



**PEIC**

PROTECT EDUCATION IN INSECURITY AND CONFLICT  
حماية التعليم في ظروف النزاع وانعدام الأمن



## **LEARNING TO LIVE TOGETHER**

Education for Conflict Resolution, Responsible Citizenship,  
Human Rights and Humanitarian Norms

# **LEARNING TO LIVE TOGETHER**

Education for Conflict Resolution, Responsible Citizenship,  
Human Rights and Humanitarian Norms

Edited by Margaret Sinclair

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## A MESSAGE FROM PEIC

This book has been prepared by a group of practitioners and thematic specialists who work in the field of education for citizenship, peace, human rights, humanitarian law, teaching about the past and education planning. The authors have worked in situations where there are few material resources in the schools and where teachers have limited education and training. The authors all have experience in countries affected by or at risk of conflict, or have worked on education of refugees.

The case studies presented in this book confirm that, given a policy commitment and capacity building, education for learning to live together CAN be done even in difficult circumstances and with limited resources. This is an important finding. PEIC calls upon national governments, international agencies and the wider education community to ensure that learning to live together is developed systematically as a key dimension of curriculum for all children and young people.

# PREFACE

## The challenge of education for learning to live together

Education cannot offer immediate remedies to the local and global problems that we see on the news screens every day, but it can contribute to solving them over the longer term. This book examines specifically the contribution that education for learning to live together<sup>1</sup> can make, even in countries where teacher training and classroom resources are limited.

Many countries have diverse populations (ethnic, linguistic, religious, etc) and seek to maintain harmony among the different groups. In some countries, however, especially where economic stress or climate change have intensified arguments over resources, tensions have led to armed conflict. This brings with it all the misery of death, injury, displacement and poverty, along with disruption of education systems.<sup>2</sup> In some instances education itself has been a contributory factor to the outbreak of conflict, notably through unequal education opportunities for different groups, and through biased school curricula.<sup>3</sup> Civil conflict has brought untold suffering in recent years, and in a globalised world it has negative spill-over effects to neighbouring and other countries. It is vital to develop education policies and curricular reforms that can help convey values and skills for learning to live together to young people, to help lessen tensions, within and between countries.

Education policy-makers can help lay the foundations for a better future by adjusting the content and process of education to reflect skills and values for human rights, humanitarian norms, peaceful resolution of conflicts, sustainable

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<sup>1</sup> "Learning to live together" was one of the goals identified in J. Delors et al., *Learning - the treasure within: Report to UNESCO of the International Commission on Education for the Twenty-first Century* (Paris: UNESCO, 1996).

<sup>2</sup> The 1990s saw the onset of 81 armed conflicts (54 of them in countries with previous conflict) and the 2000s saw 39 onsets (35 in countries with previous conflict): *World Development Report 2011* (Washington DC: World Bank, 2011), p. 58.

<sup>3</sup> As noted in Bush and Salterelli's *The Two Faces of Ethnic Conflict* (New York: UNICEF, 2000); and in S. Tawil and A. Harley, *Education, Conflict and Social Cohesion* (eds.) (Geneva: UNESCO International Bureau of Education, 2004). For a recent overview of the links between education and peacebuilding, see *the Education for All Global Monitoring Report 2011 - The Hidden Crisis: Armed Conflict and Education* (Paris: UNESCO, 2011); UNICEF, *The Role of Education in Peacebuilding, a Synthesis Report of Findings from Lebanon, Nepal and Sierra Leone* (New York: UNICEF, 2011).

development and other issues as elements of local, national and global citizenship.<sup>4</sup>

Education reform is not enough, of course, to resolve the numerous problems of our times. The focus of this volume is on the contribution that can be made through aligning the content of education to the goal of learning to live together. This work will have greater impact when it takes place within education systems and policies that are consistent with human rights values and of course when other sectors besides education make their respective contributions.

### **What can policy makers learn from this book?**

This book shows that transformative education for conflict resolution and peace, for local, national and global citizenship, for human rights and humanitarian values CAN be implemented even under difficult conditions if there is a policy commitment to do so. Authors have provided examples and lessons learned from their own experiences as eminent practitioners in the field.

However, these successes are often difficult to sustain, since support may depend on the enthusiasm of one individual sitting in a key position for a limited period of time. Lessons learned from the experience cited in this book indicate that serious initiatives in this field should be:

- ***Given nationally acceptable and motivational titles and sub-titles;***
- ***Embedded in policy, with wide stakeholder buy-in;***
- ***Long term and sustainable;***
- ***Holistic, including the various sub-topics in a systematic way;***
- ***Reinforced in each year of schooling and preferably in the wider society;***
- ***Covering the local, national and global dimensions;***
- ***Supported by pre-service and continuing in-service training of teachers;***
- ***Developed and sustained in collaboration with local communities;***
- ***Scalable with maintenance of quality;***

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<sup>4</sup> Reaching consensus on the language of instruction for the different levels of education is likewise critical in some settings. For a recent overview of these aspects of conflict-sensitive education policies, see Morten Sigsgaard's *Conflict-sensitive Education Policy: a Preliminary Review* (Doha: Protect Education in Insecurity and Conflict, 2013).

- *With feedback from monitoring and evaluation processes;*
- *Based on collaborative arrangements that ensure expertise over the longer term;*
- *With provision for periodic review and renewal.*

## Structure of the book

The book is divided into three parts. Part One provides a brief overview of education for learning to live together, including in chapter 1 an overview of core subject matter, in chapter 2 the challenges of teaching for personal values and behaviour development, and in chapter 3 the importance of having a clearly defined and holistic policy accepted by key stakeholders, and effective implementation.

Part Two comprises chapters contributed by practitioners and specialists. Section A of Part Two presents some reflections on the challenges of teaching for values development and behaviour change, and on the use of textbooks in this regard. Section B comprises four case studies that focus on or include education for citizenship. Section C presents three cases focused on education for peace, together with a review of peace education in Muslim societies. Section D introduces human rights education and education designed to explore humanitarian law. Section E reviews problems of and possibilities for teaching about a conflictual past. Section F focuses on the development of national and international policy and planning to better align education with the goals of peacebuilding and respect for human rights. Finally, Part Three offers some recommendations for future action.

We would like to express our thanks to the 18 authoritative contributors for giving their time and expertise to prepare briefs on some aspects of their respective fields. Their willingness to make these contributions at short notice is much appreciated. PEIC has drawn on their contributions to formulate the introductory and concluding sections of this book, which were shared electronically with all contributors and which reflect substantial feedback. These chapters (with slight modifications) were further reviewed by participants in a technical meeting convened by PEIC in Doha on 1 November 2013.







# PART ONE

## OVERVIEW

1. WHAT IS LEARNING TO LIVE TOGETHER?
2. HOW CAN WE HELP BUILD STUDENTS' COMMITMENT?
3. POLICY DEVELOPMENT AND IMPLEMENTATION



# 1. WHAT IS EDUCATION FOR LEARNING TO LIVE TOGETHER?

It is difficult to watch a bulletin of world news without concluding that there is a need for much improved education to prepare people world-wide to address the numerous problems confronting humanity at this time. Education can play a powerful role in helping develop young people's capacity to contribute positively to their societies. It can improve individual livelihoods and strengthen the economic and social life of the wider society. Literacy, numeracy and higher studies help young people to access productive employment in difficult economic times and contribute to resilience in the face of climate change. Education, especially of girls, lays the foundation for better family health. Education is a human right that enables access to other rights and to personal fulfillment. Education is at the same time a key investment that must be protected if the nation is to flourish.

In particular, education is transformative; it plays a vital role in the socialization of children and youth, and the development of their values, attitudes and personal behaviour. So many issues confronting the world today are intractable unless there is a change in mind-set and a much greater willingness to work for the good of other human beings and for peaceful resolution of conflicts. We may call this "learning to live together"<sup>1</sup> or use other titles appropriate to the education setting.

The contributors to this book have worked to address this challenge, with considerable success and under difficult conditions. However, for such efforts to have lasting and significant impact, it is critical that policy makers and financial controllers see the importance of this dimension of education. The present book provides a challenge to national and international actors to adopt the kind of good practices illustrated in the pages that follow.

Part One of this volume (chapters 1 to 3) provides an overview of curriculum content for learning to live together, methodology to help create committed citizens, and the need for bold policy decisions. The overview draws on the case studies by practitioners and the thematic briefs presented in Part Two (chapters 4 to 20). The final chapter offers suggestions for policy makers who decide that education for learning to live together, - for responsible citizenship and peace, should be reflected more strongly in their approach to education policy and development.

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<sup>1</sup> "Learning to live together" was one of the goals identified in J. Delors et al., *Learning - the treasure within: Report to UNESCO of the International Commission on Education for the Twenty-first Century* (Paris: UNESCO, 1996).

Chapter 1 clarifies the goals and objectives under discussion here. It analyses the subject matter areas that are presented under different programme titles, noting their overlap, and the importance for children of including the local, national and global perspectives. It addresses the right of young people to a holistic coverage of this subject matter, and the problem of selecting a title and sub-titles that are sensitive to national context.

The educational objective is to empower students with the knowledge, skills, values and attitudes needed to achieve these goals. The book considers how this may be accomplished in difficult and under-resourced settings, including societies where social divisions have led to violent conflict or are at risk of doing so.<sup>2</sup>

## Subject matter

In this book the term “education for learning to live together” is used as an “umbrella term” covering themes such as education for tolerance and appreciation of diversity, conflict resolution and peace, humanitarian action, and introduction to the principles of human rights and humanitarian law, as well as civic responsibilities, - as these themes relate to local, national and international levels. The main areas covered in the book are shown in Box 1.

### Box 1: Themes within the field of education for learning to live together

1. **Values education and life skills education** typically include core **values** such as empathy for other human beings and respect for human dignity, together with core **life skills**, including intra-personal skills such as emotional awareness, and inter-personal skills such as communication, cooperation, problem-solving, conflict resolution and advocacy.
2. **Peace education** includes these core values and skills, and an introduction to human rights, since respect for human rights is needed for “positive peace.”<sup>3</sup> “Education for tolerance” has similar concerns.<sup>4</sup> Peace education may also include studies of the causes of conflict and its transformation, and other global issues.<sup>5</sup>

<sup>2</sup> For a broader view of education policies and programming for populations affected by conflict and disaster, see the websites of the Inter-agency Network for Education in Emergencies ([www.ineesite.org](http://www.ineesite.org)) and the Global Coalition to Protect Education from Attack ([www.protectingeducation.org](http://www.protectingeducation.org)).

<sup>3</sup> J. Galtung, “Violence, peace and peace research,” *Journal of Peace Studies*, Vol. 6, (1969), pp. 167-191.

<sup>4</sup> B. Reardon, *Tolerance: the threshold of peace* (Paris: UNESCO, 1997).

<sup>5</sup> These themes are especially important at post-primary level. See B. Reardon and A. Cabezudo, *Learning to abolish war: teaching toward a culture of peace*. (New York: Hague Appeal for Peace, 2002).

3. **Human rights education** includes core skills and values such as critical thinking, empathy, avoiding stereotyping and exclusion, and the concepts associated with human rights and responsibilities. It usually introduces some elements of specific human rights instruments (e.g. the Convention on the Rights of the Child) and consideration of how human rights principles, such as participation and non-discrimination, might be reflected in the lives of students themselves.<sup>6</sup>
4. **Citizenship or civic education** can include learning about local, national and international institutions, good governance, rule of law, democratic processes, civil society and participation, etc. and has moved towards including items (1) to (3) above, especially to encourage social cohesion in a divided society. A core aim is to get citizens with diverse backgrounds to cooperate peacefully to ensure that the basic human rights of all are met without discrimination and without violence.
5. **Education in humanitarian norms** can include:
  - (a) humanitarian action, -actively helping people in need – this includes elements from items (1) to (4) above;
  - (b) introduction to principles underlying humanitarian law.<sup>7</sup>
6. **History education reform** aims to move away from a narrow sense of identity/view of past events to a more objective vision drawing on multiple perspectives.<sup>8</sup>
7. **The psychosocial dimension.** “Healing classrooms” and other approaches focused on psychosocial needs and child-friendly approaches to pedagogy aim to help students cope with emotional stress and develop pro-social behaviour.<sup>9</sup>

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<sup>6</sup> See chapter 14.

<sup>7</sup> See chapters 11 and 15. For a booklet on education in humanitarian norms, based on true stories and designed for use in low income and crisis-affected settings, see C. Ashton and M. Sinclair, *Introducing humanitarian principles in primary and junior secondary schooling: content for inclusion in or complementing existing textbooks* (Geneva: Education Cluster and Save the Children, 2012). For more advanced students and for teacher training, see ICRC, *Exploring humanitarian law* (Geneva: ICRC, 2001)

<sup>8</sup> See chapter 16.

<sup>9</sup> See, for example, R. Winthrop and J. Kirk, “Teacher development and student well-being,” *Forced Migration Review*, vol. 22 (2005), pp. 18-21, and [www.healingclassrooms.com](http://www.healingclassrooms.com); UNICEF, *Child-friendly schools manual* (New York: UNICEF, 2009).

**Notes:**

- (a) Gender and equity issues are normally addressed in all of the above.<sup>10</sup>
- (b) Education focused on these themes often covers applications to local, national and international level, and to environmental problems and issues of sustainable development.
- (c) Issues related to the history and causes of recent or past conflicts may be addressed in these themes indirectly – or directly – according to local circumstances.<sup>11</sup>

## Overlap between themes

There is much overlap between programme areas identified in Box 1. One major challenge, therefore, is for educators to develop a coherent framework for addressing these issues. The goals of all such programmes is “transformative” at personal level, including the development of skills, concepts, values and attitudes that promote responsible behaviour and help reduce the risk of conflict. For such ambitious aims, a holistic approach is important so that different themes are systematically included in curriculum and provide mutual reinforcement. The holistic approach also aims to avoid having different but overlapping themes competing for policy-makers’ attention and causing confusion. Without such a coherent framework these topics and areas of learning risk falling between the cracks.

Several of the chapters which follow illustrate the overlap between the different themes. This may be seen, for example, from the content of Northern Ireland’s programme of “Education for Local and Global Citizenship” described in chapter 6. Due to contested views over nationality and governance in Northern Ireland, the programme focuses on the following areas, and asks students to apply them in the context of their own lives as well as at international level:

- Diversity and inclusion;
- Equality and social justice;
- Democracy and active participation;
- Human rights and social responsibility.

Clearly these topics – while presented under the title of education for Local and Global Citizenship - cover core topics of human rights and peace education. They also lay the foundation for understanding how democratic principles might be applied in a divided society where the rights of minorities need to be guaranteed.

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<sup>10</sup> For a discussion of gender issues, see B. Reardon, *Education for a Culture of Peace in a Gender Perspective* (Paris: UNESCO, 2001).

<sup>11</sup> For a general discussion of teaching about the past, see chapter 16. In some post-conflict settings this topic may still be too sensitive at political or community level.

This example also reflects a curriculum trend away from a narrow civics curriculum to a broader interpretation of the theme of citizenship.<sup>12</sup>

### Box 2. From civic education to citizenship education<sup>13</sup>

#### CIVIC education

- Focus on political institutionality;
- [Often] Taught as final subject in high school;
- Aimed at acquisition of knowledge – focus on content.

#### CITIZENSHIP education

- Triple focus: political institutionality, and expansion on subject of “current conflicts in society,” and competencies needed for conflict resolution;
- Present from beginning to end of school cycle;
- Aimed at acquiring knowledge, abilities and attitudes in contexts and practices based on democratic and participatory relations.

### The global dimension

There are challenges regarding how to approach education for the *global* aspects of these themes. Considerable work has been done in developed countries. Oxfam has worked with teachers in the UK, for example, to develop a curriculum and materials on education for citizenship in the age of globalisation.<sup>14</sup>

### Box 3. The Global Citizen<sup>15</sup>

“Oxfam sees the Global Citizen as someone who:

- Is aware of the wider world and has a sense of their own role as a world citizen;
- Respects and values diversity;

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<sup>12</sup> See, for example, V. Espinola, “Citizenship Education for Youth in the Global Village” and, F. Reimers and E. Reimers, “Education for Citizenship and Democracy: Policies and Programs in Latin American and Caribbean Secondary Schools”, in V. Espinola (ed.), *Education for Citizenship and Democracy in a Globalised World: a Comparative Perspective* (Washington, DC: Inter-American Development Bank, 2005), pp. 1-18, 61-80.

<sup>13</sup> From C. Cox, R. Jaramillo and F. Reimers, *Education for Democratic Citizenship in the Americas: an Agenda for action* (Washington, DC: Inter-American Development Bank, 2005).

<sup>14</sup> *Education for Global Citizenship: a Guide for Schools* (Oxford: Oxfam UK, 2006).

<sup>15</sup> Oxfam, “A curriculum for global citizenship” (Oxford: Oxfam UK, undated).

- Is willing to act to make the world a more equitable and sustainable place;
- Takes responsibility for their actions.”

The title “global education” has been used to cover similar ground but again often for students in developed countries. For example, the Global Education programme of the Council of Europe’s North South Centre has as a primary focus the task of educating students in industrialised countries about global problems including those affecting the developing world.<sup>16</sup> Elements of Pike and Selby’s concept of “global education”<sup>17</sup> were, however, introduced with UNICEF support in some countries in the Middle East and in Albania.<sup>18</sup>

Reimers has defined “global competency” as including the affective (feelings and values) dimension, academic dimension and action dimension.<sup>19</sup> These dimensions are central to teaching about human rights and humanitarian law, which reflect values that have achieved some degree of international consensus and are supported by international treaties. It has been argued recently,<sup>20</sup> for example, that all young people should learn about the work of the International Criminal Court, as a tool for justice and to disseminate awareness of global norms, such as the illegality of recruiting child soldiers.

Education in the twenty-first century should include awareness of the United Nations and other international organisations (inter-governmental and non-governmental) which work to promote human welfare, peace and development. However, some of the education materials on broader globalisation themes which have been developed for students in affluent countries are less relevant in their current form for students in developing countries who have a lesser or different potential influence on global purchasing power, aid and trade policies and so on.

The optimal approach to the global dimension of education for a particular country should be developed through participative processes involving national stakeholders including education professionals and youth themselves,

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<sup>16</sup> See *Global Education Guidelines: Concepts and Methodologies on Global Education for Educators and Policymakers* (Lisbon: Council of Europe North South Centre, 2010).

<sup>17</sup> With four dimensions – spatial, temporal, global issues, personal/inner, and a focus on active learning: see G. Pike and D. Selby, D. *Global Teacher, Global Learner* (London: Hodder and Stoughton, 1988). See also S. Fountain, *Education for Development: a Teacher’s Resource for Global Learning* (New York: UNICEF, 1995).

<sup>18</sup> M.Sinclair, *Learning to Live Together: Building Skills, Values and Attitudes for the Twenty-first Century* (Geneva: UNESCO International Bureau of Education, 2004) pp. 91-105.

<sup>19</sup> F. Reimers (2009) “Educating for Global Competency” in J. Cohen and M. Malin (eds.) *International Perspectives on the Goals of Universal Basic and Secondary Education* (New York: Routledge USA, 2009).

<sup>20</sup> By Mr Luis Moreno Ocampo, first Chief Prosecutor of the International Criminal Court, 2003-2012.

and perhaps stakeholders from elsewhere in the region. As an example, the role of international peacekeepers might be relevant in countries which regularly supply them or appreciate their presence. Not only political, social, economic and environmental issues should be covered, however, but also themes with a lighter note, including youth culture; not forgetting international football, the Olympics, and other sporting events and their heroes, institutions, rules and events.<sup>21</sup> Identifying a curriculum approach to these global themes that is relevant and motivational to young people could be a fruitful area for action research.

### **A holistic approach: enabling education in the full range of themes cited above**

The curriculum should enable children and young people to explore all the themes mentioned above, and to learn and internalize them in a way that will help them respect others and their needs. Many of these themes are cited as goals in the *International Covenant on Economic, Social and Cultural Rights* (Article 13) and likewise in the *Convention on the Rights of the Child* (Article 29), which has been ratified by all but two nations of the world.<sup>22</sup> The precise curriculum content and the balance between the themes should be determined according to the circumstances of each country.

#### **Box 4. Article 29, Convention on the Rights of the Child**

States parties agree that the education of the child shall be directed to:

- (a) The development of the child's personality, talents and mental and physical abilities to their fullest potential;
- (b) The development of respect for human rights and fundamental freedoms;
- (c) The development of respect for [national values and those of other civilisations];
- (d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes and friendship among peoples, ethnic, national and religious groups and persons of indigenous origin;
- (e) The development of respect for the natural environment.

<sup>21</sup> See also the website of the NGO, Right to Play ([www.righttoplay.com](http://www.righttoplay.com)).

<sup>22</sup> Likewise, the Plan of Action for the First Phase of the UN World Programme for Human Rights Education (2006) presented a definition of human rights education linked with individual development and a wide range of societal goals related to co-existence, rule of law, peace and social justice (see chapter 14).

Regarding humanitarian norms, the Geneva Conventions and Optional Protocols require signatory states to disseminate the substance of these instruments as widely as possible within their respective countries in times of peace as well as war, and to include them in their programmes of military and, if possible, civil instruction.<sup>23</sup>

A holistic curriculum framework of this kind was proposed as an outcome of a recent UNESCO/GTZ cooperative process on learning to live together, which involved four of the contributors to this book, and is reproduced here as an appendix.<sup>24</sup> Similarly a comprehensive set of citizenship competencies for each year of schooling has been developed by the education ministry in Colombia (see chapter 8). More work is needed to build on these and other initiatives that relate to education in difficult and low income settings.<sup>25</sup>

### Box 5. Use of spiral curriculum

As conceptualised by Bruner, any subject can be taught at any age in appropriate form, with greater depth added as students mature.<sup>26</sup> Education for learning to live together should begin in primary school with basic values and skills for positive interpersonal behaviours. As children mature, the curriculum should help them develop deeper understandings of core values and skills and explore their application to the various themes covered here such as accepting diversity, conflict resolution, human rights, humanitarian norms, and local, national and international dimensions of citizenship. This approach, the “spiral curriculum”, is important for internalization and sustainable learning of values, skills and behaviours for responsible citizenship and peacebuilding.

In line with modern teaching practice, students should be made aware of the objectives of their lessons, and of how their learning pathway in this field fits together sequentially (and spirally) over the years.

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<sup>23</sup> See, for example, Geneva Convention IV, article 144 (1).

<sup>24</sup> See GTZ, *Learning to Live Together: Design, Monitoring and Evaluation of Education for Life Skills, Citizenship, Peace and Human Rights* (Eschborn: Deutsche Gesellschaft für Technische Zusammenarbeit (GTZ), 2008).

<sup>25</sup> The Organisation for Security and Cooperation in Europe (OSCE) Office for Democratic Institutions and Human Rights (ODIHR) has a forthcoming set of guidelines for human rights education in secondary schools, which address core competencies (included as an Annex to chapter 14) as well as curricula, teaching and learning processes, evaluation and educator preparation.

<sup>26</sup> See Jerome Bruner’s classic, *The Process of Education* (Cambridge, MA: Harvard University Press, 1960).

## Finding a title for a holistic approach at national level

What is the best overall (“umbrella”) title for the holistic approach and range of themes discussed here? For the purposes of this book, the term “learning to live together” is used to convey the areas of concern. At country level, however, the terminology used for umbrella titles, and thematic sub-titles, for these topics should be carefully chosen through consultations with national stakeholders. The terms selected should be:

- **Highly motivational to students (and staff)**
- **Acceptable to students, teachers, parents, local communities, national leaders and opinion formers.**

Some examples of umbrella titles that can be considered for use at national level are given in Box 6, which mentions some of their advantages and disadvantages.

### Box 6. Examples of umbrella titles that can be used at country level

**Citizenship education** is an advantageous umbrella term because:

- The term carries a strong implication that it addresses each individual student’s personal concerns as a citizen.
- It does not carry heavy ideological overtones but is rather neutral politically, and thus more likely to survive a change of government.
- It can be linked with non-formal activities outside of the classroom in order to deepen learning and engagement.
- It is clearly intended as a long term curriculum commitment since responsible citizenship will be critical for the long term future of the nation.

Disadvantages:

- This term is less relevant for students in refugee schools since they are out of their home country; or for situations where there is major dispute over systems of national governance.
- It can easily revert to a civics education class focused on rote learning for examinations.

**Peace education** can be a motivational umbrella term, in situations where there has been immense suffering due to war.<sup>27</sup>

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<sup>27</sup> For a wide range of topics covered under the title of peace education, see S. Fountain, *Peace Education in UNICEF* (New York: UNICEF, 1999).

Advantages include:

- A focus on developing a vision of a future based on co-existence and peace;
- A link between respectful interpersonal relationships and political resolutions of conflict.

Disadvantages include:

- It is difficult to quantify the contribution being made to peace, since many other factors and actors are involved.
- A new government may decide to discontinue peace education to show that it has “brought stability” (even though there may be a continuing need for education to contribute to building social cohesion and stability).
- Peace education may be an unacceptable title in terms of national politics or for those who believe in the obligations of “just war” or jihad.

**Human rights education** is an advantageous title in that it is supported by international agreements and by civil society groups. However, the term can be deemed politically controversial and can focus attention narrowly on human rights treaties and movements.

Advantages include:

- Links with legal frameworks codifying human dignity that have been accepted by governments and by the international community;
- A framework for analyzing real issues of genuine interest to pupils in the local environment;
- Fostering critical thinking and analysis with an aim to take responsibility for solving problems;
- Promoting the importance of working with others to make a positive difference.

Disadvantages include:

- Can be deemed politically controversial.
- Can focus attention narrowly on human rights treaties and legal content.
- Can raise controversial issues related to justice that educators may not feel equipped to address.

**Humanitarian education** is a title which can be highly motivational especially when there is strong support from the national Red Cross or Red Crescent

Society. It does not, however, necessarily cover the full range of civic issues such as rule of law and governance.<sup>28</sup>

**Life skills education** can be a neutral title enabling coverage of some of the topics discussed here. It again does not automatically cover the full range of civic and legal issues. However, it can make the linkage between skills for healthy adolescent behaviours<sup>29</sup> and skills for playing a responsible role in society and building peace.

**Values education** is a widely acceptable umbrella title. It tends, however, to suggest a focus more on the ethical aspects of individual conduct without linking fully to issues of human rights, or civic responsibilities.<sup>30</sup>

**Long titles** such as education for “human rights, peace and civics” (see chapter 7), or “human rights, conflict resolution and tolerance” (see chapter 17) may provide clarity and satisfy different constituencies.

This chapter has illustrated some of the key themes of education for learning to live together. As mentioned above, Appendix 1 gives an example of an outline curriculum framework setting out many of these themes. Chapter 2 will examine the challenges this type of curriculum content presents in terms of pedagogy and insertion into the teaching programme.

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<sup>28</sup> The 31<sup>st</sup> International Conference of the Red Cross and Red Crescent (November 2011) adopted a common definition of humanitarian education. It “enables young people to analyse events and phenomena from a humanitarian perspective; it mobilizes them for humanitarian action in the spirit of the Red Cross/Red Crescent principles and values; it can include exploring basic rules of international humanitarian law and other relevant bodies of law.”

<sup>29</sup> See the UNICEF website ([www.unicef.org](http://www.unicef.org)) for definitions of life skills education and applications including to HIV/AIDS education programmes. It has been said that there is 80% overlap between peace education and life skills education at primary school level (Anna Obura, personal communication).

<sup>30</sup> For examples of values education in different settings, see Living Values International website (<http://www.livingvalues.net/>).



## 2. HOW CAN WE HELP BUILD STUDENTS' COMMITMENT?

This chapter reviews the questions of how to teach for values and behavioural development and change<sup>1</sup> in support of learning to live together, and how to insert this dimension into the school curriculum. Because this is critical to the whole endeavour, considerable space is given to illustrating how this challenge can be met in terms of methodology, drawing on the case studies that follow. The implications of this field experience in terms of policy and implementation requirements are then addressed in chapter 3.

The challenge addressed in this chapter is how to engage students at a personal level. Examples are given of:

- Learning activities;
- Reinforcement of learning through a supportive school environment;
- Teacher training needed for this subject area;
- Education materials needed to support teachers and students in this often new area of study.

The chapter concludes by examining ways of inserting education for conflict resolution, peace, responsible citizenship, and related themes into the school programme, both explicitly and implicitly, and emphasizes the need for dedicated timetable time to permit the active learning and classroom and peer discussion needed to build positive attitudes, values and behaviours.

### The challenge: how to engage students at a personal level

As noted above, the objective is not just learning and retention of facts but for students to have the skills and values needed to play an active and positive role in relation to school, family, society, national and global issues. This requires the **active personal engagement of the student during the learning process**, in terms of developing their own values, attitudes **and planned behaviours**

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<sup>1</sup> The terms behaviour change and behaviour development are used somewhat interchangeably in this book. The term "behaviour change" is a technical term linked to an extensive literature, but for children and young people the word "development" may be more applicable. It is important to cultivate children's personal development and empower them to become responsible and peaceful individuals and citizens.

as well as development of **knowledge, concepts and skills**.<sup>2</sup> Development of higher cognitive skills such as analysis and problem-solving is required as well as procedural skills like mediation and social inclusion. Lessons or activities must intersect with students' personal perceptions and with the internal narrative of their own lives, in order to be transformative.<sup>3</sup> For the theoretical base used by a contributor to this volume, which suggests the need for "compound learning" that integrates cognitive, affective, ethical and personal development, see chapter 4 below.

Approaches that can support this "compound learning" are discussed below. One is the use of a "stimulus activity" that in some way directly engages the student as a person; the *stimulus activity* is followed by facilitated discussion linking the activity with the key cognitive, affective, values and behavioural learning objectives.<sup>4</sup> Another requirement is systematic reinforcement of learning through clearly labeled/dedicated learning sessions focused on the key cognitive, affective, values and behavioural messages and through their reflection in multiple school subjects and activities.

Training and support of teachers is essential because of the non-traditional and sometimes sensitive content of the programmes and because of the special demands of teaching for values development and behaviour change. Teacher "support" can include both the preparation of special resources for teachers and students, and systems of ongoing training and mentoring.

These approaches are a constant refrain in the programme descriptions in Part Two. Some examples are given below, drawing on these case studies, followed by an analysis of how to integrate these approaches into the education programme.

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<sup>2</sup> All these are covered under the term "competencies." For review of competencies related to interpersonal relationships, civic skills etc in the twenty-first century see OECD, *The Selection and Definition of Key Competencies: Executive Summary*. (Paris: Organisation for Economic Cooperation and Development, 2001); and European Commission, *Proposal for a Recommendation of the European Parliament and the Council on Key Competences for Life-long Learning* (Brussels: European Commission, 2005).

<sup>3</sup> For insights related to teacher development, see I. Goodson and S. Gill, *Narrative Pedagogy: Life History and Learning* (NY: Peter Lang Publishing, 2011).

<sup>4</sup> This is to help crystallize the concepts and values in a way that is meaningful to the individual and group, and to use the "testimony and bonding" effect of affirming something among a group of peers.

## Examples of learning activities that can engage students as persons and generate commitment

Education for citizenship, peace and related themes is often built around a stimulus activity that will make a connection with the student as a person as well as guide his or her development in relation to peers and others and the wider society. Some activities are more demanding on teachers than others. The list of stimulus activities below begins with stories, which can be used even by teachers who may have limited background in this area. In contrast, category (c) below, use of structured “game-like” learning activities, can be very effective but requires good training of and support for teachers.

### a) Stories that engage students’ empathy and introduce concepts, skills, values, and problem-solving supportive of citizenship and peacebuilding behaviours<sup>5</sup>

Stories can represent a way of engaging the interest of students at an emotional and personal level, while conveying important information or concepts and challenging them to identify with pro-social behaviours and values. For example,

- *Help the Afghan Children* uses a serial story about the impact of war on an Afghan family as the stimulus activity for peace education for students in grades 7 and 8 (chapter 10).
- ICRC uses stories related to humanitarian values, action and law in its Exploring Humanitarian Law course for secondary school students and youth (chapter 15).

### b) Photographs/pictures depicting a relevant scenario

The learning power of stories can also be harnessed using pictures which carry a story behind them.

- ICRC uses photographs such as one depicting a prisoner of war surrounded by his captors, as a stimulus for discussion (chapter 15).

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<sup>5</sup> Stories which model the situations of concern and appropriate behaviours are important tools. They enable teachers, even those with less formal education and professional training, to hold the attention and reach the feelings of the listening students. Construction of an intelligible narrative from a host of incoming stimuli is an important part of how the brain works. Stories are fundamental to human beings (even when we are asleep we dream stories).

### **c) Game-like structured activities and role play/skits that help students to develop fundamental concepts, skills and values for behaviour change and values development**

Game-like activities and role plays or skits oriented to citizenship and peace can make a stronger connection with the student as a person than simply reading a book or listening to a teacher.

- The INEE and other peace education programmes and the RET Responsible Citizenship programme in Burundi use these types of stimulus activity extensively, to introduce skills and concepts such as inclusion, two-way communication, emotional awareness and control, empathy, bias, stereotyping, cooperation, assertiveness, problem-solving, win-win solutions, and mediation.<sup>6</sup>

### **d) Cultural and religious references such as traditional sayings and stories**

It is important to connect the curriculum with the society around the student, - while not implying the superiority of persons belonging to a particular ethnic, religious or gender category.

- Peace education programmes often draw on religious teachings and stories (see, for example, chapter 13).
- The INEE peace education programme uses peace-oriented proverbs from Somalia and other countries as stimulus activities (chapter 12).

### **e) Expressive activities (art, drama, poetry, creative writing, diaries, music, dance) and sports**

Expressive activities and sports help involve students' identities and emotions, and can be used as a teaching tool to support many citizenship and peace education objectives, as well as helping meet psychosocial needs after traumatic experiences.

- The Youth Peace Builders Project in Colombia created resources and spaces to facilitate learning and reflection through a wide range of

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<sup>6</sup> See chapters 9, 10, 12, 13. For example, the INEE programme includes a "game" asking students for their preferred colours, games, school subjects, foodstuffs etc in a way that illustrates (during subsequent discussion) our similarities and differences, that identity is a complex concept, or that stereotyping misrepresents a complex reality. For a set of activities designed for grades 1 to 8, see the *Teacher Activity Book* of the INEE Peace Education Programme, at [www.ineesite.org/post/peace\\_education-programme/](http://www.ineesite.org/post/peace_education-programme/) The RET programme was partly designed around the INEE programme, and added radio broadcasts, quizzes, school clubs, recreational activities and inter-school competitions to reinforce learning.

expressive activities at the school and community levels (e.g. news murals showcasing youth attitudinal changes with regards to citizenship and peace values, Peace Olympics and Marches, theatre plays and songs about the importance of peaceful coexistence, etc. (chapter 8).

#### f) Events that occur in the classroom, school or environment

Teaching materials and training can incorporate events that are expected to occur in the school or environment, while teachers can be trained to respond to particular events.<sup>7</sup> Peer mediation activities, or school council events may be discussed in class.

#### g) Reading a section of a textbook or other learning materials (preferably written to help teachers and students have an open class discussion of the issues).<sup>8</sup>

Reading from a textbook is one of the most used stimulus activities. For education for global citizenship, the textbook or other materials should preferably provide support to the teacher and student through suggestions of questions for discussion and reflection, to help students link the content to their own lives.

- Sri Lanka developed special textbooks for life skills, citizenship and governance for grades 6 to 10 (chapter 18).
- Nepal is including education for human rights, peace and civics in its current revisions of textbooks from grade 3 to 10 (chapter 7).

### Box 1: Strengths and weaknesses of textbooks

Textbooks are an important tool for all students. In terms of education for responsible citizenship, peace and related themes, textbooks have certain **strengths:**

- They can be important for reaching out to a large student population spread over a wide geographic area.
- Complex factual and conceptual information can be provided in a systematic way.

<sup>7</sup> The spontaneous “teachable moment” approach can, however, be difficult for teachers with limited formal education, training and insufficient classroom time.

<sup>8</sup> But in many countries students do not have a copy of the textbook, and hence students may spend the lesson copying from the blackboard rather than having time for questioning and class discussion to promote comprehension or higher order cognitive skills and values development.

- They can (if conditions permit) reach all teachers and students.
- They can validate key themes as part of the education process.
- Key questions for discussion or personal reflection can be included in the text.

**Disadvantages** of relying on textbooks for behavioural and values development include:

- Textbooks have traditionally been used in many countries to convey a selection of dry factual material and students in many countries are asked to learn this by heart.
- Some topics especially interpersonal skills cannot be taught from books without actual practice; and textbooks will mostly need skilful use by teachers if they are to lead to values development and behaviour change.
- Textbooks may inhibit teacher creativity in terms of pedagogy and use of other resources.
- Textbooks may reflect bias, stereotyping and the concerns of the dominant group in society. Writers may lack awareness of skills, values and concepts for behavior change and values development and needed teaching methodologies.
- Textbooks are not always readily available for each student.

**To strengthen textbooks, consider:**

- Including stories (true or fictional) related to pro-social interpersonal behaviours, conflict resolution, respect for diversity, etc and to well known local, national or world exemplars, with questions and guidance for class discussion and personal reflection to help students identify with positive role models;
- Including illustrations in textbooks as a stimulus activity for class discussion or personal reflection;
- Teacher training and teacher guides on how to use textbooks to support learning for behaviour change and values development;
- Creating a textbook sensitivity committee to review textbooks for bias;
- Integrating within textbook review processes guidelines explicitly related to values associated with peace, tolerance, democratic citizenship, human rights and humanitarian action and law.
- Holding workshops for textbook writers and illustrators on education for respect for diversity, tolerance, peace, human rights and humanitarian action and law.

## Examples of reinforcement through a supportive school environment

The previous section discussed **explicit** approaches that directly teach students about tolerance, diversity, human rights, democratic processes, and so on. It is important not to contradict these messages through the behaviour of staff or how the school is run. Reinforcement is needed through actions that **implicitly** reinforce this learning by changing the school and classroom climate and teacher behaviour.<sup>9</sup> Approaches to such reinforcement include:

### a) Building a school climate that respects all students and staff

Strong leadership is needed from head-teachers and others to ensure that staff and students all treat each other with respect, reinforcing concepts conveyed in lessons on peace, human rights and citizenship.

- The Youth Peace Builders Project in Colombia influenced the design/ revisions of participating schools' objectives, pedagogic and management strategies, and codes of conduct. As a result, schools revised their students' and teachers' codes of conduct, and adopted measures to strengthen and support the work of student government bodies (chapter 8).

### b) Democratic processes in class and school or other activity

Democratic principles of participation can be exemplified in class procedures such as sharing of tasks by rotation, and by using pair work or small group work which gives all students a chance to speak. School policies can explicitly support participation processes (both formal and informal) of staff, students and parents in decisions that affect the well-being of the school community. More formally, democratic structures for school governance can allow for students to participate in, for example, establishing and enforcing anti-bullying behaviour codes.

- Student parliaments have been in operation for many years in schools operated by the United Nations Relief and Works Agency (UNRWA) for Palestine refugees (chapter 17).

### c) Working with parents and the community

It is important that parents and community members receive good briefings or participate in consultations on elements of education for citizenship and

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<sup>9</sup> See the discussion of human rights-based education in chapter 14.

peacebuilding that may be new to them, such as peer mediation, or child rights, as well as respect for diversity. Otherwise there may be a disconnect between what students learn in school and what they are told at home, and parents may be ill-equipped to offer guidance.<sup>10</sup>

- The Youth Peace Builders Project in Colombia actively encouraged Parent Councils/Associations to foster and model democratic decision-spaces within the schools, and design activities to train a wider number of parents in citizenship and peace values (e.g. affection, communication, conflict resolution) (chapter 8).

#### **d) Service activities in school and community**

Service activities can reinforce citizenship learning provided that the activity engages the motivation of the students and helps them to build mutually beneficial relationships and skills (e.g., cooperation, communication, and advocacy).

- The non-formal course in education for non-violence and peace for Red Cross or Red Crescent national volunteers empowers them to undertake constructive work in local communities (chapter 11).
- The Youth Peace Builders Project in Colombia supported the creation of youth organizations (many of them created by students who wanted to continue their work as peace builders after graduating from school). These youth-led spaces provided a “real life” platform for the exercise of leadership skills and citizenship competencies, and reinforced positive youth identities (chapter 8).

#### **e) Peer mediation, and anti-bullying measures**

Education for citizenship and peacebuilding can become real to students if some students are trained as peer mediators and if their work influences the wider student body. These mediators may help tackle conflict between students and bullying incidents. In general, citizenship education should link up with anti-bullying initiatives, taking advice from senior students on effective ways to do so.

- The Youth Peace Builders Project in Colombia gave students the opportunity to propose and implement initiatives aimed at improving

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<sup>10</sup> As when students who had studied child rights (and, allegedly, not the corresponding responsibilities) claimed the “right” to reject parental advice, - leading, inter alia, to unwanted teenage pregnancies: see M. Wessells, *An Ethnographic Study of Community-based Child Protection Mechanisms and Their Linkages with the National Child Protection System of Sierra Leone* (New York: Columbia Group for Children in Adversity, 2011).

peaceful coexistence and acceptance of diversity within the schools. As a result, in many schools students created and led “mediation and negotiation corners” (chapter 8).

#### f) Use of multiple channels

Reinforcement of school learning through multiple channels such as radio/ TV, printed matter, and in some settings web-based programmes and social media, can support processes intended to bring about changes in attitudes, values and behaviours, and build a new “life script” for students, incorporating conflict resolution processes, constructive citizenship, human rights and humanitarian norms. These channels also can help open the minds of adults with whom children interact. Moreover, some of the channels may be weak<sup>11</sup> and other channels can help fill the gap.

- Radio Kwizera provides education to refugees and citizens of neighbouring countries as well as local citizens from its base in western Tanzania, providing messages on human rights as well as health and other issues.<sup>12</sup> This can help reinforce human rights and citizenship education received in school.
- Radio broadcasts have been used to complement the RET programming for Responsible Citizenship in secondary schools in Burundi (chapter 9).

### Examples of programmes that prepare teachers for the challenge of educating for learning to live together

Education for learning to live together places great demands on teachers. In many fragile and post-conflict situations teachers have limited formal education; and any professional training they have received may have been aligned to traditional teacher-centred transmission of facts and rote learning.

To succeed in teaching for values and behaviour change as well as introducing unfamiliar subject matter, teachers require initial training by experienced trainers who have internalized both the content and the methodology. ***Simple methods of “cascade training” do not work well for behaviour change programmes, as short exposure is insufficient to change the values***

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<sup>11</sup> For example, schools may omit *learning to live together* themes or teach them by rote; many children are not enrolled in school; many people may be illiterate and unable to read newspapers or other printed matter.

<sup>12</sup> A project of Jesuit Refugee Service (see <http://radiokwizera.com/about-radio-kwizera/background/>).

**and attitudes of the teacher and to create an effective trainer in this field.<sup>13</sup>**

Trainers and teachers need to reflect on their own attitudes to the rights and needs of others, to issues of identity, inclusion and so on. The teacher training has to be transformative, - to model the participative and inclusive approaches the teachers should ultimately use in the classroom; and the trainees should reflect on and find personal motivation to use these approaches. If teachers have had limited training in experiential methods, a ten day initial workshop is minimal and follow up is essential. Teachers need ongoing training and support by mobile trainers and mentors.<sup>14</sup>

Teacher training approaches include:

**a) Understand and use participative education methods, including the stimulus activities described above and follow-up class discussions**

The teacher training should include developing teachers' own commitment and confidence in dealing with the new content and methods. It should model these methods and enable participants to practise them in small groups.

- Teacher and facilitator training through intensive experiential workshops are used in the IFRC education for non-violence and peace programme – initial one week intensive workshop (chapter 11), the Help the Afghan Children peace education programme – initial one week intensive workshop (chapter 10), the INEE peace education programme and the RET Responsible Citizenship programme – three vacation sessions of two weeks each (chapters 12, 9), and in other programmes described in this book.
- The *Emerging Issues* teacher training modules in Sierra Leone (one course unit comprising over 100 learning sessions, in each of three years, and included in yearly exams) provide teachers with key concepts for post-conflict peacebuilding and responsible citizenship as well as health and safety messages and the basic concepts of participative learning, which is used for the course itself (chapter 12).

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<sup>13</sup> “Cascade training” can be used to convey simple messages, for example, through master trainers who train regional trainers who train district trainers who train teachers who are expected to convey the training to other staff in their school; but this approach is of limited value when there are significant methodological challenges and subject matter that is complex and sometimes socially or politically sensitive.

<sup>14</sup> There can be practical difficulties of getting teachers to participate in training, if there are no substitute teachers, or if they have more than one job due to low salaries. This applies to all subjects but requires especial attention for a demanding subject such as education for citizenship, peace, human rights or humanitarian education.

- In Northern Ireland, a block of up to five teachers per school participated in intensive trainings to introduce local and global citizenship issues, resource materials and methodologies (chapter 6).

### **b) Develop and learn to teach higher order cognitive skills applicable to social issues**

Education for citizenship, peace, human rights and humanitarian norms requires teachers to do more than convey factual knowledge and develop foundational cognitive skills of comprehension and communication. They must also master and be able to teach higher cognitive skills of analysis, critical thinking, problem-solving, reflection and weighing different types of evidence and points of view.

- History teachers need to develop competencies in and teach the analysis of different types of historical evidence and multiple perspectives, including skills of analysis, synthesis and evaluation (chapter 16).
- Human rights educators and teachers of *Exploring Humanitarian Law* must engage students in analysis, synthesis, evaluation and sometimes advocacy skills (chapters 14, 15).
- Textbooks and teacher guides should include activities that guide teachers in the systematic development of these skills in all content areas.<sup>15</sup>

### **c) Recognise and cope creatively with the psychosocial needs of their students and themselves**

In times of crisis, many students as well as teachers may be suffering from the psychological effects of trauma, loss of or separation from family members, and other stressful circumstances. Participative activities that relate to intrapersonal and interpersonal communication, to emotional awareness and coping, empathy, avoiding stereotyping and so on, can help with healing as well as providing the foundation for skills such as conflict resolution that are part of education for citizenship and peace.

- The International Rescue Committee's *Healing Classrooms* initiative for conflict-affected settings focuses especially on meeting the psychosocial needs of teachers as well as their students.<sup>16</sup>

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<sup>15</sup> See examples cited earlier and in the case studies in Part Two.

<sup>16</sup> See [www.healingclassrooms.com](http://www.healingclassrooms.com)

## Examples of teacher support: teacher guides/textbook revision/field mentoring and support – to help teachers work towards values development and behaviour change

Teacher training needs to be complemented by structured teaching materials which enable the teachers to move forward with these new approaches and subject matter in the classroom.

### a) Structured materials

Teachers need support materials when teaching new or sensitive subject matter. These may be special materials or revised textbooks. ***Those preparing such materials should first attend participative workshops which introduce the need for stimulus and discussion in education for behavioural and values development and identify how best to apply this to the subject matter being covered***

Examples of structured teacher guides with varied stimulus activities include:

- RET's Responsible Citizenship programme<sup>17</sup> (chapter 9);
- IFRC Youth Action for Behaviour Change (chapter 11);
- INEE Peace Education Programme (chapter 12);
- ICRC's *Exploring Humanitarian Law* (chapter 15).

All stakeholders should be represented in the process of developing or revising textbooks or other materials, to ensure that key citizenship issues are addressed and that all groups are represented in a respectful way. Examples include:

- Introduction of education for human rights, peace and civics in school textbooks in Nepal with inclusion of minority groups in the process (chapter 7);
- Sensitivity committees established in Sri Lanka to ensure that textbooks give fair representation to the different ethnic groups.<sup>18</sup>

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<sup>17</sup> The RET materials were built on the foundations of the INEE Peace Education Programme, the RET's experience with Living Values Education and in conjunction with the themes of civic education developed by the Burundi Ministry of Education.

<sup>18</sup> For an analysis of sensitivity criteria, see A. Wickrema and P. Colenso, *Respect for Diversity in Educational Publication: the Sri Lankan Experience* (Colombo: World Bank, 2003).

## b) Mentoring and support

Teachers also need ongoing mentoring and support, to continue with challenging and new activities. They need the strong support of the head teacher, the school management committee or local authorities and of policy makers and national leaders if possible. They particularly need support of stakeholders from across the political, religious and ethnic spectrum. In some countries and regions, networks have been fostered to support educators through resource sharing, trainings and opportunities for peer sharing and learning.

- The INEE Peace Education Programme in Kenya refugee camps had national peace education trainers based in each camp to provide ongoing training and support to peace education teachers and facilitators (chapter 12).

## Ways to insert education for conflict resolution, responsible citizenship, human rights and humanitarian norms in the school curriculum

Many initiatives of the type discussed here disappear after a short time and/or have limited effectiveness because of the difficulty of embedding them in the school curriculum. How can they be fitted in? Two approaches relevant here are creating a “stand-alone” clearly labeled subject, or using clearly labeled course units within a “carrier” subject such as social studies, history, language or religious studies; together with reinforcement through other parts of the curriculum and process of schooling. Another consideration is how the learning is to be reinforced over the years of schooling – often seen through the concept of the spiral curriculum. This raises the question of how to find the timetable time needed for values and behaviour change. These issues are discussed below.

### a) Stand-alone versus carrier subjects

One of the most difficult decisions to make is whether to add a stand-alone timetabled subject for citizenship/ peace/ human rights/humanitarian education, or alternatively to include the content within a specific “carrier subject” (or subjects)<sup>19</sup> already in the timetable. It is difficult to get a

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<sup>19</sup> Another approach advocated in developed countries is to “infuse” the subject matter throughout all subjects and activities. However, this can lead to inaction or low visibility and a lack of student awareness of the issues and the values and behaviour change implications for themselves and their classmates. Infusion can play a vital role as a complement to clearly labeled course units. For discussion of the strengths and weaknesses of the various approaches, see GTZ, *Learning to Live Together*, op. cit, and M. Sinclair, *Learning to Live Together*, op. cit.

decision in favour of a new stand-alone subject but this clear labeling can be helpful in getting students to commit at a personal level to the values, attitudes and behaviours envisaged.

#### *Advantages of stand-alone approach*

- Clear labeling of the subject matter and adequate time allocation assist students to become aware of and internalize values and behaviours.
- Specially trained teachers can be given intensive training and gain competence by constant practice; identification with the role gives confidence in teaching sensitive topics.
- Informal non-threatening assessment techniques can be used to monitor learning.

#### *Disadvantages of stand-alone approach*

- Requires a decision to find timetable space in the existing timetable or to add an additional school period to the school week.
- For non-formal education, requires a special programme to be established.

#### *Advantages of carrier subject approach*

- Teachers may already have skills in a relevant subject matter such as social studies, and can perhaps more easily absorb in-service training.
- An extra time period, clearly labeled, can be allocated to the carrier subject, or other material can be deleted/ shrunk during a curriculum revision process.
- The topic can be more easily reflected in existing national examinations.
- The training in participative methods can carry over to the teaching of other parts of the carrier subject.

