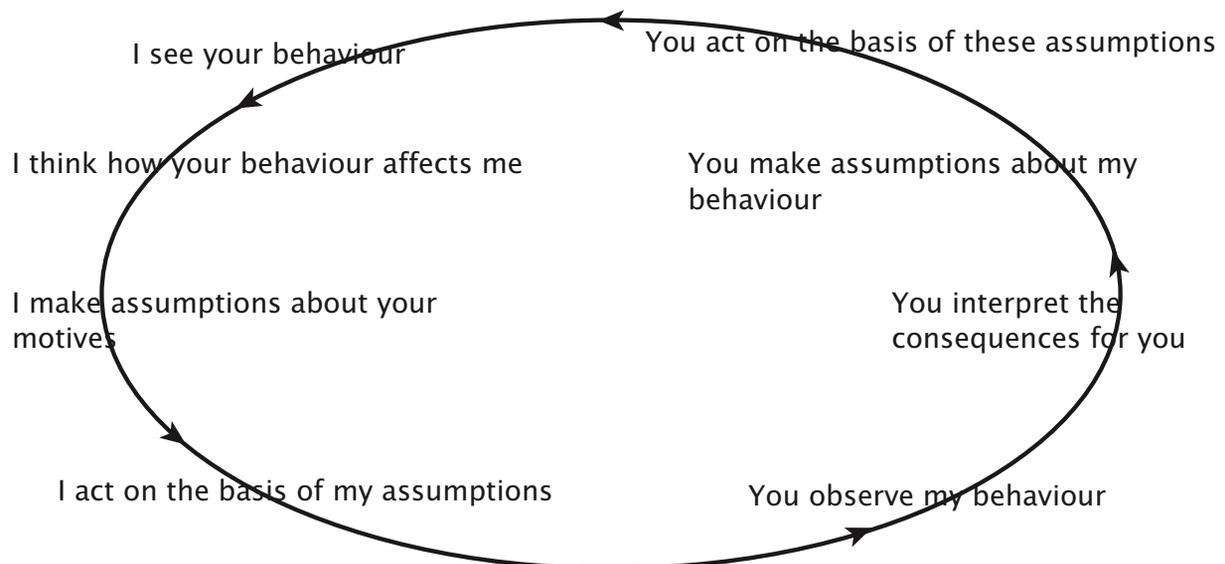
Objectives:

The students will:
understand the complexities of communication,
be aware of the assumptions involved in communication,
be able to analyse situations where co-operation can help with conflict resolution.

Directions

- ▶ Draw the oval on the board but without the text.
- ▶ Write in the first line: 'I see your behaviour'.
- ▶ Ask the students what is the first thing that happens when observing somebody's behaviour: the very first thing.
- ▶ If necessary break down the question until the students realise that they interpret the behaviour in terms of how it will affect them. Use examples if necessary. Write in each part of the cycle as it is developed.
- ▶ Work through the left hand side of the cycle (bold text).
- ▶ Match these with the other person's reactions (plain text) on the opposite side of the cycle.

MISCOMMUNICATION CYCLE



- ▶ Discuss with the students the potential for miscommunication and the problems this may cause.

ACTIVITY 1

Ask two volunteers to play out a small drama to illustrate the miscommunication cycle.

Person A (give a local name): "I need some help from my old friend ..." (give a local name ~ this is person B). "Hmmm, he doesn't look very happy today, perhaps I'll wait for a better time to ask him my favour".

Person B: "Look there is my friend ... What he walks by without even greeting me. Obviously he is too proud to remember to speak to his old friends. See if I ever speak to him again."

Person A: "See now he refuses to speak, what is he trying to prove? Well I will just avoid him from now on".

Sample Questions

What is likely to happen in this situation?

How do we break the cycle?

Where on the cycle would we break it so that miscommunication does not occur?

What does this tell you about clear communication?

The ladder of inference

Objectives:

The students will:

learn that assumptions are based on interpretations of what has occurred and how these create conflict,
learn how to analyze these beliefs and assumptions to understand the underlying situation.