#### *Disadvantages of carrier subject approach*

- Administrators may not allocate an extra period to the carrier subject. The curriculum is usually overloaded and it is difficult to make time for a new topic, each year, if it requires time-consuming class discussions to lead to personal behaviour change and values development.
- Education for values and behaviour change may require the use of new teaching methods that educators are not familiar with.

- The behavioural and values aspect may be lost if the whole subject is taught by rote learning methods, oriented to traditional knowledge-based national examinations.
- The subject matter may not be clearly identified to students as being linked to their personal skills and values development and commitment for the future.

## b) Timetable time

How much time is needed for this dimension of the curriculum? Time is needed for values and behaviour development programmes, because of the need for stimulus activities and various forms of class discussion to clarify what the new ideas mean for individual students and their peers, to practice new skills and build allegiance to new values. **Providing a clearly labeled space in the timetable and curriculum is perhaps the key decision for policy makers and it does not always require a budget allocation.**<sup>20</sup>

- The UNHCR peace education programme in Kenya refugee camps used a weekly lesson period assigned from grades 1 to 8 (chapter 12).
- A study of citizenship education in Northern Ireland noted good results in schools which allocated 5% of curriculum time to this subject, with classes lasting preferably at least an hour to permit active pedagogies and discussion of sensitive issues.<sup>21</sup>

Chapter 3 considers the need for policies and strategies that support the introduction of the holistic curriculum framework presented in chapter 1, using the methodologies presented in chapter 2.

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<sup>20</sup> UNHCR's programme in Kenya (see chapter 13) used special peace education teachers, who also taught regular subjects (and transferred participative teaching methods to them) and thus incurred (modest) additional costs. If, however, total study time is increased a little with the same teaching cadre, then there need be negligible extra recurrent costs.

<sup>21</sup> M. Arlow, "Northern Ireland case study," in UNESCO International Bureau of Education, *Curriculum Change and Social Cohesion in Conflict-affected Societies* (Geneva: UNESCO International Bureau of Education, 2003), p. 40.



### 3. POLICY DEVELOPMENT AND IMPLEMENTATION

Chapter 1 examined the goals and thematic content of education for learning to live together. Chapter 2 examined methodology and ways of preparing and supporting teachers for this work. The present chapter examines how to “make it happen” at national and local level, even in difficult settings. The process will obviously be different in different countries and for different types of actors, such as governments, NGOs and education providers. For ease of presentation the present chapter assumes that a national government wishes to make its curriculum more supportive of responsible citizenship including peacebuilding, and/or a donor agency is willing to support this.<sup>1</sup> What should be done? The policy has to be realistic, given the practical constraints which may be found in crisis-affected or low-income countries.

#### Box 1. Examples of constraints

- (a) Human resource constraints.** If teachers have limited formal education and professional training, and have been exposed mainly to rote learning methods, they may find it difficult to facilitate class and peer discussions needed for values development and behaviour change. If the subject matter is new to them, this difficulty is multiplied by insecurity as to how to answer students’ questions (without reference materials) or to guide discussion in an appropriate direction.
- (b) Limited material resources.** If children, teachers and schools lack writing materials and textbooks, have no libraries or access to the internet, and little or no electricity, then some stimulus activities will be difficult. Overcrowded classrooms make active learning more challenging.
- (c) Timetable constraints.** A short school day (some schools have two “shifts” per day) and students’ need to copy from the blackboard (because of lack of materials) may limit time allocated to active learning and discussion. Teachers may see teaching as writing things on the blackboard for students to copy down and learn for exams.

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<sup>1</sup> Similar steps to those described in this chapter, from curriculum review to building a core team to lead sustainable action, can be undertaken by NGOs and other education providers. For international organizations, it is important to have “vertical” (headquarters and field) scoping exercises, organizational policy commitment and plans for implementation and sustainable resourcing, as well as country level “horizontal” work with staff and other stakeholders.

**(d) Logistical and demographic constraints.** If a country is large and education budgets limit the travel of school supervisors and trainers, then it will be difficult to provide mentoring and technical support to programmes with new thematic content and/or requiring the use of new types of pedagogy. Physical insecurity may add to these logistical difficulties.

**(e) Sensitivity of subject matter.** After a civil conflict or if there are deep social fissures linked to economic or political inequalities, then teachers may be uncomfortable facilitating class discussions on particular topics such as respect for other groups, or democratic principles. The term “human rights” may be seen in the country as politically loaded.<sup>2</sup> “Peace” or “citizenship” education may be seen as favoring the governing party’s viewpoint, e.g. if some areas are seeking regional autonomy or independence.

Some approaches to policy development and implementation are presented below under the headings of:

- Curriculum review and identification of policy options;
- Adoption of a policy reform with stakeholder buy-in and sustainable high level support;
- Team-building and technical sustainability;
- Phased implementation with feedback;
- Ensuring long term funding and support.

## Curriculum review and identification of policy options

The theme of education for learning to live together or education for responsible citizenship, conflict resolution, human rights and humanitarian norms may be new to education ministry staff, who may have been preoccupied with issues such as increased enrolment in primary schools, girls’ education, insecurity and other topics of concern in the education community. Moreover, there is often a high level of staff rotation, such that expertise is quickly scattered. Hence a first step is to bring national experts with interest in this topic together with regional and international expertise, to conduct a curriculum review and identify policy options.

A workshop covering issues and types of experience discussed in this book will help curriculum officials, education faculty of national universities and teacher

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<sup>2</sup> The term “human dignity” can often be substituted, or “respect for all human beings”.

colleges, and textbook writers to understand the challenges of education that promotes values development and behaviour change, and draft policy options.

- Workshops including international practitioners were held in Nepal to share the experience of human rights, peace, values and civics education as a first step in strengthening this area of curriculum. This led to longer term cooperation (chapter 7).
- UNRWA's revision of its Human Rights, Conflict Resolution and Tolerance programme began with a scoping study and review of existing programmes by an external human rights agency, a forum with regional stakeholders and UNRWA staff, and stakeholders' subsequent development of the substance of the reform, drawing on local, regional and global good practice (chapter 17).

### **Adoption of a policy reform with stakeholder buy-in and sustainable high level support**

Citizenship, peace or related education topics can easily become a "political football." It is vital to select an approach (and title) that is acceptable to the main political groups in the country so that the subject will survive a change of government or minister. It is also important that the wider civil society is supportive together with parents and teachers. Resistance from any of these groups risks shortening the life and/or reducing the effectiveness of the programme. Therefore, all groups must feel included and have their concerns heard from the beginning and through regular presentations, communications and consultations.

Curriculum innovations promoting responsible citizenship and peacebuilding may also fail because they rely on a single champion in the education ministry, a UN agency, NGO or donor office, who may leave his or her post. A strong policy will have active support from the senior-most political or agency leaders. It is vital to have support also from the senior management cadre of the ministry of education or agency so that they will make the effort to actually implement the reform.

- The education ministry in Colombia developed a set of core competencies for each year of schooling to set standards for citizenship education oriented to peace. Assessment tools were created to measure the development of these competencies, and various stakeholders were encouraged to support education initiatives oriented to these standards (chapter 8).

- The education ministry in Sri Lanka issued a national education policy for social cohesion and peace (chapter 18).
- UNRWA adopted a new policy to strengthen its programme of education for human rights, conflict resolution and tolerance (chapter 17).

Multi-year agreements between the education ministry and external agencies can help cement sustainable high level support on both sides, as with the Memoranda of Understanding in Nepal (chapter 7).

## Team-building and technical sustainability

Innovation of the kind discussed in this book needs to start with capacity-building for a national team comprising some full-time curriculum staff together with other educators having an interest in this field. Maintaining such a team can be problematic, however, given budget constraints once donor inputs are reduced. Without a strong core team, the effectiveness of the programme is likely to weaken.

External support can help build this capacity and team-work, but it should also be structured with sustainability in mind.

- UNICEF collaborated with senior teacher training college staff and provided a specialist for six months to work with them to develop national capacity and introduce an “Emerging Issues” module in teacher training programmes and examinations in Sierra Leone (chapter 12).
- Collaboration between the Nepal Education Ministry’s Curriculum Development Centre, the National Centre for Education Development, Save the Children, UNICEF and UNESCO, through a multi-year agreement on education for human rights, peace and civics, has built expertise and commitment in the education ministry and other education actors. The team has also developed linkages to representatives of marginalized, minority ethnic/linguistic groups to include them in the consultative and curriculum writing process.<sup>3</sup>
- The Norwegian Refugee Council human rights education programme in the Caucasus developed a core team of trainers in each country, and they developed plans for continuation after the withdrawal of external support.<sup>4</sup>

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<sup>3</sup> Policy development and the curriculum writing process should be inclusive and involve marginalized social groups so that the process is not dominated by the linguistic/cultural/religious/political and economic elites who often dominate government, NGO and other civil society organizations (see chapter 7). Grievances among marginalized groups are often a contributory cause of civil conflict.

<sup>4</sup> M. Sinclair, *Learning to Live Together*, op. cit., pp. 84-87.

## Phased implementation with feedback

Many programmes first introduce a small pilot project and then attempt to go quickly to national scale as a next step. For a subject where transformative teacher training is so necessary (not possible with “cascade” methods, see above) this is not a satisfactory approach. Many teachers will be unable to use the methods envisaged or will be unable to fully master new content. Scaling up has to be phased, having regard to these constraints.

- In Northern Ireland, even with well trained teachers skilled in facilitating discussion in the classroom, a phased approach was used to the introduction of citizenship education. A pilot project was designed and evaluated. Then the citizenship programme was developed and introduced over a period of years, as teachers from participating schools were trained (chapter 6).

**Monitoring and evaluation** is of especial importance in that educators’ efforts to influence the values and behaviours of young people can easily be out of touch with the reality of their situation and generation. It can happen that new materials are difficult to use, and that many teachers are unable to cope with certain activities. The production of resource materials should thus be seen as an iterative activity, with revisions based on feedback.<sup>5</sup>

- The Help The Afghan Children peace education programme includes baseline measurements and behaviour change measures (chapter 10).
- Evaluation of the Responsible Citizenship programme in Burundi provided feedback to assist in programme development (chapter 9).
- Evaluation of the UNHCR peace education programme in refugee camps in Kenya showed positive results but also offered suggestions for improving teacher performance.<sup>6</sup>
- The Youth Peace Builders Project in Colombia built feedback loops into its performance measurement framework to identify sustainability challenges and find appropriate solutions. In addition, it carried out a longitudinal study (at the start and end of the project) to record the transformation of student attitudes in relation to justice, equity, and democratic participation (chapter 8).

One problematic issue is the question of whether teaching for values and behavioural development can or should be assessed as part of school and

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<sup>5</sup> For a discussion of monitoring and evaluation methodologies for this subject area, see GTZ, *Learning to Live Together*, op. cit., pp. 80-123, 131-143.

<sup>6</sup> A. Obura, *UNHCR Peace Education Programme: Evaluation Report* (Geneva: UNHCR, 2002).

national examinations. In some countries, a subject which is not examined will not be given time by teachers, and hence the subject has to be examined. In other cases, especially local programmes with strongly motivated teachers and mentors, this may not be necessary. In the case of pilot programmes being phased in, the best solution initially may be to allow schools to join on the basis of head-teacher interest, and later to make the subject examinable in some way.

It is vital to involve examination authorities and assessment specialists in the start-up capacity building and textbook revision exercises, to get their buy-in to new approaches.

## Ensuring long term funding and support

***An experienced evaluator in this field offered the view that “the number one problem is sustainability”.***<sup>7</sup> Many programmes are started but few survive and flourish. A principal problem is **short term** funding. Funding levels, whether national and/or from donors should be modest BUT sustainable over the longer term.

To have a significant and transformative impact on students’ behaviour in the short, medium and longer term as citizens –local, national and global – it is essential to plan for a decade not a year. Most donors cannot promise money for a decade but they – in conjunction with national actors - can draw up strategies based on perspective planning at least to the medium term. UN agencies have less capacity to make long term commitments but so far as possible should commit in principle to longer term work. UN staff in particular and donor staff in general working on curriculum issues should aim for a detailed briefing of replacement staff on the need for continuity in this area.

Some programmes have been based on funding from external resources that cannot be sustained. The design strategy should largely utilize national resources, with external support to assist in capacity development, materials development, trialling and quality improvement. In some post-conflict settings, however, limited external funding may be essential for the medium term future, pending economic recovery. The same applies to refugee schools.

- The ICRC has encouraged national partners (National Red Cross Societies and Education Authorities) in Bosnia and Herzegovina, Serbia and Croatia to apply jointly in 2012 for European Union funding.<sup>8</sup> If granted, the funding will contribute to sustainability of regional EHL policies at

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<sup>7</sup> Carolyne Ashton (personal communication). Many of us have the same view.

<sup>8</sup> Instrument for Pre-accession Assistance (IPA) multi-beneficiary programmes.

the national level (the three countries agreed on a joint EHL curriculum) (chapter 15).

- The Batissons La Paix (Let's Build Peace) primary school programme in Burundi in the 1990s used a consumable kit for each child which was much appreciated by teachers and students but too costly to sustain over the longer term.
- The UNHCR peace education programme was "mainstreamed" during a financial crisis in 2005 meaning that its trust-funded international, national and refugee staff were discontinued and that it would have to compete with expenditures on basic educational materials and teacher salaries, in the eyes of non-educator programme officers. This meant that coverage was greatly reduced. (chapter 12).

#### **Good practice includes:**

- Political buy-in: involving a wide group of national stakeholders including members of different political groups, to help the initiative survive a change of government.
- Long term policy commitments to sustained involvement by key stakeholders (and not just by a champion).
- Long term financial commitment of external agencies to support capacity building and materials development for long enough for programmes to be transformative.<sup>9</sup>
- Projects initiated by external NGOs being designed in consultation with the national government and with a handover plan to the education ministry and/or other national organizations.<sup>10</sup>

## **Balancing scale and impact**

In conclusion, some remarks may be in place regarding a major strategic decision that will inform policy goals and implementation strategies. One of the biggest decisions to make is to balance impact and coverage. Should a government or agency focus on a small population group and use available

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<sup>9</sup> For example, GIZ's many years of education support in Sri Lanka mean that it has been able to include various peace education activities for trainee teachers and support the preparation of an education policy for social cohesion and peace (chapter 18). (GIZ, - Deutsche Gesellschaft für Internationale Zusammenarbeit, - is successor to GTZ.)

<sup>10</sup> Where possible, projects should mobilize local stakeholders around citizenship and peaceful values to foster supportive and reinforcing environments at home and in the community. New supplementary educational materials may be aligned to the government curriculum to allow possible future incorporation into textbooks.

financial and human resources to have a strong impact, and/ or design a programme which will attempt to reach all students but may have less impact on each individual one of them?

Some of the programmes described in this book fall into the first category, which might be called “intensive programmes.” Others fall into the second category, which will often be a “wide coverage” approach. In practice, the level of teacher competencies in the country, the scope for training large numbers of practising teachers, geographic and logistical issues will influence the choice that is made.

“Intensive methods” include, for example, programmes using classroom methods where varied stimulus activities are followed by skilfully facilitated discussion. As noted above, this requires well trained and supported teachers, and may be more practicable for NGO work within a limited geographic area. Another type of intensive approach is NGO work with youth, using multiple approaches to change the mindset of young people and engage them in constructive activities to help their peers, their schools or communities. Another opportunity for intensive work is in teacher training institutions or programmes.

“Less intensive methods” or “wide coverage” approaches might include inserting new content into a national textbook with suggestions for teacher use, in situations where it is likely that without such guidance some teachers will focus more on traditional examination subjects or will ask students merely to learn the text by heart with limited comprehension. Another “less intensive method” would be the use of radio broadcasts, where there is in principle broad outreach but no certainty as to who will listen or how they will interpret the messages.

### **a) Examples of successful intensive programmes**

Examples of intensive programmes in schools and with youth include:

- Plan International’s Youth Peace Builders Project in specific areas of Colombia; these support the education ministry’s citizenship competency goals (chapter 8);
- Responsible Citizenship education in a specific group of secondary schools in areas of Burundi receiving returning refugees; this supports the civics education curriculum (chapter 9);
- Peace Education in selected secondary schools in Afghanistan (chapter 10) and in refugee settings (chapter 12);
- IFRC training of a specific group (Youth as Agents of Behaviour Change -Red Cross/Red Crescent volunteers) for community education work (chapter 11).

Teacher training colleges and in-service training workshops provide opportunities for intensive work, such as:

- “Emerging Issues” pre-service teacher training module in Sierra Leone with over 100 participative lessons per year for three years (chapter 12).

In situations where there is good capacity in the system, it may be possible to reach all students with intensive methods.

- In Northern Ireland, the development (and supply) of study resource packs and the intensive training of blocks of teachers from each junior secondary school (phased in over several years) has enabled “Education for Local and Global Citizenship” to be introduced as a compulsory element of curriculum.<sup>11</sup>

### **b) Examples of a wide coverage approach**

A typical wide coverage approach in a crisis-affected country would be to include new material in existing textbooks, with some modest training of teachers on the new material if possible. Ideally, the texts should be written in a way that supports the teacher in facilitating class discussion, indicating where in a story or text the teacher (or reader) should pause, what questions should be asked or discussion initiated, and so on.

- In Sri Lanka, textbooks on life competencies, citizenship and governance are included in each year of the national secondary school programme (chapter 18).
- In Nepal, textbooks from grades 3 to 10 will include education for human rights, peace and civics (chapter 7).

### **c) Mixed approach**

In difficult settings, there could be a phased approach including both intensive and less intensive elements. The strategy might include some of the following:

- Clear national policy and strategic plan for phased approach;
- Intensive approaches in an expanding network of “pilot” or “model” schools;
- Intensive course units within teacher training programmes;

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<sup>11</sup> See chapter 6. Northern Ireland has teachers with good education and professional training; but special training in this curriculum area and good support materials were seen as necessary, following earlier experience with the policy of “Education for Mutual Understanding” where teachers had less support.

- Intensive approaches in school clubs and youth organizations (to provide “real life” opportunities for youth to practice citizenship competencies);
- Wide coverage approach through sections on local, national and global citizenship/ conflict resolution/ peace/ tolerance/ human rights/ humanitarian norms and action, in textbooks for each grade of schooling (including use of relevant stories and guidance for reflection and class discussion);
- Supplementary reading materials for all schools, designed to both raise literacy and provide stories modelling the values, skills, and behaviours needed for responsible local, national and global citizenship and peace;
- Inclusion in existing literacy and vocational training programmes;
- Wider awareness-raising through radio and other media.

This brief overview of content, methodology and policy development in Part One has shown that education for learning to live together presents multiple challenges. The methodological, programmatic and thematic contributions in Part Two of this volume show that positive results are possible where there is an alignment of policy, planning, capacity and commitment by key stakeholders.

The contributions in Part Two, by experienced practitioners and eminent specialists, are grouped for convenience according to their main focus, under the sub-headings of:

- Educating for behaviour change;
- Citizenship education programmes;
- Peace education programmes
- Human rights education and exploring humanitarian law;
- Teaching about the past;
- Policy development.

As noted earlier, there is extensive overlap in thematic content between programmes with titles such as citizenship education, peace education and human rights education. This will become more evident as the reader proceeds. In fact, the growing child and young person need and are entitled to have a holistic and structured exposure to all the themes represented in Part Two. Some suggestions for future action in this regard, drawing on the expert presentations in chapters 4 to 20, will be offered in Part Three.







## **PART TWO**

### **PROGRAMMATIC AND THEMATIC BRIEFS**

#### **SECTION A EDUCATING FOR BEHAVIOUR CHANGE**

4. Education for citizenship and peace: approaches to behaviour change and values development  
*Pamela Baxter*
5. Can textbooks really promote peace and global citizenship? Some lessons, examples, and possible new directions *Jean Bernard*

## 4. Education for citizenship and peace: approaches to behaviour change and values development

*Pamela Baxter*

Chapter 4 illustrates the theoretical basis for education that aims to influence the values and behaviour of students. Pamela Baxter describes the need to work simultaneously on the cognitive aspects, affective (social and emotional) areas and the values and personal development dimensions of education for citizenship and peace. This cannot happen with a “business as usual” approach in places where regular teaching consists of copying text from the blackboard with little comprehension and learning it by rote. Teacher training on education for citizenship and peace must address all these dimensions.

### About the author

Pamela Baxter has a background in curriculum development in both traditional formal school subjects and in crisis response subjects. After serving as Director of Education in the Australian Electoral Commission, she worked with UNESCO, UNHCR, UNICEF and other organizations, in Africa and elsewhere. Her work in peace education spans more than a decade. She worked on the development and implementation of the INEE Peace Education Programme and many of the programmes that have adapted and built on these materials.

## Introduction

All learning (both formal and informal) is, in its essence, meant to change the behaviour and capacities of the learner. Many school subjects, however, do not relate much to behaviours, except in the broadest sense of performance in classwork and examinations, nor do they particularly aim to develop values.

In response to this shortfall, competency-based learning has been emphasised in many countries. Competencies are more than knowledge or skills. Competencies also include the ability to respond to complex demands by drawing on and mobilising psycho-social resources (including values and attitudes) in a particular context.<sup>1</sup>

Within the context of education in emergencies and development, there are often education initiatives about physical and emotional health and safety. Behaviour change is sought in relation to topics such as landmine awareness, basic sanitation, HIV/AIDS, peace education and human rights. These topics are introduced into schools with a short time horizon in response to actual needs and a call for relevance. The initiatives generally aspire to focus on the skills and values components of the subject matter – the elements that will (it is hoped) lead to a change in behaviour. Unfortunately they often devolve to a message format and the message is often “Do Not ...”. For sustainable behaviour change impact, short term initiatives are not enough to build lasting competencies.

The student who has learned competencies regarding peace or global citizenship should be willing and able to respond positively to a situation such as the arrival of refugee students of a different nationality or tribe, through having a competency package that avoids stereotyping, and includes empathy and concern for the refugees’ human rights. This requires much more than a “do not discriminate” message. It requires a comprehensive understanding and empathy for the “other” as well as the application of skills and values that promote inclusion and non-discrimination and a willingness to promote understanding.

What does a competencies-based approach require in terms of education methodology? This paper sets out the thinking which has guided my work in the field, dealing with education for citizenship and political empowerment of minorities (initially in Australia), landmine awareness (with UNESCO Programme for Education in Emergencies and Reconstruction in East Africa), peace education (with UNHCR, UNESCO and UNICEF, in refugee and post-conflict situations) and related fields. It is not an academic overview of learning theory; it is a record of my

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<sup>1</sup> OECD, *The Selection and Definition of Key Competencies: Executive Summary*. (Paris: OECD, 2001).



very pragmatic approach to the need for real behaviour change in very difficult settings.

It is important to emphasise that teaching and learning for behaviour change cannot be business as usual, with an authoritarian approach and a didactic teaching style: with students often learning facts and even processes by rote. Instead it is necessary to develop and provide practice in the

higher cognitive skills (not just knowledge) and to develop and support the development of affective (social-emotional) skills, values and behaviours.

## Theories of development

My own work drew on developmental psychology and curriculum development theories. For training of teachers, I focused especially on theories that teachers could “see” in the classroom (development that they could recognise) as well as theorists with whom they were familiar (where possible). As a result I used Bloom’s “Taxonomy of Learning” in both the cognitive and affective domains to demonstrate how children learned and developed both intellectually and emotionally. Kohlberg’s theory of ethical development was used to demonstrate that children have stages of moral development in the same way as they develop intellectually and emotionally. Given that the work I undertook was fundamentally about ethical development, it was necessary to structure the curricula according to the levels of development of the learner. Maslow’s hierarchy of needs was also used in this context, as it is particularly relevant to the refugee/developing country context. Although the “deprivation needs” were often not fulfilled, refugee learners still aspired to “growth needs” (self-actualisation) providing a clear match to the top levels of Kohlberg’s hierarchy.

A behaviour change programme relies on compound learning.<sup>2</sup> For example, it is possible to learn to read using simple learning (knowledge and skill acquisition using the intellectual domain). However research – a skill that requires reading, is a compound skill that takes many of us until post-graduate study to really

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<sup>2</sup> A term I “coined” to illustrate the various inter-related development areas.

learn. This is because research requires the simple level of knowledge and skill involved in reading and comprehending information, but then it also requires the complex cognitive or intellectual skill of analysing information (asking, is this the correct information for this research?) and then synthesising a wide range of information to make a particular point.



This breaking down of information and then “putting the pieces back together” – to create new areas of thought or conclusions is a very complex set of skills and they take many years to learn effectively. Then research also requires a willingness to absorb unfamiliar or even distressing information and to evaluate it in the context of the overall research. This is an emotional or affective domain. Education for peace and constructive citizenship likewise requires not just the cognitive components, to analyse a very complex and difficult situation, but also the emotional and ethical components. Behaviours and attitudes are formed through development of values, and values development relies on the interaction of the affective and ethical domains.

The synergy of the cognitive, affective, ethical and actualization domains in values and behaviour development is explored below.

## Cognitive and affective domains

### Box 1. The cognitive domains<sup>3</sup>

<b>Evaluation:</b>	where the learner makes a judgment about the information and can then internalise the full knowledge and understanding
<b>Synthesis:</b>	where the learner can put the information together in a way that a new outcome can be seen
<b>Analysis:</b>	where the learner can “take the information apart” and see the principle behind the information
<b>Application:</b>	where the learner can apply the information to a different situation
<b>Comprehension:</b>	where the learner understands the information and can relay it back with meaning. (a retelling or internalising of information)
<b>Knowledge:</b>	where the learner can replicate or recite a fact or information but without necessarily having a full understanding of its meaning or significance

The cognitive domain is the best known amongst educators, but not necessarily well understood. In many countries, the overcrowded classrooms, under-resourced and under-trained teachers and a culture of didactic methodologies result in teaching and learning that is focussed almost exclusively at the lower levels of the cognitive hierarchy (knowledge and comprehension). For behaviour change of even the most minimal kind, it is necessary to be able to apply information in a different situation. This “application” is a level often not effectively utilised in classrooms. More complete behaviour change relies on the ability to analyse and synthesise so that information can be collated and used in a new and different context. Evaluation means that behaviour change can be internalised and so become consistent.

The affective domain is less familiar to educators and generally not addressed as part of the teaching and learning process. It is often dubbed “motivation” and left alone. However, while the lower levels do describe “motivation”, it is the higher levels that demonstrate how learners respond to values; how they

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<sup>3</sup> Modified from Bloom et al., *Taxonomy of Educational Objectives: Handbook I, The Cognitive Domain*. (New York: Longmans Green, 1956).

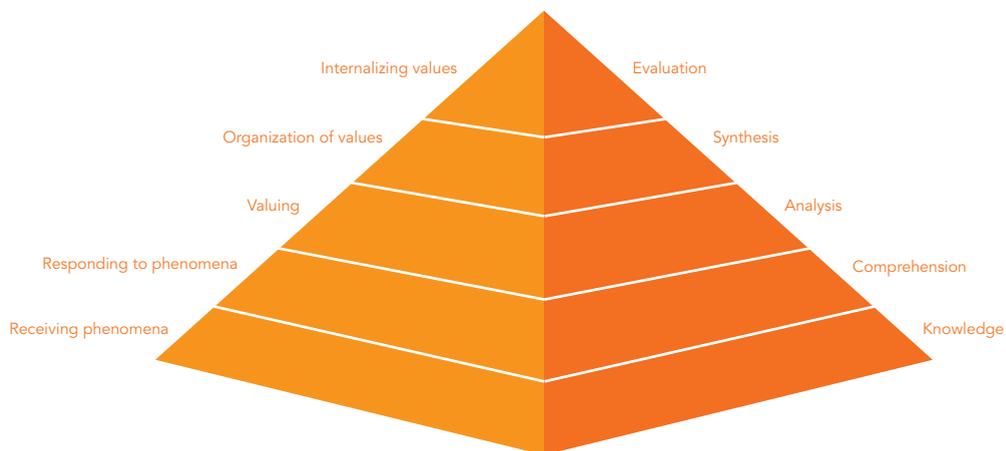
are received and absorbed; how they interlink with existing values and how this affects behaviour. The combination of analysis (for example) in the cognitive domain and “valuing” in the affective domain helps explain the process of values creation. An effective behaviour change programme needs to build upon and support these developmental processes in order to be effective.

## Box 2. The affective domains<sup>4</sup>

<b>Internalising values:</b>	Recognises value-laden information (and manipulation) and applies new value- information into behaviour.
<b>Organisation of values:</b>	Makes links between different pieces of knowledge and associated values and prioritises the new information together with previous information.
<b>Valuing:</b>	Can explain the new information and justify it and associate other related knowledge to make a valid value judgment
<b>Responding to Phenomena:</b>	Interacts with the information through reasoned discussion and questions, to build new information.
<b>Receiving Phenomena:</b>	Receives information willingly (wants to learn). The information does not have to be transmitted formally.

<sup>4</sup> Modified from D. Krathwohl, B. Bloom and B. Masia, *Taxonomy of Educational Objectives: The Classification of Educational Goals. Handbook II: The Affective Domain* (New York: David McKay Co, Inc, 1973).

**Diagram 1: Compound learning: cognitive and affective**



When modelled (as in Diagram 1) it is easy to see that the interaction of the cognitive and affective domains must create a more effective learning environment and so support internalised learning.

### **Ethical development and personal growth**

Many behaviour change programmes have a strong ethical component (doing the right thing because it is the right thing to do). The ethical development and growth of the child must therefore be taken into consideration.

### Box 3. The ethical hierarchy<sup>5</sup>

<p><b>“Ethics” (Principled conscience)</b></p>	<p>This is where the person actually develops the ethical principles by which they live. They are predicated by the higher “rules” of society but lived by as a “code of honour”. The person does not need the validation or the censure of society or religion to do right. The person lives by these very high level principles consistently and constantly.</p>
<p><b>“Principles behind the Rules” (Post-conventional)</b></p>	<p>Where the learner understands which rules (the ethical ones) must be kept – and they are kept because it is the right thing to do) but other minor rules may be broken according to the circumstances. These broken rules are not broken because of selfishness but because of a higher principle.</p>
<p><b>“Absolute Rules” (Conventional)</b></p>	<p>Where the rules of the society are obeyed because of a fear of punishment or later, a hope of reward. At this stage, people may feel that if they are not caught, they are not guilty. The rules are obeyed for show (for others).</p>
<p><b>“No Rules” (Preconventional)</b></p>	<p>Where the learner does not take into account the social rules of the society (egocentric).</p>

Kohlberg’s ethical hierarchy (above) is easily understood and related to by teachers in the field. This is not viewed as an academic theory; rather it is seen as an illustration of what teachers (and carers) see all the time. The only problem is often that teachers “hold” their learners to the “absolute rules” level through the use of punishment and control. It is extraordinarily difficult for under-trained or insecure teachers to relinquish control. Until they can help learners take responsibility for their own “rules” the learners cannot easily move through the hierarchy.

Maslow’s hierarchy of needs<sup>6</sup> is often depicted as the “motivation” hierarchy (illustrating the parameters and causes of motivation). One of the most important aspects, however, is the self-actualisation at the pinnacle of the hierarchy. This is the culmination of a process of developing as a person in order to achieve the optimum individual potential. It refers to a “completeness” of the person.

<sup>5</sup> Modified from L. Kohlberg, C. Livine and A. Hewer, *Moral Stages: a Current Formulation and Response to Critics* (Basel, NY: Karger, 1983).

<sup>6</sup> A. Maslow, *Motivation and Personality* (New York: Harper, 1954).

Maslow identified two levels of needs (and this is important in the refugee and developing country context). The lower level needs are “deprivation needs”; - without them you do not develop effectively. (Think of children going to school and attempting to learn when they are food- and sleep-deprived.) The higher level needs are “growth needs” meaning that the learners need the opportunity to develop. This is what is often referred to as the psychological environment in the classroom (the nurturing space and safety to grow).

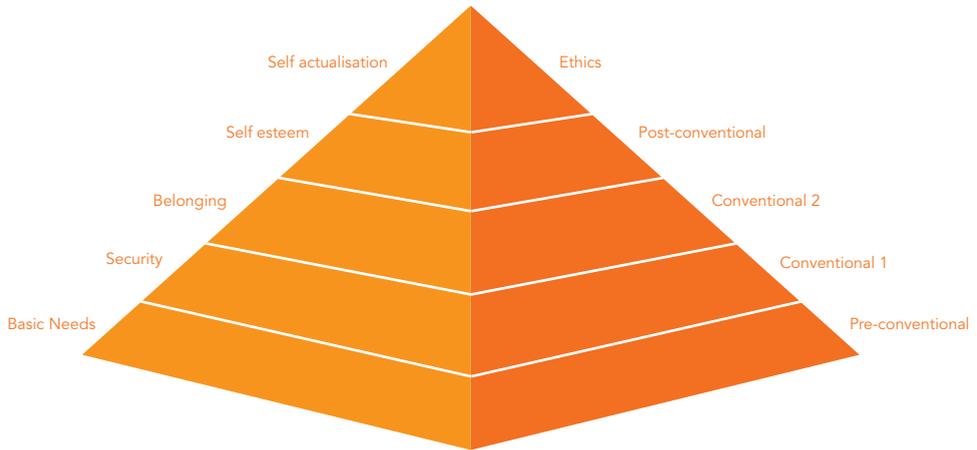
#### Box 4. Hierarchy of needs<sup>7</sup>

<b>Self-actualisation</b>	This is not achieved by many people, but this is what we aim for. This is when we understand ourselves in all our weaknesses but we also know our place in the world and build on our strengths to earn this place in the world.
<b>Self-esteem</b>	This is when we begin to understand ourselves and to accept who we really are. We know our strengths and weaknesses and strive to overcome the weaknesses (or faults)
<b>Belonging</b>	This is the need to feel part of a group. The traditional punishment of banishment is in response to this need. As humans we need to belong to a group and we live by the rules of that group.
<b>Security</b>	For most people this means physical security although it also means emotional security. When a child feels safe in the family, then outside insecurity does not matter so much. It only matters when it disturbs the family security.
<b>Basic needs</b>	Our need for food, water and shelter. For example, if a learner is hungry or has not slept then it is very difficult to learn effectively. Every parent and teacher knows this.

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7 Modified from A Maslow, *Motivation and Personality*, op. cit.

**Diagram 2. Compound learning: hierarchy of needs and ethical development**



When the dimensions of cognitive and affective learning, and ethical and personal development are seen together, as a square based pyramid, which is what is needed for the development of constructive behaviours for responsible citizenship and peace, the true complexity of the learning challenge becomes apparent.

While these theories were focussed on how the child learns and changes, there is one other major element that is vital for a successful education for peace and citizenship programme. For a programme to have integrity it must reflect through the teaching the concepts it is promoting and that means that it should use a rights-based approach.

## Box 5. Rights-based approach

- Respect for the learner (including the learner’s background, what the learner brings to the situation and the specific needs of the learner);
- Inter-active so that the learner has a chance to internalise the concepts;
- Open and participatory; acknowledging the dignity of the learner;
- Reflecting the basic principles of human rights: protection, equality, freedom, respect and dignity.

The rights-based approach is where the principles of human rights are reflected in the way the teaching is done. This is seen as building or reinforcing competencies for citizenship and peace.

Respect for the learner and ensuring that the learner’s dignity is maintained means that abusive language, corporal punishment, and/or marginalising of some learners cannot occur. But more than that it means including the learner in decisions about learning, showing respect for the learning process and encouraging the learner to learn independently.

In theory, the rights-based approach is incorporated into the daily classroom routine. Hence some policy makers and teachers maintain that no special methodology is needed for teaching peace education, for example. However, this depends upon context. Those who maintain that a different methodology is unnecessary are often from wealthy countries that have a long history of inter-active teaching and learning with well-resourced classrooms that encourage independent learning, and highly-trained teachers. They usually have an open curriculum where the learner already has a lot of choice about study topics and learning. In this context, the “ordinary methodology” is essentially rights-based and so there is no need to change it.

But in a situation where there is a lot of pressure on teachers because they are under-resourced, perhaps under-trained and under-paid and where classrooms are overcrowded, then the teacher will often use the easiest method of teaching rather than the most effective. In this situation, teachers need to be trained and encouraged to implement a rights-based approach, and the education system must be in a position to support such a methodology.

The really interesting thing in my own experience is that once teachers are practised in using a rights-based inter-active approach (which they initially used only for teaching peace education) they realised that this methodology was very effective and the classroom discipline was much easier than previously and so they proceeded to transfer the teaching methodology to other subjects.

It is the combination of the square pyramid of interlocking theories (compound learning) and the use of the rights-based approach and the positive psychological environment that it promotes that has guided my work in the field of behaviour change (particularly with reference to peace education) since the mid-1990s.

## 5. Can textbooks really promote peace and global citizenship? Some lessons, examples, and possible new directions

*Jean Bernard*

In chapter 5, Jean Bernard addresses the ways in which textbooks can be used to promote education for citizenship and peace. She stresses that a good textbook must engage students and relate to their reality. She suggests that textbook writing and revision in all subjects should reflect the principles of education for citizenship and peace. These themes should be systematically woven into the curriculum and articulated in the selection criteria for both textbooks and supplementary reading materials. She suggests that donors considering ways of raising literacy standards in low income and fragile states might fund the development of supplementary reading materials that reinforce both literacy and education for citizenship and peace.

### About the author

Jean Bernard is a producer of learning materials, consultant to international initiatives in textbook quality improvement and current member of the U.S. National Commission for UNESCO. From 2004-2009, she served as Senior Programme Specialist in Textbook Revision in the Education Sector of UNESCO. She holds an Ed. D. from the University of Massachusetts in community education with a focus on locally based media production. Jean has lived and taught in Thailand, Laos, Viet Nam, Kuwait, Lebanon, Saudi Arabia, the United Arab Emirates and the Sultanate of Oman.

## Introduction

Textbooks have long been recognized as potential tools for creating sustainable peace and fostering global citizenship. In the hopeful period following the end of World War I (1914-1918) members of the newly formed League of Nations intensified their efforts to examine textbooks through the lens of peace education, the ultimate goal being a new generation of internationally minded citizens free of intolerant attitudes and aggressive behaviours. These early endeavours called upon national education systems to purge their pre-war history and geography textbooks of negative stereotypes and passages that openly glorified violence and fomented hatred against their enemies. Textbooks of today rarely contain such blatant transgressions, yet the goal of using them as effective tools for creating mutual understanding among peoples and nations remains elusive.

Having transitioned into the world of international textbook research some 80 years after the launch of these early efforts, my own exploration of the potential role of textbooks in supporting peace and global citizenship has been as much a personal as a professional journey. From regarding textbooks as authoritative sources of information tied to an official curriculum that as a teacher I felt bound to faithfully deliver in the interest of my students' learning achievement, I have come to regard them as one of many types of media that can be drawn upon to motivate and inform effective learning. En route, I have also learned to examine textbooks not only in terms of how well they function as pedagogical roadmaps, but also to critically review the messages they convey, both overtly and subliminally, in the context of learning for a better, more peaceful world.

In considering the usefulness of all learning media – from textbooks to Twitter – as catalysts for creating sustainable peace and building competencies for global citizenship, this paper argues that it is important to take into account both the medium and message. Beginning with a brief look at the general concept of textbook quality from three points of view (teaching-learning, community, and system), the discussion will turn to typical approaches used in different situations of post- and ongoing conflict. The types of media described in these examples include textbooks (Iraq, Southeast Europe), early grade supplementary reading materials (Tajikistan) and teachers' guides (Somalia). The conclusion reflects briefly on the cumulative effects of such approaches, and suggests four ways they can become stronger and more sustainable.

## What is a textbook?

UNESCO<sup>1</sup> defines a “textbook” as the core learning medium composed of text and/or images designed to bring about a specific set of educational outcomes. A textbook may be a printed and bound volume, but may also be accessed electronically via CD-ROM, DVD or access to downloadable files from a dedicated website. “Learning media” or “learning materials” include textbooks, but more frequently refer to ancillary materials such as supplementary reading books, workbooks, audio-visual aids, teachers’ guides, video programmes, games, and interactive software. In contrast to developed countries, where the tendency is to use a combination of learning media in support of a particular set of learning outcomes, the norm in many developing countries is to rely heavily on a single textbook for each subject.

## What makes a “good” textbook good?

From the viewpoint of teaching and learning, the quality of a textbook is often measured by how well it works as a learning medium. In materially rich environments with a wide range of available choices, this may or may not take into account its surface qualities, such as the features publishing houses routinely use to promote their wares. In practice, the usefulness of the book as a tool for equitable learning relies much more upon the accuracy of the text, sequencing of conceptual development and the capacity of the built-in activities to stimulate and guide classroom interactions. Good textbooks and other learning materials engage learners, help the teacher orchestrate constructive learning and fulfil curriculum objectives. In systems where teachers are active participants in curriculum development, there is likely a shift toward concern with the nature and quality of learning outcomes, and consequently with the principles of peace-building, equality and global citizenship as components of all curriculum processes, of which textbooks are the most visible manifestations.

In low-resourced learning environments, and particularly in systems affected by conflict, a teacher’s definition of “good” textbooks may be much the same, but opportunities for a school or community to have a choice simply do not exist. In emergency situations, a “good” textbook is often the one that you have in your hand and must somehow make the most of. Such circumstances call upon teachers with the least training and available resources to be the most creative in order to facilitate quality learning. In worst case scenarios, teachers depend

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<sup>1</sup> UNESCO, *A Comprehensive Strategy for Textbooks and Learning Materials* (Paris: UNESCO, 2005).

heavily on carefully preserved copies of textbooks to reproduce lengthy passages of unfathomable text onto blackboards for learners to dutifully pen into their copybooks and memorize for the inevitable examination. Even if the textbook is “good” in terms of the messages it was intended to convey, the medium fails to convey them and the process they are part of fails to integrate these messages into learners’ lives.

In their role as learning media, the underlying principles of “good” textbooks may be summarized as follows:

1. They must communicate clearly in the language and at the conceptual development level of the learner.
2. They must be closely aligned to support established curriculum objectives and learning outcomes.
3. They must reflect the lives of learners and reflect their environment.
4. They must be interesting.

From a local community standpoint, criteria for judging the quality and appropriateness of textbooks and other learning materials are more related to the messages they are intended to instil than to their pedagogical value. In particular, of primary concern to parents and other community members is the issue of whether the messages contained in textbooks conflict with local cultural values, religious practices and codes of conduct. A case in point, for example, was the vociferous objection to the image in a 7<sup>th</sup> grade social studies textbook adopted in a California school district in the wake of the September 11, 2001 attacks which, in the view of one group of parents, portrayed Islam as a peaceful and tolerant religion. In countries suffering from recent or ongoing conflict, versions of history and geography presented in textbooks may also be a source of contention. In certain areas of the self-declared Republic of Somaliland, which has produced its own set of social studies textbooks (grades 1-8), not all parents agree with the authors’ account of the events leading to civil war. When I asked how the parents voiced their opposition to that particular chapter, I was told that they simply kept their children home.

At the level of an educational system, whether national, regional or local, the quality of textbooks and other learning materials tends to be judged more holistically. Typically, both medium and message are considered in terms of how well they support the system’s declared mission and goals. At their worst, such goals reflect narrowly nationalistic political agendas, while at their best they embody visions of global peace and prosperity. When the goals of a

system affected by conflict explicitly encompass education for peace, as did the education reform goals of Sri Lanka (1997), there is a clear mandate for developing textbooks and other learning materials in support of learning that creates “a future generation with correct values, compassion and care towards fellow citizens to live with tolerance towards each other.”<sup>2</sup>

Similarly, the overarching goal of the South African curriculum is embedded in the national Constitution, which aims to “heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights.”<sup>3</sup> When such goals are only implied or not stated at all, opportunities to develop textbooks as tools for peace and global citizenship are in danger of being submerged under a core curriculum intended to facilitate learning exclusively toward conventional “measurable outcomes” seen as linked to poverty reduction and economic development (which are of course in danger if there is an eruption of conflict).

Conventional perspectives on the role of textbooks and learning materials may at first seem discouraging in their lack of vision, but when understood as clues to new directions, they point to real possibilities for strengthening both medium and message. If, for example, teachers do not actively and consistently teach peace, it does not mean that they advocate violence, but rather that the curriculum demands that they concentrate on other priorities driven by rigidly competitive examination systems. Yet, it is also a safe assumption that teachers, parents and education systems around the world are dedicated to a better future for their children – a future free of violence, poverty and environmental degradation.

Recognizing the dissonance between obsession with measurable learning outcomes and the quest to build competencies for “learning to live together” both locally and globally, the challenge is for textbooks and other learning materials to become a more potent force for promoting peace and global citizenship without neglecting the necessary “hard” skills learners need to cope with everyday learning and life.

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<sup>2</sup> Ministry of Human Resource Development, Sri Lanka. *EFA National Action Plan* (1997), p. 8.

<sup>3</sup> Republic of South Africa, *Revised National Curriculum Statement, Grades R-9*, p. 11.

## How can “good” textbooks and other learning materials get better? Some recent examples

Although successful textbook innovation is sometimes the result of the efforts of maverick individuals and organizations, it is more often the outcome of coordinated teamwork among curriculum developers, writers, editors and teachers. In all cases, those responsible for establishing quality criteria for textbooks and other learning materials in conflict-affected countries should build upon the lessons of previous and ongoing international textbook research. Since 1946, under initiatives led by UNESCO and its partners, there have been numerous examples of bilateral and multilateral review of textbooks with a view toward removing negative stereotypes, de-glorifying violence and creating narratives that would encourage the inculcation of common principles and broadened world views.<sup>4</sup>

This agenda, applied mainly to history, geography and civics textbooks later broadened to include human rights, democracy, gender equality and elimination of all forms of discrimination and extended to learning media of all types in all subject areas. Comparative research on textbooks, as it has become known, is still considered a prerequisite to creating a global culture of peace, as exemplified in a series of inter-regional collaborations among European and Arab researchers coordinated by UNESCO, Council of Europe and other major organizations in the context of the Euro-Arab dialogue.

A similar approach was followed in the wake of the conflict in Southeast Europe following the recommendations of the landmark conference, *Disarming History: Combating Stereotypes and Prejudice in the History Textbooks of Southeast Europe* (Visby, Sweden, 1999) which also take into account the need for healing among the region’s diverse ethnic, linguistic and religious groups. In addition to the many curriculum reform and textbook revision processes that have been implemented under the auspices of UNESCO, the Council of Europe, the European Union and the OECD (among others), a new approach was introduced via the publication of a series of common joint history “workbooks” published by the Center for Democracy and Reconciliation in Southeast Europe (CDRSEE), intended for use by all students throughout the region. As another example, an extensive revision took place of the Palestinian curriculum and textbooks based on a set of “guiding principles”, including education that “works toward international understanding based on equality, liberty, dignity, peace and human rights.”

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<sup>4</sup> The most well-known example being the recommendations of the German-Polish Textbook Commission, which have been used around the world to help overcome prejudice and stereotyping.

Following these and other precedents, processes of curriculum development can and should include quality criteria for the production and/or selection of textbooks and all forms of learning media. In countries recovering from or continuing to suffer from civil conflict, such criteria should take into account how well the materials promote peace, reconciliation, human rights and gender equality as well as measures of their pedagogical and physical quality.

Learning peace and global citizenship should begin at an early age while children are still acquiring literacy skills. Although they may disagree on methodological approaches, reading experts agree that access to relevant, engaging materials in the children's mother tongue is a key factor developing good reading habits. Well composed and selected children's literature in all genres developed in cooperation with local communities can also convey messages of cooperation, diversity, sharing and environmentally responsible behaviour. This may include true and fictional stories that may stay in children's minds and influence their behaviour through modelling appropriate responses to critical situations.

For example, in a pilot project (2011) aimed at improving early grade reading skills in Tajikistan, a committee made up of Ministry of Education curriculum developers, teachers and authors was appointed to identify and select appropriate Tajik language reading materials for distribution to school libraries throughout the country. As international consultant to this project, my role was to assist in establishing the quality criteria (aligned with the new National Curriculum) and facilitate the selection process. The resulting criteria, which were used to select a total of 68 existing children's books produced by local publishing houses, took into account (1) general quality criteria, and (2) Ministry of Education standards for technical quality. In the first category, the selection criteria identified by the group placed support of peace, civic responsibility, emotional well-being and non-discrimination "based on gender, ethnicity, ability or belief"<sup>5</sup> on an equal footing with level-appropriateness and cognitive development.

In countries with centralized education systems, textbook provision processes are overseen by the state and closely aligned with the national curriculum. The authoring, illustration, layout, printing and distribution are closely controlled and supervised by a unit that is either part of or closely aligned with the ministry of education. It is important to build capacities for peace into this unit and those it works with. Where possible, textbook writers, editors, authors of children's literature, and others involved in the production of teachers' guides

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<sup>5</sup> J. Bernard, *Identification of Supplementary Reading Materials for Primary Grades 1-4 in the Republic of Tajikistan*: prepared for the Ministry of Education, Tajikistan, with funding from a Fast Track Initiative Catalytic Grant (2011: 16). The author may be contacted for further details.

and learning media of all kinds should take the initiative to incorporate the principles and practices of peace education into every aspect of their work.

In the creation of each story, each image, each piece of information, each exercise, lies the potential for transferring values, attitudes and actions related to peace and global citizenship. In situations of emergency and ongoing conflict there is neither the time nor the capacity for curriculum processes to fully develop before introducing interim measures in the form of textbooks, teachers' guides, supplementary reading materials and teaching aids that address critical needs, often without the benefit of an officially sanctioned peace building, global citizenship or human rights educational agenda. Opportunities vary, from rapid revision processes of Iraqi textbooks in 2004 following the invasion and subsequent regime change to the insertion of additional chapters into existing materials, and the elaboration of teachers' guides that introduce such strategies as peace-building games and cooperative learning activities into teachers' daily practice.

In Somalia, where the educational system is divided into three administrative "zones", tacit agreement on the core components of the revised basic education curriculum (adopted in 2010 with technical assistance from UNESCO PEER<sup>6</sup> and UNICEF) has been considered a major achievement.<sup>7</sup> Along with a new set of syllabuses covering six subjects (grades 1-8), revised and updated editions of textbooks were printed and distributed in 2011 with the participation of authors, editors and illustrators from all three educational zones. However, because there were no cross-curricular goals established for peace education, isolated elements related to its principles and competencies were only able to find their way into the textbooks for "carrier" subjects, namely Somali language, certain levels of social studies, and to a certain extent into Islamic and Arabic studies. Similarly, fragments of education for sustainable development were slipped into the science syllabuses and textbooks, and all of the books were reviewed in a very superficial way to ensure gender balance and remove any openly discriminatory images and text.

While these improvements were indeed noteworthy, two problems remained: the overwhelming majority of teachers did not have sufficient training to use the new textbooks in any other way than they had been used since the colonial era, and ongoing conflict prevented the books from reaching schools outside

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<sup>6</sup> This UNESCO Regional Programme of Education in Emergencies and Recovery (PEER), based in Nairobi, operates mainly in conflict and post-conflict situations in the Great Lakes Region and the Horn of Africa.