Directions

- ▶ Have the Ladder of Inference sheets prepared for students or draw a ladder on the board (six rungs).
- ▶ This lesson requires the Socratic method to be used to help the students to understand. Read both the directions and the Sample Questions box as the questions are interspersed to stimulate thinking and discussion
- ▶ Discuss that much of our behaviour is like climbing a ladder and each step we climb, relies on the step beneath it.
- ▶ The first step is the actual fact. This means that it can be checked and found to be true.
- ▶ Describe a situation such as: last week you saw a fight in the school yard between two boys with lots of other boys watching the fight and cheering the ones who were fighting. When the teacher found the boys, the whole class was punished.
- ▶ Today you see the same boys with a group who are cheering and shouting.
- ▶ Point out that as a group certain information has been selected and then assumptions have been made. On the basis of these assumptions we then develop beliefs that we act upon. This is very common. This is called a ladder of inference.



Sample Questions

What do you do?

Why do you act this way?

What do you think is happening?

Why do you think this?

If those two boys were not in the group, would you still think the same thing?

Does everybody think the same thing?

What did you actually see?

What else could have been happening?



The ladder of inference

*I take **Actions** based on my beliefs*

*I adopt **Beliefs** about the world*

*I draw **Conclusions***

*I make **Assumptions** based on
the meanings I added*

*I add **Meanings** (cultural and personal)*

*I select "**Data**" from what I observe*

Observable "data" and experiences

- ▶ Explain to the students that we are such quick thinkers that we tend to jump up the ladder without realizing that we have done so and make conclusions based on our own experience and context that reinforce those experiences.
- ▶ When people have a disagreement, they tend to focus on the conclusions and stay 'at the top of the ladder' without questioning how they reached those conclusions in the first place.
- ▶ One way of stopping the climb up the ladder is by questioning assumptions we are making and constantly checking in with other people to make sure that we have understood them correctly.
- ▶ In small groups ask the students to develop a set of guidelines using the knowledge gained from the 'Ladder of Inference' to help with solving problems.
- ▶ For example:
 - › Become more aware of your own reasoning
 - › Make your reasoning more visible to others
 - › Inquire into others' reasoning
 - › Ask: What is the observable data behind that statement?
 - Does everyone agree on what the data are?
 - Can you explain your reasoning?
 - How did we get from that data to these abstract assumptions?

The Tip of the Iceberg

An iceberg is a very large piece of ice (sometimes as big as several houses) that floats in the sea having broken off from glaciers from the Arctic or Antarctic Circles. You can see the same effect by looking at an ice cube in a glass of water. We say the 'tip of the iceberg' to show that there is so much that is hidden and only a little that we can see (7/8 of an iceberg cannot be seen as it is underwater).

Objectives

The student will:

Understand that there are often needs behind angry statements, learn how to ask constructive questions to accurately identify the feelings, then the needs behind angry statements and how to respond appropriately.

Directions

- ▶ Draw the 'iceberg' on the board but do not fill in the text. (See Appendix 1)
- ▶ Have the Tip of the Iceberg sheets prepared for students. (Appendix 1)
- ▶ Tell this scenario:

Jane, Rose and May are friends. The three girls go to school together and used to play together. Jane comes crying to her mother and saying, "Rose asks me over to her house only if May can't come."
- ▶ Discuss with the class the statement to make sure that they understand the context and meaning of the statement.
- ▶ Ask students to circle the words that are most likely to be real for Jane.
- ▶ Ask them to draw a line between the feelings and the need shown by this feeling.
- ▶ Discuss what behaviours need to be used by Jane to get what she needs. For example: If she is puzzled, she needs information; if she is fearful, she needs trust; if she is rejected, she needs friendship.
- ▶ Form small groups of three or four.
- ▶ Ask the students to copy the iceberg diagram on the board with each of these statements in the 'tip' of the iceberg: 'I can't believe you would do that to me in public.' 'You would never say that to her.' 'I have some good ideas but nobody ever listens to me.' 'Nobody likes me.'
- ▶ Ask the groups to discuss the feelings that would lead to the statement and write these feelings in the iceberg 'under the surface'.
- ▶ Ask the groups to swap their papers with another group.
- ▶ With the new paper, ask the groups to fill in the needs that are expressed by these feelings and to draw the links between them.
- ▶ Now the groups should swap with a new group (so that everybody has a sheet that they have not yet worked on). Each group should now nominate the behaviours necessary for the needs to be met and write these on the back of the sheet.
- ▶ Discuss the sort of questions that need to be asked to discover the feelings underneath the statement.