<sup>7</sup> The three Somali Ministries of Education are part of their respective governmental entities: the self-declared Republic of Somaliland, the semi-autonomous State of Puntland, and the South Central Region, officially the Somali Republic, based in Mogadishu.

of the major urban areas in sufficient quantities for children to have access to their own copies. Therefore, the cooperative task of producing an unusually detailed printed guide for each textbook by a team of three writers (one from each zone) provided a space for positive collaboration on pedagogical training together with suggestions for classroom activities related to peace-building.<sup>8</sup> While the actual impact of this ambitious effort is yet to be seen, it establishes a fresh starting point for follow-up interventions that, for example, build the capacities of teachers to create their own activity-based materials.

### **Can textbooks make a difference? Some new directions**

Despite the heightened awareness of the suffering beamed around the world daily through the news media, we somehow continue to accept a world in which the escalation of violence is normalized as inevitable and even, for some, patriotic and thrilling. Textbooks and other learning materials cannot, in themselves, change these perceptions overnight. However, they can play a stronger role in shaping the values, attitudes and behaviours that empower people to find peaceful solutions to their differences. Inasmuch as textbooks in the past have been part of the problem, they can, with the help of lessons learned from research and examples of good practice, become a more potent part of the solution. The following recommendations apply to educational processes everywhere, but especially to interventions in parts of the world where the devastation caused by violence is not a picture on a television screen, but an everyday reality.

## **SUGGESTIONS TO NATIONAL GOVERNMENTS:**

### **1. Prepare a plan of action that includes all key stakeholders.**

To be effective in both the long and short term, processes of textbook and learning media development must take place within a country's shared vision for education and development. As such, the development of textbooks and learning materials should be considered an ongoing process that actively involves both producers and users. Failure to incorporate the concerns of any one group and to provide capacity-building support, not only to textbook writers but particularly to teachers, parents and community members, is a recipe for weakened impact. Conversely, involvement of all

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<sup>8</sup> As consultant to this process, I observed that most contentious issues in producing the guides arose not over pedagogical approach or the need for peace-building, but rather over regional differences in dialect (spelling and word choice) in the instructions to teachers. With the assistance of the UNESCO PEER Somali team, an agreement was reached to print two versions of the guides (with the exception of those written in Arabic) reflecting these differences, one for Somaliland and one for Puntland and South Central Region.

groups at each stage of the development process through, for example, parent associations, teacher training and support mechanisms, community participation in authoring materials can help create school based “cultures of peace” acceptable to the wider community.

## **2. Develop local capacities for developing quality learning materials tied to the official curriculum.**

Although imported books and materials serve well to fill the gap in situations of emergency, urgent action is needed to develop the capacities of curriculum development specialists, textbook authors and local private publishers over the longer term to:

- **Incorporate peace-building concepts and models of behaviour into learning materials starting at the earliest levels of education.** For example, within each discipline, encourage authors and illustrators to celebrate the stories of local, national and international inventions, ideas, events and individuals who have made significant contributions to humanity in a peaceful way.
- **Integrate messages promoting peace and global citizenship across the curriculum.** Such content need not be confined to carrier subjects but can be included in many subjects. Likewise, methodologies that promote critical thinking, conflict resolution and interpersonal communication can be judiciously written into the design of virtually any textbook or teacher’s guide, as well as into teacher training programmes.
- During revision processes, examine all forms of learning media currently in use **through the lenses of peace-building, gender equality and non-discrimination based on race, language or ethnicity.**

## SUGGESTIONS TO INTERNATIONAL ORGANIZATIONS, RESEARCH INSTITUTES AND NGOs

1. **Close the gap between research and practice** by building “information” bridges that inform and enrich both communities. Historically, textbook research has been undertaken by highly trained specialists situated in universities and institutes who had developed sophisticated tools for analyzing texts but only rarely visited classrooms. The scope of more recent research initiatives has expanded to include the design and use of textbooks, using largely qualitative methodologies and incorporating the perspectives of teachers, parents and learners to identify problems and recommend improvements.

In countries with scant material resources and weak communication infrastructures, alternative routes for sharing these insights and recommendations might include newsletters, annual meetings or cell phone messaging networks. Two-way communication channels between national and international researchers as well as opportunities for cooperative research should also be strengthened, for example through the UNESCO International Textbook Research Network and the International Association for Research on Textbooks and Learning Media (IARTEM).

2. Ride the wave to **promote literacy as the gateway to learning**. Take advantage of the current focus by international organizations and the donor community on early grade literacy and numeracy skills to generate peace-supporting materials through the selection and promotion of early childhood and primary level stories, independent reading materials, math games, and visual aids that function as effective “hard” skill builders:

- Develop a process of generating these materials through **capacity building workshops for potential writers, including teachers**, focussing both on the enhancement of grade-appropriate reading skills and both implicit and explicit messages of peace and citizenship.
- Provide technical assistance in the development and use of reliable, user-friendly **tools for assessing** how well the materials are contributing to the development of positive values and skills for peace-building alongside measures of early grade reading skills.
- Involve local communities and other stakeholders in identifying creative ways to convey **consistent messages of cooperation, diversity, sharing and environmentally responsible behaviour that reflect local cultures and traditions**. This may include true and fictional stories that may stay in children’ minds and influence their behaviour through modelling appropriate responses to critical situations.

- Aim to develop **school and classroom libraries** stocked with graded reading materials relevant to children's lives that support both improvement of reading skills and also education for local, national and global citizenship.

## SUGGESTIONS TO DONORS

1. Ideally, support for education for peace and citizenship through textbook and other learning materials should be systematically **built into donor funding for the education sector** consistent with a post-conflict country's reconciliation and reconstruction processes as well as its long-term vision for economic and social development.
2. In education quality improvement initiatives specifically targeting literacy development for marginalised populations and vulnerable children, **assist countries in building capacity for producing supplementary reading materials** that support both literacy skills and education for peace and citizenship.





## **PART TWO**

# **PROGRAMMATIC AND THEMATIC BRIEFS**

## **SECTION B CITIZENSHIP EDUCATION PROGRAMMES**

6. Education for local and global citizenship: the Northern Ireland experience  
*M. Arlow*
7. Peace, human rights and citizenship education in Nepal: multi-stakeholder collaboration in post-conflict curriculum reform  
*M. Smith*
8. Combining a national competencies framework and civil society support in Colombia  
*A. Nieto, G. Luna*
9. Responsible Citizenship: an education programme in returnee areas of Burundi  
*N. Servas*

## 6. Education for local and global citizenship: the Northern Ireland experience

*Michael Arlow*

In chapter 6, Mike Arlow describes the approach to citizenship education in Northern Ireland. Some aspects of citizenship are contested there, with allegiances divided between the United Kingdom and the Republic of Ireland. The focus is therefore on building a culture of participation and respect based on human rights through issues such as promoting equality and living with diversity, using participative teaching and learning methods. Of particular note to policy-makers is the systematic involvement of expert teachers in curriculum development and trialling of materials, and the systematic training of teachers from a block of schools over a period of years to ensure quality programmes before making them compulsory.

### **About the author**

Michael Arlow was Director of the Social, Civic and Political Education Project and Principal Officer for Citizenship at the Northern Ireland Council for Curriculum, Examinations and Assessment. More recently, he was an Education Officer at the Northern Ireland Assembly and an education consultant with clients including UNESCO International Bureau of Education and the International Labour Organisation. He taught at Florida Gulf Coast University, and Queen's University, Belfast and was a teacher in Northern Ireland post-primary schools for 10 years. Currently he is the Director of the Spirit of Enniskillen Trust. He thanks Prof. Alan Smith, UNESCO Chair at the University of Ulster, for his input to the paper.

## Introduction

Ireland was partitioned in 1921. The new state of Northern Ireland remained part of the United Kingdom while the rest of the island moved towards independence. The predominantly Protestant population in Northern Ireland favoured union with Britain but a significant minority of Roman Catholics supported a united, independent Ireland. During the 1960's a civil rights movement began to address discrimination against the minority community in terms of access to political power, social provision and cultural recognition. Protests, and responses to them, led to violence which rapidly spiralled out of control. The "Troubles" which followed, involved three sets of protagonists, the British state, Irish Republican paramilitaries (Roman Catholic), and Loyalist paramilitaries (Protestant). In a population of 1.7 million there were more than 3,600 deaths and forty thousand casualties. Communities became increasingly divided and today, more than 90% of pupils attend schools which are predominantly Protestant or predominantly Catholic.

A peace process began in the early 1990's culminating in the "Good Friday" or "Belfast" Agreement of 1998 which created a new power-sharing Assembly and Executive. In the new political context, issues like the constitutional status of Northern Ireland, policing, and the role of human rights became open for debate. Society was challenged to define what democracy means, or could mean, in Northern Ireland and to evolve a set of shared values capable of underpinning a sustainable peace.

During the 1990's citizenship education became an increasingly high priority in many countries and it was hardly surprising that in Northern Ireland, new emphasis was placed on consideration of the way in which the curriculum prepared young people for participation in the social, civic and political dimensions of local and global society.

In the late 1990's research indicated that young people in Northern Ireland wanted citizenship issues to be addressed more effectively through the curriculum with many young people expressing a desire to learn about politics<sup>1</sup> and address contemporary controversial issues<sup>2</sup> while few had opportunities to do so.<sup>3</sup> The curriculum authority (CCEA) recognised that the existing curriculum did not provide "sufficient opportunity for educating young people about

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<sup>1</sup> K. Fearon et al., *Politics: The Next Generation* (Belfast: Democratic Dialogue, 1997).

<sup>2</sup> R. Leitch and R. Kilpatrick, R., *Inside the Gates: Schools and the Troubles: A Research Report into how Schools Support Children in Relation to the Political Conflict in Northern Ireland* (Belfast: Save the Children, 1999).

<sup>3</sup> M. Smyth, et al., *The Youthquest 2000 Survey* (Londonderry: International Conflict Research Institute (INCORE), University of Ulster, 2000).

democracy and constructive civic and political participation.”<sup>4</sup> Reflecting a desire “to contribute towards the maintenance of peace” they proposed that a citizenship curriculum should be developed, building on the work of the existing cross-curricular theme, the “Education for Mutual Understanding” programme. The curriculum authority was also planning for a major review of the Northern Ireland curriculum which would begin in 1999.

## Curriculum development and implementation

Arising from ongoing work at the University of Ulster’s School of Education, the Social Civic and Political Education Project (SCPE) was established there in September 1998. The project aimed to produce a curriculum proposal for Key Stage 3 (KS 3)<sup>5</sup>; a group of trained, committed and knowledgeable teachers; a citizenship programme operating in 20+ post- primary schools; guidance material; a directory of relevant resources; and experience to inform the impending curriculum review. Timing of the initiative was critical, building as it did on curriculum initiatives elsewhere in the UK, Ireland and internationally, the context of impending curriculum review and, perhaps most importantly, the spirit of optimism engendered by the peace process.

The location of the project in the University and seed funding from independent charitable sources created a distance from government enabling more creative and experimental approaches than might otherwise have been possible. The university lent academic credibility based on significant earlier work in the area and was perceived as a non-partisan actor capable of engaging both communities in this sensitive enterprise. The reputations of the University and of senior staff in the School of Education were significant factors in securing strong advocates in the education system, particularly the curriculum authority and the Department of Education.

The approach to curriculum development was a deliberate attempt to move away from a bureaucratic, “top down” model, to a more practitioner-led, “bottom up” approach involving teachers and other stakeholders in the education system and beyond. The project worked with 25 schools over a four-year period. Each school nominated a teacher with responsibility for SCPE and a Senior Management Team link to advise on whole-school and management issues. Training and consultation days were used to develop the curriculum framework, train the teachers, develop draft teaching and learning resources, plan and reflect on piloting and to review the needs of the group.

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<sup>4</sup> CCEA, *Developing the Northern Ireland Curriculum to meet the Needs of Young People, Society and the Economy in the 21st Century* (Belfast: Council for the Curriculum, Examinations and Assessment, 1999).

<sup>5</sup> Key Stage 3 is junior secondary level, ages 12-14.

From an early stage the project team met with publishers, media organisations (the BBC and Channel 4) and voluntary sector organisations with a view to engaging their interest or involvement in the curriculum development process. A number of voluntary sector organisations participated positively in debate of important elements of the emerging curriculum framework. Media organisations, notably the BBC and Channel 4, and voluntary sector organisations collaborated with the project in the development of resources which significantly raised the profile of the initiative and later supported curriculum delivery. In a parallel process, a resource directory offering insights into the intention of the programme and identifying existing appropriate teaching and learning resources was published.

Three evaluations of the project were conducted. These helped to shape the programme but also built broader support in the education system and demonstrated the credibility of the project and its findings to the curriculum authority and the Department of Education.

The review of the Northern Ireland Curriculum was launched in 1999 to “meet the changing needs of pupils, society, the economy and the environment.”<sup>6</sup> Initially, it focused on aims and values of the curriculum and proposed the introduction of three new elements: Personal, Social and Health Education, Education for Employability and Citizenship.

As the review process progressed, the Department of Education approved a £1.4 million expansion of the SCPE pilot project including a major in-service training programme for teachers at Key Stages 3 and 4<sup>7</sup>. The curriculum area adopted the name Local and Global Citizenship (LGC). SCPE was absorbed into the Curriculum Review Process. Local education authorities (ELBs) nominated an officer for citizenship to work with the curriculum authority to prepare for the training programme and to assist in the development of an extensive package of core support materials along with teachers, representatives of voluntary sector organisations and other stakeholders.

The support materials were presented in a large file which was made available to schools through the training programme at no cost. It included activity sheets for pupils, stimulus materials such as photographs, instructions and materials for active learning activities, information for teachers on the rationale and recommended approaches, and route maps to aid teachers in making decisions about how to move through the curriculum. It was hoped that teachers and pupils together would make choices about which issues would

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<sup>6</sup> CCEA, *Examinations and Assessment Northern Ireland Curriculum Review: Phase 1 Consultation* (Belfast: CCEA, 2000).

<sup>7</sup> Key Stage 4 is senior secondary level, ages 15-16.

be used to explore the conceptual framework. The file was therefore regarded as a support for new citizenship teachers which they might discard as their confidence and expertise grew: a flexible aid rather than a binding set of instructions.

In May 2002, the Department invited all post-primary schools to join the pilot in one of four phased expansions beginning in 2002/3. Seven days of inservice training, including one residential, was offered to more than 1000 teachers, up to five from each school, over a three-year period. Schools were to introduce LGC after one year of training had been completed.

During initial piloting, clear recommendations emerged about the place of citizenship in the curriculum. In light of experience with the existing cross-curricular theme "Education for Mutual Understanding," it was felt that a requirement for discrete time was necessary to give it an identity, status and to ensure that it would actually be addressed in schools. At an early stage of the curriculum review, this approach was considered and LGC was placed, as a subject, in the Learning Area of Environment and Society with History and Geography. Later, at Key Stages 3 and 4, a new curriculum core, Learning for Life and Work emerged and citizenship was placed here, with Education for Employability, Home Economics and Personal Development.<sup>8</sup> LGC was now seen as "a whole school agenda to be delivered through a combination" of discrete provision, cross-curricular, integrated and extra-curricular approaches.<sup>9</sup>

The *Education (Curriculum Minimum Content) Order (Northern Ireland), 2007* made the new curriculum a statutory requirement. In primary schools, a related programme of Personal Development and Mutual Understanding was introduced at the same time. Legislation was crucial in establishing LGC as part of the statutory curriculum. It also gave the government responsibility for including LGC in the teacher training curriculum and for funding professional development. The timescale from early informal programmes at the University of Ulster in 1994 to the establishment of the SCPE pilot in 1998, the commitment from education authorities in 1999, to the statutory inclusion of citizenship in the curriculum in 2007 reflects the pace and challenges of systemic change.

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<sup>8</sup> CCEA, *Pathways – Proposals for Curriculum and Assessment at Key Stage 3* (Belfast: CCEA, 2003).

<sup>9</sup> CCEA, *Learning for Life and Work for Key Stage 3* (Belfast: CCEA, 2007).

## Local and Global Citizenship

The SCPE pilot identified a number of defining characteristics including a conceptual framework, a values base and specific teaching and learning approaches. Subsequently, some elements were embedded in the LGC specification; some were promoted in guidance, and training or resource materials.

The conceptual framework is comprised of four closely interrelated thematic areas each of which is to be explored through issues using enquiry-based, active and participatory approaches to teaching and learning in local and global contexts:

- Diversity and inclusion;
- Equality and social justice;
- Democracy and active participation;
- Human rights and social responsibility.

The concepts were conceived of as being as problematic in that they are often contested and give rise to issues that are open to multiple, conflicting and changing interpretations.

“Citizenship” is itself a contested term and the particular circumstances of Northern Ireland add their own nuances.<sup>10</sup> For example, the conflicting and diverse expressions of national identity in Northern Ireland render untenable any citizenship programme based on national identity.<sup>11</sup> From an early stage the pilot identified human rights and associated social responsibilities as being the basis for the citizenship programme. McCully argues that the “radical aspects of the Northern Ireland programme should not be underestimated in that it seeks to move beyond disputed national identities to define citizenship in terms of rights and responsibilities.”<sup>12</sup>

Rather than cultivating compliance or attempting to induct young people into a specific identity, the intention was to engage young people in authentic consideration of serious issues in the context of respect for human rights and to create opportunities for new ways of thinking, of doing and of being a citizen

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<sup>10</sup> See: A. Smith, “Citizenship Education in Northern Ireland: Beyond National Identity?” *Cambridge Journal of Education*, vol. 33(1), (2003), pp. 15-31; L. McEvoy, “Beneath the Rhetoric: Policy Approximation and Citizenship Education in Northern Ireland,” *Citizenship and Social Justice*, vol. 2 (2), (2007), pp. 135-158; A. McCully, “Reflections on the Local and Global Citizenship Programme in Northern Ireland,” in G. Jeffers and U. O’Connor (eds.), *Education for Citizenship and Diversity in Irish Contexts* (Dublin: Institute of Public Administration, 2008), pp. 1-10.

<sup>11</sup> A. Smith, “Citizenship Education in Northern Ireland: Beyond National Identity?”, op. cit.

<sup>12</sup> A. McCully, “Reflections on the Local and Global Citizenship Programme in Northern Ireland,” op. cit.

to emerge. The focus was on teaching young people how to think and how to do: not what to think or what to do. Consequently, the emphasis is less on promoting individual attitudinal change than on developing an understanding of how to participate in a diverse society.

My present work with the Spirit of Enniskillen Trust includes complementing schools' work on local and global citizenship with, inter alia, the training of peer facilitators to promote non-formal dialogue about issues which divide, or have the potential to divide, young people.<sup>13</sup>

## Evaluation

Two studies, while broadly positive, highlight issues that have the potential to impact negatively on effective delivery of LGC. The Education and Training Inspectorate survey drew attention to high levels of engagement and participation in the best lessons and only a small number of schools were described as neglecting or dealing inadequately with issues related to Northern Ireland, and of using overly didactic approaches.<sup>14</sup>

O'Connor and colleagues described the development and implementation of LGC as,

“a good example of carefully crafted, conceptually sound, evidence-based curriculum development and the effective management of change.”<sup>15</sup>

O'Connor found that LGC has had significant positive impacts on pupils, noting that their interest in local and international politics and expectations of democracy in schools increased. Interestingly, their trust in political institutions declined and even where school councils existed, pupils often regarded them with a degree of scepticism. Perceptions of community relations were more positive but identity continued to be defined by religious and political factors.

Teachers were satisfied with in-service training although more emphasis on whole school approaches and theoretical aspects of citizenship would have been valued. Perhaps as a consequence, significant variations in teachers' interpretation of the aims of citizenship and differing approaches to citizenship education in teacher training institutions were reported.

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<sup>13</sup> See [www.soe.org](http://www.soe.org)

<sup>14</sup> Education and Training Inspectorate, *Report on the Introduction of Local and Global Citizenship at Key Stage 3 in a Sample of Post-Primary Schools* (Bangor: Education and Training Inspectorate, 2006).

<sup>15</sup> U. O'Connor, K. Beattie and U. Niens, *An Evaluation of the Introduction of Local and Global Citizenship to the Northern Ireland Curriculum* (CCEA; UNESCO Centre, University of Ulster, 2008).

In addition, there is a growing literature reflecting the achievements and challenges facing citizenship education<sup>16</sup> and a clear agenda for change is emerging. The positioning of LGC within the new Learning Area, Learning for Life and Work, and the failure to specify it as a discrete subject have had a number of negative consequences. Schools are often unable to find time for effective delivery and to allocate trained teachers. LGC was not specified as a Main Subject for initial teacher training. A GCSE examination is not currently available for LGC and there are serious questions about the appropriateness of the current GCSE qualification in Learning for Life and Work. Often, teachers' conceptual understanding of citizenship is weak and there is a danger that shared understandings and commitments will dissipate. More effective and consistent initial teacher training and in-service training is still needed while in-service support by the local education authorities has all but ceased.

Stronger synergies need to be created with other policy areas and funding streams including Community Relations, Equality and Diversity in Education and Sharing in Education. A requirement for schools to operate effective school councils would foster active participation and engagement in schools.

More fundamentally, the issues confronting society have evolved and changed as we have lived with the Agreement and the consequences that have flowed from it. There is a growing need to interrogate afresh the "shared understanding of the meaning of citizenship education within contemporary society."<sup>17</sup>

O'Connor concluded that,

"Explicit teaching and learning about citizenship can impact significantly on pupils' confidence, attitudes and behaviours in relation to citizenship issues... If implemented with commitment in schools and supported... by statutory and other support agencies, this intervention could make a tangible contribution to creating greater tolerance, equality and stability in Northern Ireland's society... It deserves to be robustly supported and sustained".

While much has been achieved in the development and implementation of educational approaches to local and global citizenship and to fostering sustainable peace, significant and important challenges remain.

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<sup>16</sup> L. McEvoy, "Beneath the Rhetoric: Policy Approximation and Citizenship Education in Northern Ireland," *op. cit.*; A. McCully, "Reflections on the Local and Global Citizenship Programme in Northern Ireland," *op. cit.*; M. Arlow, "Diversity, Mutual Understanding and Citizenship," in N. Richardson and T. Gallagher (eds) *Education for Diversity and Mutual Understanding* (Bern: Peter Lang, 2011), pp. 311-330.

<sup>17</sup> U. O'Connor et al., *An Evaluation of the Introduction of Local and Global Citizenship to the Northern Ireland Curriculum*, *op. cit.*

## Key lessons from the Northern Ireland experience:

- Timing was important:
  - The initiative coincided with a successful peace process and agreement.
  - Citizenship education was a priority internationally and within the UK and Ireland.
  - A formal review of the curriculum was being considered.
- There was a research base demonstrating the weakness of current provision and a demand, particularly from young people, for better provision.
- It was crucial to find advocates within the education authorities to support curriculum change, and to nurture support amongst politicians across the political spectrum.
- In the initial stages, the role of independent, charitable funding was important in seeding development work. It created a distance from government and enabled more creative and experimental approaches than might otherwise have been possible.
- The role of the University as the implementing partner in the pilot stages lent academic credibility. It was also perceived as a non-partisan actor capable of engaging schools from both communities.
- A “bottom up” curriculum development model enabled more effective engagement with teachers and schools and was less vulnerable to accusations of government interference or political manipulation.
- Careful planning and resourcing for training of school teams of teachers on how to use the education materials while phasing in the programme built up a cohort of skilled and knowledgeable teachers and teacher trainers.
- Meaningful evaluations of piloting fostered confidence in the initiative within the education system.
- It is important to engage with resource providers, especially publishers and the media from an early stage. Resource production can have a long lead-in time. High quality resources raised the profile of the initiative as well as supporting teachers.
- Working with voluntary sector organisations and other stakeholders widens the range of expertise available and may engage their energy as allies in promoting strategic change.

- Adopting an enquiry-based (rather than didactic) curriculum based on human rights was crucial in a contested society and also recognised the professional role of the teacher in determining the content most relevant to local circumstances.
- If successful, at some point a “bottom up” process will meet a “top down” process. This collision can be difficult to manage. In the case of LGC, wider curriculum issues impacted negatively on its place and status within the new curriculum.
- Legislation is important in securing sustainable change. It recognised LGC as a required part of the formal curriculum and gave responsibility to the government for including it in the teacher training curriculum and funding professional development.
- The pace of systemic change is slow. It took 13 years from early informal programmes at the University of Ulster in 1994 to the statutory inclusion of LGC in the curriculum in 2007.
- A single initiative may not be sufficient to secure sustainable long term change. Currently, fresh energy and renewed advocacy are needed to sustain the progress that has been made and to respond to new challenges.

## **7. Peace, human rights and civic education in Nepal: multi-stakeholder collaboration in post-conflict curriculum reform**

*Melinda Smith*

In chapter 7, Melinda Smith describes the approach adopted in Nepal of reform of curriculum, textbooks and teacher guides to include education for peace, human rights and citizenship systematically in social studies curricula in both formal and non-formal education. This example presents a model for post-conflict work in the developing world, with multi-year memoranda of understanding between the education ministry, UNICEF, UNESCO and Save the Children. Another aspect of the model was the formation of a multi-stakeholder consultative group which included representation from marginalized groups, women's networks, ethnic minorities and human rights organizations to ensure broad and inclusive participation in the curriculum reform process.

### **About the author**

Melinda Smith is an international consultant who has implemented peacebuilding and education in emergency programs and training in Asia/Pacific, Africa, and the Middle East. She recently coordinated the Global Coalition to Protect Education from Attack. This chapter is based on her work as a peace and emergency education specialist for the UNICEF Nepal Country Office from 2007-2008, including the development and implementation of peace and civic education in conjunction with government and civil society, in both formal and non-formal education settings. Information about the subsequent progress of this initiative was obtained from Nepali colleagues Sabina Joshi of UNICEF Nepal Country Office and Raj Kumar Dhungana, formerly of Save the Children US.

## Introduction

In 2006 Nepal ended a 10-year Maoist insurgency with a Comprehensive Peace Agreement. After a popular uprising, the 240 year old monarchy was abolished and an interim constitution of the Federal Democratic Republic of Nepal was established in 2007. The primary causes of the conflict included high levels of social-economic inequality and discrimination related to caste, ethnic, and geographic disparities. High caste hill Hindu elites dominated economic, social and political power at the expense of Dalit, Muslims, indigenous nationalities, ethnic minorities and Madhesi living along the border with India.<sup>1</sup> The centralized education system itself, including curriculum content, language of instruction, and access and governance issues, was a source of conflict in Nepal.

As the country began the process of transitioning to a republic, the United Nations Development Assistance Framework (UNDAF) included in its results matrix for the Nepal Country Programme the outcome of “human rights based education introduced in the education system and at the community level.” Toward this end the UNICEF Nepal Country Office committed human and financial resources in 2007 to work with the Ministry of Education (MoE) and its relevant agencies, the Curriculum Development Centre (CDC), the Non-formal Education Centre (NFEC), and the National Centre for Education Development (NCED) to implement education reforms to provide education for peace, democratic governance and human rights during the transition to a multi-party democracy. These reforms, planned over a five year period, involved revisions of the formal and non-formal curriculum and teacher training process to enable teachers to use the new curricula.

While there was a previous initiative during 2006-2007 with human and financial resources from UNESCO and Save the Children to work with the Curriculum Development Centre to introduce an adaptation of a UNHCR/ INEE model for peace education, the stakeholders recognized that a more systematic and sustainable curriculum revision process was needed in order to integrate human rights, peace and civic education into the existing formal and non-formal education systems.

In 2007, with UNICEF funding from the Government of the Netherlands, the first step was the development of a Memorandum of Understanding (MOU) among the key institutional partners committed to reform: the Curriculum Development Center of the Ministry of Education, UNICEF, Save the Children, and UNESCO. The MOU outlined the purpose of the collaboration and the

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<sup>1</sup> UNICEF, *The Role of Education in Peacebuilding, a Synthesis Report of Findings from Lebanon, Nepal and Sierra Leone* (New York: UNICEF, 2011).

role and commitments of the participating partners to integrate peace, human rights and civic education (PHCE) into the formal curriculum. This process involved the revision of the national curriculum and revisions of textbooks and teacher guides. A parallel revision process for non-formal education was implemented with the Non-Formal Education Centre (NFEC) of the Ministry of Education and will be briefly discussed later.

## Goals, commitments and outcomes of the Memorandum of Understanding (MOU)

### Goals

The MOU for the formal education process outlined the goal of the initiative as follows: "In order to create a culture of peace and an understanding of human rights and civic literacy, the education system needs to incorporate learning opportunities in the national curriculum to: (1) prepare students with the skills, attitudes, values and knowledge necessary to understand and assert their rights within the framework of the rule of law; (2) develop the values of tolerance and commitment to peace and justice; and (3) build critical thinking, problem solving and conflict resolution skills to function as citizens in a post conflict environment."<sup>2</sup>

The MOU identified the following outcomes of the collaborative process:

- Analysis of the existing national curriculum for grades 1-10 for peace, human rights and civic education content and preparation of desired learning outcomes for all grade levels;
- Development of teaching activities in peace, human rights and civic education for grade 3-4 teachers guides;
- Development of teaching activities in peace, human rights and civic education for teacher guides and textbooks for grades 4-10;
- Field-testing of materials for grade 3-10.

It was decided that the most practical approach to bringing these learning opportunities to students across the country would be to integrate the content into the social studies curriculum.

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<sup>2</sup> Memorandum of Understanding between the United Nations Children's Fund, the United Nations Education, Scientific and Cultural Organization, Save the Children US, and the Curriculum Development Centre, 6-12-07. (See annex, text used with permission of UNICEF Nepal Country Office.)

## MOU commitments

The commitments of each signatory of the MOU were identified in detail, with all partners committing to participating in a Working Group. With funding earmarked for peace education in its annual budget, UNICEF made commitments to support all aspects of the initiative to the extent possible, including funding for exposure visits, curriculum writers, civil society participation, external consultants, workshops, and a resource library for the CDC. The CDC committed to forming a group tasked with revising the curriculum, including teacher guides and textbooks, as part of the regular revision cycle projected over a five year period. This would involve all necessary approvals from the Ministry of Education. Save the Children had funding which it earmarked to assist in the revisions of curriculum for grades 3-5 and committed to provide technical support in field-testing the materials. UNESCO committed to continued participation and provision of technical assistance.

## Process of curriculum development

### Working Group, Consultative Group and external consultants

The CDC director and deputy director appointed a curriculum writing working group comprised of CDC staff, social studies teachers, and curriculum writers to do the work of developing the content of the curriculum and adapt textbooks and teacher guides with technical support from partners.

A key agreement in the MOU was the establishment of a *consultative group* whose members were selected from organizations reflecting Nepal's diverse and marginalized groups: Dalits, indigenous women, Madeshi, and other human rights and child rights advocates from ethnic minorities. The formal involvement of these groups was to ensure broad and inclusive participation from civil society in each step of the process. It also ensured that the revised curriculum would contain the perspectives and contributions of groups previously not involved in curriculum writing, thereby addressing one of the major factors contributing to the conflict. The role of the consultative group was to: (1) participate in ongoing workshops and provide stories, case studies, and cultural, ethnic and linguistic perspectives intended to be incorporated into the revised teaching materials and textbooks; and (2) review the materials written by the working group to ensure that the products of the work accurately reflected the diverse perspectives and experiences of their constituencies.

Another key agreement in the MOU was the use of *external consultants* with significant international experience in developing similar curricula in other

countries. UNICEF contracted with a peace/human rights education INGO<sup>3</sup> to provide multi-year technical assistance to ensure quality control and exposure to best practices globally in peace, human rights and civic education content and methodology. This INGO was involved from 2007-2009, participating in three curriculum writing workshops and providing technical assistance in the development and review of lessons and teacher training materials.

### Analysis of existing curriculum

An academic expert in human rights and civic education was commissioned to analyze the formal 1-10 curriculum to assess the current content, skills, and attitudes included with respect to peace, human rights and civic education and identify gaps. This analysis was presented to participants at the introductory workshop for partners and curriculum writers in 2007. This facilitated the development of a scope and sequence of peace, human rights and civic education knowledge and skills at all grade levels.

### Exposure visit to India

Among UNICEF's commitments to the CDC was to provide resources for exposure visits to other countries to observe exemplary programs in peace, human rights and civic education. After researching programs in the South Asia region, UNICEF in consultation with the CDC determined that the Institute of Human Rights Education (IHRE) in Madurai, Tamilnadu, India, provided the best example of curriculum materials and approaches suited to the Nepali culture and context. The IHRE developed and implemented materials in 19 states in India that focused on understanding of human rights, appreciation of differences, caste discrimination, age-appropriate stories of rights violations and methods of civic participation to redress them. A delegation from the Ministry of Education and the CDC visited Madurai in 2008 and met with curriculum writers, teachers, and students to gain insights on methods for incorporating similar approaches to the curriculum writing process in Nepal.

### Writing workshops

A series of workshops were held to develop curriculum and to outline and write teacher training materials for both the formal and non-formal curriculum. External resource people providing expertise from a Philippines peace education program and from the Asia Pacific Human Rights Information Center participated in the first workshop to provide additional examples of curriculum development and impacts. Additional expertise was sought from

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<sup>3</sup> International non-governmental organization.

national peace education experts from Tribhuvan University in Kathmandu and from Save the Children Sweden Regional Office. A workshop held in July 2009 brought together all MoE bodies, the CDC, the Non-Formal Education Centre, and the National Centre for Education Development, to ensure collaboration and consistency in the formal and non-formal curriculum and teacher training materials. This workshop also resulted in a collaborative plan for all the MoE bodies in order to complete the revision process.

### **Major content and skills integrated into the formal curriculum**

The major themes of the peace, human rights and civic education materials are sequenced throughout grade levels. For example, Grade 4 and 5 introduce themes such as fairness, trust, mutual respect, child rights and the rights of women, identity of others and the practice of rights and duties. In Grades 9 and 10, more complex themes are introduced, such as democracy, civic rights and conflict management.<sup>4</sup> The following are the major skills and content introduced at various grade levels<sup>5</sup>:

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<sup>4</sup> UNICEF Nepal, *Progress Report on Support for UNICEF's 'Education in Emergencies and Post-crisis Transitions' Programme, April 2009-March 2010* (Kathmandu: UNICEF, 2010).

<sup>5</sup> R. Dhugana, *A Report on Peace, Human Rights and Civic Education Acceleration Workshop* (Kathmandu: Save the Children, 2009).

## Box 1. Skills, attitudes, values and content

Skills/ attitudes/ values	Knowledge
<ul style="list-style-type: none"> <li>• Participation</li> <li>• Coordination</li> <li>• Trust</li> <li>• Similarities and differences</li> <li>• Good behavior</li> <li>• Causes of conflict</li> <li>• Conflict resolution, conflict analysis and management</li> <li>• Tolerance</li> <li>• Peace promotion</li> <li>• Sympathy, empathy</li> <li>• Critical thinking</li> </ul>	<ul style="list-style-type: none"> <li>• Human rights: child rights, women's rights, reproductive rights and non-discrimination</li> <li>• Constitutional provision of fundamental rights, Nepali interim constitution</li> <li>• Principles of democracy</li> <li>• Good governance and democratic norms and values</li> <li>• Representation and levels of government</li> <li>• Characteristics of Nepali Constituent Assembly</li> <li>• Relationship between human rights and democracy</li> <li>• Role of political parties</li> <li>• Civic rules, roles and responsibilities</li> <li>• Social duties and responsibilities</li> <li>• Social problems and their resolutions</li> <li>• Concepts of globalization, decentralization and localization</li> </ul>

## Results

By 2012, with UNICEF financial support throughout the process, and with Save the Children serving in a management role through a separate contract with UNICEF, the revision process was completed. The teacher guide for grade 3 was revised. For grades 4-10, the teacher guides and textbooks were revised, published and disseminated. In addition, resource packages were developed for teacher trainers, educational managers, school supervisors, teachers, and students. Teaching and learning aids for pedagogical practices and assessment evaluation guidelines were written. An evaluation process was initiated to determine to what extent the revised teacher guides are being used throughout the country as well as to analyse the initial reception and feedback of the revised content in grades 3-5.

## **Non-formal education**

The Non-Formal Education Centre (NFED) of the MoE worked in collaboration with the CDC to revise curricula and other materials to incorporate peace, human rights and civic education into two of its programs that follow an accelerated version of the formal curriculum – the Flexible Schooling Program and the Open Schooling Program. For the two non-formal education programs that operate independently, the Adult Literacy Program and the Women’s Literacy Program, revisions were made in the materials to integrate themes and skills of peace, human rights and civic education content and skills. Non-formal education teachers or facilitators pilot-tested the new materials and textbooks in selected districts, followed by the printing and distribution of information, education and communications (IEC) materials.

## **Teacher training in peace, human rights and civic education**

In order to prepare teachers to teach the revised curriculum, another MOU was developed in 2009 with the National Centre for Educational Development (NCED), the agency responsible for teacher development and training, and partners UNICEF and Save the Children. This MOU outlined outcomes and roles and responsibilities of the partners with UNICEF providing financial and technical support and Save the Children providing coordination and technical assistance. A set of teacher competencies was developed corresponding to the themes and content of the revised curriculum. Training manuals and resource materials were developed for primary and secondary levels, including not only peace, human rights and civic education content, but also materials on innovative delivery strategies, methods for creating child friendly, safe and protective environments. NCED printed 1500 copies of the teacher manuals. 4000 copies of teacher training resource materials were printed and disseminated to hubs nationwide. A training of trainers prepared 450 teacher trainers to train other teachers.

## **Conclusion**

In designing the process, it was very important to stress to the stakeholders that a separate teachers guide and textbook outside of the national social studies curriculum had little chance of being implemented on a long-term basis. Rather, the CDC agreed that implementing a staggered curriculum revision process that conformed to the schedule of revisions already in place was the best way to achieve the goal of long-term integration into the national curriculum.

Another key element of the process was the coordinated approach used to bring together staff from the CDC, NCED, as well as the NFEC for a series of joint workshops. Through a collaborative process involving the MoE agencies and with strong commitments and the support of UNICEF and Save the Children, the partners were able to jointly identify content, collaborate on the writing of materials, and review and approve draft lesson plans and content for textbooks produced by the writers' groups. Furthermore, the inclusion of representatives from marginalized groups and civil society in the writing and review process ensured that the content reflected the diversity of perspectives necessary to address the aspects of the education policy that contributed to conflict in Nepal. According to UNICEF Nepal's 2010 Annual Report, inclusive and broad participation from civil society and marginalized communities in curricular interventions has established peace, human rights and civic education as the most effective education-related peace-building scheme in Nepal.<sup>6</sup>

The CDC director had expressed concerns that due to the fragility of the government, the process could be undermined by possible changes in MoE leadership if elections resulted in a new ruling party. Though changes did occur in political leadership during the implementation of the process, they did not interfere with the completion of the process.

What is now needed is the publication of the preliminary assessment already undertaken of the impact of the revised curriculum on years 3-5 and an evaluation of all grade levels. This will enable fine-tuning of the teacher training and support as well as future textbook content, to take account of practical implementation experience and impact. In addition, a comprehensive evaluation study of the impact of the revised curriculum on students, schools, communities and education system is required to assess to what extent this intervention has contributed to a culture of peace in Nepal.

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<sup>6</sup> UNICEF, *Annual Report for Nepal 2011*, [http://www.unicef.org/about/annualreport/files/Nepal\\_COAR\\_2010.pdf](http://www.unicef.org/about/annualreport/files/Nepal_COAR_2010.pdf)

## Annex. Extract from the Nepal MOU on education for human rights, peace and civic education<sup>7</sup>

To incorporate Human Rights, Peace and Civic Education teaching content and methodology in the national curriculum grades 1 to 10.

### 1. BACKGROUND

As Nepal transitions to a post conflict period and embarks on a process of building a multi-party democracy, there is an acknowledged need to provide education for peace, democracy and human rights. Toward this end, the United Nations Development Assistance Framework had included in its results matrix the Country Programme Output D 4-2: "Human rights based education introduced in the education system and at the community level." In order to create a culture of peace and an understanding of human rights and civic literacy, the education system needs to incorporate learning opportunities in the national curriculum to prepare students with the skills, attitudes, values and knowledge necessary to understand and assert their rights within the framework of the rule of law; to develop the values of tolerance and commitment to peace and justice; and to build critical thinking, problem solving and conflict resolution skills to function as citizens in a post-conflict environment.

While joint efforts between the Curriculum Development Centre, the National Centre for Education Development, UNESCO, Save the Children US, and other partners have resulted in the creation of some peace education materials, teacher training and implementation, there is a need for the systematic incorporation of learning objectives in peace, human rights and civic education into the national primary and secondary curriculum. To achieve this goal, a joint collaboration is needed among the following parties:

Curriculum Development Centre, Ministry of Education and Sports  
United Nations Educational, Scientific and Cultural Organisation (UNESCO)  
United Nations Children's Fund (UNICEF)  
Save the Children US

### 2. PURPOSE OF MEMORANDUM OF UNDERSTANDING

This MOU establishes and defines the collaborative framework and activities agreed upon by the parties for the integration of peace, human rights and civic education into the national school curriculum, grade 1-10. Recognising the ongoing curriculum revision process of the national curriculum, the integration of new learning objectives and teaching activities in peace, human rights and civic education will be consistent with that process. Changes will be made as appropriate in the textbooks and teachers' guide for each grade level.

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<sup>7</sup> A similar MOU with the National Center for Educational Development (NCED) covered the outcomes of analyzing teacher training curricula and scope for inclusion of peace, human rights and civics; developing a training package for primary and secondary levels; training of trainers and teachers; implementation in selected districts; developing a resource book for teachers; together with establishing a coordination committee.

A separate MOU will be developed with the National Centre for Education Development to make necessary modifications of the Trainers Manual for primary and secondary levels and for the implementation of Training of Trainers workshops to implement peace, human rights and civic education.

The outcomes of the collaborative framework are :

- 1) Analysis of the existing curricula and preparation of a list of learning objectives for grades 1-10 in peace, human rights and civic education.
- 2) Development of teaching activities in peace, human rights and civic education for grade 3 Teachers Guide, and incorporate them at the time of the regular development and revision process
- 3-6) [Similar, for grades 4, 5, 6-8, 9-10]
- 7) Development of additional resource materials for students, teachers and others as needed.
- 8) Provide technical support for field testing of materials in peace, human rights and civic education for grades 3-10.

The signatories to the MOU also agree that

- 1) Outside resource people will participate in some of the workshops and events to facilitate the completion of the tasks identified in Part 2.
- 2) A consultative group of representatives of marginalized groups, women and children will be identified to provide input into the content of the curriculum revisions

[Followed by sections on the **Role and Commitments of Parties; Financial Provisions; Amendments; Validity** (dates); **Renewal.**]



## 8. Combining a National Competencies Framework and Civil Society Support in Colombia

*Ana Nieto and Gabriela Luna*

Chapter 8 shows another approach to national implementation of citizenship education. In Colombia, the education ministry launched a Citizenship Competencies Program to promote peaceful co-existence and social cohesion. The program includes a set of core competencies and standards for each year of schooling, and builds on civil society's capacity to generate innovative practices and support social change at the grassroots level. Ana Nieto and Gabriela Luna describe how Plan International and other civil society and education actors have been able to work intensively with schools to support effective approaches for the development of these citizenship competencies, including the use of peer-to-peer methodologies and youth-led community outreach activities.

### About the authors

The authors based this paper on their experience designing, monitoring and implementing Plan International's *Youth Peace Builders Project*<sup>1</sup> in seven conflict-affected regions of the country. The project was funded by the Canadian International Development Agency (CIDA)<sup>2</sup>. Ana Nieto was engaged in the project's first phase as Program Manager at Plan Canada (2003-2005), while Gabriela Luna was involved in its second phase as Project Leader at Plan Colombia Foundation (2006-2009). Ana Nieto specializes in public policy, strengthening civil society and child rights issues. She has most recently worked for Plan Egypt as well as Qatar Foundation. Gabriela Luna has extensive experience in human rights, peace building and child/youth development projects. She is currently Plan Colombia Foundation's Education Advisor and National Project Manager.

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<sup>1</sup> Plan is a global movement for change, mobilizing millions of people around the world to support social justice for children in developing countries. Founded in 1937, it is one of the world's oldest and largest international development agencies working in partnership with millions of people around the world to end global poverty. Plan has been working in Colombia since 1962. More information available on its official websites: <http://plan-international.org>, and <http://plan.org.co>

<sup>2</sup> The official name of this project, as per the contract with CIDA, is "Conflict Resolution for Adolescents in Colombia." However, for the purpose of this paper, the literal translation of the project's name in Spanish will be used (Youth Peace Builders).

## The Colombian context

The formation of Colombia and its subsequent development have been characterized by endemic internal conflict, making the use of violence a fixed component of its socio-political apparatus.<sup>3</sup> The war of independence with Spain (1810-1819) was followed by several civil wars between the two main political parties (liberals and conservatives). After 1964, the main causes of the conflict shifted, becoming rooted in class and social justice struggles, which fueled the formation of guerilla groups and subsequent paramilitary groups (created to combat guerilla groups).<sup>4</sup> The nature of the conflict became even more complex at the end of the century, when these armed groups became involved in the drug trade. As stated by Waldamann, most experts agree that the narcotics trade broke the longstanding tie between violence and party politics, and made violence penetrate all areas of life as a means of power and enforcement.<sup>5</sup> The existing pervasive effect is illustrated by Colombia's multiplicity of collective violent actors and their routine modus operandi (e.g. high levels of crime, ransom kidnapping by the guerrillas and other groups, widespread use of domestic violence).<sup>6</sup>

In recent years, the government and a large segment of the population have made efforts to bring peace and stability to the country, and address the underlying socio-cultural and political causes of violence. As part of the progress made, guerilla groups have lost most of their political support among civilians,<sup>7</sup> and several paramilitary groups have demobilized. Moreover, in recent months, the government launched a land policy reform to tackle some of the socio-political causes of the armed conflict,<sup>8</sup> and FARC (Revolutionary Armed Forces of Colombia- largest guerilla group) pledged to put an end to ransom kidnappings to demonstrate its will to restart peace negotiations.<sup>9</sup>

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<sup>3</sup> P. Waldamann, "Is There a Culture of Violence in Colombia?" *International Journal of Conflict and Violence*. University of Augsburg, Germany, IJCV : Vol. 1 (1), (2007), pp. 61–75.

<sup>4</sup> R. Jaramillo, R. and J. Mesa, "Citizenship Education as a Response to Colombia's Social and Political Context," *Journal of Moral Education*. Vol. 38, No. 4 (2007), pp. 467-487.

<sup>5</sup> Waldamann, "Is There a Culture of Violence in Colombia?" op. cit., p. 72.

<sup>6</sup> *El Tiempo.com* (2011). La Violencia de Puertas para Adentro. Nov 28, 2011, available on: [http://www.eltiempo.com/violencia-contra-las-mujeres/abuso-intrafamiliar/ARTICULO-WEB-NEW\\_NOTA\\_INTERIOR-10847425.html](http://www.eltiempo.com/violencia-contra-las-mujeres/abuso-intrafamiliar/ARTICULO-WEB-NEW_NOTA_INTERIOR-10847425.html)

<sup>7</sup> R. Jaramillo, R. and J. Mesa, "Citizenship Education as a Response to Colombia's Social and Political Context," op. cit.

<sup>8</sup> J. Forero J. "Colombia Hoping Land Reform Efforts will Help Sow Peace", *Washington Post*, Saturday, February 5; 2011, 7:20 pm, <http://www.washingtonpost.com/wp-dyn/content/article/2011/02/05/AR2011020503754.html>

<sup>9</sup> In February 2011, the FARC announced that it would abandon its decades-long policy of kidnapping for ransom and free all military and police hostages. See H. Murphy "Colombia's FARC to Free Captives, Stop Kidnapping for Ransom", Reuters, Bogota, Feb 27, 2007, available on <http://www.reuters.com/article/2012/02/27/us-colombia-farc-idUSTRE81P0SI20120227>

Despite this, significant challenges remain on the road towards sustained peace. This is illustrated by the fact that many of the demobilized paramilitary groups have been replaced by violent bands (known as ‘successor’ groups) which systematically intimidate local communities and commit human right violations.<sup>10</sup> In this context, the country’s ability to move forward largely depends on its capacity to empower youth as positive agents of social change.

This paper focuses on the Colombian government and civil society’s efforts to create a more peaceful and democratic society through education. The first two sections describe the National Citizenship Education Program’s institutional framework and main components. The last section briefly describes four innovative projects developed by civil society actors which contributed (along with many others) to the implementation of the government’s program. In-depth information will be provided in relation to the *Youth Peace Builders Project* (Plan International), in order to share the authors’ professional insights and lessons learned through their involvement in the design, implementation and monitoring of this project.

## **Institutional efforts and legal framework to promote citizenship education**

Over the last two decades, the Colombian government created a legal and policy framework in order to build and promote citizenship education (although under different “labels”) as a way to foster social cohesion and peaceful coexistence. This process started in 1991 with the *Constitutional Reform*, which had a strong emphasis on human rights and ended the Roman Catholic Church’s monopoly on moral education. The precepts contained in the new constitution were reflected in the 1994 *General Education Law*, which included ethical education and human values as a general goal of the basic education system.<sup>11</sup>

The law demanded that students be educated in topics such as justice, peace, democracy and solidarity (Article 14). In addition, as part of its decentralized approach, the law gave schools the freedom to decide for themselves the amount of time and specific content for each subject, within the general guidelines set out by the Ministry of Education.

In 2003, the Ministry of Education launched a *National Citizenship Education Program*, in line with the above-mentioned Education Law, and the General Policy on Education Quality.<sup>12</sup> This initiative is part of a wider governmental

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<sup>10</sup> Human Rights Watch, *Paramilitaries’ Heirs: The New Face of Violence in Colombia* (New York: Human Rights Watch, 2010).

<sup>11</sup> R. Jaramillo, R. and J. Mesa, “Citizenship Education as a Response to Colombia’s Social and Political Context,” *op. cit.*, p. 469.

<sup>12</sup> Política de Educación de Calidad in Spanish. It was part of the ‘Education Revolution Strategy’ implemented under the government of President Alvaro Uribe (2002-2010).

strategy to foster peaceful and democratic values. Thus, it shares the goals and approaches adopted by other government initiatives (e.g. National Plan of Human Rights<sup>13</sup>, and the Presidential Program Young Colombia<sup>14</sup>).

## **Aims and components of the Ministry of Education's Citizenship Education Program**

In light of the above-mentioned socio-political context and institutional framework, the Ministry's program aims to provide children and civil society actors with the necessary tools to prevent/cope with violence, and promote peaceful coexistence and social cohesion. Moreover, the program aims to position the Ministry as the leader of a national movement on citizenship education by supporting a wide variety of already existing civil society initiatives, as well as to encourage new efforts through the gathering and dissemination of successful local experiences<sup>15</sup>.

The program's theory of change was built around the assumption that education has an enormous potential to transform Colombian society and pave the way for sustainable peace. As explained by Jaramillo and Mesa<sup>16</sup>, the program emphasized the need to go beyond the promotion of *civic knowledge* (e.g. teaching students about democracy and the legal and political system) by actively fostering positive *citizenship behavior*.

Hence, the program adopted a dual and complementary approach: (1) turning schools into more democratic spaces that provide students with participatory and peaceful environments; and (2) introducing pedagogical interventions aimed at developing students' knowledge, skills and ability to build a democratic culture, practise their rights and contribute to the common good<sup>17</sup>.

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<sup>13</sup> Plan Nacional de Acción en Derechos Humanos y Derecho Internacional Humanitario in Spanish. More information available on official website: <http://www.derechoshumanos.gov.co/PNA/Paginas/AntecedentesProceso.aspx>

<sup>14</sup> Colombia Joven in Spanish. This President's Office program was created in 2000, and is responsible for setting the National Youth Policy. One of its key strategies is to promote youth participation in public life and build a culture of solidarity and coexistence. More information available on official website: <http://www.colombiajoven.gov.co/Es/Programa/Paginas/ColombiaJovenInicio.aspx>

<sup>15</sup> E. Chaux and A. Velásquez, "Peace Education in Colombia: The Promise of Citizenship Competencies", in V. Bouvier (ed.) *Peace Initiatives in Colombia* (Washington, DC: United States Institute of Peace, 2009).

<sup>16</sup> R. Jaramillo and J. Mesa, "Citizenship Education as a Response to Colombia's Social and Political Context," *op. cit.*, p. 473.

<sup>17</sup> These principles are reflected in the Ministry of Education's definition of its Citizenship Competencies Program. More information available on the government's official information sharing platform, titled 'Colombia Aprende': <http://cms.colombiaaprende.edu.co/page.cgi?action=w3:article&cid=944&iid=1746&aid=243244>

The main components of the program are as follows:

- *Core competencies*: After analyzing the factors that influence the formation of “good citizens”, in line with a human rights perspective, the Ministry structured the program around three core competencies: a) peaceful coexistence, b) democratic participation and responsibility, c) plurality, identity and the value of diversity.
- These competencies are defined as the set of integrated knowledge and abilities (cognitive, emotional and communicative) that allow citizens to constructively participate in their society. The Ministry emphasises that these competencies must be understood as the “*knowing how to do*” (“*saber hacer*” in Spanish) that is put into practice at home, school and other public life contexts<sup>18</sup>.
- *Standards for Citizenship*: In line with its Policy on Education Quality, the Ministry included citizenship education as one of the five academic areas (together with math, language, social and natural sciences) that are standardized and tested. Consequently, it launched the *National Standards of Quality for Citizenship Education* (2004). The standards make explicit what the Ministry expects of students in each grade with regards to understanding and putting into practice citizenship competencies.
- *Evaluation System*: Assessment tools were developed to help schools understand their students’ behaviour/attitudes and moral and social reasoning (part of the “Saber” tests taken at the end of Grade 5 and Grade 9)<sup>19</sup>. Results are provided per grade (and not for individual students) to reveal general strengths and weaknesses in school climate, teaching strategies and human relationships. Based on this information, teachers and administrative staff (supported by local Secretariats of Education) prepare their respective school improvement plans and are encouraged to develop parallel classroom evaluation strategies. Moreover, specific questions were included into the National College Entrance Examinations

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<sup>18</sup> Colombia. Ministry of Education (2004). *Estándares Básicos de Competencias Ciudadanas*, Guía No. 6, p 7

<sup>19</sup> The current questions included in the “Saber” tests to measure citizenship competencies are available in: Instituto Colombiano para el Fomento de la Educación Superior– ICFES (2011) *Pruebas Saber 5o. y 9o. Lineamientos para la aplicación muestral de 2011*, p 62-65. As stated in this government document, new tools have been created to measure emotional and communication skills based on lessons learned from previous applications of the “Saber” tests, and guidelines produced by the International Study of Civics and Citizenship - ISCC (Estudio Internacional de Cívica y Ciudadanía in Spanish), which were funded by the Inter-American Development Bank. Information on Colombia’s participation in this study (1999 and 2009) is available on the Ministry of Education website: <http://www.mineducacion.gov.co/1621/w3-article-246644.html>

to emphasize the importance of citizenship competencies within the formal education system<sup>20</sup>.

- *Strengthening capacity of local Secretariats of Education:* The program acknowledges the importance of enabling these entities to play a key role in the implementation, monitoring and scaling up of the program at the grassroots level. Thus, it strives to strengthen their capacity to lead the process and provide adequate technical support to teachers and school administrators.
- *Social mobilization and alliances promoting inter-sectoral synergies:* In order to guarantee the nation-wide and sustainable implementation of the program, the Ministry encourages local Secretariats of Education to foster and consolidate support networks comprised of other government entities and civil society actors (e.g. universities, research institutions, structured programs supported by UN agencies and NGOs). This partnership approach is considered a key strategy to bring together the pedagogical, technical and financial resources required for the improvement and institutionalization of citizenship competencies in the country.

In addition, the Ministry (through its Education for Peace Alliance) actively identifies and disseminates good practices at all levels, to foster cross-learning and support the wider implementation of the program. For example, it organized the *2004 National Forum and Regional Workshops* in order to showcase successful initiatives and promote dialogue between local and international experts. Furthermore, its *2006 Portfolio of Citizenship Competencies' Programs and Initiatives* included 45 local and international best practices, with the aim of providing schools with methodological and pedagogical ideas/suggestions on how to promote citizenship competencies according to their specific needs and realities<sup>21</sup>.

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<sup>20</sup> R. Jaramillo and J. Mesa, "Citizenship Education as a Response to Colombia's Social and Political Context," *op. cit.*, pp. 477-478.

<sup>21</sup> For more information see Colombia Ministry of Education (2006). *Portafolio de Programas and Iniciativas en Competencias Ciudadanas*.

## Examples of pedagogical innovations in citizenship education

As previously mentioned, the Ministry of Education followed a very proactive and participatory approach aimed at actively involving civil society actors (including NGOs) in the implementation, improvement and scalability of its citizenship program. The following projects are examples of the many innovative civil society approaches that have contributed to achieving the Ministry's citizenship education goals.

- a) **New School** (Escuela Nueva in Spanish): This initiative was created by the Escuela Nueva Foundation, as a pedagogical alternative to traditional rural schools. Its citizenship competencies component aims to give students the opportunity to "learn by doing". Thus, it allows them to put into practice their cooperative, peaceful and democratic competencies (inside and outside the classroom). For example, it promotes cooperation among classmates by enabling older students to support younger classmates in learning activities. Moreover, it fosters the establishment of active student government bodies, and links students with community projects that allow them to understand real-life problems and apply what they are learning to their own contexts. According to recent evaluations, students in *Escuela Nueva* report more peaceful and democratic attitudes and behaviors<sup>22</sup>.
- b) **Classrooms in Peace** (Aulas de Paz in Spanish): A research team from the Andes University initiated this multi-component project<sup>23</sup>. Its *universal component* comprises a classroom-based curriculum for 2nd to 5th grade students, implemented in citizenship competencies and language classes. The curriculum (in line with the Ministry of Education standards) covers topics such as anger management, empathy, bullying, and the role that bystanders can play in defusing/mediating conflicts, and in defending victims of aggression. Its *targeted component* focuses on the top 10% of students with the highest aggression scores according to teacher or peer surveys. Both universal and targeted components are also aimed at parents, with four workshops a year to promote the same competencies that their children are learning. In addition, special follow-up activities are organized for parents of the students with the highest aggression rates<sup>24</sup>.

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<sup>22</sup> E. Chaux and A. Velásquez, "Peace Education in Colombia: The Promise of Citizenship Competencies," op. cit.

<sup>23</sup> More information available on the project's official website: <http://psicologia.uniandes.edu.co/intrapsico/aulasenpaz/index.php>

<sup>24</sup> M. Harper, "School-Based Violence in Colombia: Links to State-Level Armed Conflict, Educational Effects and Challenges": Background paper prepared in 2010 for the *Education for All Global Monitoring Report 2011 - The Hidden Crisis: Armed Conflict and Education* (Paris: UNESCO, 2011).

- c) **Hermes Program** (Programa Hermes in Spanish): This initiative was launched by the Bogota Chamber of Commerce<sup>25</sup> with the aim of transforming youth attitudes and responses to conflict in school settings (aged 11-18). Based on alternative conflict resolution concepts and methodologies, the program promotes dialogue and tolerance by training youth leaders and teachers as certified school mediators. It also promotes the design of a wide range of activities on conflict awareness and management issues among all stakeholders (e.g. parents, teachers, students and school administrators). The Chamber of Commerce's experts provide active technical support and materials during the first year of implementation, and encourage schools to set up Conciliation Committees in order to continue the sustainable implementation of the program<sup>26</sup>.
- d) **Youth Peace Builders Project** (Jóvenes Constructores de Paz in Spanish): This initiative was implemented by Plan International and CINDE<sup>27</sup> in seven regions of the country<sup>28</sup> (including urban and rural low-income settings) with the support of CIDA. After seven years<sup>29</sup>, the project contributed to the change and transformation of attitudes and values of 16,436 young people, 910 teachers, 3,119 parents and 65 schools to a culture of peace, democracy, tolerance and acceptance of diversity.

### Youth Peace Builders Project's goal and main pillars

The project aimed to promote among youth, teachers and parents an increased awareness, knowledge and practical use of peace-building and citizenship concepts and methodologies in order to foster peaceful co-existence at various reinforcing levels (school, home and community). Its preventive and active peace-building approach was structured around the following pillars<sup>30</sup>:

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<sup>25</sup> This private non-for-profit entity provides services to support enterprise and business development in the country. More information available on its official website: <http://www.cacccb.org.co/contenido/contenido.aspx?catID=17&conID=11>

<sup>26</sup> Colombia Ministry of Education (2006). Portafolio de Programas and Iniciativas en Competencias Ciudadanas, p. 43.

<sup>27</sup> CINDE stands for International Centre for Education and Human Development (Centro Internacional de Educación y Desarrollo Humano in Spanish).

<sup>28</sup> Sucre, Atlántico, Bolívar, Nariño, Cauca, Valle and Chocó.

<sup>29</sup> The Project officially ran from 2003-2009.

<sup>30</sup> The project had formal and non-formal implementation mechanisms, as it included both schools and youth organizations. However, due to the purpose of this paper, the current description focuses on the formal education component of the project.

## Creation of a PeaceBuilding Proposal in each school reflecting local issues and context

Following a peer-to-peer methodology, Multiplier Teams (comprised of 2 parents, 2 teachers<sup>31</sup>, and 6 adolescent boys and girls in 7<sup>th</sup> and 8<sup>th</sup> grades<sup>32</sup>) were created in each participating institution. They were supported in the formulation and implementation of a *Peace Building Proposal* (PBP) in their schools through a two-year training process, which included eight core workshops. A three-month interval was built in between each workshop in order to allow MT members to practice their newly acquired skills and replicate the training with their peers. During these intervals, MTs received technical support through follow up visits and enrichment workshops.

The first workshop focused on the preparation of a diagnosis of the issues affecting peaceful coexistence in each school/community. Through subsequent training workshops, the Multiplier Teams (MTs) developed leadership and group facilitation skills, and were able to design the main strategies and activities of their PBP. Both student leaders (MT members) and those trained by them were able to develop core citizenship competencies, including cognitive, emotional and communicative skills, as well as the ability to participate constructively in a democratic society and resolve conflicts peacefully.

## Fostering peaceful and democratic environments

In line with the Ministry's program, the project mobilized key stakeholders around the promotion of peaceful homes, schools and communities, in order to provide youth with reinforcing 'life texts'<sup>33</sup>. This was achieved through the following interventions:

- MTs led the organization of *Peace Days/ Festivals* to enhance the impact of the PBP in their schools and communities. Several cultural, ecological and sporting events were organized in collaboration with school and municipal authorities to promote democratic and peaceful coexistence values (e.g. theater, mural painting, Peace Olympics and marches, forums and reflection weeks). The organization of these activities also helped to bridge inter-generational gaps.

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<sup>31</sup> Teachers were selected according to agreed criteria, which included a commitment towards the project's goals and methodology, and being well accepted by the students. In many schools, students voted to select the teachers. Even though the majority of them taught social studies, teachers from other areas (biology, physical education and math) also participated.

<sup>32</sup> In line with the project's gender equality objectives, efforts were made to ensure that each MT included 3 boys and 3 girls.

<sup>33</sup> R.Jaramillo and J. Mesa, "Citizenship Education as a Response to Colombia's Social and Political Context," *op. cit.*, p. 471.

- MTs led the design of context-specific strategies to *involve parents in the implementation of the PBP*. This included organizing family encounters where parents, caretakers and students could strengthen their bonds and openly discuss issues affecting peaceful coexistence in their homes and communities. During these meetings, parents learned about the PBP's objectives, and were able to develop their own citizenship competencies (including how to build family relations based on respect and non-violent conflict resolution).
- In collaboration with school principals, efforts were made to involve *Parent Councils/Associations* in the implementation of the PBP. These entities played a key role in fostering and modeling democratic decision-spaces within the schools, and designed activities to reach a wider number of parents. For example, some schools offered vocational training opportunities for parents tied to the training sessions on the PBP themes (e.g. affection, values, communication, conflict resolution and citizen capacity).

### **Empowering students to become leaders, role models and active agents of social change**

The project itself served as a space where students could put into practice their newly-acquired competencies. For example, student leaders (MT members) had the opportunity to develop their teamwork capacity, establish constructive relationships with peers and teachers, and challenge gender stereotypes. Thus, the peer-to-peer methodology contributed to the empowerment of student leaders as role models and constructively addressed their need for social recognition.

In addition, through the organization of community outreach activities (peace days/festivals), students had the opportunity to put into practice their knowledge and skills, critically analyze their social environment, and express themselves in their own language (e.g. theater, songs, sports, etc.). The project also supported the creation of over 25 youth organizations and a national youth network ("Young Wave"). In many cases these organizations were created by students who wanted to continue their work as peace builders after graduating from school. These youth-led spaces provided a "real life" platform for the exercise of leadership skills and citizenship competencies. The momentum and wide reach achieved by these organizations and subsequent network, reinforced positive youth identities and increased the project's impact and sustainability.

## Integration of the PBP into schools' plans/policies

As part of the project's sustainability strategy, systematic efforts were made to ensure that the PBP influenced the design/revisions of schools' Institutional Education Projects<sup>34</sup>. This document contains objectives, pedagogic and management strategies, and codes of conduct for the schools. It must be reviewed annually (with the participation of the education community) based on the results of each school's self-evaluation and Improvement Plan<sup>35</sup>. Some of the mechanisms used to foster this integration included:

- Using classroom activities and other spaces (e.g. breaks, celebrations, sporting events, outings) to strengthen learning and practise citizenship competencies.
- Revising codes of conduct, and ensuring that school bodies function according to democratic principles (e.g. student government bodies, parent councils).
- Integrating the PBP's citizenship competencies into the curricula through relevant activities, methodologies and content. Manuals were created to support this process. For example, they explained how to use science class to promote discussion and reflection around environmental issues, and literature class to strengthen communication and critical analysis skills. They also contained examples on how to realize the full potential of those classes directly related to citizenship competencies (e.g. ethics and values, political constitution and democracy).
- Increasing teachers' understanding of the project's alignment with the National Citizenship Competencies Program through workshops, follow-up sessions, and the creation of Teacher Committees (to lead the incorporation of the PBP into the school's Institutional Education Plans).
- Setting up students-led and managed "mediation and negotiation corners" to resolve conflicts within the schools.
- Allocating specific time slots for MT members to replicate the training with their peers (e.g. some schools allowed students to fulfill the government's "social service" requirement by participating in these activities).

It is important to note that all participating schools successfully integrated the PBP into their Institutional Education Plans, through some or all of the above-mentioned strategies. Hence, even though the project officially ended in 2009, its core activities were sustained and embedded into daily life at the

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<sup>34</sup> Proyecto Educativo Institucional – PEI in Spanish.

<sup>35</sup> Colombia. Ministry of Education (1994). *General Education Law. No. 115, Feb 8*. Available on: <http://menweb.mineducacion.gov.co/normas/concordadas/Decreto115.htm>

schools (transversal approach fostering change at the individual, classroom, government/management, and educational community levels).

This was accomplished because consistent efforts were made to support the integration process from the onset of the project. For example, participating schools were required to commit to designing and implementing sustainability plans, in close collaboration with MT teams. Plan and CINDE established collaborative relationships with the Secretaries of Education to obtain their support towards the project and mobilize the necessary resources (this was aided by the project's alignment with the National Citizenship Competencies Program). In addition, feedback loops built into the project's performance measurement framework allowed the identification of sustainability challenges and appropriate solutions (e.g. the need to increase parents and teachers' understanding of and participation in the implementation of the PBB).

### **Close collaboration with government bodies**

As previously mentioned, the project built strategic partnerships with government education bodies in order to increase its impact, sustainability and coverage. For example, at the local level, the Secretariats of Education provided schools with constant feedback, encouraged/recognized teachers' participation in the process, and promoted the dissemination of information and cross-learning among schools. At the national level, the Ministry of Education contributed to the project's sustainability by promoting it as one of the projects (good practices) that other schools could use as a guide in the design of their own initiatives. The Ministry's recognition served as a great motivational factor for teachers and principals to continue the process, and fostered their participation in key networks (e.g. International Network for Conflict Resolution and Peace Education).

### **Systematic assessment, documentation and dissemination of results**

The project included a strong and participatory monitoring, evaluation and learning system. Students actively participated in data collection and analysis processes in order to ensure that activities reflected their interests, needs and expectations. Furthermore, the project carried out a longitudinal study (at the start and end of the project) to record the transformation of student attitudes in relation to justice, equity, and democratic participation. For example, statistically significant attitudinal change was recorded in terms of increased favorable attitudes towards political participation, and the respect of norms that promote peaceful coexistence. Positive attitudinal change was also recorded in terms of youth attitudes towards socio-economic, gender, ethnic and intergenerational equity.

Comprehensive and detailed implementation manuals were created to document the process and foster the replication of the model at the national and international levels. The project's methodology has been replicated in over 33 schools outside of Plan's program areas. It was also replicated by Plan in Brazil resulting in a program called *Youth in the Know*.

The project has been disseminated at a wide range of international events. For example, it was showcased as a best practice in social inclusion at UNESCO'S 47th session of the International Conference on Education –Geneva (2004). It was also presented at the Toronto *Learning Democracy by Doing Conference* and the *4th World Conference to Prevent Violence in Schools* in Lisbon (2008).

## Conclusions

A large national movement has emerged in Colombia, aimed at addressing the underlying causes of violence through the transformative power of education. This movement, led by the Ministry of Education's legal and policy framework, actively builds on civil society's experience and capacity to generate innovative practices and support social change processes at the grassroots level.

The Ministry's *Citizenship Competencies Program* has been at the core of this movement. Through the active involvement of civil society, the program has been able to mobilize needed pedagogical, technical and financial resources in order to support schools in the design and delivery of context specific interventions. In addition, this participatory approach has contributed to the constant improvement and refinement of the program, by incorporating experience and knowledge generated by a wide range of methodologies.

Lessons learned during the last decade of implementation will guide the new government's efforts to strengthen and expand this program. As stated in the 2011-2014 Educational Sector Plan, key improvement strategies will include the creation of a high-level policy document outlining the specific roles and responsibilities of the multi-sectoral stakeholders involved in the promotion of citizenship competencies, along with human rights and sexual and reproductive education, at all levels<sup>36</sup>. They will also encompass the promotion of evidence-based initiatives (through more rigorous evaluation tools assessing attitudinal changes and cost-effectiveness), and the enhanced use of online resources

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<sup>36</sup> In recent years, along with the citizenship education program, the government has been implementing 'transversal programs' related to human rights, and sexual and reproductive education (the former is known as *EduDerechos* in Spanish). The new Educational Sector Plan aims to integrate and consolidate all these efforts under a unified policy framework. More information is available on the Ministry of Education's website: <http://www.mineducacion.gov.co/1621/w3-article-235147.html>

and networks in order to promote collaboration and learning among school principals and teachers<sup>37</sup>.

In line with the recommendations made at the 2001 *Special Session on the Involvement of Civil Society in Education for All (EFA)*, this collaborative approach illustrates some of the mechanisms for civil society involvement that can bring grassroots voices into the policy dialogue, build knowledge on the country experience and best practices, and promote the scalability of government programs<sup>38</sup>.

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<sup>37</sup> Colombia Ministry of Education Plan Sectorial Educativo 2011-2014, Documento No. 9 (2011: 36-40). Available on: <http://www.educacioncompromisodetodos.org/ect2/images/stories/docs/PLAN+SECTORIAL.pdf>

<sup>38</sup> UNESCO, Synthesis Report: Special Session on the Involvement of Civil Society in Education for All (EFA). 46th Session of the International Conference on Education, Geneva, 5–8 September 2001, (Geneva: UNESCO International Bureau of Education, 2001), p. 15. Available on: [http://www.unesco.org/education/efa/partnership/special\\_session\\_8.9.2001.pdf](http://www.unesco.org/education/efa/partnership/special_session_8.9.2001.pdf)

## 9. Responsible Citizenship: an education programme in returnee areas of Burundi

*Nicolas Servas*

Chapter 9 provides an example of education for responsible citizenship in secondary schools in returnee areas of Burundi. Nicolas Servas describes how the RET<sup>1</sup> worked to develop content to help implement the civic education curriculum. The approach drew on the INEE Peace Education Programme's intensive methodology, including workshops totaling 120 hours for training of teachers unfamiliar with participative methodologies. Based on this experience, it is hoped that donor funding will be available to help build capacity to extend the coverage of this approach more widely.

### About the author

Nicolas Servas is the RET's Programme Coordinator based in Geneva. He is primarily responsible for the design, monitoring and evaluation of programme content for the RET's Youth programmes and launched the Responsible Citizenship programme in Burundi in 2009. He is also guest lecturer at the University of Bordeaux IV on Development and Evaluation of Education in Emergencies projects. Nicolas thanks Barbara Zeus, RET's Chief of Mission in Burundi who has been implementing the RET's Responsible Citizenship project for Burundian returnees and their hosts as well as the Peace Education project for Congolese refugees and their hosts, amongst other projects. Thanks also to Marina Anselme, RET's Chief of Education for her valued input.

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<sup>1</sup> «The RET» is a Geneva-based INGO for education of vulnerable youth affected by displacement, violence and/or disasters.

## Goals and objectives

In 2009, the RET<sup>2</sup> began providing support to the education authorities in Burundi to introduce citizenship education in secondary schools, especially those receiving a large number of returning refugees. This programme has been realized thanks to the generous funding of the *Service Consolidation de la Paix* of the Belgian Ministry of Foreign Affairs and the dedicated work of RET staff and Burundian teachers.

Since 2002, Burundi had seen the return of more than half a million Burundian refugees from Tanzania - that is 6% of the total population of 8 million inhabitants. Within this context, the Responsible Citizenship programme was implemented by the RET to promote sustainable integration of refugee youth into secondary schools, to reduce violence and discriminatory treatment in schools and in the surrounding communities<sup>3</sup>, and to develop harmonious relations among Burundians of all ages and groups: returnees, those who stayed behind, and the internally displaced. Since 2011 the programme was expanded to Congolese refugee camps in Burundi to overcome existing hostilities and prevent potential future aggression, by developing the skills and attitudes needed to constructively deal with conflict and to minimise destructive behaviour in and outside the refugee camps.

The Responsible Citizenship programme is built on the foundations of the INEE Peace Education Programme, integrating elements from Living Values Education (an intra-personal values programme) and in conjunction with the seven themes of civic education developed by the Burundian Ministry of Education: Human Rights, Human Values, Foundations of Power and Democracy, Sexual and Reproductive Health, Environment, Peace Education and International Humanitarian Law. As resources already existed on International Humanitarian Law, Sexual and Reproductive Health, and as the Ministry of Education developed a resource on the Environment, the RET opted for the remaining themes only.

## Strategy of change and focus

The RET has learned from past experience that change in understanding and/or attitude does not necessarily lead to behaviour change. The best way to acquire new skills is through practice and trying out new behaviours

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<sup>2</sup> «The RET» is a Geneva-based INGO for education of vulnerable youth affected by displacement, violence and/or disasters.

<sup>3</sup> Some of these challenges were highlighted during the baseline survey, which took place in the early stages of the project: cases of prostitution and corruption among the students and teachers, incidents of violence and destruction in the schools.

and techniques in real life situations: how to communicate [active listening, speaking], how to include [and not to exclude], how to manage an argument [mediation, not arbitration, etc.]. By practice, these skills can be effectively internalised and lead to changes in external behaviour in familiar every-day contexts such as the classroom, the schoolyard, the house, with friends and neighbours. Therefore, the training of teachers and students focuses largely on applied skills, encourages participants to learn and draw solutions from their personal experiences, and promotes behaviour change through participatory learning and interactive teaching, with focus on understanding and developing perceptions of citizenship, personal responsibility, and civic responsibility<sup>4</sup>.

### **Start up and capacity building**

To ensure ownership and the largest possible diffusion of the programme across the country, education authorities of all levels (school, province, Ministry) were actively involved in the programme development and implementation. This was achieved through the joint development of the training modules to complete the Burundian civics curriculum (only an outline of the seven themes of civic education existed before the collaboration between the Ministry and the RET started), training of teachers, and implementation in the schools with support of the training unit of the Ministry of Education and of the provincial education authorities.

The training content and supporting materials were developed through a community workshop involving 30 people from the Ministry of Education and youth and peace associations with experience in non-formal education, namely the Scouts and Guides Associations of Burundi and the Burundi team of Living Values Education. These same participants who also received training as master trainers moved on to train 190 teachers from the Civics, History and French sections in the 50 schools of RET intervention over a nine month period. The teacher training was developed in three parts with Level 1 addressing the foundations of Responsible Citizenship, Level 2 covering the building blocks towards behaviour change, and Level 3 involving group work on how to prepare and deliver lessons and review of concepts considered particularly challenging by the trainers and teachers. In total, each teacher received 120 hours of training.

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<sup>4</sup> In addition, taking into account the need to put in place the basic infrastructure and equipment following the looting and damage done to schools during the civil war in Burundi, the RET included a small construction and rehabilitation component in the project to reduce the ratio of students per classroom, refectories and dormitories, and to improve the overall conditions of facilities which would be conducive to an effective learning environment.

Furthermore, in order to promote awareness and support of the Responsible Citizenship programme throughout the country, the RET launched a radio programme in collaboration with *Radio Scolaire NDERAGAKURA*. Two short 20-30 minute programmes were broadcast each week around the themes of peaceful resolution of conflicts, child and human rights, corruption, discrimination, and students' participation in schools, written and developed by a group of four students, chosen for their involvement in voluntary activities and experience in human rights. The radio programme proved extremely popular, with the majority of listeners deriving from the education communities. The RET also hired a theatre group to write and perform sketches on the topics of Responsible Citizenship, while the audience could also speak about their problems and propose solutions during the shows.

### **Population of concern**

The RET believes that secondary school aged students are a country's next human resource pool and the leadership base that is needed for a country's stability, its economic development and social transformation. Thus adolescents, youth and their teachers working in schools which host large numbers of returnees are the primary beneficiaries of the "Responsible Citizenship" programme. Moreover, as daily peacebuilding efforts are seen to extend beyond the walls of a school compound, the programme seeks to involve parents and communities neighbouring the schools to become actors of peace within and beyond the schools of intervention.

### **Implementation**

In coordination with the school administration, teachers were drawn in each school from the Civics section and were trained throughout three sessions (120 hours of training overall) with Level 1 addressing the foundations of Responsible Citizenship (why and how to put the trainee in the middle of the learning process, basic concepts of the programme such as values, rights of the child, effective listening, etc.) and Level 2 as the building blocks towards behaviour change and to deepen the concepts such as peace and conflict resolution, inclusion and exclusion, perception, questioning skills, bias and the bias cycle, etc. Already in this second phase, teachers were encouraged to provide concrete examples of events and good behaviours happening in the schools so as to make theory more concrete and applicable. In the third phase, teachers reviewed the notions they had not well understood or which were considered difficult by the learners. This last phase of training also comprised working group sessions to prepare classes and to simulate teaching sessions for which trainees received feedback and recommendations for improvements from peer trainees.

The Responsible Citizenship teaching modules developed by the RET in collaboration with master trainers<sup>5</sup> also served as valuable teaching resources for civics classes from grades 7 to 10. Since the national civics curriculum only comprised of general topics without any definitions, explanations, or examples, teachers were very enthusiastic about these additional and richer resources. Teachers stated that before they faced great difficulties in their classes as they often did not understand the general topics well enough and lacked concrete ideas on how to convey complex concepts around citizenship to their students.

In addition to the training of teachers and ensuing teaching of the Responsible Citizenship programme in classes, radio programmes on the topics of Responsible Citizenship were produced by a small team of young master trainers and broadcast throughout 60% of the Burundian territory (83 different programmes produced and broadcast). Listening groups were created in schools to run parallel to the radio programme and to reinforce the understanding and discussions around topics presented on the radio and in classes.

Because the INEE Peace Education Programme focuses largely on applied skills to encourage behaviour change through participatory learning and interactive teaching, the RET proposed extra-curricular activities in addition to core classes. More than 24,000 students, teachers and members of local communities benefited from these:

- With a view to turning beneficiaries into active peacemakers, radio programmes were accompanied by listening groups led by one civics teacher in each participating school, and organised on a weekly basis in order to encourage youth to discuss topics in a peer setting, to participate in call-in sessions, and to express themselves freely.
- Arts competitions provided a further framework within which youth could express themselves in an alternative way on the topics and issues discussed. The best drawings are now on billboards serving as community sensitisation tools thereby transforming youth into ambassadors for peace within their communities.
- Theoretical concepts studied in civics classes such as inclusion/exclusion or peaceful conflict resolution formed the basis of recreational activities followed by discussions giving youth an opportunity to understand and internalise complex issues through games and play<sup>6</sup>

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<sup>5</sup> The module is based on the initial community workshop using the INEE peace education approach, with integration of elements from the Living Values education programme, and of the Ministry of Education civics education outline of general topics.

<sup>6</sup> For example, in the “human knot” game, participants learn about the importance of cooperation and to be proactive in trying to resolve conflicts.

- Participatory theatre shows also did not see members of the audience as passive beneficiaries only but encouraged their active participation through direct interventions in the shows.
- After an evaluation of the most common problems in target schools, themes such as bribery, corruption, gender based violence, and social justice were addressed in the theatre plays. Youth and adults intervened in the plays to suggest solution strategies their communities could adopt when faced with the challenges presented. Shows had a great impact on opening up communities and starting discussion of topics that were formerly taboo. Youth felt encouraged through these shows to form their own theatre groups in order to sensitise their communities and thus gradually bring about change in attitudes and behaviours. Through these school-based theatre groups youth have become positive actors for peace translating personal change into change at community and societal level.

The purpose of such extra-curricular activities was also to go beyond the primary public of secondary school aged students and to disseminate the concepts and understanding of the Responsible Citizenship programme throughout different age ranges and social groups, for example by involving parents and neighbours of the schools in theatre shows and sensitisation activities.

## Monitoring and first evidence of behaviour change

To measure the values, attitudes, and behaviours known and practiced by the students before the programme started, a baseline survey was conducted on their perception and assessment of social responsibilities, cases of violence towards students and teachers, cases of prostitution and corruption in the schools, and to measure the students' and teachers' degree of ethical development. The results of this study were then used to adjust objectives of the programme and to serve as a reference for the evaluation of the project. This survey and the first round of the Responsible Citizenship training clearly demonstrated that teachers, students and parents alike all had a superficial or controversial understanding of citizenship, democracy and of human rights<sup>7</sup> and that the programme was much needed.

During programme implementation, the level of progress and knowledge attained by the beneficiaries was monitored through feedback and evaluation sheets and by civics teachers who were also supervising listening groups and provided regular feedback to the RET. In addition, tournaments among the Responsible Citizenship school clubs and listening groups were used to

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<sup>7</sup> For example during the first round of training democracy was defined as “the absence of war” and “when there have been no assassination attempts on the President.”

evaluate the level of knowledge acquired, as well as during broadcasts of the radio programme.<sup>8</sup>

A mixed external/internal evaluation of the programme took place one and half years after the programme started and revealed immediate changes in the relationships between teachers and students, among students themselves and in the schools and surrounding communities showing that the values of tolerance, respect for difference, responsibility and cooperation were better understood and put into practice:

- The attitude of teachers towards their students changed positively as they became more concerned with the quality of their teaching vis-à-vis the students rather than the amount of effort they exerted to carry out the lesson.
- All trained teachers abandoned corporal punishments and 90% said that they preferred dialogue to punishment.
- All trained teachers internalised participatory methods of teaching and put them into practice as much as possible depending on the number of students in the class and hours available<sup>9</sup>.
- In 74% of the schools of intervention students are now consulted and participate in the elaboration of school rules, and consultative mechanisms in the schools are widespread.
- The reticence over situations of corruption or sexual violence is gone. Students who participate in Responsible Citizenship listening groups now speak more freely about topics formerly considered taboo.
- Teachers are now more willing to speak out about problems they face in schools, for example, minor incidents of violence and stealing.
- Some of the students who participate in the listening groups now act as mediators in the peaceful resolution of minor conflicts in the schools but also with adults.
- In the Congolese refugee camps, the Peer Educators have become mediators and are asked to solve daily problems by all social and ethnic groups. One year after the beginning of programme implementation, camp management and Burundian authorities witness that the number of

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<sup>8</sup> Although the radio does not have the capacity to measure the number of listeners during Responsible Citizenship broadcasts, the number of people attempting to call in during question-response sessions (around 20 during a 20-30 minute programme) is indicative of its reach.

<sup>9</sup> However, it is worthwhile noting that teachers fear that their control over the students will be weakened if the students are allowed to challenge them.

incidents and situations of violence has decreased, and that conflicts are more quickly resolved because Peer Educators are always present in the community.

Predictably, programme results are stronger in the areas of knowledge acquisition and understanding of concepts, rather than for behaviour change. However, the evaluation highlighted the beginnings of a change in attitudes among the young beneficiaries, their parents and teachers, with change more pronounced among teachers, peer educators, and students who received the training. For these same people to actually apply these values in their everyday life will take a much longer period of time than the one and a half years of the first phase of the project. Hence, although beneficiaries understand and relate to concepts of Responsible Citizenship, in order for them to internalise and actively apply these concepts, they will require further support, especially from the Ministry of Education.

## Scaling up and dissemination of the programme beyond the school environment

With the onset of a revision and enrichment of the national civics curriculum undertaken by the Ministry of Education from early 2011, the RET's modules have been provided to the Ministry so that relevant sections have been incorporated in the curriculum and the material developed now benefits civics teachers at national level. In view of the fact that the curriculum provided by the Ministry remains under revision and is still largely undeveloped<sup>10</sup> and as all teachers had requested the expansion of the existing RET material, a second phase of the project will aim to reinforce and expand the programme through the institutionalisation of the curriculum, teacher training, activities in the schools and on air, to which the RET master trainers and teachers from the first phase of the programme will contribute<sup>11</sup>.

This planned expansion of the programme will also be implemented in partnership with the Girl Guides Association of Burundi who will train more master trainers from their association, who will then train young members of local Guide and Scout units to disseminate the programme in their local groups and to the families and surrounding communities of youth, as well as in youth centres supported by the government.

The RET will thus continue working with the Ministry of Education for the inclusion of modules of the Responsible Citizenship programme in the national civics programme. As parents requested follow up and documentation to pass the message of "Responsible Citizenship" to others in their community, the RET will broadcast the most successful sessions on the Burundi National Radio and Television to reach out to people of different ages in other parts of the country.

The Responsible Citizenship project has thus contributed to providing direction and training to youth through formal civics education. The development and use of compound learning (in our case the incorporation of the cognitive and affective domains and of the social and ethical hierarchies), participatory methods of teaching and learning and non-formal education methods has produced positive changes in the schools, especially in the relationships between teachers and students, among students, and in the surrounding communities. The training modules developed by the RET which have been well received by the teachers, should complete the Burundian civics curriculum at the national level and provide for a basis on which to further develop

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<sup>10</sup> Aside from the Responsible Citizenship programme, teachers have no other materials to teach civics.

<sup>11</sup> For example, the radio team will visit some of the school clubs to record their discussions, share them with other clubs to improve the understanding of concepts learned and strengthen their application, and broadcast the best ones to ensure further dissemination of the programme.

training and practice in responsible citizenship. Looking ahead, it is hoped that systematic support from the Ministry of Education and the conclusion of funding arrangements will allow for replication of the programme across the country.





## **PART TWO**

# **PROGRAMMATIC AND THEMATIC BRIEFS**

## **SECTION C PEACE EDUCATION PROGRAMMES**

10. Peace education can make a difference in Afghanistan: the Help The Afghan Children initiative  
*Suraya Sadeed*
11. Skills and values based education to foster a culture of peace and non-violence  
*Katrien Beeckman*
12. Development of the INEE Peace Education Programme  
*Pamela Baxter*
13. Teaching peace education in Muslim societies  
*Qamar-ul Huda*

## 10. Peace education can make a difference in Afghanistan

*Suraya Sadeed*

In chapter 10, Suraya Sadeed describes her work for peace education in Afghanistan. As a first step, Help the Afghan Children (HTAC) developed a story book comprising multiple episodes of the responses of an Afghan family to the hardships of war. Teachers participate in a five-day intensive workshop to learn how to use these stories to generate participative learning in the classroom to engage students' interest and commitment. Hand puppets are also used to hold students' attention and so that views can be expressed more freely through attribution to the puppets. HTAC currently works with students in years 7-8 of schooling and is developing materials to cover all secondary school students, if funding is available.

### About the author

Suraya Sadeed was born and raised in Kabul, Afghanistan, immigrated to the United States in 1982 and became a successful business woman. During the height of the Afghan Civil War (1993), Suraya returned to Afghanistan and established a non-profit organization, *Help the Afghan Children, Inc.*, of which she is Executive Director. Since then, Suraya's efforts in providing education and humanitarian aid, in some of the most inhospitable conditions, have directly benefited an estimated 1.7 million Afghan children and their families. Her memoir, *Forbidden Lessons in a Kabul Guesthouse*, was recently published in different languages in the U.S. and Europe. The author believes that "*Providing peace education to schools is a preventative strategy that helps break the cycle of violence and conflict in war torn countries like Afghanistan.*" For more information see [www.htac.org](http://www.htac.org)

## **The challenge: teaching Afghan children to reject violence and embrace peaceful behaviors**

For over 30 years, Afghan children have been the innocent victims of a never-ending cycle of violence and conflict from the Soviet invasion and occupation, through the Afghan civil war, the rule of the Taliban and its overthrow up to and including the fierce fighting between NATO and Afghan forces and the resurgent Taliban. These decades of continuous war have not only resulted in millions of casualties, but have also bred a culture of violence and aggression that extends well beyond the battlefields and into communities, schools and even homes.

Studies by McMaster University's Center for Peace Studies (Hamilton, Ontario), who have conducted some of the most comprehensive research on the psychological impact that violence has on Afghan children, have shown that 60%-70% of today's Afghan children were exposed to violence in some way and continue to have great difficulty coping with everyday living; many of them are reluctant to seek comfort even from a previously trusted adult, including their parents. Many of these children are exposed to violence in their homes or corporal punishment practices in the schools they attend. Exposure to or becoming a victim of violence not only affects children's attitudes and their ability to learn, but often prevents them from developing emotional awareness, self-esteem, empathy, and active problem-solving, - tools that would serve them well as adults.

In countries like Afghanistan, where people have had prolonged exposures to conflict, the problem has serious implications; not just for children, but families and entire communities. When children feel threatened or victimized, they begin to accept and expect violence as the norm; especially among young boys. They begin resorting to aggressive behavior whenever they are unable to resolve their differences. Left unchecked, many of these children will grow up believing that violence is the only solution to coping and will become highly vulnerable to extremist viewpoints and groups.

## **A viable solution – peace education**

Help the Afghan Children (HTAC), a non-profit, non-governmental organization active in Afghanistan since 1993, has long believed that a critical, yet missing strategy in securing lasting peace in that country is to address the root causes of violence and to educate a new generation of Afghans who will reject violence, embrace the principles of peaceful everyday living, and work hard as they become adults to break this vicious cycle. While conflict resolution and peace-building initiatives are not new to Afghanistan, providing formal peace

education courses for Afghan school children represented a bold, innovative learning approach that HTAC began in late 2002 and has continuously expanded and improved upon over the past ten years. To date, HTAC's peace education program has reached over 54,000 students at 44 schools in five Afghan provinces.

## **Peace education has produced highly encouraging results**

With each new implementation of peace education into Afghan schools, teachers, school administrators, parents, and trained observers are reporting significant and sustained measurable improvements in applied learning and behavior among students; especially among boys. For students exposed to peace education, there is often a dramatic reduction in observed aggressive behavior (i.e. fighting, bullying, harassing) among students of up to 70% in the first year alone. Equally dramatic has been the increase in percentage of students consistently modeling peaceful, positive behaviors of up to 85%. In one province where the program was initiated, chronic fighting and harassment among three (competing) ethnic groups of students virtually ceased altogether, and was replaced with friendships between these same groups of students that continued to flourish even after the initial year.

Conversely, comprehensive peace education teacher training and coaching has reduced counter-productive corporal punishment practices (among teachers) to almost zero. Parents of enrolled school children report significant positive changes in students' behavior in the home where once-volatile or uncooperative children are demonstrating respect for elders and siblings, an increased desire to communicate, to be part of the family unit, and demonstrating greater cooperation regarding chores and other responsibilities. Local adult community committees that have been exposed to peace education tend to be overwhelmingly supportive of the continuation of these initiatives as well.

## **HTAC's peace education model**

HTAC's peace education is a psychosocial program with six key learning objectives: (1) providing tools to help children better cope with the emotional trauma many of them suffer from previous or current exposure to violence; (2) teaching children the basic concepts of peaceful everyday living, including the art of non-violent conflict resolution to resolve differences; (3) teaching children to accept and respect individual, religious, ethnic, and gender differences; (4) training teachers to role model peace education concepts in the classroom; (5) providing realistic activities for children where they can apply peace education principles learned in class; and (6) working with parents and local communities to support and reinforce peace education principles in the home.

A major part of the curriculum is built around a series of original, illustrated, trilingual (Dari, Pashto, and English), “Journey of Peace” storybooks<sup>1</sup>. These books feature realistic healing stories about Afghan children and their families that help children deal with the emotions and consequences of anger, fear, fighting, and sadness while embracing other qualities such as: patience, apologizing, sympathy, bravery, mediation, and satisfaction.

Not only are these peace stories read and discussed in class, but students also learn to act out and role model the lessons from the stories using puppets and participating in mini-theaters. Aggressive students are often selected and given the role of mediators so they learn the valuable lessons and benefits of non-conflict problem-solving. Shy, withdrawn students are sometimes asked to play the roles of more outspoken characters in order to improve their confidence and self-esteem.

A second part of the program involves the physical venue of teaching and learning about peace. All participating schools (where the program is delivered), have peace rooms or peace centers, which are welcoming, stimulating, and safe places for students to learn, share their opinions and feelings, and engage in exercises that promote cooperation with others and problem solving. HTAC learned, early-on, that the traditional classroom environment (with the teacher as authority figure and students not able to see and communicate with one another), actually prohibited learning and practicing the principles of peace; hence the creation of a new setting where students sit around a large table and openly discuss lessons and assignments while the teacher acts more as a group facilitator. Peace rooms also function as neutral places where students can come and work out their conflicts under the guidance of their teacher or trained student peer mediator.

HTAC-trained peace education teachers are required to complete a vigorous program where they learn about the concepts, principles and approaches to teaching peace to children. Part of the training involves acquiring critical skills in modeling positive behaviors both in and out of the classroom; learning the techniques of non-violent conflict resolution; and developing effective communication skills to assist parents to reinforce the principles of peaceful everyday living in their homes. HTAC peace education parental guides serve as a useful tool that describes what their children learn (about peace) and helpful ideas for parents in discussing these values with their children.

As a third major component, HTAC establishes local community school committees (comprised of recognized community leaders, elders, parents of children, teachers, and other citizens), to educate and empower them in

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<sup>1</sup> The story outlines and a sample text in English are available on [www.htac.org](http://www.htac.org)

supporting peace education beyond the schools and in the communities themselves, using many of the same principles and tools their children learn at school. Through this process, adults learn to embrace peace-related activities in resolving their own conflicts and reject violence and other forms of aggressive behaviors, like their sons and daughters.

HTAC measures and evaluates how effectively students are able to learn and apply peace education principles by utilizing a series of field-tested performance measures and goals where data on specific observable behaviors is continuously tracked, recorded, and reported. While attitudinal surveys bring added value to the overall process, measuring actual changes in behavior over time (e.g., the average number of aggressive conflicts per month at a given school through independent observations) provides an abundance of rich data that not only reflects how successful peace education efforts are, but also identifies those areas of the program where improvement is necessary.

### **Scaling up - establishing a national school-based peace education curriculum**

HTAC believes that the real breakthrough in peace education will be the development and implementation of a national school-based peace education curriculum that would be taught in all Afghan public schools. In 2011, HTAC received the endorsement of Afghanistan's Ministry of Education (MoE) to lead this effort and in 2012, seed money from the United States Institute of Peace was allocated to fund Phase One - the development and testing of the national curriculum itself. HTAC subsequently recruited a team of peace education curriculum advisors who (along with other partners), are developing curriculum learning standards and identifying best peace teaching practices from countries around the world that will be merged with HTAC's existing program. Once completed, field-tested and approved by the MoE, peace education will be introduced to approximately 4 million Afghan students (grades 7 through 12) in all 34 provinces.

With a national peace education program in place, a foundation will be established for what HTAC believes can be a fundamental shift among Afghan children, teachers, families, and entire communities on the value and benefits of peaceful, everyday living and cooperation and subsequently, a gradual but increasing rejection of violence throughout the country.



## 11. Skills and values based education to foster a culture of peace and non-violence

*Katrien Beeckman*

In chapter 11, Katrien Beeckman describes the work of the International Federation of the Red Cross and Red Crescent (IFRC), in training young volunteers of national Red Cross/ Red Crescent societies. The Youth as Agents of Behaviour Change (YABC) programme trains the volunteers as peer educators for non-violence and peace through a 5 day participative workshop. The IFRC plans to work with national governments to encourage the inclusion of skills for non-violence and peace in school programmes.

### About the author

Katrien Beeckman has been the Head of the Principles and Values department of the International Federation of Red Cross and Red Crescent Societies (IFRC), in charge of guiding the membership on the promotion of a culture of nonviolence and peace, since 2008. Dr. Beeckman is the founder of the IFRC's flagship initiative Youth as Agents of Behavioural Change (YABC). Her interests and areas of expertise are in education, values development and youth empowerment. She worked on education and human rights for UNESCO in Africa (Education For All -EFA), the UNOHCHR, the Committee on the Rights of the Child and the UN Special Rapporteur on the Right to Education, Katarina Tomasevski. Her Ph.D. from the Graduate Institute of International and Development Studies in Geneva focused on "The Child's Right to Basic Education in Africa" (2003).

### ***Together we share something bigger***

It's about connecting

Discovering our similarities

Celebrating our differences

Your language is mine

My language is yours

And we share our voices

Our experiences

Our stories

We are better

Our world is better

When we understand

**MORE THAN WORDS... UNDERSTANDING**

*Poem shared on the Red Cross and Red Crescent YABC worldwide Facebook group*

## **The IFRC and the promotion of a culture of nonviolence and peace**

For the International Federation of Red Cross and Red Crescent Societies (IFRC), comprised of 187 member Red Cross and Red Crescent national societies, *the promotion of social inclusion and a culture of non-violence and peace is one of three strategic aims for the years 2010-2020<sup>1</sup>. This is not just about the absence of war. For the IFRC, the promotion of a culture of nonviolence and peace is not an end or final goal: it is a process. It is about creating an enabling environment for dialogue and discussion and finding solutions to problems and tensions, without fear of violence, through a process in which everyone is valued*

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<sup>1</sup> IFRC Strategy 2020, «Saving Lives Changing Minds», Strategic aim 3: Promote social inclusion and a culture of nonviolence and peace (Adopted by the IFRC's General Assembly in November 2009). Available at: [www.ifrc.org/en/who-we-are/vision-and-mission/strategy-2020/](http://www.ifrc.org/en/who-we-are/vision-and-mission/strategy-2020/) The promotion of a CNV+P is an essential part of IFRC's activities, as it not only reduces violence and discrimination but also creates stronger, healthier and more resilient communities.

*and able to participate*<sup>2</sup>. It is in essence about nurturing human values, such as respect for diversity, equality, dialogue, nonviolence, mutual understanding, cooperation and inclusiveness.

Humanity faces fundamentally connected humanitarian challenges: *violence, discrimination and exclusion*. Successfully addressing these requires a global mind shift from the way we currently think and a values-based transformation of human behaviour: from being locked into differences to valuing diversity and pluralism; from adverse re-action to constructive prevention; from exclusion based on fear to connection based on our common humanity and from resorting to verbal or physical violence when feeling threatened to dialogue and trust.

## **IFRC's commitment towards skills and values based education**

IFRC views skills and values-based education as a key tool to foster this individual and societal transformation towards building *respect for diversity, nonviolence and social cohesion*. Skills and values-based education nurtures human values and equips learners with interpersonal skills to act constructively and interact harmoniously, such as active listening, empathy and non-violent communication. As within a culture of nonviolence and peace, the *process* of values and skills-based education is crucial<sup>3</sup>. Hence, the educational process and teaching and learning methodology are participatory and stimulate critical thinking and autonomy. Those involved are at a level of equality - both learners and 'transmitters' learn from each other and value this as part of a lifelong learning process.

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<sup>2</sup> *The Red Cross Red Crescent Approach to promoting a culture of nonviolence and peace*, IFRC position paper, 2011, p. 3. Available at: [www.ifrc.org/PageFiles/53475/IFRC%20SoV%20REPORT%202011%20EN.pdf](http://www.ifrc.org/PageFiles/53475/IFRC%20SoV%20REPORT%202011%20EN.pdf) The IFRC defined a culture of non-violence in its Strategy on violence prevention, mitigation and response adopted in 2011: a culture of non-violence "respects human beings, their well-being and dignity; it honours diversity, non-discrimination, inclusiveness, mutual understanding and dialogue, willingness to serve, cooperation and lasting peace. It is a culture where individuals, institutions and societies refrain from harming others, groups, communities or themselves. There is a commitment to positive and constructive solutions to problems, tensions and the source of violence; violence is never an option."