Feelings

How do you feel about the situation?

How did you feel then?

How do you feel now?

Needs

What matters most to you in this situation?

What do you need to feel better?

How is that important to you?

- ▶ Discuss with the students that our needs are very similar (it is part of what makes us human) and that needs are generally positive. Often when they are not met we respond with negative feelings because we don't recognise the needs or we feel constrained by our society not to express them. Recognizing our needs, makes it easier to express our feeling positively rather than negatively.

Sample Questions

Why is it difficult for us to recognise our feelings?

Can you see how our feelings can change and perhaps become more complex if the problem persists?

What does this tell us about problem solving?

Real problems

Objectives

The student will:
learn to analyse problems and seek constructive solutions,
apply the skills of problem-solving to problems current in their community.

Directions

- ▶ Form the class into small groups.
- ▶ Ask them to think about three or four real-life problem/conflict situations that they know well or are personally involved in. These should be listed on the board or poster sheet.
- ▶ Check for overlap of problems and consolidate the list. Then assign one problem to each group (but not the problem that the group thought of).
- ▶ Ask the groups to work through the problem using all the skills they have developed in the course filling in the sheet below and using Annex 1.
- ▶ Where the problem has multiple layers, the group should analyse the problem and state each layer.
- ▶ The 'underlying causes' of the problem need to be very specific. It is not enough to make a generalization. The group should discuss enough to be very sure that the list includes the real causes (beware of bias and lack of emotional honesty).
- ▶ The suggested solutions sections need to be solutions to the causes, not the problem. If the causes are not addressed, no resolution is possible.
- ▶ Allow as much time as necessary for this exercise.
- ▶ If groups feel that there are no problem/conflict situations, look specifically at girls' access and equity in education, domestic violence, attitudes towards minority groups (including, if appropriate, women and girls) and human rights abuses.
- ▶ When the groups have worked through the sheet and developed possible solutions, these should be brought back and discussed with the whole class.

Stated problem	Underlying causes	Elements of programme utilized	Suggested solutions
e.g. girls are failing in school	Lack of community support for girls' education Ignorance of male teachers	Active listening (to the girls and the teachers) Communication Handling emotions Analytical thinking Problem-solving (focus on the solution you want)	Discussions with the community on the needs of the community vis-à-vis girls in school Extra support for girls (homework clubs) Special training for teachers on pedagogy and gender sensitivity (the gender sensitivity part can be done by people in the community who have girls in school)

Discussion

A great deal of analysis is required to undertake this effectively.

Discuss how the elements of peace education are cumulative and must all be used if there is to be a successful resolution to a problem/conflict situation.

Discuss the solutions offered to see how viable they are.

[Note: they should not involve somebody else 'giving' materials or a solution]

[Note: As this is a response situation, you can only manage 'in-principle' preparation. This means keeping in mind all the lessons of peace education.]

Do not limit anything that the groups want to discuss, but be prepared to point out stereotypical judgements that groups may make, or where they are arguing from a position of emotion rather than logic. This is one reason why groups are given others' suggestions to solve.

Review, if necessary, the session on problem-solving in the Teacher Activity Book.]

Sample Questions

Can your solutions actually be implemented?

Do your solutions require money or attitudinal change?

If attitude change is free, why do we not use it to solve problems?

What will you do, as an individual or a group to solve and prevent problems in your community?

Human Rights

Rights or wants?

Objectives

The student will:
understand the different categories of rights
understand the differences between rights and wants

- ▶ Brainstorm with the class about human needs.
- ▶ Put all the suggestions on the board. (Use half the board, as the other half will be needed for the categorization exercise.)
- ▶ Categorize the needs into physical needs (life, food, water, shelter, health), mental and emotional needs (education, belonging to a country and a society, being loved) and spiritual needs (right to worship the way it is appropriate for you).