<sup>3</sup> "The Right to Education: What Role in Promoting a Culture of Non-violence and Peace?", Public Conference, with UN Special Rapporteur on the Right to Education, Dr. Kishore Singh, Lecture by Dr. Katrien Beeckman, University of Geneva, 26 April 2012: <http://www.ifrc.org/en/news-and-media/opinions-and-positions/speeches/2012/the-right-to-education-what-role-in-promoting-a-culture-of-nonviolence-and-peace/>



**Our world. Your move.**  
Geneva, 23 November–1 December 2011 – **For humanity**



At the 31st International Conference of the Red Cross and Red Crescent in November 2011, which brought together the components of the Red Cross Red Crescent Movement - all Red Cross Red Crescent National Societies, the IFRC and the ICRC - with States Parties to the Geneva Conventions, IFRC submitted a pledge on skills and values based education. Currently signed by 51 National Societies, 2 Governments and 4 observers<sup>4</sup>, it reads: *"With a view to building respect for diversity, nonviolence and social cohesion, we emphasise the importance of values and skills-based (formal and non-formal) education, cultural awareness programmes, and the use of sports, arts and other creative methodologies (hereafter "non-cognitive) reaching out to children, from the earliest age possible, youth and the community at large."* For the years 2012-2015, we pledge to<sup>5</sup>:

- Promote skills and values based formal education, including its institutionalisation at the national level.
- Promote physical education, healthy lifestyles and avenues for voluntary service as part of the formal school curriculum, in particular at the primary and secondary level.
- Engage or increase engagement in non-formal education, transmitting values and skills based education through school or after school interventions.
- Promote access for children and youth to community-based activities such as sports, arts, music and theatre which foster dialogue, mutual understanding and non-violence.
- Support and promote initiatives empowering youth to take up a leadership role in the promotion of a culture of nonviolence and peace, such as the Olympic Truce, the IFRC YABC and other youth-led initiatives.
- Enhance partnerships and collaboration through non-cognitive activities with a view to reaching out to all sectors and people of all ages of society.

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<sup>4</sup> International Olympic Committee, British Council, Global Campaign for Peace Education, Culture of Peace Organisation.

<sup>5</sup> Proposed evaluation criteria in 2015 are: (i) Increase in the # of countries having institutionalised values and skills based education, including at primary level, (ii) Increase in the # of Red Cross Red Crescent National Societies engaging in non-formal education (iii) Increase in youth engagement in voluntary service through sports, arts, theatre, music, etc.

The IFRC calls upon governments, NGOs and other entities to acknowledge and build on the power of education as a tool to promote peace, dialogue and reconciliation.<sup>6</sup> With regard to formal education, we call on governments to institutionalize values and skills-based education and cultural awareness programmes at the national level as an integral part of the formal school curriculum, and this at the earliest stage,<sup>7</sup> including primary and preschool level. With regard to non-formal education, we call on public and private schools to engage in partnerships with external actors who can transmit values and skills-based education through school or after-school interventions. Red Cross Red Crescent national societies can be valuable partners, in particular in light of their auxiliary role to public authorities in the humanitarian field. The promotion of a culture of nonviolence and peace can be incorporated into already-existing collaborations between a RCRC National Society and the Ministry of Education or schools individually, for instance, pertaining to first-aid training, blood donation or the dissemination of the Fundamental Principles and Humanitarian Values of Red Cross Red Crescent, or it can be a *standalone* subject matter brought to schools, for instance through the YABC toolkit (see below).

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<sup>6</sup> *The Red Cross Red Crescent Approach to Promoting a Culture of Nonviolence and Peace*, op. cit, p. 8.

<sup>7</sup> A strong link has been shown between early childhood experiences and later adult attitudes and behaviours. Therefore, starting values and skills-based education as early as possible is essential. This can be done in a variety of settings such as family, preschool and school, sport clubs and social activities.

## Youth as Agents of Behavioural Change (YABC) - an IFRC flagship initiative on skills and values based education and youth empowerment<sup>8</sup>

Created in 2008 and shaped with the active involvement of Red Cross Red Crescent youth from all over the globe, YABC today has reached youth in more than 135 countries.

### Goal

Youth empowerment<sup>9</sup> - enable youth to take up an ethical leadership role in the promotion of a culture of nonviolence and peace.

### Vision

- *Learning comes from within<sup>10</sup> supported by an open and positive environment and by the establishment of a personal connection of the learner with the subject matter*
- *Sustainable action comes from freedom of choice and genuine motivation*
- *Inspiring others comes from role modeling or walking the talk*
- *Change of mindset and behaviour comes from trust and ownership*

### Subject matter

The YABC curriculum or toolkit contains 76 non-cognitive game-like structured activities, 20 concept papers and reference pages, a manual for YABC peer educators, a guide for community engagement, as well as a manual and video on the module “operating from inner peace”. The game-like structured activities

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<sup>8</sup> Youth as Agents of Behavioural Change (YABC), *Change Yourself and Act* (brochure): <http://www.ifrc.org/PageFiles/53518/FInaYABC-Change%20yourself%20and%20act-EN.PDF>, YABC video (3’): <http://www.ifrc.org/en/what-we-do/principles-and-values/youth-as-agents-of-behavioural-change-yabc/> and Redtalk on “Youth as Agents of Behavioural Change, Building a culture of non-violence and peace”, Guest Speaker Katrien Beeckman, Head of the Principles and Values Department, IFRC, Geneva, 7 July 2011:

<http://www.ifrc.org/en/news-and-media/opinionsandpositions/speeches/2011/youth-as-agents-of-behavioural-change-promotion-of-a-culture-of-non-violence-and-peace/>; [http://www.ifrc.org/en/news-and-media/meetings-and-events/red-talk\\_old/events-archive/7-july-2011---katrien-beeckman/](http://www.ifrc.org/en/news-and-media/meetings-and-events/red-talk_old/events-archive/7-july-2011---katrien-beeckman/)

<sup>9</sup> The IFRC strongly believes that youth are a powerful actor with creativity, energy, ideals and skills that need to be harnessed when pursuing lasting social change leading to a culture of non-violence and peace. Red Cross Red Crescent youth are strongly committed to building a culture of nonviolence and peace as solemnly captured in the Youth Declaration, *Youth on the Move*, Solferino (2009): [http://www.ifrc.org/Global/Publications/youth/170700-Youth\\_declaration-EN.pdf](http://www.ifrc.org/Global/Publications/youth/170700-Youth_declaration-EN.pdf)

<sup>10</sup> Meaning of education, from the Latin “*e-ducere*”: leading out or guiding out what is already inside.

and peer educator's manual are inspired by 360 existing materials mainly from Red Cross Red Crescent National Societies worldwide. These were further developed and pilot-tested for over 2 years by youth from different cultures and religions world-wide. This diversity within youth shapers of the toolkit has been a key strategy in ensuring the cultural sensitivity and adaptability of its materials.<sup>11</sup> The toolkit has three parts:

1. *Thematic part.* As a holistic and intrinsically linked educational package on a culture of nonviolence and peace, the thematic part contains 7 subjects, each introduced by a 2 page concept paper and a set of non-cognitive exercises (see below methodology):

- Non-discrimination and respect for diversity
- Violence prevention, mitigation and response
- Gender equality
- Inter-cultural dialogue
- Social inclusion
- International Humanitarian Law
- Fundamental Principles of the Red Cross and Red Crescent Movement<sup>12</sup>

2. In addition, the YABC toolkit also embraces the *development of intra- and interpersonal skills* to act constructively and live peacefully together. These skills are key for learners to support their values-based mind shift, to role model this shift and by doing so to inspire others.

- Active listening (being truly present and relating to the other's concerns, feelings and needs)
- Empathy (putting yourself in the others' shoes)
- Critical thinking and dropping bias (breaking our usual habit of jumping to hasty conclusions based on partial information and interpretations rather than facts so as to be able to question perceptions, preconceived ideas and over-generalizations)
- Non-judgment (a capacity not to judge or label the other which is conducive to gaining his/her trust, openness and a willingness to change)

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<sup>11</sup> Each YABC toolkit activity also contains cross-cultural tips in this regard.

<sup>12</sup> These are Humanity, Impartiality, Neutrality, Independence, Voluntary Service, Unity and Universality.

- Nonviolent communication<sup>13</sup>
  - Collaborative negotiation and mediation
3. Finally, since we view pursuing *inner* peace and harmony essential for being able to inspire change *outside*, the YABC curriculum contains a component called **“operating from inner peace”**. This focuses on:
- *Enhancing personal resilience*: coping with stress and adversity, resisting dangerous peer pressure (e.g. to consume alcohol, tobacco or drugs), managing emotions so as not to engage in violent behaviour.
  - *“Internal arts”* favouring a balance of energy and harmony through relaxation techniques, personal development exercises, meditation and Qi Gong.

The toolkit activities have a **standard and easily usable format**, following the same structure for each activity: 1. Goal, 2. Summary, 3. Expected learning, 4. Approximate time needed, 5. Required materials (on principle limited to the strict minimum and locally available<sup>14</sup>), 6. Cross-cultural tips, 7. Facilitation tips, 8. Suggested step by step process, 9. Debriefing phases and questions, 10. Expected key points and conclusions from participants, 11. Facilitation notes, 12. Possible variation.

### Audience and learning groups

Shaped by youth and young adults aged between 18 and 30, YABC toolkit activities have also reached younger audiences aged 12-13 and even children from 7 upwards. Some National Societies, such as the Lebanese and Ghana Red Cross, have spontaneously adapted some materials to better suit children of primary education age. Those over 40 years of age have also taken part on some occasions, and enjoyed the non-cognitive and *learning from within* approach.

### Methodology and approach

YABC methodology is **participant-centred** and **experiential**, in the sense that it relates to the learner’s personal feelings, perceptions and experiences - *ie* the internal narrative of his/her life -, as well as the local context of the learning group.

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<sup>13</sup> The most comprehensive training on nonviolent communication was developed by Marshall Rosenberg, and is transmitted worldwide: [www.cnvc.org](http://www.cnvc.org)

<sup>14</sup> E.g. “nature” for art work.

It further uses **non-cognitive entry points for learning**.<sup>15</sup> Values as *core beliefs that guide and motivate attitudes and behaviour* are generally more associated with feelings than with left brain analysis. Developing values and interpersonal social skills can thus be facilitated through vehicles like games, role-plays, visualizations and storytelling, where feelings, experience, vibrations or body rather than intellectual analysis, are entry points for learning. These furthermore make learning fun and playful, which are conducive to children and youth's learning achievement and development.

In a second phase, after conducting the game-like activity, **learners exchange and debrief with peers** going through the following phases: (i) observing and reflecting on the experience (ie stimulus activity), (ii) relating the experience to the learner's real life and local/global context and (iii) reflecting on how to apply this learning in the future as an agent of change. Starting from the non-cognitive exposure to end up with cognitive reflection, YABC favours a learning journey that is "*from the heart to the mind*".

Daily relaxation and stress management sessions, under the operating from inner peace module, enable learners to re-internalize learning and create an **environment where well-being, psychological comfort and self-discipline are fostered**. YABC debriefings with peers, where there are no "right or wrong answers" to questions and generally conducted in a circular set up, create an environment where learners feel safe to speak up and share the feelings, thoughts and experiences which the non-cognitive stimulus activity sparks off. Listening to and being listened to by others, enhances the depth and breadth of learning, where youth shape their understanding and insights in a constructive and collaborative manner. It further contributes to developing self-confidence, self-esteem and respect for others, as youth taking part in YABC activities have reported.

YABC also uses **creative and expressive platforms**, such as art, dance, theatre, music and sports. These foster creativity, unlock hidden talents and provide learners with opportunities to further express and deepen the personal connection established with the subject matter. Sports are seen as an avenue to develop and display empathy and a healthy way to channel energy and foster team work, fairness and friendships. YABC also uses these creative platforms to reach out to the local community and engage in awareness-raising and social mobilization. They are also more suitable for involving illiterate communities and relevant in building resilience within individuals and communities facing violence or discrimination.

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<sup>15</sup> Entry points are called "*stimulus activities*" in the present publication.

## Peer education or facilitation

The entire YABC process relies on **peer education or facilitation** by trained YABC peer educators, which is conducive to higher learning results for youth. This inter-active exchange - at a level of equality - favours openness, trust and a collaborative exploration of solutions fully owned and supported by the learners. At the origin and core of their shift of attitude and mindset, learners can then autonomously decide to change their behaviour. Starting with inner change, learners can then decide to freely take up the responsibility to be an agent of behavioural change in the community, for instance through engagement in awareness-raising activities or small-scale community outreach projects. It is this role modelling or walking the talk that is key to inspiring others.

A **training of YABC peer educators** takes five days, after which participants are able to use the methodology, understand the subject matter and are confident to facilitate toolkit exercises with other youth. In addition to the thematic and intra- and interpersonal skills focus, they are also trained on peer education, group dynamics, motivation and learning, communication skills, facilitation techniques and organisation of a peer education session. Finally, they gain a brief training in community-project design and social mobilisation through creative platforms, such as art, music, theatre and sport.

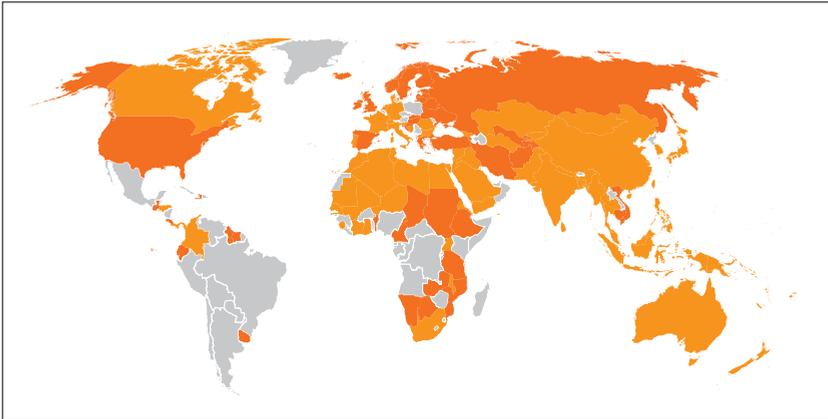
**Peer educators' support materials** are: the toolkit, a peer educator's manual and a guide for community engagement. YABC peer educators are further coached and mentored by more experienced peer educators and YABC trainers,<sup>16</sup> initially through physical presence and later through modern communication technology. A *facebook* closed group enables sharing with and further learning from peers world-wide.

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<sup>16</sup>YABC trainers are experienced peer educators, who have benefited from 'in-service' feedback and counselling and further training on training methods and techniques, learning environment and group dynamics.

## YABC impact and outreach

Driven by youth enthusiasm, passion and dynamism, YABC has rapidly expanded since its creation and today 100 Red Cross Red Crescent National Societies have trained peer educators.



- Countries in which youth have been familiarized with the initiative
- Countries with YABC peer educators

### Impact at the individual level, (examples reflected in individual evaluations)

Impact includes: deepened (self-) confidence, stronger sense of control over one's world, *i.e.* belief in one's capacity and power to make a difference, decrease of bias / discriminatory attitudes, enhanced open-mindedness and sense of belonging,<sup>17</sup> commitment to exploring alternatives and constructive solutions to problems.

YABC community outreach initiatives (examples)

- Sustainable development and vocational training for vulnerable youth (Sierra Leone);

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<sup>17</sup> For the importance of those factors and the role of arts, music, sports, etc. in building resilience of youth, in particular children facing difficult circumstances, see Prof. M. Ungar's intervention at "Youth as drivers of a culture of nonviolence and peace: the power of sports, arts and creativity", side event co-organised by the IFRC, International Olympic Committee and British Council, 31st International Conference of the Red Cross and Red Crescent, 28th November 2011, Geneva, <http://www.ifrc.org/PageFiles/53475/31C-sideeventIOCreportfinal.pdf> ; <http://www.ifrc.org/en/what-we-do/principles-and-values/>

- Regional campaign and micro-projects on migration issues (Algeria, Libya, Morocco, Tunisia);
- Inter-faith dialogue for youth (Pakistan), peace festivals (Lebanon);
- Awareness-raising on HIV/AIDS and gender-based violence (Colombia, Papua New Guinea).

### Suitability for formal educational settings

YABC was originally created for non-formal and informal educational settings such as: junior and youth clubs/centers in schools, colleges and universities, junior and youth camps, youth leadership trainings, vocational training centers for vulnerable youth, and community-based activities.

This being said, YABC has also been brought into schools, for instance in Ghana, Indonesia<sup>18</sup>, Tunisia, France and Martinique. When the French Red Cross, which is an official partner to the Ministry of Education to disseminate humanitarian values in schools, introduced YABC exercises facilitated by a Red Cross volunteer trained as a YABC peer educator, this was positively appreciated by teachers as well as by the 12 year old learners, who valued in particular the freedom of expression and a higher sense of equality between the youth facilitator and themselves.

In Martinique, in a single year, one trained YABC peer educator has reached around 1300 pupils in schools, including children aged 7 to 16 with learning difficulties and from Hispanic and Haitian origin. Receiving the enthusiastic feedback from the two pilot colleges, other schools were eager to integrate YABC on a basis of two hours a week and signed an official agreement with the Red Cross. Learners, teachers and school directors have underscored the attractiveness of the initiative to sensitize youth on *“living together, accepting the other and active citizenship”*, as well as the added value of engaging in an educational partnership with the Red Cross. Feedback from learners mentions humor and fun, the possibility to push one’s limits further, and learning a new way of communicating as key assets of YABC. A number of learners have also joined the Red Cross as volunteers since their exposure to YABC.

### Suitability for spiral curriculum / lifelong learning process

The *learning from within* and experiential approach make this curriculum suitable for repetition / reinforcement at different ages. New life experiences creating a personal connection between the learner and the subject matter,

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<sup>18</sup> In Indonesia, YABC has also been included in extra-curriculum activities and teachers trained as YABC peer educators started questioning the administration of discipline through punishment in schools.

higher maturity and interaction with different peers will enable learning and commitments from YABC to be strengthened, deepened and validated by insights gained while maturing.

### Logistical requirements

Logistical requirements for YABC are deliberately set to the minimum. Classroom type settings with a writing board, notebook or chairs are (generally) not required (or even desired). It is important to arrange a set up that inspires exchange and dialogue, like circles, where learners can sit on a chair, mat or the floor, rather than rigidly placed desks.

### Monitoring, evaluation and research

A standard evaluation of participants, including questions on key learning and attitudinal change, is conducted after trainings. Subsequent reports on follow-up activities, e.g. YABC workshops, community-based activities, are shared. A 2012 academic impact study, involving external experts, using surveys, interviews and case studies will document results obtained as well as impact in terms of attitudinal and, where possible, behavioural change at the individual, organizational (within the RCRC National Society) and community-outreach levels.

### Scalability and sustainability

YABC requires minimal funding, particularly at the local and national levels.<sup>19</sup> It is carried forward by youth themselves with the support of Red Cross Red Crescent leadership. Bringing it into schools on a broad scale is seen as the logical, next step that will contribute to its scalability. In this regard, it is important to (further) develop official educational partnerships between RCRC National Societies and Ministries of Education, or agreements with individual educational settings, and to reach out to both learners in schools and teachers in teacher training colleges or faculties.

*“The YABC initiative is about freedom of life: it empowers people to live free, think, express and make conclusions by themselves.” Toshe Kamilarovski, Red Cross of the Former Yugoslav Republic of Macedonia.*

*“YABC is a need and an experience that leads us to take a critical look at ourselves. If this initiative would be implemented everywhere in the world, the day to see a culture of non-violence and peace on earth is not far.” (Youth voice)*

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<sup>19</sup>For sub-regional, regional or international YABC peer educator trainings, the cost is higher as including transport fares.



## 12. Development of the INEE Peace Education Programme

*Pamela Baxter*

In chapter 12, Pamela Baxter describes the origins and subsequent development of the INEE Peace Education Programme in UNHCR's work with refugee and returnee populations. The programme is designed to include weekly peace education lessons for grades 1 to 8 of schooling and five day community workshops for adults. There is also a secondary school component which is organized as distinct units of work. Teachers entered the UNHCR programmes through community workshops and received 30 days phased training during school vacations, plus regular, monitored classroom support. This approach permits an intensive, quality approach to participative education, even with under-qualified teachers. The programme has been drawn upon in various settings, including the "Emerging Issues" teacher training module in Sierra Leone and the Responsible Citizenship programme in secondary schools in Burundi (chapter 9).

### About the author

Pamela Baxter has a background in curriculum development in both traditional formal school subjects and in crisis response subjects. After serving as Director of Education in the Australian Electoral Commission, she worked with UNESCO, UNHCR, UNICEF and other organizations, in Africa and elsewhere. Her work in peace education spans more than a decade. She worked on the development and the implementation of the INEE Peace Education Programme and many of the programmes that have adapted and built on these materials.

## Introduction

The brief account below describes a peace education programme for which I was lead consultant from 1997 to 2005, and subsequent projects in a variety of countries that used the peace education programme as a foundation. The initiative was started by UNHCR and came under the auspices of the Inter-agency Network on Education in Emergencies (INEE) in 2001.

The programme began in 1997 as a programme for primary schools (grades 1 to 8) and then a community programme of skills development and behavior change. It was piloted in the refugee camps in Kenya, since these communities included a wide range of nationalities, religious and ethnic groups. Repeated and varied discussions were held with the communities in the camps. In these meetings there were discussions about the nature of conflict, why it existed in the camps as well as in their home countries and how these negative behaviours can be minimized or negated. The parents and community elders were asked if they wanted peace education for their children and what should be in the programme. They asked for the peace education programme for their children and also for themselves.

The programme was developed based on these community discussions and was very successful, at least in part, because there were no assumptions made that the teachers could manage the methodology unaided or that the curriculum had time and space for added subjects. The teachers were generally untrained, they had no idea of pedagogy, the classes were very overcrowded and the syllabus very rigid. To ignore these very real circumstances would have caused this programme to fail (as have many similar programmes). Training and support materials were therefore developed in response to the needs of the teachers and the facilitators.

## Goals of the programme

1. To create constructive behaviours for dealing with problems so as to minimise or eliminate conflict; and
2. To reduce conflict and negative behaviour that may contribute to conflict.

The school programme was meant to give the learners both the skills and the opportunity to practice these skills, to reinforce them as behaviours and hopefully for the learners to transfer them to real life situations.

The community programme was designed to explore a range of issues associated with conflict and to discuss and develop constructive alternatives.

The programme focused on the development of skills, values and attitudes in the students that would be personally transformative, and would shape their

perceptions of how they could and should conduct themselves and interact with others. This would in turn enable them to think more clearly about proposals made to them by their leaders, judging whether those proposals were likely to benefit or harm their well-being and that of their families and communities. In particular, they would recognize when leaders were calling for violence or armed conflict as a means of the leaders' own self-aggrandisement or motivated by anger and pride. They would prefer cooperative rather than violent solutions to problems.

## Theory of behaviour change

The programme elements were all based on the theories of behaviour change, particularly the idea that complex behaviours could be modified by changing a range of simpler behaviours that are components of the complex behaviours. Social cognitive theory (learning from the behaviour of others) was also used although it was understood that while the (refugee) environment could be modified by the interactions of attitudes and behaviours of individuals – at the same time there was a limit on how much change could be effected. Understanding that the social cognitive approach meant a gradual modification of attitudes and behaviours led naturally to the acceptance of the spiral curriculum as a basis for the school programme.

The use of a spiral curriculum approach – where each skill area is explored through a series of activities and then revisited in each year of schooling using different activities and discussions provides a solid concept development (without which behaviour does not change).

## Structure and content

The central idea – a school programme- gave rise to a series of other questions and the attempt to answer those questions led to the entirety of the programme (see Table 1 below). The answers to the various questions led to the following:

A **separate subject** approach: there was no possibility of “opening up” possible “carrier” subjects because of the rigidity of the syllabus (this is true in most developing countries) and the low level of expertise of the teachers. Also there was a space in the timetable that was not effectively used (pastoral care timetable slots ). The programme was written on the basis of one peace education lesson per week for each of students' eight years in primary school.

A **teacher training** programme was initiated because new teachers had to be recruited in the pilot project and the methodology used for behavior change (interactive participatory methodology) was completely foreign to the experiences of those working as teachers. Many “trained” teachers also

took advantage of the teacher training course as the project moved to other countries since it was one of the only teacher trainings available that focused on pedagogy and that utilized an activity-based approach for the training. The teachers were exposed to activity-based learning for themselves (all the peace education, human rights and pedagogy was delivered as activity-based sessions) and they practised implementing the lessons as demonstration lessons to their colleagues. This meant that the trainee group knew at least one lesson very well (format, content and methodology) as well as being exposed to a range of others (by acting as the pupils). The teacher training was held three times a year (where each successive ten-day session built on the knowledge of the previous training).

A **community component** (36 hour workshops) was implemented at the request of the pilot communities and acted as a behavior change training for the neophyte teachers (who were all required to attend as a foundation for their future work) as well as community leaders and the general community.

Having community workshops meant that **community facilitators** were needed to conduct them and these people also needed training in the skills of facilitation. There were huge cultural differences between an interactive approach for conducting workshops and the accepted authoritarian approach, which brooked no questions or discussion.

**Reinforcement through informal education** included “street” dramas, posters, community events and sporting events. Some of these were components of the pilot programme and some were constructive responses from people who had been part of the community workshops and who implemented constructive and inclusive activities within the general community.

Because of the increasing size and complexity of the programme and to ensure that it, in fact, honoured the principle of “Do No Harm,” the **monitoring and evaluation** component utilized tools that would reflect qualitative assessment as well as quantitative assessment.

## Box 1. Questions underlying the design of the school programme

Parents also want to learn	Q: Will the community reinforce the new constructive approaches being taught to the children?	Q: How do we help parents to understand that the kids are not just playing?	Q: If we use an activity approach – how do we ensure that there is a transfer of skills to daily life?	Q: How much 'practice' do the learners have?
Q: The programme may contradict parents' expectations of school – how do we overcome this?	Q: What do the parents want their children to learn? Because if they are not genuinely part of the process it will be counter-productive.			Q: How do we teach skills and behaviours that lead to an understanding of abstract concepts?
Q: What about the children not in school?	Q: What % of children are in school?	School programme concept	Q: What is the pupil teacher ratio?	
Q: What skills and behaviours are necessary for people to be constructively peaceful?	Q: What training have the teachers had in basic pedagogy?	Q: How many hours of school per day/week?	Q: What subjects can be used as 'carrier' subjects?	Q: How well trained are the teachers (so that new material can be incorporated)?
Q: If it is to change behavior; do the teachers know how to teach in a participatory way (not just use the external signs)?	Q: How rigid is the syllabus?		Q: Where can peace education be inserted into the curriculum?	
Q: How do we ensure that enough time is allocated in the timetable to implement an activity based approach?	Q: What about the culture clash? (Leaving the 'traditional' violent responses)			

## Concept topics

Although generally the same topics are covered in both the formal (school) and non-formal (community) courses, they are covered in quite different ways. The formal education component concentrates on building concepts through inductive reasoning using games and activities followed by class discussion and reflection. The non-formal component uses deductive reasoning – moving from the general concepts to the specific actions through activities and discussions.

### Box 2. Topics covered in the INEE Peace Education Programme

Topic	Formal/non-formal component
Peace and Conflict (including conflict theory)	Senior grades of the formal component Non-formal component
Similarities and Differences	Formal and non-formal components
Inclusion and Exclusion	Senior grades of the formal component Non-formal component
Trust	Inferred in formal component Non-formal components
Active listening	Formal and non-formal components
Communication: 1- and 2-way communication, miscommunication	Formal and non-formal components
Emotions (including emotional honesty)	Formal and non-formal components
Perceptions	Formal and non-formal components
Bias, Stereotypes, Prejudice and Discrimination	Formal component Non-formal components
Empathy	Formal and non-formal components
Co-operation	Formal and non-formal components

Assertiveness	Senior grades of the formal component Non-formal component
Problem Solving	Senior grades of the formal component Non-formal component
Negotiation	Formal and non-formal components
Mediation	Formal and non-formal components
Conflict Management (and real life problem solving)	Non-formal component and peer mediation in some school settings
Human Rights	Secondary modules of the formal component Non-formal component
Reconciliation	Secondary modules of the formal component Non-formal component

## Monitoring and evaluation

An initial baseline study was conducted to ascertain views about violence, responsibility and values in the pilot communities. This was used later as a comparison tool for an external evaluation. It also helped in the design of materials. In order to see if there was a change in behaviour, records were kept (in some areas) of incidents of violence so that it could be seen when these were reduced. In other areas community leaders gave *ad hoc* reports where they claimed there was a reduction in violence.

The monitoring of the pilot programme was generally through observation and focus group discussions with participants and teachers but as the programme developed so the evaluation tools were developed and used. Structured observation sheets were developed to ensure consistency across a range of teachers and facilitators and different observers. Feedback response sheets were used for the community workshops and the teacher training workshops (see annex).

In the external evaluation conducted by Dr. Anna Obura (2002) it was noted that the teacher training had produced some excellent teaching which Dr Obura felt indicated that the teacher training can be effective. She also noted that this was not universally so and that the teachers faced immense challenges – overcrowded classrooms, noise, lack of resources. However, she felt that the lessons

“demonstrated that the complex concepts of a peace education programme can be taught in simple English, to children, through class activities, question and answer techniques, and through exceptionally well facilitated discussion ... class attention was riveted on the teacher. Children felt they were being listened to very seriously by a fascinating adult.”<sup>1</sup>

Further, Dr Obura noted that the community workshops were conducted in more conducive environments and that the facilitators were generally more skilled. (This was a common finding across countries during the full implementation of the programme: teachers only got to teach peace education in small fragments over a long period of time; facilitators were teaching a full course every two weeks. Consequently they were more familiar with the materials and much more skilled.) Dr Obura’s evaluation made very positive and constructive recommendations and overall it was considered that the programme was successful in that changes in behaviour had taken place and were taking place.

## Implementation after the pilot project

While the programme was still a pilot project within UNHCR, it was requested in several other countries: as an input to curriculum development in Uganda, in Guinea with Liberian and Sierra Leonean refugees (and subsequently translated into French as an input to national curriculum work for Guinea). Teacher training programmes were conducted in Liberia and Sierra Leone as basic teacher training in pedagogy for a large number of teachers although the coverage of the programme was very restricted (refugee and returnee areas only). UNHCR also supported trainings and implementation in some refugee or other settings in Ethiopia, Eritrea, Cote d’Ivoire, Tanzania, Pakistan (with Afghan refugees) and Sri Lanka. During these years the programme was continually upgraded and revised according to feedback and perceived gaps and flaws.

The programme was formally adopted as a resource by INEE (Inter-agency Network for Education in Emergencies) in 2001 after review and acceptance by both UNESCO and UNICEF as members of the INEE Steering Group. UNESCO funded a revision of the materials taking into account the results of the formal external evaluation (conducted through the auspices of UNHCR) and comparative research into similar programmes from elsewhere in the world (developed since the inception of the programme). In 2005, UNHCR Headquarters made the decision to “mainstream” the programme<sup>2</sup>.

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<sup>1</sup> A. Obura, *Peace Education Programme in Dadaab and Kakuma. Evaluation Summary* (Geneva: UNHCR, 2002).

<sup>2</sup> Utilisation has since been hampered by funding constraints affecting all refugee education programmes.

UNESCO and UNICEF (and some other agencies) through a range of country offices also utilised elements of the programme; the community component, the teacher training package, or the curriculum materials were implemented often as part of a wider programme initiative. So in Pakistan the teacher training (pedagogy) was incorporated into the “build back better” approach post-earthquake in Kashmir and in the North West Frontier Province specifically through the teacher training colleges. In Bangladesh the local UNHCR office implemented the community component and facilitators’ training was undertaken. In Liberia, the school component was incorporated into the revised curriculum in its entirety and endorsed by the Minister of Education. The community component was also used as part of the “Reducing Poverty” initiative through the pillars of Human Rights and Good Governance initiated by the UN Mission in Liberia. .

In Burundi, the teacher training component was implemented and a modified and expanded curriculum was implemented for an initiative on Good Governance in secondary schools in returnee areas (see chapter 9). In Kenya the teacher training and school programme were incorporated into national peace education materials which were developed in response to the election violence of 2007/8. The work in Kenya was funded by a joint approach between UNHCR and UNICEF.

In 2008, UNICEF in Sierra Leone together with the Ministry of Education addressed a wide range of issues through formal education that had particular relevance to a post-conflict situation. Sierra Leone had already had a number of small initiatives in peace education from UNICEF and local NGOs as well as UNHCR’s approach with the refugees and refugee-affected areas. It was felt that it would be counter-productive to call a more comprehensive programme “peace education.” A Working Group of a wide range of stakeholders including NGOs and Ministry personnel and the heads of the three teacher training colleges nominated a range of issues that they felt were necessary to address. These ranged from HIV/AIDS to good governance and from educational administration to basic sanitation. The commonality was that all of them required a constructive change in behaviour.

An integrated programme was therefore entitled “**Emerging Issues.**” This was a way of creating a composite and comprehensive whole for the dimension of personal behaviour change. Although there were a number of entry points into the system for such a programme, it was decided that the teacher training institutions provided the most direct and effective entry point. This had the added advantage of allowing extra time for school curricular materials to be developed while the teachers were being trained.

The INEE Peace Education Programme was the foundation of the Emerging Issues programme, not least because the basic skills were applicable to human rights, good governance, citizenship and pedagogy. It was easy to make the links between constructive peace, good citizenship and a sustainable and healthy environment. The course was designed as a three year course for teachers in training and adapted for distance and in-service courses. The intensive inservice course covered the same topics (and to the same depth as the three year courses) but without providing time for revision.

### Box 3. “Emerging Issues” teacher training programme in Sierra Leone

Type of course	Conducted/implemented	Time Allocation
Preservice	Through the teacher training colleges of Sierra Leone	3 years
Inservice (part of a required upgrade of professional qualifications)	By correspondence through some of the teacher training institutions. These lecturers were unfortunately not part of the initial development or training.	3 years
Intensive inservice	By ‘Master Trainers’ who were themselves specially trained and monitored. Most of these came from the teacher training institutions but some were senior teachers and some were ministry personnel.	6 weeks – some of the initial training was monitored by the consultant developing the materials and who had trained the master trainers.

This was an immensely large and complex course, but very comprehensive. This is probably the best example of the INEE programme being used as a “Mother Manual.” The principles of peace education which are incorporated into the INEE programme but often not overtly addressed, were analysed and synthesised in this initiative. Issues of social justice and honesty and honourable behaviour have to be part of the methodology as well as the content (for example, teaching through social justice rather than about social justice). The programme was less activity-based than the INEE Peace Education Programme but incorporates the participatory pedagogy so necessary. Unfortunately this is extraordinarily difficult to teach through a distance education course and

likewise within the confines of a 45 minute lecture. The intensive six-week course was apparently very successful but I have no word on the efficacy of the other two approaches.

In 2009, UNICEF Madagascar utilised the community programme (modified for out-of-school youth) and the community facilitators' training for a programme called "Citizenship" which was developed in response to election violence mostly perpetrated by unemployed youth. I have recently had word (May 2012) that the programme has now been incorporated into the formal school curriculum in Madagascar as well as being successfully implemented as a non-formal programme.

The INEE Peace Education Programme started in a time where there was very little thought given to how education in emergencies and post-conflict education could help prevent violence and help develop constructive skills for living. As there was increased international interest in programmes that would be responsive to situations of violence and conflict, the INEE programme provided a solid foundation for building other programmes. The transformation has not always been successful as there is often a less holistic approach than the original, but the programme has served as a model in a range of circumstances and contexts. I am proud to have been a part of it.

## Annex. Evaluation tools used in the INEE Peace Education Programme

### A Tools for qualitative evaluation

These provide needed information to judge the impact of the programme. The evaluations were preferably undertaken by people not directly involved in the programme.

<b>Case studies</b>	A particular individual (felt to be typical) whose story is told and analysed. There generally needs to be a critical mass of case studies before they are accepted as valid.
<b>Focus Discussions</b>	Small groups who discuss in a semi-structured environment to see if changes have occurred.
<b>Anecdotes</b>	Stories and/or quotes which reflect a change in situation or behaviour
<b>Longitudinal Study</b>	Where a small number of people are studied for behaviour change over a period of years.
<b>Interviews /questionnaires</b>	Where a large (usually random) group of people is asked for their opinions of any behaviour changes in themselves or others.
<b>Baseline surveys Pre-test/ Post – test analysis</b>	<p>These are to measure attitude or behaviour before a project starts. This survey is then repeated at the end to see if the behaviour / attitude change has occurred.</p> <p>They are used to measure impact.</p> <p>The term “baseline” is sometimes used to mean an initial needs analysis.</p>

## B. Indicators matrix for evaluation (Community Programme)

	Quantitative	Qualitative
Content	# of workshops # of participants # of graduates	Observation sheets completed and the comments taken into account by the teachers and facilitators Feedback evaluation sheets completed Additions/modifications to the programme suggested by the facilitators
Method		Ditto Professional development programmes initiated by the facilitators
Environment (physical)	# of venues cost of consumables (drinks and refreshments)	Evaluation of venue – location, furniture, layout of furniture, chalkboard, chalk, light, noise level etc.
Environment (psychological)	Presence of facilitators Availability of facilitator outside the workshop	Manner of facilitator Learner centred activities Open discussions level of trust and group dynamics (All by observation)
Outcome/product	# of people who claim behaviour change	# of people who claim behaviour change Type of behaviour change Reduction of violent and/or anti-social behaviour Increase in self-starting programmes for constructive living Innovative additions and/or programmes that develop PEP

### C. Indicators matrix for evaluation (School Programme)

	Quantitative	Qualitative
Content	# of teachers teaching PEP # of lessons taught per year # of children receiving structured programme	Observation sheets completed Feedback evaluation sheets completed Additions/modifications to the programme suggested by the teachers
Method		Ditto
Environment (physical)	# of materials available	Evaluation of venue – location, furniture, layout of furniture, chalkboard, chalk, light, noise level etc.
Environment (psychological)	Availability/presence of teacher	Teacher's manner – through self assessment, observation Children's feedback (not recommended for junior classes)
Output/product		Change in behaviour (observed by teachers, principals and parents) Reduction in violence Increase in constructive skills (listening, communication, problem solving, etc.) Innovations from the students themselves

## 13. Teaching peace education in Muslim societies

*Qamar-ul Huda*

In Chapter 13, Qamar-ul Huda reviews some of the peace education initiatives in Muslim-majority countries, noting that Muslim NGOs in Pakistan, Afghanistan, Bangladesh, Indonesia, Egypt, Turkey, Malaysia, Kenya, and many other countries have developed modules, manuals, and teacher training guides to support peace education at primary, secondary, and tertiary levels. Islamic peace education programs draw on traditional teachings as well as addressing local problems, as reflected in the socio-cultural reality of that society.

### About the author

Qamar-ul Huda is a scholar of Islam and Senior Program Officer in the Religion and Peacemaking Center at the United States Institute of Peace (USIP). Dr. Huda is an adjunct associate professor at Georgetown University's Conflict Resolution Program and editor of *Crescent and Dove: Peace and Conflict Resolution in Islam* (USIP Press, 2010). Dr. Huda's area of interest is Islamic intellectual history, ethics, comparative religion, the language of violence, conflict resolution, non-violence, and peace education in Islam. He has examined the production of religious knowledge, the diversity of religious practices and religious thought, and peacemaking in Islam. The views in this paper are those of the author alone. They do not necessarily reflect views of the United States Institute of Peace.

## Introduction

There has been an abundance of attention given to the role of Islamic religious schools or seminaries (deeni madrasas, maktabas, pesantrens) in contributing to militancy, extremism, and the growth of radical movements. Education policy analysts claim that the governments of Pakistan, Indonesia, Egypt, Yemen, and other states, have failed in providing adequate education in which students should be nurtured to being responsible civil society members. Instead, critiques assert that religious students and seminary graduates have been insulated from diverse views and are educated to be intolerant of others. Unfortunately, these critiques immaturely linked traditional Islamic seminary curriculum to fostering narrow worldviews, not cultivating creativity and intellectual curiosity, and often ignoring citizenship skills.

These critiques contest that the religious school curriculum in Muslim-majority states uses pre-modern texts to teach traditional Islam and these outdated non-inclusive texts have little or no relevance to contemporary issues or values. Furthermore, the religious studies curriculum offered does not prepare graduates for practical employment opportunities or practical life skills.<sup>1</sup> According to the critiques, all of these factors contributed to intolerant views of others, extremist interpretations of their own religious tradition, a greater propensity toward violent behavior and attitudes, a self-centered view of the world, and ultimately, a ripe milieu for anti-social behavior and radicalism.

The heated debate on Islamic religious schools and public schools in Muslim-majority societies in the 9/11 decade focused mainly on ideological indoctrination for terrorist organizations or outdated religious institutions which are incapable of dealing with modernity. In particular, American policy makers with little knowledge of education or religious education, repetitively linked jihad movements or the support of jihad with madrasa networks in Pakistan, Afghanistan, Yemen, Somalia, and Indonesia.<sup>2</sup> Recent studies by Peter Bergsen, Swati Pandey,

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<sup>1</sup> Saleem Ali, *Islam and Education: Conflict and Conformity in Pakistan's Madrasas* (Oxford: Oxford University Press, 2009); Jayshree Bajoria, "Pakistan's New Generation of Terrorists" (New York City: Council of Foreign Relations, May 2010); National Commission on Terrorist Attacks Upon the United States, *The 9/11 Commission Report* (Washington: 9/11 Commission, 2004), pp. 365-367; Tariq Rahman, *Denizens of Alien Worlds: A Study of Education, Inequality, and Polarization in Pakistan* (New York: Oxford University Press, 2005); Zia Mian and Iftikhar Ahmad, *Making Enemies, Creating Conflict: Pakistan's Crises of State and Society* (Lahore: Mashal Books, 1997); and International Crisis Group, *Pakistan: Madrasas, Extremism, and the Military*, ICG Report 36 (Brussels: International Crisis Group, 2002).

<sup>2</sup> See Jessica Stern, "Pakistan's Jihad Culture," *Foreign Affairs*, vol.79, no.6 (2000), pp. 115-126; Christopher Candland, "Religious Education and Violence in Pakistan," in *Pakistan 2005*, ed. Charles H. Kennedy and Cynthia Botteron (Oxford: Oxford University Press, 2006), pp. 230-255; Mathew J. Nelson, "Muslims, Markets, and the Meaning of a 'Good' Education in Pakistan," *Asian Survey*, vol. 46, no.5 (2006), pp. 690-720, and Marc Sageman, *Understanding Terror Networks* (Philadelphia: University of Pennsylvania Press, 2004).

and Rebecca Winthrop examined several dimensions of religious studies: curriculum content, socioeconomic background of students, teacher training and pedagogy, the psycho-social environment of religious schools, statistics of the number of enrolled students and registered institutions, and feeble efforts by different governments efforts reform these institutions, and could not find a connection between curriculum and extremism.<sup>3</sup>

Other criticism of educational systems in Muslim-majority conflict zones in the Middle East, South Asia and South East Asia centers around technical and vocational training of medicine or engineering programs which intellectually promote the world as either black and white or good versus bad. That is, vocational education was mechanistic learning and it does not provide critical thinking or cultivate the appreciation of self-inquiry. Corrine Graff questions the hypothesis of connecting critical thinking skills to vocational studies because the attention needs to be on the institutions which function within weak fragile states, and on the socio-economic conditions of poverty, and the perennial problem of poor development, and abysmal investment within the educational sector in these countries.<sup>4</sup>

However, in this cloud of unrepresentative analysis we have neglected to hear Muslim education policy makers and teachers accentuate the vital need to teach peace education, civic education, and citizenship knowledge and skills in order for students to peacefully resolve conflicts and understand non-violent alternatives to violence.<sup>5</sup>

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<sup>3</sup> See Peter Bergen and Swati Pandey, "The Madrassah Scapegoat," *Washington Quarterly*, vol. 29, no. 2 (Spring, 2006), pp. 117-125; Christine Fair, *The Madrassah Challenge* (Washington, DC: USIP Press, 2008); Tariq Rahman, "The Madrassahs: The Potential for Violence in Pakistan, 2005, <http://tariqraman.net/edumain.htm> ; Saleem Ali, *Islamic Education and Conflict* (New Delhi: Oxford University Press, 2009); Rebecca Winthrop and Corrine Graff, "Beyond Madrasas: Assessing the Links between Education and Militancy in Pakistan," (Washington, DC: Brookings Institution Press, June, 2010);

<sup>4</sup> Diego Gambetta and Steffen Hertog, "Engineers of Jihad," University of Oxford Sociology Working Paper 2007-2010, 2007; Klaus Seitz, *Education and Conflict: The Role of Education in the Creation, Prevention and Resolution of Societal Crises-Consequences for Development Cooperation* (Eschborn: Deutsche Gesellschaft für Technische Zusammenarbeit, 2004); Tariq Rahman, "Reasons for Rage: Reflections on the Education System of Pakistan with Special Reference to English," in *Education Reform in Pakistan: Building for a Future* (Washington, DC: Woodrow Wilson International Center for Scholars, 2005), and Corrine Graff, "Poverty, Development and Violent Extremism in Weak States," in *Confronting Poverty: Weak States and National Security*, ed. Susan Rice, Corrine Graff and Carlos Pascual (Washington, DC: Brookings Institution Press, 2010).

<sup>5</sup> Alan Smith and Tony Vaux, *Education, Conflict and International Development* (London: Department for International Development (DFID), 2003) and Peter Buckland, *Reshaping the Future: Education and Postconflict Reconstruction* (Washington, DC: World Bank, 2005).

## Peace education in Muslim-majority societies

Some have argued the link between education and conflict is that the local education systems can either intensify or conversely mitigate constituents' grievances against their government, which in turn supports dissent or rebellion in society. On the other hand, educational specialists assert that education systems can shape the students' worldviews positively by instilling a constructive identity where individual and collective responsibilities are shared. In Muslim-majority societies, where autocratic states are the norm and emerging democratic institutions are developing with the Arab civil unrest movements of 2011-12, education is the weakest sector because it receives the fewest of funds of the annual budget, and is easily manipulated with unaccredited private schools and inconsistent education policies.

There is a gap in the literature studying Muslim-majority educational systems and religious educations within a peace education framework. Examination of Muslim-majority educational systems demonstrates that educational non-governmental organizations (NGOs), both faith-based and non-faith-based, have been making immense achievements in developing pluralistic values and global citizenship textbooks through the discipline of peace education. Despite the criticism of security studies policymakers, and the inability of weak states to critically invest in the education sectors, there has been a boom in peace and peacebuilding education programs in several predominantly Muslim communities.

Muslim NGOs in Pakistan, Afghanistan, Bangladesh, Indonesia, Egypt, Turkey, Malaysia, Kenya, and many other countries have developed elaborate modules, manuals, and teacher training guides to support peace education at primary, secondary, and tertiary levels.

NGO education specialists themselves have immense experience in the classroom yet they recognize that the ministry of education bureaucracy prohibits them to introduce a peace education curriculum at a national level. Instead, as an alternative, NGOs have successfully offered teacher training and supplemental courses on peace education and conflict resolution. An exemplary model is an Afghan NGO, Sanyae Development Organization (SDO), which has been dedicated to peacebuilding education for over eighteen years in Afghanistan, especially during the turbulent period of the war against the Soviet Union and Afghan civil war years in the 1990s.

Muslim educational NGOs, like SDO, situate peace education within the field of peacebuilding, which views peace not merely to imply the absence of violence, sometimes referred to as "negative peace", but to include social, economic

and political justice or positive peace or sustainable peace.<sup>6</sup> In midst of war and severe violence against civil society members, Muslim NGOs have creatively devised manuals to train both students and teachers in peacebuilding, and concepts and practices are developed from a local context. For example, in describing the issues of poverty, discrimination, unequal access to economic opportunities, and gender violence, SDO's peace manual includes a section entitled "Structural violence in society" reinforcing the values of Islamic/Afghan ethics against these injustices.<sup>7</sup> In training teachers and students in peacebuilding, organizations like SDO are conscious of the fact that each member of their society is a victim of war and no one in the past thirty years was left untouched or unharmed by the effects of war. Their peace education workshops train teachers and students in preventing and resolving all forms of conflict and violence, whether structural or from the interpersonal level to the societal and global level.

In the neighboring country of Pakistan, the leading NGO on peace and citizenship education is Peace Education and Development (PEAD) Foundation directed by renowned education expert Ms. Sameena Imtiaz.<sup>8</sup> PEAD's mission statement is "to educate and empower people by promoting values of peace, non-violent conflict management, and inculcating democratic values for responsible citizenry."<sup>9</sup> PEAD's activities are in underdeveloped areas in Pakistan, such as the rural areas of Punjab, Khyber Pukhtunkhwa (KP), and the Federal Administered Tribal Areas (FATA), where there are projects on youth mobilization, health education, active citizenship, and using theatre to raise awareness of the danger of ethnic bias and stereotypes. PEAD's three-volume training manual for primary to secondary levels is entitled "Living Together: Value Education Manual" and was written in collaboration with the National Commission for Inter-Religious Dialogue and Ecumenism and Caritas Germany.

The three PEAD manuals are exceptional because of the way a single NGO is reframing questions to students and teachers on confronting bigotry, prejudice, racism, sexism, violence, provincial thinking, and abuse. The first

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<sup>6</sup> Peadar Cremin, ed., *Education for Peace* (Educational Studies Association of Ireland, 1993); John Paul Lederach, *Preparing for Peace: Conflict Transformation across cultures* (Syracuse: Syracuse University Press, 1995); Betty Reardon (ed.), *Educating for Global Responsibility: Teacher-designed Curricula for Peace Education, K-12* (New York: Teachers College Press, Columbia University, 1988).

<sup>7</sup> Sanyee Development Organization, *Peace Education Training Manual for Teachers*, vol. 1 (Kabul: Sanyee Development Organisation, 2000): pp. 16-24.

<sup>8</sup> Sameena Imtiaz is the executive director of Peace Education and Development (PEAD) Foundation, as well as the author of *Aman ki Janin Pehla Qadam* ("First Step towards Peace) in Urdu (2004). As an educator and trainer, Imtiaz regularly conducts workshops on human rights, gender, peacebuilding, and minority rights.

<sup>9</sup> Peace Education and Development (PEAD) Foundation flyer, June 2010, see [www.pead.org.pk](http://www.pead.org.pk)

manual explicitly helps the school to define its core values and how the teachers reinforce these values to students. The manual provides examples of values such as justice, respect for others, cooperation, forgiveness, and trust.<sup>10</sup> These values are not passing themes during the day, rather the PEAD's manual stresses the importance of integrating these core values in each of the subjects, extracurricular activities, role-playing exercises, break-out sessions, and using artistic and poetic competitions. PEAD's emphasis on values based peace education is an effective method because in order for behavior, attitudes and thought to be grounded on respect and tolerance of others, there needs to be shared values of loving oneself.

In the Banda Aceh province of Indonesia, an extremely poor province and conflict zone, education reform with peace education was made possible by a NGO working with the local religious scholars' council. In addition to difficulties in funding and retaining staff, as well as political and social chaos, the Muslim NGO also faced martial law, an ongoing military operation, and the horrendous aftermath of the 2004 tsunami. Nevertheless, the NGO persevered to complete a two-volume Islamic peacemaking textbook written by the Ulama Council of Aceh and conducted workshops to train religious schoolteachers in peacemaking. The Peace Education Program—*Program Pendidikan Damai*, known by its Indonesian acronym of PPD—was founded in Aceh in 2000 and made enormous impact in the local community in creating, designing, and implementing an Islamic peacemaking course for local public schools.<sup>11</sup>

## The rise of an Islamic peace education

Islamic peace education is a relatively new field within the field of peace education. There are two primary reasons for the development of Islamic peace education: first, in the past twelve years Muslim educational NGOs have primarily worked with public and private English-medium schools and neglected the Islamic seminaries. Some have argued that this neglect is an example of the secular bias of the NGOs and/or the secular nature of the NGOs or the design of the peace education textbooks. The second reason is the internal demand for peace education by leading seminaries themselves

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<sup>10</sup> Sameena Imtiaz and Javaid William, *Living Together: Value Education Manual*, Module 1 (Islamabad: PEAD, 2007).

<sup>11</sup> See The Peace Education Program (PPD) project in Aceh, Indonesia, *Kurikulum Aqidah Akhlaq dalam Konteks Pendidikan Dami (Islamic Faith and Ethics Curriculum in the Context of Peace Education)* 2 volumes, (Aceh, 2005); Philippines Council of Islam and Democracy, *The Islamic Model for Peace Education* (Manila, 2009); Qamar-ul Huda et al., *Islam mein qiyam aman aur hal-e tanaza't (Peacebuilding and Conflict resolution in Islam: A Textbook for Teachers and Students)* (Islamabad, 2009); Iqra Asia's work in peace education, <http://www.iqra-asia.com/> and The Iqra Foundation based in Chicago, see [www.iqrafoundation.com/](http://www.iqrafoundation.com/)

who felt international and domestic pressure to diversify their curriculum. This internal demand by Islamic seminaries is not solely due to political pressure, but a realization by Seminary Education Boards that the current static curriculum would not allow their students to be competitive in a world of globalization.

Many efforts by Muslim NGOs stress the importance of ethics as the foundation of peace education which is not universally shared by public education experts; however, in Muslim-majority societies where the public space values humility and the demonstration of ethics, then this is an effective approach.

There is no single approach to an Islamic peace education; at this time, there are approximately fifteen manuals, modules or textbooks being used in nineteen different Muslim countries or pre-dominantly Muslim communities<sup>12</sup> and each one is constructed to meet its own local cultural, religious, and sociological needs. In order to assess the state of Islamic peace education, an international meeting of Muslim Peace Educators was held in Mindanao, Philippines, comprised of 45 participants who shared their professional experiences in developing, designing, and implementing an Islamic peace education textbook or teachers manual.<sup>13</sup> The group of teachers, activists, members of NGOs, education specialists, scholars, and education policy makers discussed various models and approaches to Islamic peace education which are being employed by Muslim seminary teachers in the classroom. Acutely aware of the widespread perception of Islam as a religion of violence and intolerance, this workshop brought together Muslim educators to focus strategically on effectively using peace education curriculum to promote peacebuilding activities from an Islamic perspective.<sup>14</sup>

Examining several Islamic peace education modules, textbooks, and manuals there are at least six major trends of approaches and methodologies in these peace texts. First, these texts establish the philosophical, scriptural, theological and ethical principles of peacebuilding within an Islamic framework focusing on the Prophet Muhammad, his companions and his family as the primary source of peacebuilding. Second, the spiritual and temporal dimensions of these actors serve as an educational model to retrieve, re-embody, and re-

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<sup>12</sup> The author is aware of Islamic peace education programs in the following Muslim countries or pre-dominantly Muslim communities: Afghanistan, Pakistan, Bangladesh, Philippines, Indonesia, Malaysia, Singapore, Thailand, Iraq, Iran, Jordan, Egypt, Morocco, Kenya, Nigeria, Sudan, Qatar, Bosnia-Herzegovina, and Turkey.

<sup>13</sup> This conference was sponsored by the United States Institute of Peace and organized by the Philippines Council for Islam and Democracy; for more see, <http://www.usip.org/in-the-field/international-islamic-peace-education-workshop-held-in-davao-city-philippines>

<sup>14</sup> To read an excellent assessment of Islamic peace education in Aceh, Indonesia, see Asna Husin, "Islamic Peace Education: Changing Hearts and Minds," in Qamar-ul Huda (ed.), *Crescent and Dove: Peace and Conflict Resolution in Islam* (Washington, DC: USIP Press, 2010), pp. 151-178.

enact these customs of peacebuilding, - it is not merely an academic exercise. Third, peace is not viewed as an absence of conflict, nor restricted to notions of structural violence, nor restricted to the legal definitions by Muslim jurists, rather these texts make an explicit connection between Islamic peace and metaphysics, cosmology, politics, culture, and society. Fourth, these texts situate the theology of peace with the culture of inner and outer peace. Fifth, citations from scripture, *hadiths* (sayings of the Prophet Muhammad), eminent theologians, philosophers and Sufi saints were integrated into the text as a way to illuminate their contributions to peacebuilding. And, sixth, the stress on Islamic values of non-violence, compassion, collaboration, justice, forgiveness, self-sacrifice and ethics of service were placed within a religious peacebuilding framework.

Islamic peace education programs were developed from an Islamic-centric perspective as well as an emphasis on local values and local problems, as reflected in the socio-cultural reality of that society. For example, South Asian peace education materials for *madrassas* needed to take into consideration the rich intellectual history of the *madrassa* institution and how the curriculum prepares young seminarians to be religious leaders. Islamic sources for Islamic peace education contained the basics of conflict resolution, negotiation, mediation, facilitation, arbitration, and conflict management. There were specific chapters with student-based exercises on the following practical topics: counseling, psychology, family and psychological analysis, anger management, positive and negative approaches to peacebuilding, stages of violence, root causes of conflict, the complex practices of pluralism and dialogue, the rule of law, and understanding the impact of violence on children.

The Urdu Pakistani Islamic peace education textbook dedicated three chapters to "Inter-personal Communication" whereby the following topics were examined: avoid condescending body and oral language, avoid pointing out the weakness of others, be an active listener, how to use self-critical thinking for personal development, examining one's positive and negative qualities, and using self-criticism for self-awareness. These chapters strongly advocated the need to have empathy, and ways to understand the suffering of others, the appreciation of diversity, appreciation of aesthetics, ways to forgive oneself, and ways to effectively express appreciation.<sup>15</sup>

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<sup>15</sup> Qamar-ul Huda, et al, *Islam mein qiyam aman aur hal-e tanaza't (Peacebuilding and Conflict Resolution in Islam: A Textbook for Teachers and Students)* (Islamabad, 2009), pp. 137-149.

## Challenges facing peace education

One very strong criticism against peace education is the generally poor evaluation record and weak mechanisms in place to evaluate progress or regression. Due to limited funding and staff resources, Muslim NGOs like SDO, PEAD, and PPD have had to rely on their trained teachers to use surveys, interviews with students, and progress reports to track their projects. There are other major areas of concern: across the spectrum NGOs face the problem of program design, program implementation, balancing the use of western models versus indigenous models of peacebuilding, and the sustainability of their respective programs.

Many struggling Muslim NGOs are supported by international donors whose timetable and concept of a project may not be entirely in line with the local NGO. Very often donors are project driven, i.e., engaged only on a short-term basis, and not invested in a long-term strategic program plan; this restricts the long-term impact of the NGO on communities, institutions, students, and ultimately the aim of cultivating a culture of peace. As funding for short-term projects gets exhausted early on, there are common problems of few technical resources to evaluate the impact of the peace activities.<sup>16</sup>

Another critical area facing Muslim NGOs in implementing peace education programs is the actual quality of the content of curriculum and the specific resource materials for teacher training. Being acutely aware of the biases in the textbooks and in teachers, Muslim educational NGOs incorporate pluralistic stories, non-Islamic holidays, religious rituals of non-Islamic traditions, and emphasize the roles of women in each of these sections. However, regardless of the specific content of the peace education materials, the courses are still offered as supplemental courses and these courses are not integrated in the larger curriculum. Leading Muslim educational NGO administrators have expressed that teacher training is ineffective unless the entire curriculum is overhauled and a new curriculum is redesigned so that peace education is a central experience for students.

NGO evaluations demonstrated that teachers trained in peace education attempt to incorporate what they learn but faced resistance from their superiors or patronizing criticism from other non-trained teachers. Despite these experiences, trained teachers felt they made an impact in improving teacher-

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<sup>16</sup> See David Hicks, "Understanding the field", in David Hicks, ed., *Education for Peace: Issues, Principles, and Practice in the Classroom* (London and New York: Routledge, 1988), pp. 3–19; Frank Hutchinson, "Young people's hopes and fears for the future," in David Hicks and Richard Slaughter (eds.) *World Yearbook of Education: Futures Education* (London: Kogan Page, 1988), pp. 133–47; James Turner Johnson, *The Quest for Peace: Three Moral Traditions in Western Cultural History* (Princeton: Princeton University Press, 1987).

student relationships and in areas of developing an interest in topics that were uncommon in the curriculum. Trained teachers also stated in interviews that unless there were fundamental changes in the curriculum to integrate peace education, then their newly acquired information of peace education would not be fully internalized by students. In addition to these issues, both Muslim educational NGOs and trained teachers complained about how few refresher courses or professional development seminars were available.

Another structural problem for Muslim-majority societies attempting to implement peace education was the inability to accurately monitor and evaluate their work and statistically measure their impact. NGO administrators surveyed experiences, practices, and possible recommendations by trained teachers; however, this monitoring and evaluation (M&E) component lacked true quantifiable analysis. Whether one can attribute inconsistent M&E reporting to the skills of NGO staff members or to the lack of funds to conduct these procedures, evaluating projects is usually rare.

One of the areas Muslim peace educators found challenging in *madrasas* or *peasantrens* was on issues of pedagogy in the classroom. Most Islamic seminaries are hierarchical where the teacher is viewed as the final authority over the material and other parts of the students' life. Islamic peace education training focused on re-training teachers as mentors and not as despotic authorities with a rod in a hand. Simulations, role-playing, and sharing of personal experience were used as way to support seminary teachers in the basics of peace education. There were teacher training courses in bias awareness, and understanding how human beings inherit prejudices from family, tradition, community, language, culture, literature, and other sources. There were particular emphases on increasing teacher-student relationships, and shifting the culture to be more positive toward the needs of students.

In conclusion the Islamic peace education field is emerging rapidly because of the demands of the Muslim institutions and the pressures by domestic and international forces to reform these institutions. While each Islamic peace education project in nineteen countries has its own contextual narrative, in general Muslim educators and Muslim educational NGOs are striving to teach students that the knowledge of peace can enhance their dignity and individuality and this does not contradict Islamic tradition or values. The projects underscore the value diversity and the common origins of the human family, adopt mutual understanding as a fundamental religious ethical value, and cultivate an open mindedness in all aspects of life. As much as the content of the textbooks and manuals are extremely important to understand, equally important is how Islamic peace education workshops are creating space to support teachers and students alike in the classroom, especially in deprived underdeveloped areas, conflict zones and neglected institutions.





## **PART TWO**

### **PROGRAMMATIC AND THEMATIC BRIEFS**

#### **SECTION D HUMAN RIGHTS EDUCATION AND EXPLORING HUMANITARIAN LAW**

14. Human rights education  
*Felisa Tibbitts*
15. Exploring Humanitarian Law:  
an ICRC contribution to humanitarian  
education  
*Nicole Martins-Maag*

## 14. Human rights education

*Felisa Tibbitts*

In chapter 14, Felisa Tibbitts overviews the key features and core competencies of human rights education, including both the normative and legal dimensions. The school system plays a central role in preparing young people to understand, cherish and claim human rights; hence, teachers need to be educated in human rights and the ways in which human rights education can be carried out in schools. These include formal and non-formal learning and school-wide approaches. Governments have committed themselves to human rights education through the World Programme for Human Rights Education and the recent UN *Declaration on Human Rights Education and Training*.

### About the author

Felisa Tibbitts has been engaged in human rights education for over two decades: coordinating national capacity-development programming, writing textbooks, training teachers, and carrying out research and evaluation. She has cooperated with a wide range of governments, UN organizations and human rights groups in supporting the development of curriculum and policies to support the integration of human rights into teaching and training. A strong focus has been on post-conflict and transitional societies. She founded Human Rights Education Associates (HREA) and directed the organization until January 2012. She is now affiliated with HREA as a Senior Advisor and Harvard University, where she teaches courses on human rights education and practice.

## Introduction<sup>1</sup>

Human rights are universal and inalienable; they cannot be given, nor can they be taken away. They are means to secure a life in dignity, and their full enjoyment is an indication of such dignity. First and foremost these are the right to life, protection, non-discrimination, and freedom from fear and from want.

Human rights in periods of conflicts, in emergencies, or immediately following are the same as human rights at all times and in all situations; they do not disappear, cannot be diluted, or put on hold. However, the challenges and barriers to secure them do become larger and the risk of their violation multiplies in conflict or disaster and in their immediate aftermath. At the same time, it is important to remember that ruptures may also help to further embed a long-term culture of a rule of law and may serve as windows of opportunity as well.

Schools have a central role to play in helping children and youth, their teachers and all members of the school community to understand, cherish and claim human rights. Embracing human rights in the school community does not assume that it will incur an adversarial relationship amongst school members. Nor should learning about human rights seem like a far-away promise, a utopia that our society can never reach. Human rights education, when carefully crafted for a school environment and the broader national environment in which it is embedded, will foster genuine values and actions that demonstrate:

- respect and consideration for the other based on an understanding of each person's human rights and needs;
- knowledge and respect for one's self and for basic human rights;
- non-discrimination and equality as a way of life;
- concern for the safety of all in the school environment – physical, emotional and psychological.

Such behaviors are not intended as normative mandates from the adults in the school environment, or from educational authorities, but as natural responses from young people that come from being treated with respect and trust and with the expectation that they will give equal consideration to others in the classroom, the school and beyond.

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<sup>1</sup> Portions of this article are taken from the 2010 revision process for the *INEE Minimum Standards for Education in Emergencies, Chronic Crises and Early Reconstruction*.

The schooling system plays a central role in preparing young people to understand, cherish and claim human rights. In conjunction with this responsibility, teachers and all associated educational personnel need to be educated in human rights and the ways in which human rights education (HRE) can be carried out in schools. HRE should be streamlined in all spheres of the education sector, starting with early childhood development and pre-primary education.

This chapter overviews the key features and core competencies of HRE; the supportive policies of UN agencies; the key role of governments in delivering HRE; and examples of approaches from countries in post-conflict or transitional contexts. The chapter provides a general framework for HRE rather than a case study of HRE in practice. The annex contains HRE core competencies developed for secondary schools that might be adapted appropriately for younger children.

## Key features

**Human rights education encompasses education (a) about human rights**, which includes providing knowledge and understanding of human rights norms and principles, the values that underpin them and the mechanisms for their protection; **(b) through human rights**, which includes learning and teaching in a way that respects the rights of both educators and learners; and **(c) for human rights**, which includes empowering persons to enjoy and exercise their rights and to respect and uphold the rights of others.<sup>2</sup> These three aspects of human rights education emphasize that the processes of and conditions for teaching and learning are of equal importance in supporting the “learning” of human rights and the internalization and application of the associated values.

**Human rights education has both legal and normative dimensions.** The *legal dimension* deals with content about international human rights standards as embodied in the Universal Declaration of Human Rights and in treaties and covenants to which countries subscribe. These standards encompass civil and political rights, as well as social, economic, and cultural rights. In recent years, environmental and collective rights have been added to this evolving framework. This law-oriented approach recognizes the importance of monitoring and accountability in ensuring that governments uphold the letter and spirit of human rights obligations.

The legal content is normally introduced beginning in secondary school, although at the upper primary school level, children can be introduced to

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<sup>2</sup> *United Nations Declaration on Human Rights Education and Training*, Article 2, para 2 (2011). The UN Declaration was adopted by the UN General Assembly in GA Resolution 66/137 on 19 December 2011.

human rights in a developmentally appropriate manner: that they and all children have rights related to their human dignity that have been written into law (Convention on the Rights of the Child), that their government has “signed up” for this treaty, and that it involves everyone knowing about children’s rights and helping to promote them - including children in relation to their classmates and others in the school.

The **normative content** of HRE has to do with cross-cutting principles that can be applied in the daily life of the school. Education should be provided in a way that is consistent with human rights, including equal respect for every child, opportunities for meaningful participation in decisions that affect their interests, freedom from all forms of violence, and respect for language, culture and religion.<sup>3</sup> Schools and classrooms should foster participation, self-expression, communication, cooperation and teamwork, and discipline processes that affirm the human dignity of students and educational personnel. The human rights principles of : equality and nondiscrimination; participation and empowerment; and transparency and accountability constitute a value system that can be applied in daily practice in the classroom and in the policies and practices of the overall schooling system, as part of a rights-based approach.

A **rights-based approach to schooling** means that educational institutions promote the above principles within their organizational structure, governance processes and procedures, disciplinary measures and engagement with parents, family members and those in the community. Some examples:

- School policies can explicitly support participation processes (both formal and nonformal) of staff, students and parents in important decisions that affect the school community.
- Policies regarding efforts to combat and address harassment, violence or abuse between any members of the school community can be elaborated, shared and enforced. Systems for reporting abuse should be put in place.
- Information about school policies and practices can be actively shared with all members of the school community, in multiple languages, if necessary. Information shared with students can be user friendly.
- Discipline policies can avoid being overly punitive and protect the dignity of the child and foster development.

The **process of human rights education** is intended to be one that provides skills, knowledge, and motivation to individuals to transform their own lives and

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<sup>3</sup> See UNICEF and UNESCO. *A Human Rights-Based Approach to Education for All* (New York and Paris: UNICEF and UNESCO, 2007), p. 4.

realities so that they are more consistent with human rights norms and values. For this reason, interactive, learner-centered methods are widely promoted. The following kinds of pedagogies are representative of those promoted by HRE practitioners:

- *Experiential and activity-centered*: involving the solicitation of learners' prior knowledge and offering activities that draw out learners' experiences and knowledge;
- *Problem-posing*: challenging the learners' prior knowledge;
- *Participative*: encouraging collective efforts in clarifying concepts, analyzing themes and engaging in the activities;
- *Dialectical*: requiring learners to compare their knowledge with those from other sources;
- *Analytical*: asking learners to think about why things are and how they came to be;
- *Healing*: promoting human rights in intrapersonal and interpersonal relations;
- *Strategic thinking-oriented*: directing learners to set their own goals and to think of strategic ways of achieving them;
- *Goal and action-oriented*: allowing learners to plan and organize actions in relation to their goals.<sup>4</sup>

The **goals for human rights education** for younger children overlap considerably with those identified by other "learning to live together" approaches, such as citizenship education and peace education. This is because a strong emphasis is placed upon fundamental inter- and intra-personal skills such as knowing and expressing ones' thoughts, listening and respecting the other, managing disagreements, fostering a caring attitude and other life skills.

At an early age, however, human rights education can offer a unique ingredient to an approach that may also reference citizenship and peace education. For children at the primary school level the following kinds of competencies can be fostered through the HRE approach, in an age-appropriate manner and using the kinds of methodologies referred to earlier so as to engage and motivate students:

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<sup>4</sup> Asia-Pacific Regional Resource Center for Human Rights Education (ARRC) . "What is Human Rights Education?" *Human Rights Education Pack* (Bangkok: ARRC, 2003).

## Knowledge/Understanding

- Core human rights standards, such as the Universal Declaration of Human Rights and the UN Convention on the Rights of the Child (UNCRC). Depending upon the national context, the Convention Relating to the Status of Refugees might also be referenced, as well as specific rights that apply in the contexts of conflict, disasters and poverty.<sup>5</sup>
- Critical human rights challenges in our schools, communities and societies and factors that contribute to supporting/undermining the enjoyment of human rights;
- Current or historical human rights issues or movements in our own country, context or the world, and individuals and groups that contributed to upholding human rights.

## Attitudes/Values

- Respect for oneself and others based on the recognition of the dignity of all persons and of their human rights;
- Acceptance of and respect for persons of different race, color, language, age, disability, sex, gender, religion or belief, national, ethnic or social origin, property, and other differences, with awareness of one's own inherent prejudices and biases and endeavoring to overcome these;
- Openness to reflecting and learning so as to improve personal behaviors aligned with human rights principles;
- Compassion for and solidarity with those suffering human rights violations and those who are the targets of attacks resulting from injustice and discrimination.

## Skills/Action

- Take an active part in discussions and debates, participating sensitively and constructively on controversial human rights topics;
- Identify and apply strategies for opposing all forms of discrimination and bullying;
- Network and collaborate with others in advocating for human rights.

The above list is illustrative. A complete list of core competencies for secondary schools was elaborated as part of HRE Guidelines developed by the OSCE/

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<sup>5</sup> For example, a treatment of the UNCRC might emphasize the child's right to provision, the right to protection and the right to participation.

ODIHR<sup>6</sup> and is annexed to this chapter. Many of these competencies could be adapted for younger children as well as national context.

As children grow up, human rights education becomes more distinctive, as it places an increasing emphasis on topics of justice, the role of law, human rights challenges and the importance of knowing and claiming one's rights. Human rights education in many countries intersects with democratic citizenship education by taking the core concepts of citizenship education and applying them more universally and more critically. In that way, knowledge about key concepts and facts and issues of civic disposition and civic skills are applied to the areas of global social responsibility, justice, and social action.<sup>7</sup> Human rights education is also intended to foster social responsibility and action among students. This is critically important in the development of values and dispositions focused on addressing social problems and facilitating student empowerment to engage in social action.

Table 1 is a sample matrix of the ways in which a schooling system might envision integrating human rights themes for instruction at all grade levels.

### Box 1. Example of an age-specific framework for HRE<sup>8</sup>

Levels	Goals	Key Concepts	Specific Human Rights Problems	Education Standards & Instruments
Early Childhood Preschool & Lower primary Ages 3-7	Respect for self Respect for parents and teachers Respect for others	Self  Community Responsibility	Racism  Sexism Unfairness  Hurting people (emotionally, physically)	Classroom rules Family life Convention on the Rights of the Child

<sup>6</sup> Organisation for Security and Cooperation in Europe (OSCE) Office for Democratic Institutions and Human Rights (ODIHR). *Guidelines for Human Rights Education in Secondary Schools*. (Warsaw: OSCE ODIHR. Forthcoming in fall 2012).

<sup>7</sup> F. Tibbitts, "Understanding What We Do: Emerging Models for Human Rights Education." *International Review of Education*, vol.48 (3-4), (2002), pp. 159-171.

<p><i>Later Childhood</i> <b>Upper primary</b> <b>Ages 8-11</b></p>	<p>Social responsibility</p> <p>Citizenship distinguishing wants from needs from rights</p>	<p>Individual rights Group rights Freedom Equality Justice Rule of law Government Security Democracy</p>	<p>Discrimination/ prejudice</p> <p>Poverty/hunger Injustice</p> <p>Ethnocentrism</p> <p>Passivity</p>	<p>UDHR</p> <p>History of human rights Local, national legal systems Local and national history in human rights terms UNESCO, UNICEF</p>
<p><i>Adolescence</i> <b>Lower secondary</b> <b>Ages 12-14</b></p>	<p>Knowledge of specific human rights</p>	<p>International law</p> <p>World peace</p> <p>World development</p> <p>World political economy</p> <p>World ecology</p> <p>Legal rights</p> <p>Moral rights</p>	<p>Ignorance</p> <p>Apathy</p> <p>Cynicism</p> <p>Political repression</p> <p>Colonialism/ imperialism</p> <p>Economic globalization</p> <p>Environmental degradation</p>	<p>UN Covenants</p> <p>Elimination of racism</p> <p>Elimination of sexism</p> <p>Regional human rights conventions</p> <p>UNHCR NGOs</p>
<p><i>Older Adolescents and Adults</i> <b>Upper secondary</b> <b>Ages 15 and up</b></p>	<p>Knowledge of human rights standards Integration of human rights into personal awareness and behaviors</p>	<p>Moral inclusion/ exclusion</p> <p>Moral responsibility/ literacy</p>	<p>Genocide</p> <p>Torture</p>	<p>Geneva Conventions</p> <p>Specialized conventions</p> <p>Evolving human rights standards</p>

## The United Nations, governments and HRE

Beginning with the adoption of the Universal Declaration of Human Rights in 1948, the United Nations and its specialized agencies formally recognized the right of citizens to be informed about the rights and freedoms contained in the documents ratified by their countries—the right to human rights education itself. Since then, numerous policy documents developed by United Nations (UN)-affiliated agencies, international policymaking bodies, regional human rights bodies, and national human rights agencies have referenced HRE, proposing that human rights themes should be present in schooling.

In 2005, with the conclusion of the UN Decade for HRE, the Office of the UN High Commissioner for Human Rights launched an ongoing and more focused World Programme with a Plan of Action for Human Rights Education, which aspires to elicit improved cooperation from governments, as well as cross-cutting support from UN bodies<sup>9</sup>. The First Phase of the UN *World Programme for Human Rights Education*<sup>10</sup> asks governments to ensure that HRE is integrated within the schooling sector. The 2011 *UN Declaration on Human Rights Education and Training* reaffirms the necessity of access to human rights education<sup>11</sup>.

The Plan of Action for the First Phase of the UN World Programme for Human Rights Education presented a definition of HRE linked with individual development and a wide range of societal goals related to co-existence, rule of law, peace and social justice:

“[E]ducation, training and information aiming at building a universal culture of human rights through the sharing of knowledge, imparting of skills and moulding of attitudes directed to:

- (a) The strengthening of respect for human rights and fundamental freedoms;
- (b) The full development of the human personality and the sense of its dignity;
- (c) The promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups;

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<sup>9</sup> United Nations, General Assembly (2005). *Draft Plan of Action for the First Phase (2005-2007) of the Proposed World Programme for Human Rights Education*, 25 October. A/59/525.

<sup>10</sup> UN High Commissioner for Human Rights. *World Programme for Human Rights Education* (Geneva: United Nations, 2005).

<sup>11</sup> On 19 December 2011, the General Assembly adopted the United Nations Declaration on Human Rights Education and Training, in GA Resolution 66/137.

- (d) The enabling of all persons to participate effectively in a free and democratic society governed by the rule of law;
- (e) The building and maintenance of peace;
- (f) The promotion of people-centered sustainable development and social justice<sup>12</sup>.”

Human rights education and training comprises all educational, training, information, awareness-raising and learning activities aimed at promoting universal respect for and observance of all human rights and fundamental freedoms. HRE contributes to the prevention of human rights violations and abuses by providing persons with knowledge, skills and understanding and by developing their attitudes and behaviors, to empower them to contribute to the building and promotion of a universal culture of human rights<sup>13</sup>. This definition is not specific to the school sector and, in fact, the United Nations proposes human rights education for all sectors of society as well as part of a “lifelong learning” process for individuals<sup>14</sup>.

The right to education is a central human right and an end in itself: it ensures that humans can reach their full potential and claim their other rights, and it offers protection and structure in times of instability, aiding those most vulnerable, children especially, to retain a normal life and build the best foundations for a better future. The right to human rights education, and related potential content, is an aspect of this right to education.

Governments, as signatories to treaties and members of the UN, are considered to have the primary responsibility for ensuring that HRE takes place in the schooling sector. States are obliged under international law to respect, protect and fulfill human rights, and to ensure that education is aimed at strengthening respect for human rights and fundamental freedoms.

Through reports submitted to the Office of the UN High Commissioner for Human Rights and scholarship being carried out, it is evident that human rights themes have been introduced into the national curricula in numerous countries. However, the broad normative framework of human rights education and the wide spectrum of potential learners have resulted in a great deal of variation in the ways in which human rights education has been conceptualized and implemented. This is especially the case as HRE can be linked with other approaches, such as citizenship education and peace. Although human rights

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<sup>12</sup> Plan of Action for Phase 1 of the UN World Programme for HRE, 2006, p. 12.

<sup>13</sup> *United Nations Declaration on Human Rights Education and Training*, 2001, Article 2, para 1.

<sup>14</sup> United Nations, Office of the High Commissioner for Human Rights, *International Plan of Action for the Decade of Human Rights Education* (New York and Geneva: United Nations, 1997), pp. 113-114.

education is defined by the universal framework of the international, and, in certain cases, regional, standards, the specific topics and their application are contingent upon local and national contexts. Of course, adaptation to local context is essential to help to ensure relevance and meaning and for refuting the potential criticism that HRE's promotion of international standards is primarily symbolic.

## Schools and human rights

There are examples where courses with an explicit human rights focus are offered in a school curriculum. It is more common that human rights themes are embedded within required or optional subjects, such as the humanities or social sciences or linked with the theme of citizenship. Educational policies that identify and validate human rights include national curricular frameworks, which may link human rights values and associated civic and intercultural competencies; and special policies encouraging a “transversal”<sup>15</sup> approach to human rights, with integration of human rights values into existing subjects and school practices. In many countries, ministries authorize HRE and allow teachers to address it in their open hours, according to their interests and often with the support of NGOs. Ideally, HRE is mandated and validated within required teaching.

## HRE in curricular frameworks

Human rights education and related approaches can be validated as transversal approaches within schooling through national curricular frameworks that identify core competencies for learners at important stages, such as the conclusion of primary level education. Core competencies, such as those related to social competencies, intercultural competencies and citizenship competencies have been linked with a human rights component<sup>16</sup>. When such competencies are incorporated as an anticipated outcome of schooling in general, they must then be integrated within formal schooling. Countries undergoing systemic curricular reforms may have dynamics that facilitate a review of subject-specific curricula so that themes such as HRE – as well as associated pedagogies – can be introduced in key carrier subjects. The Northern Ireland curricular frameworks, addressed elsewhere in this book, include “human rights and responsibility” as part of the Education for Local and Global Citizenship requirements.

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<sup>15</sup> Or cross-curricular.

<sup>16</sup> See Commission of the European Communities, *Recommendation of the European Parliament and of The Council on Key Competencies for Lifelong Learning* (Brussels: Commission of the European Communities, 2005).

As a contrasting approach, in Russia, where the topic of human rights was already addressed in carrier subjects but there was no overarching framework for this teaching, a training academy developed an overarching conceptual framework for HRE, which linked up the existing presence of such themes within secondary school subjects with international HRE practices and policies<sup>17</sup>. This framework was used to promote further subject-specific and interdisciplinary treatments of this topic, and to carry out associated teacher trainings.

## HRE in formal learning

There are literally thousands of HRE resources for teachers, tailored to human rights content area and school level<sup>18</sup>. The challenge is for educators to select and adapt resources that support HRE that is most relevant for their learners and environment, and is allowed for in curricular standards. HRE is often integrated within or taught alongside themes such as citizenship or moral education, even when such themes are integrated within other subjects such as history or literature, rather than as a stand-alone subject.

One illustrative example of HRE in formal learning comes from Tajikistan<sup>19</sup>. In 2005, the country introduced a course on human rights in secondary schools within the framework of the National Action Plan for Human Rights Education<sup>20</sup>. The two-year course aimed at raising the legal and human rights awareness of secondary school students in the country<sup>21</sup>. A resource pack was developed for the course by the Ministry of Education, in cooperation with the Office of the UN High Commissioner for Human Rights and the Organization for Security and Cooperation in Europe. The main topics were: general introduction to human rights; exploration of specific human rights issues (such as right to life, children's rights); and mechanisms for defending human rights.

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<sup>17</sup> See "Conceptual Framework for Teaching Human Rights" in OSCE Office for Democratic Institutions and Human Rights (ODIHR), *Human Rights Education in the School Systems of Europe, Central Asia and North America: A Compendium of Good Practice* (Warsaw: OSCE Office for Democratic Institutions and Human Rights, 2009), pp. 19-20. <http://www.hrea.org/compendium>

<sup>18</sup> HREA's Online Library contains over 3,000 free, downloadable documents. See: <http://www.hrea.org/erc>

<sup>19</sup> For more examples, see OSCE Office for Democratic Institutions and Human Rights (ODIHR), *Human Rights Education in the School Systems of Europe, Central Asia and North America: A compendium of good practice, op. cit.*

<sup>20</sup> See "Human Rights Education Resource Package for Secondary Schools" in OSCE Office for Democratic Institutions and Human Rights (ODIHR), *Human rights education in the school systems of Europe, Central Asia and North America: A compendium of good practice, op. cit.*, pp. 125-126. <http://www.hrea.org/compendium>

<sup>21</sup> The course has 136 lessons clustered into 17 topics for grade 10 and 13 topics for grade 11, essentially two periods per week for two years.

In Moldova, the Ministry of Education also approved a course on human rights, as an optional course for lower secondary school students. Through an agreement with the Ministry, Amnesty International-Moldova developed the learning materials for the full-year course that met once a week. The main themes were: what are human rights; children's rights; diversity and tolerance; and acting together to promote and protect human rights<sup>22</sup>.

### Advantages of formal approaches:

- Depending upon whether a human rights-related course is treated as a separate course or integrated as a theme within a broader approach such as citizenship or global education, a formal approach helps to ensure some engagement with HRE. The degree and depth of contact will be variable depending upon how much HRE is covered.
- The use of human rights language, at a minimum, helps to raise awareness among educators and students about the legal framework for human rights.
- The presence of HRE in the curriculum opens the door for supports to be provided to teachers in this area by both ministries of education and NGOs.
- The integration of HRE within required courses contributes to a sustained approach.

### Disadvantages of formal approaches:

- It is possible that HRE will be treated (only) as legal content, especially if teachers are not given contact hours or sufficient training to approach HRE more deeply and with students and in relation to "real life" issues.
- Although HRE has a set of pedagogical approaches, these may not be familiar to teachers, who may therefore undermine the message of HRE by using, for example, rote learning and teacher-centered methods with pupils.

## HRE in non-formal learning

Human rights education can also take place in the school setting through clubs and special events such as Human Rights Day or awareness raising days. These events are ideally student directed, though supported by teachers. Non-formal learning is a way for children and youth to identify issues of interest to them, to raise awareness within the school community and proposed constructive

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<sup>22</sup> See "'I Have the Right to Know My Rights' Course: Curriculum and Learning Materials" in OSCE Office for Democratic Institutions and Human Rights (ODIHR), *Human rights education in the school systems of Europe, Central Asia and North America: A compendium of good practice*, op. cit., pp 133-134. <http://www.hrea.org/compendium>

solutions. After-school clubs and events can be linked up with and supported by local or international organizations. Amnesty International is an international organization with a long history of supporting teachers all over the world who would like to organize children's rights and human rights clubs in their school as an extracurricular activity. External organizations can bring in speakers and specialists that enrich the student experiences. These clubs often engage in creative projects and are highly motivating for youth.

Another common approach to non-formal learning that fosters values and practices associated with human rights are school councils, or parliaments, such as those promoted by UNRWA and described in chapter 17.

### **Advantages of nonformal approaches:**

- Non-formal HRE is typically carried out by educators with a personal motivation in the topic and involves a self-selection of students. This combination can create a potent environment for engagement in the topic.
- Carrying out HRE within a non-formal environment enables use of participatory and child-centered learning methods, even in educational systems where these approaches are not the norm. These methods have been associated with effective HRE.
- Non-formal HRE more readily invites student-directed learning and action and the involvement of NGOs.

### **Disadvantages of non-formal approaches:**

- Non-formal HRE is dependent upon the interest of individual facilitators and outside support for programming. This tends to make such programming non-sustainable.
- If HRE is situated exclusively within non-formal environments, it sends a signal that this topic has a low priority.

## **Whole School Development and the Human Rights-Based Approach**

The human rights-based approach to schooling recognizes that HRE experiences should reflect learner-centered pedagogies that promote the respect and development of students, and also that there should not be a contradiction between the values and practices of the classroom and the experiences of students in the school in general. Human rights-friendly and child-friendly school approaches use the human rights framework to promote

a critical reflection on the school environment and identify shared goals for improvement. A school-wide effort might be undertaken to address bullying or, more broadly to infuse knowledge and behaviors consistent with human rights. The latter processes can be associated with “whole school development” processes. This holistic approach is illustrated by the following example from Albania.

The Human Rights and Democracy Education in Schools project was implemented by the Albanian Ministry of Education in cooperation with the UNESCO Human Rights Education Project office in Tirana<sup>23</sup>. The project had a two-pronged approach: the development of human rights education curricula, resources and teacher trainings; and a whole school approach, that drew upon the literature of “effective schools” in promoting a human rights-friendly and democratic school climate. This project involved pilot schools and directly trained 180 Albanian teachers.

### Advantages of school-wide approaches:

- School-wide approaches can bring about widespread awareness on human rights or a human rights theme, involving a diverse set of school members and those from the community.
- A school-focused approach may result in the identification of challenges or problems, such as exclusion or bullying, that can then be addressed by a range of stakeholders.

### Disadvantages of school-wide approaches:

- A school-wide event that is comprised only of “special days” may be quite superficial and temporary and needs to be linked with ongoing engagement with a human rights topic or HRE through ongoing formal/ non-formal learning.

## Concluding comments

Although the UN treaty system places the responsibility on governments for protecting, respecting and fulfilling human rights, the UN definition of human rights education suggests that it is the actions of individuals that contribute to building the “culture of human rights”. It is bringing these values “down to earth” in the classroom and school setting that breathes life into human rights

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<sup>23</sup> See “Human Rights and Democracy Education in Schools: From Curriculum to the ‘Effective Schools’ Approach,” in OSCE Office for Democratic Institutions and Human Rights (ODIHR), *Human rights education in the school systems of Europe, Central Asia and North America: A compendium of good practice, op. cit.*, pp. 52-53. <http://www.hrea.org/compendium>

promises, because such values can be reflected immediately in our personal relationships. The promise of human rights, like that of peace, is one that can never be fully fulfilled. However it can be approached step-by-step. This is the special responsibility of the educator: to recognize how human rights values can be promoted in teaching and learning processes - even in national environments where human rights abuses are glaringly apparent - and how to empower the learner with the hope and capacities to promote human dignity.

This chapter overviewed the key features and core competencies of HRE; the supportive policies of UN agencies; the key role of governments in delivering HRE; and examples of approaches from countries in post-conflict or transitional contexts. The annex that follows contains HRE core competencies developed for secondary schools that might be adapted appropriately for younger children.

## **Annex. Core competencies for human rights education<sup>24</sup>**

*Main aim: Clearly established and accepted learner outcomes – including dimensions of knowledge/understanding, attitudes/values and skills – guide the development of curricula, teaching/training and learning processes, evaluation processes and preparation of teachers and other educational personnel.*

This list of desired competencies, or learner outcomes, is intended to be used in designing HRE in secondary schools<sup>25</sup>. However, many elements of these competencies may be relevant for younger children and older youth, as well as for youth engaged in non-formal learning carried out by organizations other than schools.

The HRE core competencies for secondary students are grouped under three headings: knowledge and understanding; attitudes and values; and skills. Although the competencies are presented individually, the majority are interlinked. For example, an attitude of empathy towards the suffering of others may be linked with a learner taking action to raise the awareness of others in relation to human rights violations. The competencies are not presented in any particular order or according to priority.

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<sup>24</sup> These Core Competencies are excerpted from the following forthcoming publication: OSCE/ODIHR, *Guidelines for Human Rights Education in Secondary School Systems*. (Warsaw: OSCE/ODIHR), pp. 15-18.

<sup>25</sup> These competencies can be further elaborated with sub-themes and examples, and adapted versions developed for specific learner groups (both duty bearers and rights holders) or human rights conditions. Moreover, within each of these lists, certain learner outcomes can be identified as especially relevant for certain learners. Such decisions are at the discretion of the HRE designer.

## KNOWLEDGE AND UNDERSTANDING

The learner is aware of/knows about and understands:

- The history and philosophy of human rights, including the Universal Declaration of Human Rights
- Human rights as a secular values framework and its close relationship with other ethical, religious, and moral value frameworks, as well as other social goals and developments such as democracy, peace & security, economic and human development and globalization
- Human and children's rights principles: participation and inclusion; equality and non-discrimination; accountability; freedom from all forms of violence; and the evolving capacities and best interest of the child
- International human rights standards elaborated in international and regional instruments, including the UN Convention on the Rights of the Child, which is of special relevance to the secondary school context
- The evolving nature of the human rights framework and the ongoing development of human rights in all regions of the world, linked to the human struggle for freedom, equality, justice and dignity
- State obligations in relation to human rights, including review of domestic legal frameworks, treaties and mechanisms of protection at the national, regional and international levels
- Arguments for the universality, indivisibility and interdependence of human rights and common challenges to each of these perspectives
- Rights in conflict with one another and the need not to establish hierarchy among rights but to maximize respect for all rights in such circumstances
- Human rights and international humanitarian law and protection during armed conflict, efforts to secure justice on the international level (i.e., International Criminal Court) and the prevention of crimes against humanity
- The root causes of human rights violations including the role of stereotypes and prejudice in the process that leads to human rights abuses
- Critical human rights challenges in our communities and societies and factors contributing to supporting/undermining human rights in one's own environment (e.g., political, legal, cultural/social, religious, economic)
- Complaint procedures that are available in one's own environment when human rights have been violated

- Current or historical human rights issues or movements – in one’s own country, continent or the world – and individuals and groups that contributed to the upholding and defense of human rights

## ATTITUDES AND VALUES

The learner demonstrates:

- Respect for oneself and for others based on the recognition of the dignity of all persons and of their human rights
- Acceptance of and respect for persons of different race, color, language, age, disability, sex, gender, sexual orientation and gender identity, religion or belief, political or other opinion, national, ethnic or social origin, property, birth or other status, with awareness of one’s own inherent prejudices and biases and endeavoring to overcome these
- Openness to reflecting and learning so as to improve personal behaviors aligned with human rights principles
- An active interest in human rights and justice-related themes
- Appreciation of the link among rights, responsibilities, equality, diversity, non-discrimination, social cohesion and intercultural and inter-religious dialogue
- Confidence in claiming human rights and an expectation of duty bearers to protect, respect and fulfill human rights
- Compassion for and solidarity with those suffering human rights violations and those who are the target of attacks resulting from injustice and discrimination (especially vulnerable groups)
- The conviction that one person working collaboratively with others can make a difference in promoting human rights locally and globally and a commitment to doing so
- Commitment to sustaining and safeguarding human rights in a non-violent manner, and to not being a bystander when the dignity and rights of others are violated
- Motivation and flexibility for playing different roles (e.g., leader, mediator, activist) to carry out collaborative efforts for human rights

## SKILLS

The learner is able to:

- Describe historical and contemporary political, legal, economic, cultural and social processes from a human rights perspective and using human rights language
- Identify important human rights issues in relation to key areas of life for self and others (e.g., school, family, community, professional, personal)
- Distinguish between duty bearers and rights holders, and how they may overlap
- Identify human rights violations, including their root causes and consequences
- Identify the individual and collective benefits of realized human rights in and beyond one's own environment
- Analyze power relationships and roles of actors; critically evaluate the actions of duty bearers with reference to rights; analyze appropriate/ effective action on behalf of human rights
- Locate information and sources on human rights relevant to one's personal and academic needs and interests, including through the use of information and communication technologies (ICTs)
- Evaluate information sources, including the media as well as learning resources, and recognize points of view, bias and reliability
- Critically evaluate one's own contribution to the realization of human rights and the respect for human dignity
- Apply human rights principles in resolving interpersonal conflicts, including the application of knowledge of one's rights in situations where they are being denied
- Take an active part in discussions and debates, participating sensitively and constructively on controversial human rights topics
- Identify and apply strategies for opposing all forms of discrimination and bullying
- Network and collaborate with others in advocating for human rights
- Develop and defend proposals for changing policies or laws concerning human rights (e.g., in the school context, the community or society)
- Use human rights standards to claim rights towards duty bearers in and beyond one's own environment using legal and non-violent methods

- Prepare and carry out various actions to promote human rights in the private and public domain, including, but not limited to, expressing points of view and carrying out public awareness activities; organizing or joining campaigns for those deprived of freedoms and rights; influencing mainstream politics, the media and local issues.

## 15. Exploring Humanitarian Law: an ICRC contribution to humanitarian education

*Nicole Martins-Maag*

In chapter 15, Nicole Martins-Maag notes that violence is often an every day reality for young people. She introduces the ICRC programme Exploring Humanitarian Law (EHL), a set of active learning modules which invites young people first to look at the issues that arise in times of war and violence, and to suggest rules for minimizing harm. Students then analyse and reflect on the rules of international humanitarian law and the complexity of applying them. The programme caters to secondary school students and youth, and requires training of teachers in the subject matter and in facilitation of active and participative learning, to achieve long-lasting impact on young people and their environments. Nicole notes the importance of partnerships at country level, and suggests that external actors seeking to promote education for citizenship and peace might usefully collaborate to reduce the burden on education authorities.

### About the author

Nicole Martins-Maag is an Education and Youth Advisor at the International Committee of the Red Cross (ICRC). She has joined the organisation in 2006 and coordinates the global implementation of the Exploring Humanitarian Law (EHL) education programme.

## Introduction

The International Committee of the Red Cross (ICRC) is widely known to be an independent and neutral organization whose humanitarian work aims to protect and assist victims of war and armed violence. What is less well known is the ICRC's engagement with young people to build awareness and understanding of international humanitarian law (IHL) – also known as the law of war – and its underlying principles; this is an aspect of the organization's efforts to build an environment conducive to respecting human life and dignity. Throughout the world, young people are being increasingly affected by war and armed violence; equally significantly, they are tomorrow's leaders, opinion-makers and soldiers. They have and will continue to have an active role in their societies and a direct influence on their environment.

The ICRC's mandate to promote and strengthen IHL is reinforced by the obligation of States party to the Geneva Conventions to disseminate information about IHL not only to military and security forces, but also to the wider public. In order to assist governments fulfil their responsibilities towards young people, the ICRC has developed an international education programme, Exploring Humanitarian Law (EHL), whose aim is to incorporate IHL in formal secondary school curricula. Since 2002, some ninety countries have tested the teaching materials in the classroom; among those, some fifteen including Peru, Malaysia, Jordan, Croatia, Senegal, Denmark and England, have fully incorporated EHL in their formal education systems. Incorporation has taken various forms, be it cross-curricular, as a subject of its own or as part of another subject. Some countries have also opted to offer EHL as an optional or extra-curricular activity. Whereas a few countries managed to incorporate the entire 36-hour course, many opted for a reduced, "short path" version.

EHL is part of the International Red Cross and Red Crescent Movement's broader framework for "humanitarian education".<sup>1</sup> It is the ICRC's contribution to the collective effort, shared by many National Red Cross and Red Crescent Societies around the world, to promote youth leadership and engagement with a view to bringing about positive change in their communities.

There are innumerable international education initiatives being carried out by a variety of international, supranational and non-governmental organizations. One may rightly question the need for young people to look at issues related to IHL. After all, for many of them, armed conflict is still – fortunately – a very

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<sup>1</sup> "Humanitarian education enables young people to analyse events and phenomena from a humanitarian perspective; it mobilizes them for humanitarian action in the spirit of Red Cross and Red Crescent principles and values; it can also include exploration of the basic rules of IHL and other relevant bodies of law." Definition adopted at the 31st International Conference of the Red Cross and Red Crescent, Geneva, November 2011.

distant reality. But a closer look reveals something quite different. Throughout the world, young people are, increasingly, affected by and involved in various forms of armed violence, as victims, bystanders and perpetrators. Today, an estimated 1.5 billion children live in conflict-affected countries<sup>2</sup>; and among them, thousands of young people under the age of 18 are actively involved in government armed forces and militias and in a range of armed opposition groups – in, at present, 16 conflicts throughout the world<sup>3</sup>. Many others are at risk of becoming involved in armed conflict or other forms of armed violence. Young people comprise roughly half of all the refugees and internally displaced people in the world. Young people between 10 and 29 years of age also account for 41% of the total number of homicides worldwide: 250,000 in absolute numbers<sup>4</sup>. Recent research has also shown that the main victims of youth violence (of street gangs in particular) are young people themselves, males in particular<sup>5</sup>.

In many societies, violence is a daily reality for young people and their safety is, increasingly, being threatened. They are especially vulnerable to becoming victims of armed conflict or other forms of violence or participating in it. The nature and the degree of vulnerability vary from one context to the other. However, generally, urban areas pose greater risks than rural areas, especially when afflicted with high rates of poverty, lack of employment opportunities, overcrowding, low standards of education, and discrimination, as well as economic and social inequalities. These factors can push young people to commit or continue to commit acts of armed violence and ease their recruitment by gangs, insurgent organizations, extremist networks, and militias. In certain contexts, such groups have become young people's primary employers and their main avenues to social acceptance and political mobility.

But young people are not only victims and perpetrators of armed conflict and violence; they also witness it on a daily basis, be it through media coverage, video and computer games, or social networks. This growing exposure to actual or virtual violence can have a dangerous influence on their behaviour towards their peers, their families and the community at large. Ultimately, they have a stake in understanding what they see and hear.

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<sup>2</sup> UNICEF, *Progress for Children: A World Fit for Children: Statistical Review* (New York: UNICEF, 2007). [http://www.unicef.org/progressforchildren/2007n6/index\\_41851.htm](http://www.unicef.org/progressforchildren/2007n6/index_41851.htm), accessed on May 25, 2012.

<sup>3</sup> United Nations, *Annual Report of the Secretary-General on Children and Armed Conflict* (2011.) A/65/820, 2011.

<sup>4</sup> WHO, Fact Sheet No. 356, August 2011.

<sup>5</sup> Idem

## A contribution to citizenship/peace education

Education can be a powerful tool in responding to these problems. Educating young people in IHL can contribute to their ethical development and create a preference in them for peaceful solutions over violence. But this involves a challenge: How can IHL, to all appearances dry and abstract, be made interesting for both young people and their teachers? EHL does not aim to train a new generation of IHL experts. It seeks to enable young people to develop a “humanitarian perspective.” By “humanitarian perspective” we mean essentially the following:

- Understanding of the need to respect life and human dignity, especially in times of violence and armed conflict;
- Understanding of humanitarian issues and of the various aspects of IHL (as well as of the complexity of its application);
- Interest in current events and the capacity to view conflicts at home and abroad from a humanitarian perspective;
- Involvement in community service or other activities that serve the most vulnerable members of society.

The EHL approach is to invite young people to first look at the issues that arise in times of war and violence: Who is suffering the consequences and how are their lives and human dignity affected? Once they have grasped the “human” dimension of armed conflict, young people are then themselves able to propose ways to address these problems – in the form of rules governing the conduct of hostilities. It is only after they have created such rules themselves that they are invited to compare them to the actual rules and principles of IHL.