Discussion

- ▶ Discuss which of these are inherent rights, which are rights within the resources of the state and which are visionary for the future?
- ▶ Discuss the fact that human rights are not given from above but each one of us has to allow them to another. The state (the country) does take responsibility for some rights that properly belong to the community, but the spirit of human rights, is that we as individuals, grant them to each other.

Sample Questions

What is the difference between wants and needs?

Is the Universal Declaration of Human Rights, a response to needs or wants?

If almost every country in the world has signed the UDHR and many of the protocols that are attached to it, why are human rights not observed?

What are some of the causes of this non-observance?

Is culture, tradition or religion a reason or an excuse for non-observance of human rights?

What makes you think so?

Rights and obligations

Objectives

The students will:
understand the responsibilities associated with rights,
understand that societal attitudes often inhibit the exercising of rights.

Directions

- ▶ Brainstorm all the human rights the group can think of and put them down one side of the board.
- ▶ Ask the group now for the corresponding obligation we have as human beings to ensure that the right is available to all.
- ▶ Divide the class into small working groups.
- ▶ Ask each group to choose a particular right that they feel is being not being observed in their own community or society.
- ▶ The groups then look at obligations they have as individuals and as a group to observe that right. Ask them to list actions that they can undertake to ensure that right for all.
- ▶ Write the quote (boxed below) and allow open discussion within the groups on the meaning and how this relates to the obligations associated with rights.

All that is necessary for the triumph of evil is that good men do nothing.
Edmund Burke (Irish philosopher 1729 - 1797)

Discussion

- ▶ Discuss how every right has an equal and opposite responsibility.
- ▶ Discuss whether rights can legitimately be claimed by those who do not offer them to others

Sample Questions

Have you ever stopped anybody from exercising their rights?

What about your mother or sisters or brothers, the handicapped, those from minority groups?

If we consider ourselves to be “good” people, should we then work to ensure rights for all?

The gender divide

Objectives

The students will:
understand that societal attitudes often inhibit the exercising of rights,
understand that 'same', 'equity' and 'equality' mean different things.

Directions

- ▶ Draw a line down the centre of the board; one side is for the work that women do, the other side is for the work that men do.
- ▶ Ask the class to complete the two lists (in their books) according to what most women and most men do. (For instance, some men cook and look after babies but most men do not, therefore it would not be fair to list these things in the "men's" column.)
- ▶ Now ask the groups to put a number on the right hand side, next to the things that are done more than once in a day (cooking, feeding the baby, collecting firewood)
- ▶ The groups should discuss both lists and number them, on the left hand side, in order of status or importance in the eyes of the society.

Discussion

- ▶ Among the 'visionary' rights are the rights of women. The reason for these rights being introduced is that women across the world do approximately 80 per cent of the work but own less than 2 per cent of the world's wealth.
- ▶ Point out to the class that no group that has power will readily relinquish it. This is not about men and women; it is about those who have power and those who have very little, whether they are male and female, black or white, rich or poor, or different religions.
- ▶ If we are serious about the equality inherent in human rights, then we need to look, not just at how we are constrained, but at how we constrain others. When we all work together for the good of all, then we will have human rights.

Sample Questions

Why do you think that generally men's work is considered, in society, to be more important than women's work?

Why is gender equity (which means "equal numbers of") used as a substitute for equality?

Do you know of groups who have power but who do not want to relinquish it?

Is this equality?

How do we achieve equality? (Remember the lessons on assertiveness.)

The Rights of the Child

Objectives

The students will:
understand that children (up to 18) also have rights and responsibilities,
understand that 'same', 'equity' and 'equality' mean different things.