This is one example of the way EHL makes use of a highly participative methodology, one based on the premise that meaningful learning is possible only through active student participation (experiential learning). It is not by presenting young people with the rules of war that the learning goals will be achieved. They will be able to see the need for rules and propose these themselves only if they first examine the humanitarian issues. It can be said that they do not simply acquire knowledge; they construct it.

Next, EHL engages young people in analysing and reflecting on the complexities of applying IHL. As with any other set of legal or non-legal rules, the mere fact that they exist is not sufficient to ensure that they will be respected at all times and in all circumstances. Through dilemma pedagogy, young people come to appreciate some of the challenges of upholding IHL during armed conflict, especially when the distinction between combatants and civilians is blurred. They examine why people violate IHL and who bears

the responsibility for ensuring that the rules are upheld. They do so by “putting themselves in the shoes of others” in order to assess certain situations and the different options for those involved. Those options often come along with dilemmas involving the possible consequences of one’s actions. Teachers and young people explore the issues together, analysing the dilemmas that people face, pondering their choices and tracing the consequences of their actions.

This perspective-taking and dilemma analysis is another important element of the EHL methodology. Often, these explorations create more questions than answers. We have to be honest: this is sometimes a particular difficulty for teachers, as they might not have all the answers to those questions. But, ultimately, it illustrates the complexities of today’s societies and the fact that many different realities co-exist within them.

The past ten years have shown that it is the combination of the participative, learner-centred methodology and the IHL content that makes the difference, by creating a unique learning experience for both young people and their teachers. It encourages critical thinking and enables young people to cultivate many important skills, such as communicating, disagreeing respectfully, perspective-taking, reasoning, doing research and problem-solving.

EHL contributes to developing social awareness in young people and sharpens their sense of civic responsibility. The teaching materials emphasize the importance of protecting life and human dignity during armed conflict and, by extension, at all times. By doing so, the programme makes a distinctive contribution to citizenship education.

## **Bringing humanitarian education into classrooms**

As mentioned earlier, EHL has been designed to assist governments in incorporating IHL in formal secondary school curricula as part of basic education. There are many different ways of achieving this goal, perhaps as many ways as there are educational systems. The ICRC is a humanitarian organization and therefore its experience in the field of education was limited at first; over the past ten years, it has discovered some of these various ways of achieving the goal of IHL incorporation and come to an understanding of some of the complexities of working with and through formal education.

Early on, the organization took a more proactive role in promoting EHL and providing support to education authorities willing to embark on its implementation. Today, the ICRC is more cautious: it expects its partners to take the lead and assume responsibility from an early stage. Experience has shown that commitment is not always something that builds up over time; it has to be present at the very beginning in order to create the best possible

conditions for the successful incorporation of the programme. Transparency is another important factor. Transparency about expectations and roles, as well as means and capacities, has proven essential for ensuring that the path to incorporating EHL in school curricula is not marked by frustrations caused by unrealistic expectations and planning.

If these conditions are met, the ICRC is willing to support educational authorities in building up local capacities for implementing the EHL programme. This includes the creation of an initial pool of trained teachers and teacher-trainers, as well as the translation and adaptation of the learning materials. Contextualization is yet another important factor in sustainable incorporation. Having said all this, one has also to acknowledge that the preferences of education authorities have varied. EHL is based on primary source materials from a wide range of historical periods and political, social and cultural settings. Some have taken the initiative to complement the materials with source materials drawn from the local context in order to enable young people to relate more directly to them. Others have preferred to work with source materials from more distant realities, avoiding emotional reactions linked to personal experiences in the local context.

In many contexts where EHL is being implemented, the ICRC has teamed up with the local National Red Cross or Red Crescent Society to support educational authorities. In some places, National Societies had little experience of working with formal education systems; in others they had long-established partnerships with education authorities and could play a key role in developing a suitable incorporation strategy. Yet other National Societies have used EHL for their own youth outreach activities or for staff development. As a result, we are now seeing an increasing diversification of incorporation strategies and models.

In many places, EHL has been incorporated in citizenship and peace or human rights education. This close link allows the different subjects to reinforce and complement one another. It enables young people to develop a comprehensive understanding of how IHL and human rights complement each other and how they provide comprehensive protection for people in times of peace as well as during armed conflict.

The benefits of such curricular links go well beyond the development of a broader and more inclusive student perspective. It is also an opportunity for better coordination and networking between different education initiatives and collaboration between education authorities and their external partners. We have to acknowledge that there is still a long way to go.

Today, as external partners we have not yet fully exploited the potential of working in partnerships with other organizations rather than in parallel, when

it comes to promoting our respective education initiatives and supporting education authorities. There are many synergies, not only in terms of teacher-training and the production of teaching materials, but also in terms of the curricular incorporation process and coordination with education authorities. Ultimately, such partnerships or consortiums would be less of a burden for education authorities, especially those with limited resources who often struggle with managing several partnerships at the same time.

## Conclusion

As with many long-term education programmes, apart from reviews and evaluations of pilot projects, no proper impact study has been conducted so far. However, anecdotal evidence, based on a vast accumulation of responses from teachers throughout the world, suggests that young people who have been exposed to EHL respond positively. Not only has it proven particularly effective in encouraging and motivating those among them with learning difficulties, it has also resulted in significant changes in both the attitudes and the behaviour of young people. Teachers have reported its pacifying effect on the school environment: young people have more respect for one another and for their teachers.

Moreover, many young people have begun to make active contributions to community welfare, be it through the development of their own projects or through involvement with their local Red Cross or Red Crescent Societies. It is precisely the link between classroom activities and active community engagement that makes the learning experience particularly meaningful, creating a long-lasting impact on both young people and their environments. EHL – although obviously not the only means of doing so – is one means of fostering a generation of responsible and active citizens, aware of and sensitive to the humanitarian problems faced by people at home and abroad, and equipped with the cognitive and social skills to respond to those problems in many different ways.







## **PART TWO**

### **PROGRAMMATIC AND THEMATIC BRIEFS**

#### **SECTION E TEACHING ABOUT THE PAST**

16. Ourselves, others and the past that binds us: teaching history for peace and citizenship  
*Elizabeth Cole*

## 16. Ourselves, others and the past that binds us: teaching history for peace and citizenship *Elizabeth Cole*

In chapter 16, Lili Cole stresses the importance of new and less conflictive ways of teaching about a past conflict that still has resonance in the present. History is an important subject, although not the only one, for developing empathy, a key part of learning to live together, social cohesion, respect for the rights of others, and all the goals educators believe are critical to peaceful co-existence. It is also a key subject for learning about all the groups that make up the society or region in which one lives. Reform that enables students to understand the many narratives of a past conflict may encounter resistance so in some cases a sequence is needed with education of teachers in this new approach pending its political acceptability.

### About the author

Lili Cole is a Senior Program Officer for the Jennings Randolph Fellowship Program at the United States Institute of Peace. Dr. Cole is the editor of *Teaching the Violent Past: History Education and Reconciliation* (Rowman & Littlefield, 2007). Dr. Cole's areas of interest include human rights, transitional justice, the role of history and history education in political reconciliation, and education and conflict. The views in this paper are those of the author alone. They do not necessarily reflect views of the United States Institute of Peace (USIP).

## Introduction

History education differs from other peace-oriented curricula—tolerance education, civics, human rights education, conflict resolution—in several ways. (For convenience’s sake I refer largely to history in this paper, but the past can be taught via several other subjects as well, often social studies, and through literature, geography, religious instruction and even the arts.) For one thing, it is part of the teaching canon with some practices that are universally recognized, even taking into account a number of reforms in the teaching of history in primary and secondary school in recent decades, particularly in northern Europe and North America. Unlike the other types of curricula under discussion in this collection, it is an established part of most education systems, and usually has a place in the curriculum, meaning that space does not have to be found for it as a new subject.

For another thing, it is a subject that is very strongly tied to the state—which is, of course, why it is included in most states’ curricula; it is almost certainly the subject most strongly tied to the state and its legitimacy, and the most political subject, as well (except perhaps for religious instruction, in some states.) History education implies issues that go far beyond the question of how to educate young people for their best possible futures as citizens and workers, into high politics. Thus, teaching about a past conflict, violence or period of political repression that involves violence and widespread human rights abuses inevitably has implications for stake-holders, those in government, majority groups, minority groups, neighboring states, any group, in fact, that was involved in the past violence, or the descendants of those groups.

Each side has a strong stake in its own version of what happened, and why, and coming to an agreement on the basic narrative may be extremely difficult, particularly in the case of intra-state conflict; some in the society will not want the stories of past conflict told at all. For this reason, teaching the violent past is a highly sensitive subject, and history education reform that seeks both to introduce this past, and to introduce new and less conflictive ways of teaching it, is a difficult and challenging project.

Third, due to these factors, history education in the post-conflict period may be restricted to a different schedule than the other types of curricula under consideration in this collection: teaching about “difficult” periods of the past, while intimately related to the conditions for long-term peace between former enemies, may have to wait until time has passed. The amount of time between the end of a conflict and its entrance into the classroom has varied widely in different contexts, but the question of its timing, or sequencing as part of post-conflict social development, is always present.

A final factor, and a problem, specific to teaching about the violent past is that it is a topic generally dealt with in secondary school, and in many developing countries many or most citizens do not get the opportunity to go to secondary. By contrast, peace, conflict resolution or human rights education curricula can more easily be developed for students in primary school.

## The importance of history education

In an age where many societies are turning away from the humanities, social studies and arts towards a focus on subjects that have a more obviously vocational use for secondary school students, such as math, sciences, technology, and English as a second language (and weighting this latter group more heavily in matriculation and university entrance examinations), why is history valuable for peaceful relations with others, and why should we care about an endeavor as difficult as trying to reform history education so that it can begin to grapple with conflicts between groups in the past? Simply put, history tells us how we got to be who we are, i.e., the past of the group or political unit. As such, it will probably never disappear from the curriculum, and as the site where students learn about how we define ourselves in relation to others—groups with whom we share common borders, groups elsewhere in the world, and the disparate groups that make up the state we live in—it is a key place where students form their political and social identities.

In addition, if we are considering including in educational programs other curricula intended to form the habits that allow us to resolve conflicts peacefully and take part in common projects as active citizens who can think critically, history supplies some crucial pieces of information: if peace, tolerance and human rights, for example, are taught in the abstract, or with reference to distant events and hypothetical situations, students in principle may learn the good things that peace and the protection of human rights bring—but with some gaps in logic. What does the *absence* of peace mean, exactly, or the violation of human rights? What irrevocable losses, lost opportunities, and irreparable damage are implied, particularly when intolerance, conflict and unjust treatment are not small-scale, limited to relationships between individuals or within a neighborhood, but wide-spread? What, in fact, is really at stake?

Without knowing something about the concrete costs of past conflict and violence, and how those earlier events connect to the present, students will not really know what efforts to protect peace or human rights are up against, or why they really matter. Without concrete information about why war and human rights abuses matter to “us” and “our” society, students are not likely to know why they should care.

History is also an important subject, although not the only one, for developing empathy, a key part of learning to live together, social cohesion, respect for the rights of others, and all the goals educators believe are critical to peaceful co-existence. It is also a key subject for learning about all the groups that make up the society or region in which one lives. Like education in general, it is a Janus-faced subject with regard to conflict<sup>1</sup>: it can teach that these neighbors or “other” groups are eternal enemies, based on events that focus on enmity and conflict, or it can teach about periods of peaceful co-existence, cultural sharing and borrowing, and—the subject of this paper—search for ways to teach about past conflict that reduce the likelihood the relations will be viewed as an eternal zero-sum game. This is the subject where students learn about “us” and “them,” about “Others,” and how “we” have related to “Others” of many kinds throughout history.<sup>2</sup>

In this paper, I will address some of the ways that history education can contribute to social cohesiveness, a sense of justice and to the process of long-term reconciliation in the shadow of a violent past. I will also list some of the challenges that efforts to reform this politically sensitive area of education, or to use it as a vehicle for transformed relations, routinely face. I will refer briefly to the role of each of the main vectors of this area of peace building (textbooks, teachers, other learning materials), and make recommendations, based on the relatively few things we know with any certainty on the effects of teaching history one way or another for peace, and the many things we do not yet know.

## Relationship to citizenship, peace and human rights goals

### Content: teaching what is at stake

In addition to its political complexities, history education can relate to citizenship and peace curriculum goals in two ways. They are closely related but should be conceptually separated, since one could conceivably function in the absence of the other. First, the content of history, especially the history of conflicts that were formative in the character of the political group, can affect intergroup relations and conceptions of “us” and “them” in myriad ways. Second, the way that history is taught in general - its pedagogy - can promote passivity, a worldview based on rigid categories, and unquestioning acceptance of ideas

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<sup>1</sup> Kenneth Bush and Diane Saltarelli. *The Two Faces of Education in Ethnic Conflict: Towards a Peace Building Education for Children* (Florence: UNICEF Innocenti Research Center, 2000).

<sup>2</sup> For an interesting recent collection of essays on the problematic of teaching about “others” as a key part of history in a region where secondary school history is highly conflictive, see Gotelind Müller (ed.), *Designing History in East Asian Textbooks: Identity Politics and Transnational Aspirations*. Routledge Studies in Education and Society in Asia. (London and New York: Routledge, 2011).

from authorities,-or it can promote critical thinking, the ability to consider many different points of view, and an understanding of ambiguity. Related to the second is history education's ability to inculcate strongly nationalistic or more tolerant, open and curious attitudes towards others in general. My first set of comments will draw on history education's first function, to deepen knowledge specifically about critical, difficult events in the nation's past, and my second will address pedagogy.

In the best of all possible worlds (given the great difficulty in finding narratives of past violence that all groups in society will accept), teaching about past violence could contribute to recognition,<sup>3</sup> an important component of civic inclusion and human dignity, that is, here, the recognition of suffering of various groups—and, by implication, the responsibility of various groups as well, which is what makes this a particularly sensitive topic. But many if not most states around the world have significant numbers of citizens belonging to groups whose history includes suffering caused by violence and injustice, whether they are minorities or indigenous groups, and, indeed, their discourse very often refers to the importance they attach to being included in the official state's history, as represented by textbooks and curricula.<sup>4</sup> While collective suffering is a large part of identity (and can lead to a not very peace-enhancing competition of victims), history can contribute to a broader recognition of the cultures of groups who were hitherto passed over in silence or treated with contempt in official narratives.<sup>5</sup> Recognition of their contributions to the national story is also an important part of the process of inclusion.<sup>6</sup>

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<sup>3</sup> On the importance of recognition as a political concept, see Charles Taylor, "The Politics of Recognition," in Amy Gutmann (ed.), *Multiculturalism and the Politics of Recognition* (Princeton: Princeton University Press, 1992), p. 72.

<sup>4</sup> I have been collecting comments from members of victims' communities on the meaning they give to history education, and the comments reflect a surprising value placed on history education—perhaps an over-valuation, considering that we do not have empirical evidence that recognition of all groups in history books and classrooms really contributes to peace. Some examples, here from indigenous groups in three colonial-settler societies, Australia, South Africa and Canada, that have held various kinds of truth commissions to examine injustices toward indigenous peoples, include: "Lessons must be learned from our past"; "Teach the true history [of Canada] in our schools"; "Our future is secured if we have young people investigating this [apartheid]. This should be read in schools..."; "This is our shared history as Australians...Hopefully this [history education TV series] can help bridge the divide between indigenous and non-indigenous" [sources available from the author].

<sup>5</sup> On the complex ways that minority groups can be portrayed in history books, ignored and absent at some times, treated as inferiors, or exotics, or troublemakers at others, and the challenges of arriving at new representations, see, for example, Penney Clark, "Representations of Aboriginal People in English Canadian History Textbooks: Toward Reconciliation," in Elizabeth A. Cole (ed.), *Teaching the Violent Past: History Education and Reconciliation* (Lanham, MD: Rowman & Littlefield, 2007), pp. 81-120.

<sup>6</sup> Cf. Charles Meier, "Increasingly, the fabric of civil life in modern democracies involves a politics of recognition, and at the basis of this politics in modern democracies, for better or worse, is usually the acknowledgment of collective suffering," Charles Maier, "Doing History, Doing Justice: The Narrative of the Historian and the Truth Commission," in Robert I. Rotberg and Dennis Thompson (eds.), *Truth v. Justice: The Morality of Truth Commissions* (Princeton, NJ: Princeton University Press, 2001), p. 268.

Teaching about periods of violence can also potentially contribute to truth-telling in a society. However fraught this concept is, especially in our post-modernist age, there is no doubt that the concept of a “right to the truth” or “right to know”, and the use of public processes to uncover the truth about past violence whose causes, methods and effects were often deliberately shrouded in mystery (disappearances in the “Dirty Wars” in Latin America in the 1970s and 1980s, for example), or which affected some members of society but left others relatively untouched and in denial (much of South Africa’s apartheid-era violence against black citizens, for example), have become frequently used tools for long-term peacebuilding in recent decades. When a country like South Africa had gone through the truth-telling exercise of the Truth and Reconciliation Commission, how could history education ignore or downplay the violence of the past and still retain any credibility—no matter how much, even when taught with great care, it might upset descendants of the beneficiaries of apartheid?<sup>7</sup>

Essentially, a violent past does not go away, even if it is considered too “hot” for educators to handle in the immediate period of transition to peace. The violence lives on in popular memory and is passed on to descendants within families and communities, and to ignore it officially, including in schools, in the interest of peace will eventually create cognitive dissonance.<sup>8</sup> In addition, leaving the learning of “difficult” history outside of the classroom, with its trained educators and evidentiary standards for history, leaves the past open to being communicated as myths, rumors, and one-sided pictures of the perfidy of others and the heroism of one’s own group.

Finally, even in more decentralized school systems, with more choice of textbooks and teaching materials, textbooks and curricula bear the imprint of the state and its approval. For this reason, the teaching of the violent past in

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<sup>7</sup> On South Africa and the struggle to conceive of a history that would serve peace, justice and social transformation there, see Elizabeth A. Cole and Karen Murphy, “History Education Reform, Transitional Justice and the Transformation of Identities, in Arthur Paige (ed.) *Identities in Transition: Challenges for Transitional Justice in Divided Societies* (Cambridge University Press, 2011). On the discussions over whether to exclude history from the South African post-apartheid curriculum and the countervailing influence of the importance of the Truth and Reconciliation Commission (as well as the prominent place of rights in the new South African Constitution and the many references to the past as the inspiration for a rights-based conception of the state), see pp. 345-347.

<sup>8</sup> On the reappearance of history, after decades of silence (a part of the larger *pacto de silencio* in post-Civil War Spain) on the full spectrum of atrocities during the Spanish Civil War and the Franco dictatorship, see Rafael Valls’ article on teaching history in Spain beginning in the 1990s, “The Spanish Civil War and the Franco Dictatorship: The Challenges of Representing a Conflictive Past in Secondary Schools,” in Elizabeth A. Cole (ed.), *Teaching the Violent Past: History Education and Reconciliation*, op cit, pp. 155-174. The return of the past in Spain as democracy has deepened there, with excavations of mass graves and calls for the recognition of the suffering and contribution of Republicans, demonstrates that even a continued commitment not to use the past as a political weapon in the present has not meant that the history of the period would remain taboo forever.

a way that addresses at least some of the concerns of victim groups imparts a powerful message of official commitment to the truth, to self-criticism, and to penitence. This implies a commitment to non-repetition, at least on the part of the state, but also on the part of different groups within the state, - if there is enough social consensus to include this difficult material in history classes, a commitment to a future that will be different from the past. This is a critical part of building trust in a post-conflict society, where trust - in the state, in other groups, in society in general - is extremely low.

### The power of how we teach: the pedagogy of teaching history

In terms of pedagogy, history education is more than the sum of the topics it addresses or leaves out. History education, like the other curricula discussed in this collection, is a subject where more - or less - critical inquiry and active learning can take place. Changing the focus of history education from a traditionally chronological account of the deeds of mainly elite military and historical figures within one's own state to a subject that is more regional and international in focus, with more attention to non-elites and life as it was lived by ordinary people (Alltagsgeschichte) is one reform that can increase history's ability to promote empathy.

Reforming history away from a focus on specific events and towards an understanding of history itself has been another important reform specifically undertaken in the UK, with particular implications for Northern Ireland's history education challenges that have been widely discussed in academic literature.<sup>9</sup> This reform, with its roots in the 1972 Schools History Project (SHP) placed as much emphasis on the processes of history as on the product, and this was potentially liberating for teachers dealing with contentious and controversial issues. SHP introduced the notion of "enquiry" into the teaching of history. Rather than conceiving history as "received fact"—a grand narrative that implied some kind of inevitability about the Irish "problem"—greater attention was paid to the ways in which historical knowledge was constructed. Pupils were exposed to a historian's tool kit, the sources of evidence from which an account is constructed. Consequently, the possibility arose of pupils being able to understand why accounts of the same event might differ.<sup>10</sup>

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<sup>9</sup> History education in Northern Ireland since the 1990s and its connection to conflict management there has inspired many studies, too many to list here. Perhaps the most prolific scholars in this area are University of Ulster's Alan McCully, for example, Alan McCully and K. C. Barton, "You can form your own point of view: Internally persuasive discourse in Northern Ireland Students' encounters with History." *Teachers' College Record*, 112 (1). (2010), pp. 142-181, and Queens University's Tony Gallagher. For an excellent overview of this rich literature, see their recent publications at <http://www.socsci.ulst.ac.uk/education/profiles/aw.mccully/research.phtml> and <http://www.qub.ac.uk/schools/SchoolofEducation/Staff/Academic/ProfTonyGallagher/>.

<sup>10</sup> Alison Kitson, "History Teaching and Reconciliation in Northern Ireland," in Elizabeth A. Cole (ed.), *Teaching the Violent Past: History Education and Reconciliation*, op cit, 123-153, 126.

A third reform, which includes elements of both the preceding, is the one developed by the U.S.-based group Facing History and Ourselves, which uses many case studies, including the Holocaust, to help students critically examine their own history and imagine the ways in which individual actions could have changed the course of history and relieved suffering and injustice. Students thus learn as well that facing the violence and injustice of the past is not the problem of any one country's history, an unpatriotic attack on "our" glorious history, but is a problem common to humanity. What is critical here is not only the effect that these approaches to history can have on the formation of actively engaged, critically thinking citizens, but what they can offer to post-conflict settings where the history of the recent conflict is simply too sensitive and politically difficult to discuss openly and tackle in the classroom for the foreseeable future, as was the case for many years in Cambodia and is still the case in Rwanda and Afghanistan.<sup>11</sup>

In considering history education reform as one way of promoting peaceful co-existence, we need to take into account the main ways that history is imparted to students. One, most often considered when reform is under discussion, is official textbooks, although a more key element of history education, indeed, of any aspect of education, is teachers, as noted below. Supplementary reading materials or alternative carriers of content are also important.

History textbooks and their place in post-conflict peacebuilding have inspired many studies and reform projects involving the convocation of ethnically or nationally mixed groups of educators and historians to write books with new, less conflictive narratives. However, these projects, while often surprisingly successful as far as bringing together educators from groups traditionally hostile to one another in a spirit of professional cooperation and dedication, have proven politically difficult to implement and scale up. Some new, very progressive textbooks have never been published, and more have been published but never officially endorsed, remaining at best available to be used as

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<sup>11</sup> For an account of trying to work with teachers on developing methods to teach the genocide in Rwanda, and the politically motivated necessity of moving discussions away from Rwanda and towards other cases and general approaches to history teaching, see Sarah Warschauer Freedman, Harvey M. Weinstein, Karen Murphy and Timothy Longman, "Teaching History after Identity-Based Conflicts", in *Comparative Education Review*, vol. 52, No. 4 (2008), pp. 663-690. This was a project in which Facing History and Ourselves, whose methodology is discussed in greater detail on their website, [www.facing.org](http://www.facing.org), was involved. The recent triumph of a non-governmental organization, the Documentation Center of Cambodia (DC-CAM), which had been struggling for years to get teaching about the Khmer Rouge period and the genocide into the official school curriculum and textbooks, is a very important story in the history of history reform as a part of peace-building, reconciliation and justice that has yet to be fully told or studied. Much information is available on DC-CAM's website, <http://www.dccam.org/>. On Afghanistan's history textbook silence regarding the war(s) of the past four decades, see Abdol Wahed Faramarz, "Afghan History Officials Choose to Ignore Unpleasant Past in New Textbooks," in *OregonLive.com*, April 27, 2012, available online at [http://www.oregonlive.com/opinion/index.ssf/2012/04/afghan\\_history\\_officials\\_choos.html](http://www.oregonlive.com/opinion/index.ssf/2012/04/afghan_history_officials_choos.html).

supplemental materials or bought and read by the general public, but not for use in schools.

This may be the most difficult part of history education reform, especially since the textbooks are available for scrutiny, and thus potentially for critique and rejection, by all stakeholders. This does not mean that the reform of textbooks is not important or possible, just that this should not be where reformers put all their emphasis, or perhaps their earliest emphasis. The most urgent task for early-stage textbook reform may be taking the most egregious hate-filled messages out of textbooks, even if the history of the recent conflict is generally omitted or referred to briefly and noncommittally. As Jeff Spinner-Halev has noted, it is easier to *proscribe*—take out the worst materials that praise a violent dictatorship or demonize other groups—than to *prescribe* how to teach a past conflict in a productive way.<sup>12</sup>

Despite the public nature of history textbooks, how these books are used in the classroom is much less discussed, and not well known, because classrooms are notorious “black boxes” where teachers generally have a great deal of latitude and are rarely observed by outsiders. Every education specialist knows that a textbook with a tolerant message in the hands of a poorly trained, fearful or nationalist teacher is virtually of no use, while a well-trained teacher committed to finding less conflictive ways to teach can make use even of a very negative textbook to show students how negative messages are transmitted. As is increasingly being recognized, teachers and the way they teach, not textbooks, are the most important factors in history education, as, indeed, in all of education.

Focusing on teachers should be the top priority in history education reform, especially because new pedagogies and narratives are both professionally challenging and politically risky for teachers. The inquiry-based method implemented in Northern Ireland, for example, is very difficult to use in some other settings – for example, in over-crowded classrooms where teachers are poorly trained, resourced and supported. Depending on how “cold” or “hot” the conflict is, teachers can face criticism or even threats for departing from familiar narratives and raising questions about culpability for past violence in the classroom. Facing History and Ourselves, for example, has developed its support program for teachers as a civil society activity at a small number of schools in South Africa.<sup>13</sup> Scaling up to the point where new pedagogies and

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<sup>12</sup> Jeff Spinner-Halev, “Education, Reconciliation and Nested Identities,” *Theory and Research in Education*, vol. 1, no. 1 (2003), pp. 51–72.

<sup>13</sup> On the challenges for the ambitious new program of inquiry-based history in post-apartheid South Africa and a description and analysis of Facing History’s program to support teachers there, see Elizabeth A. Cole and Karen Murphy, “History Education Reform, Transitional Justice and the Transformation of Identities, op cit., pp. 356-357

materials are accepted in teacher training programs, however, may take much longer and require political change before these changes will be officially endorsed.

Another vector for teaching history that brings in new messages and narratives, namely supplemental materials, is also easier to change than official textbooks or curricula. Newspapers, films, memoirs, novels, poetry, drama, paintings (think of the power of Picasso's *Guernica*!), and field trips, museums and monuments all offer new ways to approach learning about the past. The use of alternative materials from different media as part of the history classroom, while probably widely practiced in many countries, has not yet been sufficiently evaluated as a way to tackle a past that is still very sensitive.<sup>14</sup>

## Conclusion

In conclusion, I would like to emphasize the following points. First, we need to better understand those contexts where history education reform has taken place even when the memory of the conflict is still politically alive, to assess whether political considerations undermined best pedagogical practices and what are the effects of the new teaching on young people's understandings of the past conflict and their current and future role as citizens and peacebuilders. These include not only well-studied Northern Ireland, still a moving target in that high tensions and low-level violence continue with the essential political conflict left unresolved - but also, for example, Cambodia, Argentina and Chile. It is very difficult to assess even the short-term effects on students' behavior of interventions such as reformed history education, much less the longer term effects on their behavior as adults and citizens. This is a task that calls for all the talents and insights of social scientists and scholars of education.

We also need to understand the time-table for history reform: under what circumstances is it possible? In many cases, the other curricula discussed in this collection may be the ones to lead temporally; teaching about the violent past may need to wait even for a generation, in order to be both politically feasible and pedagogically effective. (The admonition to "do no harm" is operative here.)

Importantly, we need to keep in mind that teaching about the violent past cannot be an exercise in unrelieved negativity. A strict focus on the facts of the conflict, particularly if it was a genocide, may be a form of truth that many survivors and first-generation victims endorse - but it is not a pedagogy that

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<sup>14</sup> For a description of how a Colombian history teacher uses newspapers to teach about the current conflict there, see Elizabeth A. Cole and Judy Barsalou, *Unite or Divide? The Challenges of Teaching History in Societies Emerging from Violent Conflict*. USIP Special Report, June 2006, 11, available online at <http://www.usip.org/publications/unite-or-divide-challenges-teaching-history-societies-emerging-violent-conflict>.

will engage students and give them models for action. Too much of a focus on uplifting stories of heroism without recognizing that they did not change the tragic overall picture, too much of a narrative that equalizes suffering and guilt (“All groups suffered”, “We all were guilty”) when there are important differences in numbers of victims, etc—these will not ring true with many groups in the society and will suffer a loss of legitimacy.

Students “need a useable past, a past in which they can find values and projects to take as their own legacies.”<sup>15</sup> Again, Facing History and Ourselves has long integrated material on “upstanders,” stories of individuals who made choices to resist hatred and violence, into their material. This is particularly important when the audience is the descendants of perpetrators of mass violence; we may expect an eventual rejection of the material if they are presented with a starkly negative narrative in which they are implicitly cast as forever guilty of the “sins of the ancestors.”<sup>16</sup> We need to understand that what is taught in schools will probably never satisfy all parties, especially those who see themselves as victims or their descendants, but history education has different goals from human rights reports, and even from the work of academic historians.

While history education may be more sensitive and difficult to use as a tool for peacebuilding than other curricula, in closing it is worth recalling the limits to these alternatives. In her account of teaching about the war in post-war Guatemala, Elizabeth Oglesby found human rights alive and well as a subject in a military academy—but while students knew all about the major international human rights conventions, they either did not know much about the Guatemalan civil war itself, or defended the actions of the army (which the Guatemalan Historical Clarification Commission’s report found had committed 93% of the atrocities, rising to a level of genocide, during the war). They did not draw any links between continuing deep inequities in the country and the war. In addition, peace education was strongly promoted in Guatemala by actors from UNESCO to USAID, through the Year (later Decade) of the Culture of Peace, and the educational materials made reference to a “culture of violence” and “terrible and painful acts during the war.” But Oglesby says, “One of the core problems with the culture of peace curricula framework is that it gives the impression that the cause of the conflict in Guatemala was this ‘culture of violence,’ a tautological interpretation that obscures more than it illuminates”; the peace education materials were not helping Guatemalan students understand the root causes of the conflict, and only provided a

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<sup>15</sup> Robert Fullinwider, “Patriotic History,” in R. Fullinwider (ed.), *Public Education in a Multicultural Society: Policy, Theory, Critique* (Cambridge: Cambridge University Press, 1996), p. 222.

<sup>16</sup> The term is Donald Shriver’s, *An Ethic For Enemies: Forgiveness in Politics* (Oxford: Oxford University Press, 1998), p. 4.

shallow understanding of peace as something that is not something else (war, violence).<sup>17</sup> An understanding of history is the missing part here, and it is worth pursuing as a critical subject to deepen students' commitment to the hard work of building just and viable peace.

## Recommendations for educating about a divisive past

Key recommendations would include:

- Focus on teachers and pedagogy.
- Develop tools of analysis to determine how politically feasible it is to introduce the conflict into the classroom nation-wide.
- Don't plan to create new history or related textbooks early.
- Include all stakeholders in sensitive curriculum and textbook development, including all sides of a past conflict.
- If creation of new textbooks is not yet possible, if possible, take out most egregiously conflictive material from existing ones.
- In politically sensitive contexts, consider using other illustrative historical cases to talk about costs of conflict, causes, what could have been done differently.
- In addition, in the absence of textbook reform, focus on helping teachers use other media to discuss key issues relevant for their historical context - poetry, paintings, etc.
- Find positive as well as negative narratives to use: students need inspiration to engage with historical material.

I have long thought that there needs to be more consideration about the different contributions of education initiatives relating to peace, tolerance, human rights, civics or citizenship and history education, what is the best timing for each of them, who teaches them and how they should relate to each other as responses to a difficult past and sensitive present. I look forward to further discussion on these issues.

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<sup>17</sup> Elizabeth Oglesby, "Historical Memory and the Limits of Peace Education," in Elizabeth A. Cole (ed.), *Teaching the Violent Past: History Education and Reconciliation*, op. cit., pp. 175-202, 191.





## **PART TWO**

# **PROGRAMMATIC AND THEMATIC BRIEFS**

## **SECTION F POLICY DEVELOPMENT**

17. UNRWA's Human Rights, Conflict Resolution and Tolerance (HRCRT) Education Programme  
*Caroline Pontefract*
18. Sri Lanka's National Policy on Education for Social Cohesion and Peace  
*Lynn Davies*
19. Conflict-sensitive educational planning for peacebuilding: the broader context  
*Lyndsay Bird and Leonora MacEwen*
20. Towards a global prioritization of peace and human rights education  
*Kate Moriarty*

## 17. UNRWA's Human Rights, Conflict Resolution and Tolerance (HRCRT) Education Programme

*Caroline Pontefract*

In chapter 17, Caroline Pontefract provides an overview of the recent work on education reform in the five UN Relief and Works Agency for Palestine Refugees (UNRWA) Fields of Operation: the Gaza Strip, West Bank, Jordan, Syria and Lebanon. She describes the Human Rights, Conflict Resolution and Tolerance (HRCRT) education programme and its role in the overall reform. Following a scoping study of current practices, a partners' forum and Agency-wide policy review and development workshops, a clearly defined HRCRT Policy was developed. This emphasizes the key principles and values of human rights education and identifies the four key areas of implementation: teaching and learning; learning environment; professional development of teachers; and monitoring and evaluation.

Human rights education is approached in different ways across the UNRWA Fields, with an integrated approach being adopted in four Fields whereas Gaza uses a stand alone approach. Democratic and participative practices and skills are further developed through the UNRWA student parliaments which exist in all schools. The work on HRCRT across UNRWA will ensure that the objectives and measurable outcomes of the programme are the same and that teachers are appropriately supported whatever the Field approach. Despite the challenges and complexity of the environment in which UNRWA schools operate, UNRWA has managed to become a pioneer in implementing human rights education on a large scale in the Middle East

### About the author

Caroline Pontefract has worked in education and development in varying contexts – for UN and other international organizations, for bilateral aid, academia and ministries of education in developing and developed country contexts. Her work has led to systemic change and sustainability at institutional, national and regional level. She is currently employed by UNESCO as Director of Education for UNRWA, and is seeking to enhance the quality of education for Palestine refugees.

## Introduction

The United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) was established in 1949 and mandated with responding to the needs of Palestine refugees. UNRWA provides basic education, primary health care, social services, infrastructure improvement, micro-finance and emergency assistance to approximately 4,820,000 Palestine refugees who have registered with the Agency. UNRWA operates one of the largest school systems in the Middle East, providing free basic education for nearly half a million Palestine refugee children in some 700 schools, ten Technical Vocational Education and Training Centres, and two Teacher Training institutions in five Fields of Operation: the Gaza Strip, West Bank, Jordan, Syria and Lebanon with its Headquarters based in Amman, Jordan. As agreed with UNESCO and the host countries, the Agency has, since 1954, employed host authority curricula in order to facilitate refugees' access to the education systems of the hosts after they leave UNRWA schools.

UNRWA was originally conceived as a temporary response to urgent humanitarian needs until a just and durable solution would be found. Sixty years on, UNRWA faces a situation of protracted conflict in its Fields of Operation presenting different needs. In Gaza, the ongoing blockade has led to increased humanitarian demands, with a focus on protection issues. Refugees living in the West Bank face daily challenges caused by the occupation. In Lebanon, there is an issue of identity documentation which restricts refugees' mobility and employment. Refugees living in Syria generally enjoy most of the rights granted to Syrian citizens, however, in recent months their situation has become more fragile. Jordan has granted citizenship to most Palestine refugees, who consequently have extensive rights.

However, with new demands being placed on education, along with perceptions of a decline in the standard of UNRWA education services, the need for reform to UNRWA education programmes was widely acknowledged. A comprehensive external review of the UNRWA education programme served as a springboard to the development of an UNRWA Education Reform Strategy (2011-2015). The UNRWA Education Reform aims to improve the effectiveness, relevance, and efficiency of the education system. At its heart lies changing classroom practices and the dynamics of the learning process, towards ensuring they address the needs of all children and students. The Strategy is thus underscored by a vision for an UNRWA education which aspires to develop the "full potential of Palestine refugees to enable them to be confident, innovative, questioning, thoughtful, tolerant and open minded, upholding human values and tolerance, proud of their Palestinian identity and contributing positively to the development of their society and the global community."

## UNRWA's Human Rights, Conflict Resolution and Tolerance Programme (HRCRT)

Within the vision of the Reform, education for human rights is addressed implicitly and explicitly. Implicitly, the ethos of UNRWA's education reform from school to policy level, seeks to emphasize empowerment of students and the full harnessing of their potential. Key to changing the ethos of education and schooling is a clearly articulated vision, unpacked into strategic and policy directives. Central to the UNRWA reform is working with all key stakeholders to explore current strengths, challenges and opportunities, review options and make policy and programme choices.

Explicitly, UNRWA seeks to strengthen its Human Rights, Conflict Resolution and Tolerance (HRCRT) Programme which it has been delivering for more than a decade. In four of UNRWA's Fields of Operation HRCRT is taught through an integrated teaching with issues addressed through subject areas, such as Social Sciences, Religious Studies and Arabic Language. In Gaza the decision was to adopt a stand-alone approach, - that is, with human rights having its own specific curriculum and allocation of time within the class timetable.

With regard to the HRCRT Programme, this was first reviewed in order to identify its strengths and to see how it could be more effective. This involved a scoping study undertaken by an external Human Rights Education agency, followed by a Forum with the participation of regional partners, most specifically NGOs and sister UN agencies, together with UNRWA education staff and other stakeholders. It was agreed that in order to move towards a strengthened and more coherent approach to the teaching and learning of human rights across the Agency there was a need to step back and articulate what was UNRWA's approach to human rights education. The scoping study and partners' Forum thus served as a basis for an inclusive process for the development of an UNRWA HRCRT Policy. Key education stakeholders from all UNRWA five Fields were engaged in determining the parameters and substance of the Policy, with global best practices being highlighted through the support of a Human Rights educational expert.

The result of this process, which took approximately nine months, is an UNRWA HRCRT Policy which builds upon past experiences of the Agency but at the same time also reflects international commitments to human rights education, namely the Declaration on Human Rights Education and Training by the UN General Assembly in December 2011, and other relevant conventions, such as the Rights of the Child. The three dimensions of the declaration: education about human rights, education through human rights and education for human rights, served both as a tool to analyse UNRWA's past experience in human rights education and provide a steer to the structure of the UNRWA HRCRT Policy.

The UNRWA HRCRT Policy provides a clear statement of UNRWA's overall approach and in so doing seeks to promote a unified rights-based approach to education for HRCRT in all five Fields of Operation. It does not stipulate programme content and curriculum approaches but rather identifies and addresses four main focus areas: Teaching and Learning, Teacher Preparation and Professional Development, the Learning Environment, and Monitoring and Evaluation. In this way it adopts a holistic perspective towards enhancing the skills of its students, and better enabling them to meet the challenges of the future. The Policy also takes into account the challenges of UNRWA's work in different fragile socio-economic and political contexts in which the human rights of its beneficiaries, the Palestine refugees, are often violated.

## Teaching and learning

With regards to teaching and learning, the Policy primarily addresses the need for a human rights education which fosters knowledge and understanding of the principles of human rights. This focuses on well-established principles of human rights: human dignity, equality and non-discrimination, participation and inclusion, tolerance, and indivisibility of human rights. In line with the overall purpose of the Policy, key principles and values are addressed but there is no pre-defined approach to whether human rights is taught as a separate subject or integrated into other subjects, or on the specifics of an HRCRT curriculum. For UNRWA, the ultimate goal of human rights education to foster a culture of human rights will be achieved through empowerment and active participation. This is in line with the wider Education Reform Strategy vision which emphasizes the need to strengthen students' ability to think critically, their confidence, self-esteem, empathy, and tolerance.

HRCRT teaching and learning material for UNRWA students will be developed. This will draw on what is in place already, and at the same time it will also facilitate access to materials and practices at global, regional or national levels, whilst addressing the key concepts and principles of human rights education in an appropriate and culturally relevant way. To this effect a Teacher Resource Toolkit will be developed with a Learner Competency Framework which explicitly references the key competences in Human Rights education, in line with students' age and stages of development. Examples of possible teaching activities and approaches will then be provided for each competency and stage. Teachers will be referred to existing UNRWA HRCRT material, as well as global and regional resources, and to new materials that will be developed to complement these resources or fill any gaps.

## Learning environment

Not only should children learn about human rights, but the social, cultural and emotional development of all those involved in the learning and teaching process should also be considered. UNRWA fully acknowledges that all teaching and learning needs to take place in a healthy learning environment in which the dignity and rights of all students and teachers are respected, reflecting the second dimension of the Declaration on Human Rights Education and Training. UNRWA Human Rights Education therefore strives towards the creation of an environment where human rights are practiced and lived in the daily life of the whole school community. This will mean an environment free of violence and corporal punishment, healthy and accessible to all, and providing physical and mental safety.

UNRWA's approach to human rights education considers both classroom practices and student participation in school life. This is a key tenet of the education reform as a whole. Teacher training and systems for professional development will need to address this so that classroom and school practices are respectful of human rights, with teachers themselves serving as positive role models.

A tangible feature of this approach to human rights education is the school parliament, which all UNRWA schools have in place. Student members are elected by their fellow students through a democratic process. The Parliaments help in the solving of problems among students and between students and teachers and contribute towards a safe and clean school environment. UNRWA School Parliaments actively contribute towards instilling a culture of human rights practices and participation within each school and the community, and building the skills necessary to advocate for their human rights and the rights of others. As the HRCRT programme is developed the School Parliaments will be fully reviewed in order to ensure they continue to be relevant and useful.

## Professional development

Teachers play a key role in implementing the HRCRT Policy and programme, so teacher training is recognised by UNRWA as a crucial element of any enhancement of the programme. This is reflected in the emphasis within the HRCRT Policy on the importance of training for teachers so that they can integrate human rights more effectively in the subjects they teach. As discussed above, Teacher training within the UNRWA reform as a whole will also support teachers to develop classroom practices which are more inclusive, participatory and respectful of the rights of all students.

## Monitoring and evaluation

Systematic monitoring and evaluation is a key in ensuring that the HRCRT programme is constantly improved and adapted to the changing environment. It will contribute towards the HRCRT Policy's understanding and vision of how education for HRCRT can impact on the lives of children. A broad range of methods and tools, reflecting quantitative as well as qualitative indicators, are required to capture the Programme in its breadth. Central to monitoring and evaluation is the measurement of changes in attitudes, behaviours and skills of students and teachers. Links are made with other monitoring and evaluation efforts of the Education Department, such as a study on classroom practices

In line with a human rights-based approach to monitoring and evaluation, all relevant stakeholders are actively engaged in decisions related to the methodologies chosen, and involved in this process in a way that encourages reflection and improvement on the parts of teachers and students. Wherever possible, students – being the primary beneficiaries of the HRCRT Programme – are engaged, with due consideration being paid to the evolving capacities of the child.

## Conclusion

UNRWA faces the challenge of teaching human rights in the absence of a just and durable solution to the situation of Palestine refugees but in this context Human Rights Education is important in terms of empowering its students and developing their understanding of their rights whilst respecting the rights of others. As the Declaration on Human Rights Education and Training states, “persons in vulnerable and disadvantaged situations” should have access to human rights education. UNRWA's HRCRT Programme endorses this belief and highlights that despite the challenges and complexity of the environment in which UNRWA schools operate. UNRWA has managed to become a pioneer in implementing human rights education on a large scale in the Middle East. Strengthening its approach by articulating and implementing a holistic approach to human rights education, as stipulated in the Declaration on Human Rights Education and Training, will further support an environment which reflects the rights of UNRWA students, enables them to advocate for their own human rights and the rights of others. Policy development can play a crucial role in this respect: by articulating clearly what human rights education is for the agency – in this case study, UNRWA – it can unify and thus pave the way for a coherent, measurable HRCRT programme.

## 18. Sri Lanka's National Policy on Education for Social Cohesion and Peace

*Lynn Davies*

In chapter 18, Lynn Davies describes her role as a consultant in Sri Lanka, supporting the development of a national education policy for social cohesion and peace. This policy aimed to bring together disparate peace-promoting activities into a coherent framework. More recently, Lynn evaluated the ongoing programme “Education for Social Cohesion,” which combines peace education, second national language learning, education for disadvantaged youth, psycho-social care and disaster safety education. For successful implementation, she emphasises the importance of realistic aims, strategic alignment with government policy, scalability, consistency, doing no harm, finding multipliers, multi-level targeting and monitoring and evaluation. She recommends that policies and programmes need to be embedded formally in an education ministry, but in a specifically targeted and structured way to enable continual review.

### About the author

Lynn Davies is Emeritus Professor of International Education in the Centre for International Education and Research at the University of Birmingham. Her interests are in education and conflict, education and extremism and education in fragile contexts, and she has done research and consultancy in a number of conflict-affected states as well as work in the UK on mentoring those at risk of radicalisation. Her books include *Education and Conflict: Complexity and Chaos* (2004) and *Educating Against Extremism* (2008). She is currently writing a book called *Unsafe Gods: Security, Secularism and Schooling* and editing a book on *Gender, Religion and Education*.

## Introduction

This paper describes the process and outcomes of what was thought to be the first national policy in the world on education for social cohesion and peace. I acted as a consultant on the design of this during 2007, as well as returning to Sri Lanka on subsequent occasions to participate in the activities of the Ministry of Education's *Education for Social Cohesion (ESC)* programme. GIZ (German Development Cooperation) was and remains the major support for this initiative, with offices in the Ministry of Education and in the National Institute of Education (NIE). This paper draws on my experience of the policy formation as well as on formal evaluations of the ESC programme which have generated lessons learned for GIZ work.

## The policy process

The World Bank made the original recommendation for a national policy, in 2007. The context at that time was the continuing conflict between the government and the LTTE (Tamil Tigers), with extensive violence and internal displacement. The complete segregation of most education according to language (and therefore ethnic group) was seen as contributory to ethnic tension and to unequal opportunities. There was already a Social Cohesion and Peace Education Unit (SCPEU) in the Ministry of Education (MoE), and there were various related initiatives from other parts of the Ministry, for example within the social science curriculum and in second language learning. It was felt that a more holistic and comprehensive strategy was needed which would pull together key institutions and stakeholders, as well as monitor the various peace education activities.

The first part of the policy process was to conduct a situation analysis and draw up a matrix of all the existing activities and agencies involved in social cohesion and peace education. This situation analysis included a workshop to gather people active in this area to share experiences and to identify others who were involved. The matrix located initiatives within the areas of: cultural integration; language; textbooks; democratic participation; human rights and children's rights; understanding national conflict; non-violent conflict resolution; peace schools and whole school culture; environment; and critical media education. The matrix also listed expertise in training, research and publication on social cohesion and peace.

A second part of the process was to prepare a draft framework for consultation. A three day writing workshop brought together expertise from the MoE, NIE, the university and the schools sectors to determine the structure of a framework and generate ideas on the content. On my insistence, school students and

their teachers from single medium and tri-medium schools were also consulted in participatory workshops to give their ideas on what should be learned within an Education for Social Cohesion and Peace (ESCP) curriculum and within a “Peace School”. The Draft Framework was sent out to a wide range of people in the state, NGO and private sectors for comment and review.

This makes it sound like a straightforward exercise, but this was a sensitive area. Firstly, there were stakeholders who had previously engaged in this area and had very strong stances. Books had been written, manuals prepared. Naturally, their authors wanted these retained and given a central place in the new policy. Within the culture of Sri Lanka, experts can become venerated; critical discussion can be seen as an insult, not a way forward. I learned to tread carefully. The second, linked, issue is that the majority Buddhist culture espouses ‘inner peace’ and sees this as the solution to many, if not all problems. I was told on several occasions that if only we could all find inner peace, then the nation would be harmonious.

This led to the third complication- that a more politicised approach to understanding the conflict in Sri Lanka was not always welcomed. Among the Buddhist Sinhalese, the preference was to stress love, peace, harmony, obedience to parents and teachers, and interpersonal rather than societal conflict resolution. NGOs or programmes that stressed conflict transformation had to tread carefully in case they were seen as supporting a federal solution. Similarly, social science textbooks in Sri Lanka did have sections on understanding conflict, but not in Sri Lanka itself. As in Rwanda, any ideas that one could have a radical new curriculum which gave alternative views on conflict were soon discouraged. Overall, the lesson learned is that policy formation is about understanding the complex interests, agendas and hierarchies, hidden and open, trying to reconcile these and trying give everyone a stake and recognition of their contribution.

The resulting policy document outlines key strategic areas: curriculum; teacher education; second national language (2NL); co-curriculum; school culture; and models of integrated schools. The policy gives recommendations for action in each area, but also resource implications and location of responsibility for taking things forward. This used a matrix to establish different types of responsibility for each area at different levels or sites (MoE, NIE, National Colleges of Education, Teachers’ Centres, provincial and zonal officers, schools and universities. The Social Cohesion and Peace Unit had been responsible mostly for co-curriculum areas such as cultural integration, friendship forums, peace celebrations and student parliaments; but there was no coordinated structure in the MoE to bring together the other areas, and there was a lack of results-based monitoring. Teacher education was agreed as key, but it was

felt that the concepts and skills of social cohesion were not well embedded in the teacher educators, and hence not in the trainees. Recommendations were made for a new structure, with an Advisory Board, and a Coordinating Committee. Timelines were suggested. After many more rounds of consultation and requests for inputs, the policy was finally published in 2008, with a presentation to the World Bank, and subsequent presentations in national and international fora.

Four years on, it is interesting to reflect on what has happened. At one level, not much seems to have developed specifically using the framework of the policy. The 49 page document has not been developed into a full Action Plan with detailed scenarios and costings for each area, to be put into an annual or 5 year budget plan. The Unit has been moved within the Ministry and occupies a less distinct space. UNESCO Sri Lanka wants to revive and take ownership of the National Policy, and be seen as leader, building it into their education for sustainable development portfolio. However, the level of financial and other support for this move is not clear.