Directions

- ▶ Ask the students to list what they think are the rights of the child.
- ▶ Form groups of three and ask the students to compare their lists and consolidate them into a single list.
- ▶ Ask two groups to get together (so that there are six people to a group) and ask them to list the ways their communities protect the rights of the child and the abuses of children that happen and that contravene the rights of the child. [Rights: family love, education, religion, care, no torture, no work too heavy for the child, etc. Abuses: child soldiers, child marriages, forced marriages, no education, etc.]
- ▶ Ask the groups to summarize their discussions by developing a small drama or song or poetry.
- ▶ Have the groups perform their summary for the rest of the class.

Discussion

- ▶ The Convention on the Rights of the Child (CRC) was developed specifically to ensure that children are safe and have the same rights (commensurate with age) as adults.
- ▶ All rights have equal and opposite responsibilities, discuss the type of responsibilities children have. (Is it extending the rights to others, is it respect and obedience, or is it something more?)

Sample Questions

Why do you think that the CRC was considered necessary?

What responsibilities do you have to ensure these rights?

Often tradition or culture are used as an excuse for abuses of rights. Do you think these are valid?

Your communities have protection mechanisms in place to support you, but what can you do to help other children?

Reconciliation

What are the elements?

Objectives

The students will:
recognise the emotions that prevent reconciliation,
understand that reconciliation is a win-win situation.

Reconciliation is when the two parties in a conflict come to a solution that is durable (long lasting). This is when we have true peace. It means that there is no resentment and that there is a strong win/win solution so that both parties feel happy with the outcome and feel positive about each other.

Directions

- ▶ Divide the students into groups of five to eight.
- ▶ Give each group flip chart paper and a marker pen.
- ▶ Ask the groups to list all the things that are necessary for two people or groups to come to a reconciliation.
- ▶ Put the sheets up around the room.

Discussion

- ▶ Discuss with the groups that win/win solutions can only occur if both parties are willing to work towards this. It is not necessary for both sides to be 'peacemakers', but the side that is the peacemaker, will be aware of the emotions of themselves and the other side and how these emotions affect our behaviour.
- ▶ Pride and hurt are two very common emotions that prevent us from reconciling after a conflict situation. These have very little to do with justice although justice is often cited.

Sample Questions

What emotions do people feel during and after a conflict situation?

What is the most common feeling that stops a reconciliation?

How do we overcome the feeling of revenge?

How difficult is it to think of a longer term peace as being more important than personal pride and revenge?

How will you deal with this when you have a conflict with somebody in the future?

How do truth and reconciliation commissions work? Do they punish?

The stages of reconciliation

Objectives

The students will:

Recognise the steps involved in reconciliation,

Be able to apply the principles of reconciliation in their daily life.

Directions

- ▶ Distribute the reconciliation chart handout (Appendix 3) and discuss it with the class.

Discussion points	
<p>Denial</p> <p>If we think of situations where somebody has wronged us (whether it is an individual or something like war), very often our immediate response is ‘This cannot be happening’. This is sometimes very quick and we move almost immediately to the stage of hurt.</p>	<p>Denial</p> <p>If we have wronged others, we tend to be defensive and deny that we did anything wrong. Then we try to justify why we did (because we cannot blame ourselves).</p>
<p>Hurt</p> <p>All we can feel is the emotional pain of being betrayed or wronged by somebody. We are not yet angry with the other person, because we are in too much pain. Sometimes this stage is also quick but if it is somebody we trusted or somebody very close to us this stage may take a long time before we move to the next stage.</p>	<p>Anger</p> <p>When we are confronted with the hurt of the other person, we generally have to admit that we did something wrong (but we don’t admit that). Then we become angry and we project that anger onto others (to try to put them ‘in the wrong’).</p>
<p>Anger</p> <p>As the hurt fades, people become angry. This is often the stage when people start to think of revenge.</p>	<p>Remorse</p> <p>This is not to be confused with truly being sorry. This is when people are sorry that they were caught, not sorry for what they have done. People often apologize at this stage to stop the other person’s anger and to relieve their own guilt (at this stage people understand that they have done wrong but they cannot yet admit it).</p>

<p>Empathy</p> <p>This is an effort of will, where the person attempts to understand why the other person may have acted as he/she did. This requires the person to put aside emotional reaction and to analyse both his/her own behaviour and that of the other person as well as the situation. Once the individual can see why the other person acted as he/she did, it is possible to relate to that and so become empathetic.</p>	<p>Empathy</p> <p>Once the person has admitted to himself/herself that they have done wrong it becomes easier to understand why the other person reacted as he/she did. When there is this understanding, empathy can follow.</p> <p>This is the stage that decides whether the problem can be resolved and whether there can be a reconciliation or whether the cycle of conflict will simply continue.</p>
<p>Resolution</p> <p>Because the emotional aspects can be put aside, it is possible to concentrate on the problem. Through the level of empathy, there is an understanding of the other person's point of view so that it is possible to promote solutions that will be acceptable to both sides.</p>	<p>Resolution</p> <p>Once there is empathy with the other person and it is possible to see the situation from the other's point of view and the emotions have been acknowledged, then it is possible to work through the problem and propose solutions. This stage is just the problem-solving, not the healing stage.</p>
<p>Forgiveness</p> <p>When the other person asks for forgiveness, this is the start of the healing process. If this is rejected, the process goes back to the hurt and anger stages. True forgiveness is when there is no 'holding' of the hurt and no attempt at revenge. Forgiveness is not just healing for the situation and the relationship, but also for the person who has been most hurt.</p>	<p>Asking forgiveness</p> <p>In order for the healing to start the person must be willing to admit his/her mistake and be genuinely sorry; sorry for the hurt caused and sorry for the action (this is different to being sorry for being found out). At this stage, it is possible to ask for forgiveness, but it takes an effort to overcome the pride.</p>
<p style="text-align: center;">Reconciliation</p> <p>Once the problem is resolved, and the emotional hurt has been acknowledged and apologies have been accepted, the situation has now been resolved, and this allows the two people to be reconciled; to start the relationship again in a positive and constructive way.</p>	

Discussion

- ▶ Often when person 1 reaches the point of anger, he/she responds with aggressive behaviour, harsh words or actions to the other person which adds another layer to the 'conflict cycle'.
- ▶ If there is no empathy on either side, then there will not be a reconciliation, although the conflict may be managed or apparently resolved. If either side 'hangs on' to the hurt or anger, through habit or pride, status or 'culture', then there can be no reconciliation.
- ▶ Reconciliation may take a long time to occur. Trust must be rebuilt, there must be open and honest communication, and both people or parties must feel ready for reconciliation. They must both work through all the stages in the handout.

Sample Questions

Can you recognise these steps in a situation that you know of where there has been a genuine reconciliation?

If there has been no reconciliation, which step do you feel is left out, or what other things happen to prevent a reconciliation?

Which part of the chart most commonly leads us back to the cycle of conflict?

Do you think the saying "time heals all wounds" is true? Why or why not?

How can we ensure that a true reconciliation takes place?

Appendix 1

Real Problems

Stated problem	Underlying causes	Elements of programme utilized	Suggested solutions

Appendix 2

Tip of the Iceberg



Appendix 3

Reconciliation Chart

	First person (person who has been most wronged)	Second person (person who has most offended)
Problem or conflict situation	—————→	
Reactions	Denial Why has this happened to me? Why did she/he do this? It must be my fault! (submissive behaviour)	Denial I didn't do it! You forced me to behave that way (aggressive behaviour)
	Hurt There is a focus on the emotional pain caused (submissive behaviour)	Anger Where the person becomes angry and resentful at being put in the 'wrong' (aggressive behaviour)
	Anger There is a focus on blaming the other person (aggressive behaviour)	Remorse Where the person wants to relieve his/her conscience and guilt
	Empathy Where there is understanding of the other's emotions and an attempt to understand the motives behind the wrongdoing	Empathy Where there is understanding of the other's emotions and an attempt to understand the hurt and anger
	Resolution Where the problem is 'depersonalized' and solutions are sought and agreed to	Resolution Where the problem is 'depersonalized' and solutions are sought and agreed to
	Forgiveness Internal peace and 'letting go' of the pain	Asking forgiveness If genuine, then an internal peace and 'letting go' of the anger and the aggression
	Reconciliation	Reconciliation