On another level, what the policy does is provide sustained legitimation for continued work in this area. The Sri Lankan government has been cautious about terms like “peace” and “conflict”, with peace having connotations of collaboration, and, after a military solution, the conflict said to be over. Tamil officials were also wary about the notion of peace, seeing it as meaningless in a context of continued displacement and poverty in the North and East. Terms such as “integration” and “cohesion” are preferred. The document does give credence to such aims and can be used as a backdrop. The fact that it was drawn up during the conflict, with contributions from Sinhalese, Tamils and Muslims gives a hope for the future, and some buy-in to the possibility of a national consensus on the ways forward educationally. The processes of working – the writing workshops, the focus groups and the multi-level consultations, did have a beneficial effect, bringing people together in a common cause.

## **The Education for Social Cohesion programme**

What is now happening very effectively is the *Education for Social Cohesion* (ESC) programme, and it is instructive to reflect on how this maps onto the National Policy. ESC is a GIZ project but the Lead Executive Agency is the Ministry of Education, with the ‘implementing organisations’ the MoE, the NIE and the Basic Education Sector Unit (BESU). GIZ does run the programme, but it is implemented as part of the Education Sector Development Framework and Program (ESDFP) of the MoE. It is therefore seen very much a joint initiative, and the MoE pays a permanent member of staff in the Ministry to coordinate and liaise, which is an unusual but crucial role to ensure communication with the

provinces and swift authorisations for training, workshops and cohesion events. Each of the ESC strands described below are taken up in various ways through the NIE and the teacher's colleges, as well as there being some free-standing training and events which happen outside the teacher education framework.

ESC has five strands:

- Peace and Value education (which includes work in the formal curriculum on life skills and civic competences as well as in co-curricular activities);
- Sinhala and Tamil as Second National Languages (training teachers of 2NL and developing materials);
- Education for Disadvantaged Children and Youth (addressing those who have lost education or need to catch up);
- Psycho-social care and counselling (addressing trauma from conflict as well as in school and family, and natural disaster);
- Disaster Risk Management (school safety policies and drills around tsunami, earthquake, landslides, fire etc).

These will have each have different logics and contributions to a cohesion process.

- Peace and Value education sees peace as about intercultural and inter-religious understanding.
- Second National Language is about improving communication across language and ethnic groups as well as widening life chances and job opportunities.
- Education for Disadvantaged Children and Youth addresses grievances and frustrations of youth who have been denied education and may be at risk of being radicalised.
- Psycho-social care attempts to heal the trauma of war and also addresses the culture of violence in home and community.
- Disaster Risk Management gives children skills to cope with natural disasters, and has the potential also to provide greater resilience to man-made disaster and risk of community tension.

In 2011, I conducted a case study of the ESC programme as part of a wider six-country study on GIZ interventions in conflict-affected and fragile states. I have also been involved in formal evaluations of the impact, relevance and efficiency of the ESC programme in 2011 and 2012. The programme was very positively rated in terms of its effectiveness in increasing understanding in a range of key areas – of adult learning, of learner-centred methodologies, of the need for second national language and English, and of what psycho-social care means

and can include, such as soft skills. It has produced innovative and interactive materials for schools, and has acted as a role model for gender and ethnic balance in its own staffing. Impact is enhanced by the emphasis on follow-up work, so that workshops or training are not “one-off” but are followed by further intervention or visits to institutions. Its deep-seated presence in the MoE was significant for trust as well as efficiency.

However significant challenges remain, located in the wider political context. There can be denial (ranging from denial of teacher prejudice and violence, to perceived government complicity in human rights abuses). Buddhist ethno-nationalism is portrayed among the majority community as *the* unified Sri Lankan identity, with little real acceptance of pluralism. Teacher educators themselves, particularly the Sinhalese, do not speak two languages, nor are they all trying to learn; there can be lip-service to the 2NL policy. Moving from the rhetoric of a policy to a deeper internalisation of what a cohesive and integrated society really means is never without problems. Yet overall ESC is making significant inroads and providing useful learning for government and donors. I mention eight key lessons here that relate to policy formation and policy development.

1. **Aims.** It was confirmed that education for peace should not have too grandiose a set of aims. While education may be contributory to both peace and to conflict, it cannot claim to be key in conflict transformation, as the roots of conflict will lie elsewhere. But what it can do is help to build a culture in which conflict is less likely to happen in the future. Indicators of success need to be realistic.
2. **Processes.** Strategic alignment is needed to coordinate donor and government work in an area such as peace and social cohesion. The government must badge the programme as its own and be happy with the language, with non-threatening titles of programmes. Donors need to be trusted and seen as occupying a “supporting” role. GIZ is particularly skilled here. It was significant that at the height of the conflict, GIZ was trusted and was able to work in conflict areas, because of its long establishment in the country and sensitive, assiduous building of contacts.
3. **Scale.** It was found that exchanges that brought students together across ethnic/language groups did break down suspicion and forge friendships. But these “contact” activities have resource costs and reach limited numbers, and it was found that they do not always impact on the rest of the school or college. It is essential that these are followed up, that students pledge to work to promote pluralistic ideas in their own environments. Up to date creativity is needed: it was discovered that all students seemed to

be on Facebook and could use such social networking to continue their links and ties, as well as spread them more widely. Teachers we spoke to did not seem to think of this. In the end, it will be the students who have to grasp the nettle of social cohesion and make the processes of social integration their own.

4. **Consistency.** While, as noted above, the different components had their own logics, there still needs to be consistency around a joint theory of change. The Psycho-social Care component (PSC) successfully tackles trauma and hopes to challenge violence or abuse in the home or school; but this can conflict with the moral message in the Peace and Value component about obeying your parents and respecting your teacher without question. The normalisation of violence from the war is not consistently challenged, nor is patriarchy. Teachers sometimes cast children who have been victims of violence as having “mental problems”; there was a danger that psychosocial responses are used for “discipline” and control rather than healing,
5. **Do no harm.** In co-curricular activities, there was a constant emphasis on learning about “difference” and about “others”, which actually cements stereotypes as well as generates confusions between culture and religion. The language was of “their” dances, “their” music, “their” prayers, instead of finding a common Sri Lankan identity. There was an obsession with “parallelism”, which caused great problems when teachers tried to put on “Muslim dancing” to match the displays of Sinhalese and Tamil dancing. There can also be harm by omission – relying on moral messages about love and inner peace instead of giving practical skills in conflict analysis and conflict resolution.
6. **Multipliers and commonality.** More promising were the activities which brought students together in a common cause, such as the environment or human - elephant conflict (a constant headache for villages), where they actually forgot about their backgrounds and just got on with the task. Similarly, across the components, ESC is looking at finding multipliers, whereby each component is tackling violence in some way, reinforcing the messages. Likewise a co-curriculum activity in Peace and Value could entail students working together to create stories for young children in 3 languages – perhaps about disaster risk! A valuable cross-cutting initiative has been the creation of 200 pilot schools, where ESC activities can be brought together under one roof, and where experimentation can happen. These schools were selected in consultation with the MoE as being in disadvantaged areas and representing different language groups. The ESC team are working with them in a variety of ways, including firstly a base-line study of teacher practices and attitudes, which then can be repeated to enable qualitative and quantitative assessments of the

impact of intervention. Teachers are selected for various workshops in ESC activities, but then supported and networking encouraged; principals are undergoing training in leadership and in conflict management; and there is work on whole school development including student parliaments and other forms of student democracy.

7. **Multi-level targetting and embedding.** As well as cementing the themes, ESC needs embedding structurally. This means at **macro level**, ESC staff have been successfully advocating for national policies, production of guidelines, production of learning standards and permanent structures/units around ESC work. There was found to be a need to embed non-formal programmes in stable structures of the MoE, to get financial as well as ideological support for alternative ways of reaching and teaching young people. At the **meso** level, it means working with teacher training colleges across the country to embed ESC culture at all points, from induction of new students and staff to formal curriculum to codes of conduct. It was found that there was violence even in these colleges, with older students in their twenties bullying or “ragging” new trainees. Unless college cultures change, the next generation of teachers will also remain unchanged. At the **micro level** of the school, there needs to be whole school development which has a coherent set of strategies which include student parliaments and democracy, consistent codes of conduct for teachers and students, a curriculum which enhances critical thinking across all subjects and so on. As said, the 200 pilot schools are already acting as a model for such whole school work. There are ongoing discussions about how or whether to expand and/or coordinate with other MoE schemes for “model” schools. It may be important to retain them as “ESC” schools rather than just “centres of excellence”.
8. **Monitoring and evaluation.** Finally there is the attempt to see whether ESC works, short-term and long-term. The National Policy did stress rigorous monitoring and a research culture, but this still needs work. An early attempt to pilot a manual on *Learning to Live Together* which had evaluation activities found teachers not clear on the demands of critical classroom observation and the need for honesty. Similarly, a changing economic context demands constant monitoring of outcomes such as job opportunities, so that vocational programmes can be assessed on how many graduates have got jobs and in what areas, disaggregated by gender and ethnic group. (Here is where identification of “difference” does matter). Accelerated learning programmes may lead to good exam results, but if higher education opportunities or jobs are not available, then this may cause *more* frustration in a selective, pyramidal education system. There is also the question of reach and scale in terms of how many students the initiatives are actually reaching, and for how long.

## Final reflection

The policy and the policy document focussed on “sites” such as “teacher education” or “curriculum”; the five ESC programmes cut across these contexts, and rightly so. A programme has to have objectives, indicators of success/failure and targets. In a conflict sensitive approach, both policies and programmes need a theory of change – for example, not just that people can communicate, but that greater communication will lead to people understanding and trusting each other more, and that such trust makes manipulation into conflict and hatred more difficult. This means identifying a chain of impact, as well as horizontal multipliers as mentioned earlier. Long term evaluations are notoriously difficult, because of the “attribution gap” (that is if the country is peaceful, was it because of the conflict resolution course in 2008?); but programme indicators do need to move beyond a count of number of teachers “trained” in peace, or the number of workshops, and attempt to measure impact of training on individuals and communities. This is what the ESC programmes are at least attempting, giving substance to the policy.

Looking back, some of the National Policy recommendations are directly to be found in the ESC components or initiatives, such as strengthening 2NL, or the development of a clear focus on whole school culture. However, the recommendation for more integrated schools has not yet really taken off. New coordinating structures in the MoE are not there. The GIZ-supported ESC programme is extremely well coordinated, using international and local counterparts and enjoying good working relationships with other donors and with other related programmes (which this brief paper has not touched upon). This raises the question of starting points for policy. If the aim is indeed to build a culture of peace, is it better to start the conceptualising at the school level and consider what the components are for such construction (communication, critical thinking, conflict resolution skills etc), and then locate the existing national structures which might foster these? Or do you create an edifice for social cohesion first, with committees, departments and lines of responsibility? My instinct is for the former; but even there, some body or some group has to draw things together for coherence.

What does become clear is that policies and programmes need to be embedded formally in a MoE, but in a specifically targeted way to enable continual review. It is not clear that peace can be decentralised. There do need to be national guidelines on 2NL and its assessment to ensure a shift to greater emphasis on oral communication. There do need to be “more” materials for teacher education, but a single manual on peace education is not the answer. This has been tried and has had little impact, even though thousands of copies were distributed. What teachers and students welcome are very specific skills:

conflict resolution, advocacy, counselling, how to participate in a democracy, how to use the media critically, how to experiment in another language. Policies need specificities – not just “strengthening” co-curricular activities, as is written currently. Looking at the National Policy again, I find all sorts of things have crept in since what I thought was the final edition – “create an awareness of social cohesion” was there, but how did the additional phrase “and the concept of Brotherhood of Man through religious amity” get there?

On one level, this was just part of the compromises that have to be made to get a document which is acceptable to all and which will be signed off by a senior statesman. On another level, the phrase underscores not just patriarchy but the notion that the conflict in Sri Lanka was a religious one, which it was not. The question remains of whether or how often a national policy needs to be revisited and rewritten, or whether this is would be a distraction from the very real work that goes on by practitioners. In the end, as said earlier, the main thing is that there is a national framework within which people can work and draw authority for their continued strenuous efforts in social cohesion and peace.

## 19. Conflict-sensitive educational planning for peacebuilding: the broader context

*Lyndsay Bird and Leonora MacEwen*

In chapter 19, Lyndsay Bird and Leonora MacEwen set out the potential role of education policy and planning in conflict mitigation and building peace. They review ways of including conflict-sensitivity in education sector diagnosis, plan development, monitoring and evaluation, and costing and financing. In particular they advocate for plans that address inequitable distribution of resources and educational opportunity between population groups, and the tensions caused by curriculum bias. They note that to date, most education plans have not included these issues in a systematic way. However, there are significant efforts being made to encourage education planners to address these issues, so that education can be a driver of peace rather than conflict.

### About the authors

Lyndsay Bird has over 20 years' experience working in education in development and emergency settings. Her doctorate from the Institute of Education, London University was in the field of education and conflict. Lyndsay has worked for the International Institute for Educational Planning (IIEP) as a Programme Specialist since 2008, and contributed to the IIEP series on Education in emergencies and reconstruction. At IIEP Lyndsay focuses on core issues related to conflict and disaster risk reduction as part of the Technical Assistance and Sector Planning team. This includes working in collaboration with the Global Education Cluster to support Ministries of Education to strengthen national education systems so that governments can plan, prepare for and respond to crises more effectively. Lyndsay is also a member of the INEE Working Group on Education and Fragility, and of the Capacity Development Group of the Education Cluster.

Leonora MacEwen holds a Master's degree in Comparative Development Studies from the "Ecole des Hautes Etudes en Sciences Sociales". She has worked at IIEP since 2007, contributing to the IIEP programme on Education in Emergencies, part of the Technical Assistance and Sector Planning team. She specifically focuses on crisis-sensitive planning, working with ministries of education in countries including Burkina Faso and Chad, to address risks of natural disaster and conflict in education sector plans and policies. Leonora is also a member of the Capacity Development Group of the Education Cluster and UNISDR's Thematic Platform for Knowledge and Education.

## Introduction

With over 40 per cent<sup>1</sup> of the world's out-of-school children living in conflict-affected countries, and an estimated 175 million children every year likely to be affected by natural disasters in this decade, there is a growing sense of urgency among the international community to engage in strategies that reduce the risks of conflict and natural disasters<sup>2</sup>. Not only can disaster and conflict risk reduction save lives, it is also cost-effective; for every \$1 invested in risk management before the onset of a disaster, \$7 of losses can be prevented.<sup>3</sup>

While the role of education in mitigating disasters is increasingly recognized, mainstreaming conflict and disaster risk reduction (C/DRR) measures into education policy, planning and programming is not yet common practice. However, because conflict and civil strife directly impact education, it is also important to address vulnerabilities to conflict systematically (and not only in an ad hoc manner) through the education planning process.

IIEP has recently developed Guidance Notes for educational planners; integrating conflict and disaster risk reduction into education sector planning. The Guidance Notes put forward ways in which each of the steps of the planning cycle can contribute to reducing the risk of predictable, recurrent emergencies, and also better respond to the sudden onset of disaster and conflict. This tool has already been used in Burkina Faso and Chad to integrate disaster preparation and prevention strategies into their education sector planning processes.

## Mitigating conflict through educational planning

Educational planning that is crisis-sensitive anticipates the risk of conflict and aims to help minimize its impact should a crisis occur. Furthermore, crisis-sensitive planning can indeed contribute to conflict prevention. For an education sector plan to help to minimize the risk of violent conflict, it is important that the five steps of the planning cycle<sup>4</sup> address the relationship between education and conflict. After a comprehensive analysis of the role of education in mitigating or exacerbating conflict, it is possible to develop strategies that are an integral part of the education sector planning process. Potentially these may help prevent conflict in the long term, or ensure that mechanisms are in place to reduce the impact of crisis. Figure 1 below identifies

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<sup>1</sup> UNESCO, *The Hidden Crisis: Armed Conflict and Education. Education for All Global Monitoring Report 2011* (Paris: UNESCO, 2011).

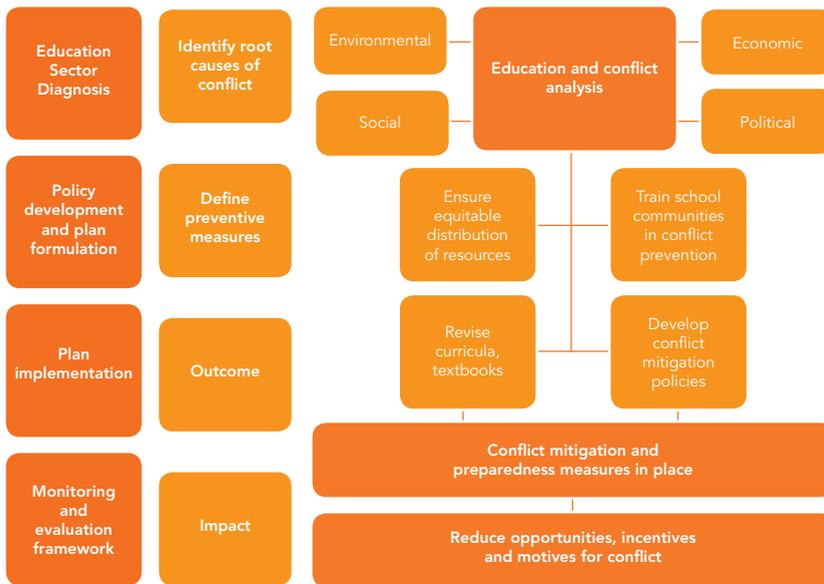
<sup>2</sup> Save the Children, *In the Face of Disaster: Children and Climate Change* (London: Save the Children, 2008).

<sup>3</sup> Ibid.

<sup>4</sup> See Figure 2 in Annex 1.

the steps from analysis to monitoring and evaluating programmes that could provide a framework for educational planning in conflict-prone situations (a more comprehensive outline of how the education planning process can contribute to mitigating conflict is presented in Annex 1).

**Figure 1: Educational planning for conflict mitigation<sup>5</sup>**



It is possible to prepare for conflict through crisis-sensitive planning. Even simple measures such as ensuring that education data, curriculum materials and equipment are backed up or stored in a secure location, can help preserve the education system in times of conflict. For example, in 2007 the Ministry of Education (MoE) in Afghanistan in anticipation of terrorist attacks on their building, moved offices, equipment and staff to other buildings until the threat was over. Although this disrupted the ongoing work of the ministry at the time of the immediate threat, this was a critical preparedness measure that preserved lives, essential national data, and expensive equipment. Subsequently the ministry constructed a secure perimeter wall and reinforced the buildings internally so that potential car bombs would be unable to reach the ministry buildings and staff.

<sup>5</sup> The suggested components in the right hand set of boxes are illustrative not exhaustive.

Other preparedness measures for conflict include negotiating with conflicting groups that schools will not be used for military occupation or that they will not become targets. The success of such measures was demonstrated in Nepal where negotiations with Maoist rebels ensured that many schools were declared “Zones of Peace” and did not come under attack<sup>6</sup>. A study of attacks on education in Afghanistan, “Knowledge on Fire,” indicates that a military presence or association with schools increases the risk of attacks and suggests that community involvement is one of the most important measures to ensure protection of schools and children<sup>7</sup>.

### Conflict mitigation in educational planning: the process

An education sector diagnosis for conflict mitigation must look at the risk factors (natural and man-made) to the system. This might include an analysis of:

- equitable resource distribution (human, material, and financial resources);
- the extent of integration or segregation within the education system at national or local level;
- weaknesses and bias in curricula and textbooks.

The education sector diagnosis process involves asking key questions which indicate whether the system is under strain and identifying existing tension points currently within the political system and within the education system specifically. This requires looking at the root causes of the conflict, which may include the management, processes and content of education. To identify these roots of tension, it is important to look more broadly at governance, political, economic and environmental factors of a country. It is then necessary to assess that against the role education has played – e.g. inequitable distribution of personnel within the system favouring certain ethnic/religious/tribal groups, or curricular bias, or inequitable distribution of resources away from marginalised areas.

The example of Côte d’Ivoire is relevant. As indicated by Sany,<sup>8</sup> education created inequality through an inequitable distribution of resources. He further explains that “such education-based inequalities exacerbated frustrations

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<sup>6</sup> Save the Children, *The Future is Now: Education for Children in Countries Affected by Conflict* (London: Save the Children, 2010).

<sup>7</sup> Cited in M. Sigsgaard et al., *On the Road to Resilience: Capacity Development with the Ministry of Education in Afghanistan* (Paris: IIEP-UNESCO, 2011).

<sup>8</sup> J. Sany, “Education and Conflict in Côte d’Ivoire”, *Special Report*. (Washington, DC: US Institute of Peace, 2010).

and more importantly created the space for violent political and social contestations, which have opened the road to the politicization of education and fueled the conflict". In Rwanda, curriculum bias contributed to tensions underlying the genocide.<sup>9</sup> Education sector plan formulation should address what needs to change to help prevent further conflict/disaster and consider how education can play a role in reducing these risks. This involves developing specific policies and programmes which might address the tensions or disaster/emergency issues outlined in the sector diagnosis, as well as specific strategies for the implementation of such programmes. Specific programmes for conflict mitigation may fall under priority programme areas such as access, quality and relevance, equity and management of education. Mitigation initiatives may include, for example, ensuring equitable access in conflict-affected areas through activities such as curriculum and textbook renewal to remove bias and include education for citizenship, peace, tolerance, human rights etc, as well as stockpiling of materials, using early warning alerts to ensure the safety and security of school communities and developing contingency plans.

These activities should be costed and budgeted for and ultimately integrated into national education sector plans, where possible. For renewal of curriculum and textbooks to include themes of peace, human rights, citizenship and life skills, this entails budgeting for a multi-year process of capacity building for curriculum and textbook development, consensus-building workshops and stakeholder involvement, textbook development and trialing, and related training of master teacher trainers and teachers.

Finally, monitoring and evaluation mechanisms should also contain indicators related to preparedness, such as the number of schools that have developed contingency plans, or the number of districts that have conducted a vulnerability mapping. The data to be collected may also include the number of schools that have been used as targets by militia groups, or that have served as shelters for communities displaced by conflict. Monitoring and evaluation are critical to ensuring that textbooks and supplementary reading materials reach schools, that teachers receive and utilize training, and that new curriculum elements are given priority by head-teachers and in the classroom. The information related to these indicators should be collected and updated on a regular basis. This can be done through incorporating new indicators into existing school survey questionnaires or through sample surveys distributed to selected districts or regions.

An analysis of the management capacity should examine both the capacities to provide quality education in a time of conflict and to develop plans and policies that mitigate conflict. To this end it is important to consider how the

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<sup>9</sup> L. Bird, *Surviving School. Education for Refugee Children from Rwanda 1994-1996* (Paris: IIEP-UNESCO, 2003); A. Obura, *Never Again. Educational reconstruction in Rwanda* (Paris: IIEP-UNESCO, 2003).

skills of concerned actors can be drawn upon to ensure that they recognise and put in place interventions that reduce the drivers of conflict and actively promote peace. It may also involve identifying or creating a specific unit within the ministry of education that deals with such issues, - specifically with education related to building social cohesion, peace and citizenship or to education in emergencies more broadly. Additionally, it is important to look at how the national disaster preparedness process/committees/units relate to the ministry of education and vice versa – how education issues are discussed or incorporated in policies and strategies for disaster preparedness.

An analysis of cost and financing and projecting budgets should include an estimation of the financial envelope available and the total costs required for conflict mitigation measures to be implemented. Once estimates are established, actors can determine the financial gap and begin the process of identifying sources of funding. To this end, it is important to explore internal and external efficiencies, the potential for private investment and community contributions to education in conflict settings in order to fill any financial gaps that may exist and to include conflict mitigation and prevention activities.

## Current trends

Conflict mitigation has not typically featured as part of a traditional educational planning approach. This could explain the relatively few strategies for reducing the risk of conflict to be found in national education sector plans. A recent review of ten education sector plans<sup>10</sup> from conflict-affected fragile states examined both direct and indirect strategies that contributed to mitigating conflict<sup>11</sup>. Direct strategies were linked to immediate conflict reduction methods such as curriculum development on conflict issues, peace education and teacher training in peacebuilding subjects. Countries that have taken conflict-related issues into account in their education sector plans include Nepal, Uganda and Ethiopia.

For example, the Ugandan Education Sector Strategic Plan (ESSP) 2004-2015 uses a direct strategy: “[to] design and help teachers use curricula and instruction appropriate for pupils in conflict areas”. Indirect strategies on the other hand, address access, equity, quality and management issues that can ultimately contribute to conflict mitigation. Also in the Uganda plan as part of the primary objective to support education in conflict areas, one of the activities is to support NGOs working in these areas in order to increase access.

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<sup>10</sup> Afghanistan, Cambodia, Ethiopia, Kenya, Liberia, Nepal, Nigeria, Sierra Leone, Sri Lanka and Uganda. For more on these and other education plans, refer to [www.planipolis.iiep.unesco.org](http://www.planipolis.iiep.unesco.org)

<sup>11</sup> L. Bird, *Promoting Resilience: Developing Capacity Within Education Systems Affected by Conflict: Think-piece prepared for the Global Monitoring Report 2011* (Paris: IIEP-UNESCO, 2009).

However, of these ten plans, only five had direct strategies for conflict prevention, and of the five, the number of direct strategies in each plan was limited to less than two. Given the type and level of conflict in these countries, it is surprising that most plans do not address the issues of conflict in a comprehensive way<sup>12</sup>.

The fact that most education plans do not build in specific strategies to mitigate conflict implies that the planning process often takes place in isolation from consideration of the conflict context. However, a plan should provide in-depth analysis of a state's political and economic commitment and willingness to a) address the educational issues affecting a country in or emerging from conflict; and b) to address the conflict issues that impact on, and are impacted by education.

The international community is increasingly aware of these issues (cf. UNICEF's recent paper on the role of education in peacebuilding,<sup>13</sup> for example). Additionally, in their soon-to-be published Guidelines for Plan Preparation and Appraisal, the Global Partnership for Education advocates for the inclusion of vulnerability analysis in the education sector diagnosis as well as responding to conflict and disaster-related concerns in education sector programming and financing. At IIEP, our mission is to support countries to address these context-specific issues as they embark on plan development and implementation processes.

The present study on education for citizenship and peace in different contexts will be of assistance to countries preparing education plans and policies in the coming years.

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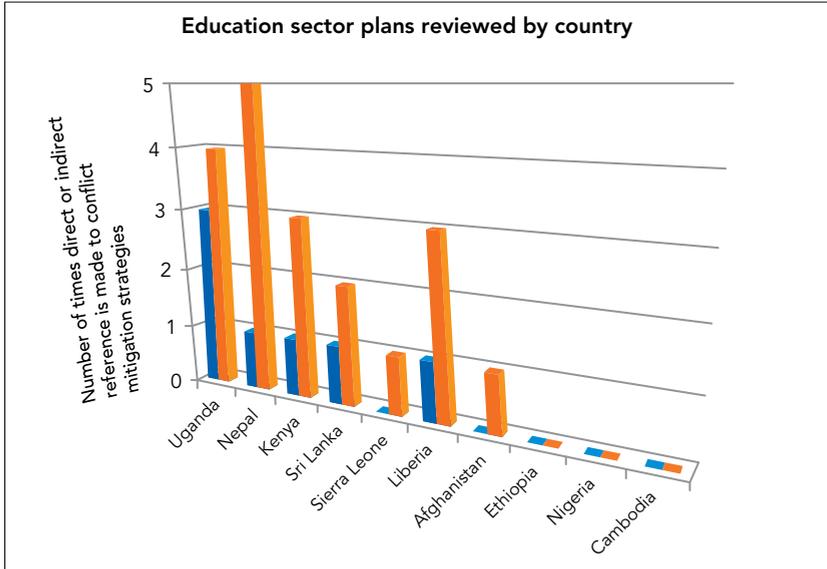
<sup>12</sup> Figure 3 in Annex 2 depicts the education sector plans that have indirectly or directly included conflict mitigation measures, and the conflict phase of each country when the different plans were developed.

<sup>13</sup> UNICEF, *The Role of Education in Peacebuilding: a Synthesis Report of Findings from Lebanon, Nepal and Sierra Leone* (New York: UNICEF, 2011).

## Annex 1. Educational planning process

QUESTIONS	PLANNING ACTIVITIES	C/DRR Activities
Where do we stand today?	<b>Diagnosis:</b> analysing the current situation in the sector and its environment	<ul style="list-style-type: none"> <li>• Conduct political economy/ fragility analysis</li> <li>• Undertake a vulnerability analysis: assess impacts of potential disaster and/or conflicts on populations and education system AND capacity of education system to prevent and respond to potential disaster and/or conflict)</li> </ul>
Where would we like to be in the future?	<b>Policy formulation:</b> selecting overall goals and strategies	<ul style="list-style-type: none"> <li>• Review existing policies for C/ DRR</li> <li>• Develop C/DRR policies and strategies</li> </ul>
How shall we get there?	<b>Plan preparation:</b> defining precise objectives and balancing objectives and means	<ul style="list-style-type: none"> <li>• Develop C/DRR objectives e.g. ensure equitable deployment of teachers (representing all socio-economic groups) to crisis prone areas</li> </ul>
How shall we know we are moving in the right direction?	<b>Monitoring:</b> measuring progress and taking corrective action	<ul style="list-style-type: none"> <li>• Develop C/DRR indicators e.g. # school buildings that conform to disaster resistant standards</li> </ul>
How much will it cost?	Preparation of the <b>financing framework</b>	<ul style="list-style-type: none"> <li>• Determine costs and additional funding required for C/DRR activities, e.g. retrofitting schools</li> </ul>

## Annex 2 – Review of education sector plans



Source: IIEP-UNESCO. 2010. Think piece for GMR 2011. Paris: IIEP-UNESCO

- The number of times a direct strategy on conflict mitigation has been included
- The number of times a strategy indirectly linked to conflict mitigation has been included

Of the ten countries analyzed, the countries that were in conflict at the time their respective plans were drafted are the following: Nigeria, Liberia, Sri Lanka and Kenya. The countries that were in the post-conflict phase are Cambodia, Ethiopia, Afghanistan, Sierra Leone, Nepal and Uganda. However for Afghanistan and Ethiopia there were continuous tensions even after the wars when their education sector plans were drafted. The dates of plan formulation vis-à-vis the countries' conflict phases are described below:

1. Nigeria: plan developed in 2007 when the country was in a state of continuous ethnic and political conflict.
2. Cambodia: plan developed in 2005 when the country was in a state of relative peace after the fall of the Khmer Rouge in 1999.

3. Ethiopia: plan developed in 2004 when the country was in a post-conflict phase as the war with Eritrea had stopped in 2000, but tensions were still present.
4. Afghanistan: plan was formulated in 2007 after end of the war in 2001, but post conflict insurgencies were still frequent.
5. Liberia: the plan was formulated in 2003 when the civil war, which had started in 1999, had escalated. However peace followed soon by the end of 2003 and presidential elections took place in 2005.
6. Sierra Leone: plan was formulated in 2007. The country declared peace in 2002.
7. Sri Lanka: plan was formulated in 2004. From 1983 to 2009, there was an on-and-off civil war against the government by the Liberation Tigers of Tamil Eelam (LTTE). The war ended in 2009.
8. Kenya: plan was formulated in 2004. Violence has been ongoing since 1998. Post-election violence in 2008 killing over 1,500 people.
9. Nepal: The interim plan was conceived in 2006 after a long civil conflict.
10. Uganda: the plan was designed after the cease-fire of the prolonged war in northern Uganda in 2003, when the country was trying to recover from the immense poverty and human suffering caused by the war.

## 20. Towards a global prioritization of peace and human rights education

*Kate Moriarty*

In chapter 20, Kate Moriarty places the challenges of peace and human rights education in the perspective of international agreements such as the 1974 Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms, which calls on all member states to take action in this area; and the 1989 Convention on the Rights of the Child (Article 29). She stresses the need for education itself to contribute to the peace and security needed for the achievement of the goals of Education for All. After reviewing ongoing programmes, she concludes that “We must be ambitious and aim for a global prioritization of peace and human rights education if we are to create the conditions to prevent conflict and build peace.”

### About the author

Kate Moriarty is Chief of Section, UNESCO Section of Education for Peace and Human Rights. A specialist in education, Kate has extensive experience in the field of human rights and international development. As the Global Coordinator of Human Rights Education at Amnesty International, Kate worked on a range of civil and political rights, including gender based violence. As education advocate at Save the Children UK, Kate led international advocacy on the right to education in conflict affected-fragile states. Her research interests include quality transformative education and popular education in Central America.

## Introduction

Violence and conflict are without question a global phenomenon. From gang violence on the streets of Central America, to suicide bombers in the Middle East, to racially motivated massacres in Europe, to civil wars in Africa. These are not new phenomena: history has born witness to the most debased brutality of humankind as events in the 20<sup>th</sup> century, most notably the holocaust, show. What lies behind violence and conflict? What do we learn or not learn that makes us willing to use force in all its varying degrees? As individuals and collectively, it is not unusual for human beings to feel, think and act in ways that are divisive or even destructive.

Ask the average child if they have ever felt anger or hatred against anyone and they will probably answer yes – a simple but revealing honesty. Perhaps that anger or hatred arose from the most trivial issue and lasted only briefly, or for children born into the midst of longstanding community conflict or social divisions these feelings and thoughts are simply “normal.”<sup>1</sup> Violence is something known and experienced by the majority of the world’s children, albeit in different ways, depending on their context – through playground tussles, to bullying, corporal punishment, to physical and sexual abuse, domestic violence, to violent gang rituals, civil conflict and war. It affects them even in the places where children are meant to feel safest: their homes and their schools. As educators or educational policy makers how can we respond to such complex realities? Can we really hope to “teach peace”?

The task of translating such an abstract ideal as peace into a lesson may seem absurd; others may consider it naïve to believe it possible to tackle the huge challenges facing the world today through education. For UNESCO this vision is fundamental, enshrined in our constitution by the simple, yet powerful sentiment that “Since wars begin in the minds of men [and women] it is in the minds of men [and women] that the defences of peace must be constructed.” We are obliged to meet the challenge, however abstract or difficult it might be to “teach peace”.

There is no question that education can and must be central to building a culture of peace and respect for human rights. It is vital that governments and international donors recognise the need to take proactive steps to ensure that their education policies and practice support this objective. All too frequently peace and human rights education are considered niche areas outside of what many consider the core goals of the mainstream education agenda (as reflected

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<sup>1</sup> See the work of Ignacio Martín Baró— one of the six Jesuit priests murdered along with their housekeeper and her daughter at the University of Central America, El Salvador in 1989 – who refers to “normal” responses to “abnormal” events during situations of violent conflict.

in the EFA goals), this perception needs to be challenged. Education forms the cornerstone of equitable development, - a fundamental human right in itself and an enabling right that helps generate understanding and unlock other rights. Without quality education – that ensures a focus on peace and human rights - peaceful, sustainable development will not be realised. It is for this reason that peace and human rights education needs to become a greater priority on the international agenda: central to education policy and practice in member states, a core feature of donor policy and a key advocacy agenda for civil society groups.

## Education, conflict and peace

As is now widely understood, conflict has been and remains a significant barrier in the achievement of the Education for All (EFA) goals - with its impact on access to universal primary education well established. Of the total number of primary school age children in the world who are not enrolled in school, 42 per cent - 28 million children - live in poor countries affected by conflict<sup>2</sup>. Increased investment to get children into school -including those affected by conflict - is essential and the education they receive should include learning for peace and human rights from the outset.

An understanding needs to be generated that rather than being an additional burden on the achievement of EFA or an added complication for education in humanitarian crisis, peace and human rights education should be recognised as a core component of the current EFA quality agenda and be given a central place in the regional and international goals which follow the post-2015 MDG and EFA deadlines. As UNESCO Director General, Irina Bokova, stated "No defenses [against conflict] are more secure than public attitudes grounded in tolerance, mutual respect and commitment to dialogue. These attitudes should be actively cultivated every day in every classroom across the world."<sup>3</sup> In addition to the common-sense logic that education can and must be a vehicle to counter the prejudice, discrimination and hatred that fuel tensions and lead to violence and conflict, normative frameworks, agreed by countries across the world, compel those responsible for education systems to ensure peace and human rights are taught across all levels of education.

In 1974 the UNESCO General Assembly passed the Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms,

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<sup>2</sup> UNESCO, *Global Monitoring Report 2011: The Hidden Crisis: Armed Conflict and Education* (Paris: UNESCO, 2011)

<sup>3</sup> Foreword to *UNESCO Global Monitoring Report 2011*, op. cit.

which clearly calls on each of UNESCO's member states to "formulate and apply national policies aimed at increasing the efficacy of education in all its forms and strengthening its contribution to international understanding and co-operation, to the maintenance and development of a just peace, to the establishment of social justice, to respect for and application of human rights and fundamental freedoms, and to the eradication of the prejudices, misconceptions, inequalities and all forms of injustice which hinder the achievement of these aims"<sup>4</sup> (paragraph 7). Article 29 of the UN Convention of the Rights of the Child also obliges governments to act.

Beyond legal or moral obligations, it also makes social, political and economic sense for countries to prioritise the inclusion of peace and human rights education across their education systems as a contribution to: (a) enable children and young people to reflect critically on their environment and to question the drivers of conflict (b) equip children and young people with strategies and skills to resolve conflict peacefully and resist violence (c) encourage children and young people to be respectful of other people and cultures (d) develop more inclusive and peaceful educational environments (e) improve education outcomes.

## Understanding peace and human rights education

The complex social and emotional causes and consequences of conflict, along with the abstract nature of peace make the task of teaching it challenging. It is difficult to be aspirational about the possible outcomes of peace education when conflict is so pervasive, and even in countries not in actual conflict, violence is so prevalent. A realistic expectation of peace education, that ensures a tailored approach to context and seeks to address short, medium and longer-term issues, is necessary for the approach to have an impact.

A lack of understanding of precisely what peace and/or human rights education is can limit its uptake, with governments uncertain of its relevance. The use of different terminology can be confusing and open to different interpretations. There have been many discussions on the focus of peace education over the decades, namely among those who see peace education as education to prevent wars and conflict and those who see it as a type of approach that promotes social harmony through an understanding and empathy with "the other". For UNESCO the terms peace and human rights education are used to describe similar types of education. UNESCO also talks about education for international dialogue, education for international understanding and education

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<sup>4</sup> *Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms, (Paris: UNESCO, 1974, para. 7).*

for conflict and disaster risk reduction. It is perhaps useful to understand these issues in the framework of a continuum of practice, depending on the context. In the table below Tawil and Harley identify five context settings and three types of education that they suggest are most appropriate for the context.<sup>5</sup> Human rights education could be added, especially as part of education for prevention.

**Box 1. Conflict status and educational initiatives: matrix adapted to include human rights education<sup>6</sup>**

Conflict status	Nonconflict; relative peace	Internal trouble; social unrest; "pre-conflict"	Armed conflict	Transition out of violence; peace process	"Post-Conflict"
Type of educational initiative	Education for prevention (including human rights education)		Education in emergencies		Education for social and civic reconstruction

If one takes the UK as an example, there is no longer a state of civil war in Northern Ireland but sectarian divisions persist and education for social and civic reconstruction has been important in building links between communities.<sup>7</sup> Elsewhere in the UK racism is prevalent in schools, - nearly 88,000 racist incidents were recorded in Britain's schools between 2007 and 2011;<sup>8</sup> and programmes such as the new UNESCO human rights education initiative Teaching Respect for All could be adapted to support a reduction in the attitudes that motivate these incidents.

With the increased focus on education in conflict affected fragile states,<sup>9</sup> peace education is increasingly conceptualised in terms of education for conflict prevention, conflict resolution and peace building. It sits alongside human rights education with a strong emphasis on the development of skills,

<sup>5</sup> S.Tawil and A. Harley, *Education, Conflict and Social Cohesion* (Geneva: UNESCO International Bureau of Education, 2004), p. 11.

<sup>6</sup> *Ibid.*, adapted.

<sup>7</sup> Such as Amnesty International Ireland's "Lift Off: A Cross-Border Primary Human Rights Education Initiative."

<sup>8</sup> UK Department of Education figures quoted on BBC News 23/05/2012, <http://www.bbc.co.uk/news/education-18155255>.

<sup>9</sup> See Save the Children, *Last in Line, Last in School* (London: Save the Children, 2008); UNESCO, *Global Monitoring Report 2011: The Hidden Crisis: Armed Conflict and Education*, op. cit.

aptitudes and competencies. Although terminology varies, and some forms of education may have distinct roots and/or frameworks, which guide them, they are in essence concerned with a similar objective: to build mutual respect and to reduce prejudice and violence in all its forms.

UNESCO's action in this field aims to support governments in addressing both the long-term nurturing of key values, rights and freedoms through education as well as the more immediate educational responses to crisis situations and their aftermath, particular with a view to building peace on the foundations of shared values, justice, social cohesion and human rights.

### **Peace and human rights education (PHRE) in practice**

Peace and human rights education for UNESCO are about a common goal, where non-violence, mutual understanding and respect for others are central. They share a common objective not simply to impart knowledge on the issue of peace or human rights, but to create genuine understanding that leads to positive behaviour change. A central belief exists in the role of education in changing the narratives that fuel hatred, violence and conflict. Education needs to start with an understanding of the tension or conflict at the heart of each community or society to address the root causes of division and ensure a deeper empathy with neighbours.

The implementation of peace and human rights education – as UNESCO and many others understand it – necessitates a change in traditional practice in the classroom and a different understanding of the outcomes which quality education for peace and human rights should promote.

Peace and human rights education require participatory, learner centred practice. Education for active global citizenship includes skills development, such as problem-solving; critical thinking; cooperation with others; participating in decision making. Peace education requires a problem-posing pedagogy where “Students are encouraged to challenge their own and others’ assumptions, and reflect on inconsistencies in what they have learnt and what they have experienced. This is not a one-off event, but an ongoing process of continuous reflection and action, leading to sustained personal and social change [ . . . ]”<sup>10</sup>

Education must be relevant to contemporary global challenges such as prejudice, exclusion, discrimination, violence and conflict. It requires the teacher to take the students’ lived experience as their starting point and use reflexive methodologies. By starting from the local and understanding how

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<sup>10</sup> F. Bivens, K. Moriarty and P. Taylor, “Transformative Education and its Potential for Changing the Lives of Children in Disempowering Contexts”, *IDS Bulletin*, vol.40 (1), (2009), p. 97.

social relations at the micro level impact (directly and indirectly), we can start to empower and encourage individual teachers and students to take responsibility for their own behaviour and address drivers of social and symbolic violence that lead to actual violence, conflict and war. The long-term aspirations of peace and human rights education need to be juxtaposed with an approach that recognises the current state of conflict in families, schools, communities and society.

Furthermore, the outcome of that learning cannot be easily measured in traditional ways, a point made strongly in a recent meeting of young peace builders attending a workshop in Norway who, when asked, were clear that peace education should not be assessed and examined.<sup>11</sup> Peace and human rights education is about transformation, transformation of individuals and transformation of society from violence and conflict to peaceful, rights respecting behaviours. It is about active citizenship: "After reflection and questioning through education processes, formal or non-formal, learners are encouraged to test their evolving worldviews outside the classroom by taking action, becoming active members of their community. [ . . . ] action/active citizenship is the indicator of effectiveness"<sup>12</sup> .

UNESCO has long promoted this approach of participatory and reflexive learning in this field. A review of selected peace education programmes, *Learning to Live Together: Building Skills, Values and Attitudes for the Twenty-First Century*<sup>13</sup> made the following recommendation for policy makers "a comprehensive 'life-skills' education for peace, respect for human rights, active citizenship and preventative health is needed [ . . . ]." This approach continues today, for example:

- *In South Sudan UNESCO is working with ex-combatants to develop life skills to support peace and healthy lifestyles as part a wider programme of Disarmament, Demobilisation and Reintegration (DDR), as well working with the government of South Sudan to strengthen education systems responses to conflict through the development of conflict sensitive curriculum and education for peace and human rights. Elsewhere in Africa, the UNESCO Regional Bureau is coordinating the second phase of an ambitious peace education Project on "Peace and Development" in 15 countries, including six countries affected by crises or post-conflict countries.*

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<sup>11</sup> Global Consultation on "Children and Young People as Actors in Peace Building", Norway, May 2012.

<sup>12</sup> F. Bivens et al., "Transformative Education and its Potential for Changing the Lives of Children in Disempowering Contexts", op. cit., p. 106.

<sup>13</sup> M. Sinclair, *Learning to Live Together: Building Skills, Values and Attitudes for the Twenty-first Century* (Paris: UNESCO, 2004).

- In Asia APCEIU,<sup>14</sup> a UNESCO Category II Institute, implements many programmes in Education for International Understanding (EIU). APCEIU encourages and facilitates collaborative links between Asia-Pacific initiatives and other regional, international, and global efforts in education to strengthen Culture of Peace. Among many of the center's training workshops and programs, the Asia-Pacific Leadership Academy for School Principals was especially developed to motivate school principals in the region to implement EIU through a focus on cultural diversity, to enhance their leadership capacities to carry out school-based innovations and initiatives and to promote exchanges and networks among schools across the border in the Asia-Pacific region<sup>15</sup>.
- In Central America the problem of gang-related violence is a significant threat to young people, both male and female. In response to several Central American Member States' requests for assistance, UNESCO has established a Youth Development and Violence Prevention Programme. By addressing the multiple causes of youth violence, the goal of these UNESCO projects is to focus on the prevention of youth violence, especially involvement in gangs. This innovative approach takes into account the need for a safer and more positive youth environment in which concrete alternatives to violence are made available. The programme foresees the implementation of initiatives geared both towards youth at risk and towards adults dealing with youth. The project designs participatory diagnostics on risk situations that may exist in schools to identify students' needs and expectations, as well as those of their teachers and families. Its work revolves around six components: knowledge of oneself, healthy living, a culture of peace and non-violence, school and family, youth participation, and building a life project. The multifaceted approach contributes to the personal and integral development of young people.<sup>16</sup>
- Through its Chairs and Networks, UNESCO promotes outreach activities on peace and human rights education globally. There are approximately 70 UNITWIN/UNESCO Chairs working in peace and human rights around the world. UNESCO Chair and UNITWIN Network projects have proven useful in establishing new teaching programmes, generating new ideas through research and reflection, and facilitating the enrichment of existing university programmes while respecting cultural diversity. Also they promote an integrated system of research, training, information and documentation

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<sup>14</sup> Asia Pacific Centre for Education for International Understanding, Seoul.

<sup>15</sup> Extract from APCEIU webpages, [www.unescoapceiu.org](http://www.unescoapceiu.org).

<sup>16</sup> UNESCO, *Education, Youth and Development: UNESCO in Latin America and the Caribbean* (Santiago: UNESCO, 2010).

*in the fields of education for peace and international understanding. The UNESCO Associated Schools Network brings together more than 9000 schools worldwide engaged in learning and actions to deliver quality education in pursuit of peace, liberty, justice and human development in order to meet the pressing educational needs of children and young people throughout the world.*

- *The International Decade for a Culture of Peace and Non-Violence for the Children of the World for which UNESCO was the lead agency within the UN came to an end in 2010. The organisation coordinated and directly implemented activities across the sectors of sciences, culture, communication and information, and education. Although the decade has come to end UNESCO continues to promote the culture of peace, which it defines as "a set of values, attitudes, modes of behavior and ways of life that reject violence and aim to prevent conflicts by tackling their root causes through dialogue and negotiation between individuals, groups and nations with the aim of mainstreaming intercultural dialogue in policies and actions with the aim of promoting mutual understanding, tolerance and respect, all of which are considered to be creative forces for a sustainable future."<sup>17</sup>*

UNESCO's work in the field of peace and human rights education is diverse and with programmes in all regions. At the global level, the organisation's work in this field covers a range of topics, including but not limited to respect for diversity, values, intercultural and interfaith dialogue, non-discrimination and anti-racism, and Holocaust education, as means to foster dialogue on the prevention of other mass atrocities; actions for the prevention of violence in and against schools; promotion of teaching and learning materials, such as textbooks, to prevent stereotyping that can lead to prejudice and fuel ethnic violence.

UNESCO's education sector is working for the promotion of peace and conflict prevention in fragile contexts and post conflict settings. Through its interventions in humanitarian contexts UNESCO is promoting the right to education in the most challenging contexts and helping ensure that children have access to quality education in safe environments. Protecting education during conflict is a key advocacy issue for UNESCO<sup>18</sup> – safe schools are fundamental to promoting peace and human rights, not only in conflict but everywhere and essential to meet EFA goals.

To meaningfully introduce peace and human rights education into the curriculum education policy makers will need to consider the drivers of conflict

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<sup>17</sup> <http://unesdoc.unesco.org/images/0016/001607/160787e.pdf>

<sup>18</sup> B. O'Malley, *Education Under Attack 2010* (Paris: UNESCO, 2010).

at all levels in that specific context and ensure they are developing teaching methods, material and incentives to expose and deconstruct these drivers at the earliest stage. Peace and human rights education, if it is to achieve changes in behaviour that will mitigate the risk of conflict, cannot be taught in the abstract. It needs to be mainstreamed into the fabric of the education process. Peace and human rights education needs to be cultivated throughout the education process rather than conveyed in a specific class setting. It is impossible to develop a one-size fits all global curriculum on peace or human rights education because of the need for a contextual understanding of the society in which students and teachers live. We need to recognise that many children in countries considered "at peace" are living in a "hidden war" marred by gang violence, abuse and exploitation. A pedagogical response to such conflict and threat of conflict needs to be implemented in all schools, fostering greater understanding and empathy between groups.

## **The way forward: a global prioritization of peace and human rights education**

Violence and armed conflict pose a grave threat to the well being of children, costing their lives, their physical and emotional integrity and their future opportunities, robbing them of their right to play, to learn and to enjoy the full benefits of development. The evidence paints a bleak picture. Increased targeting of civilians in situations of conflict in recent decades has resulted in extreme consequences for children: killed, maimed, subject to gross human rights violations including sexual violence. Recruited forcefully or coached by family or community members, children are becoming a primary target for armed groups – both state and rebel – as soldiers, as sex slaves, as intelligence agents and human shields.<sup>19</sup> Children are victims - and actors - in the daily carnage fought in the name of politics, ethnic identity, religion or economics. For those living in or experiencing violence and conflict, the reality is all too real, with consequences beyond the imagination of those fortunate enough never to bear witness or suffer the trauma of war or violence.

Peace is an imperative, without it sustainable development will not be possible. "Warfare is inherently destructive to sustainable development. Peace, development and environmental protection are interdependent and indivisible."<sup>20</sup> Education has a major role to play in reducing the drivers that fuel division and hatred, and lead to violence and conflict. On its own

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<sup>19</sup> See reports of the Special Representative to the United Nations Secretary General for Children and Armed Conflict.

<sup>20</sup> UNESCO, *Education for Sustainable Development Sourcebook. Learning & Training Tools No. 4* (Paris: UNESCO, 2012), p. 6.

education is not enough - values within families, and the wider community must also be addressed if the gains made in school are not undermined at the end of the school day. Education is, however, a critical step. It is important that governments prioritize this field of education and that the policies and programmes adopted are scalable and sustainable.

For UNESCO the prioritization of peace and human rights education is critical, underpinning the founding values of the organization. Through our work with our Members States we aim to support increased integration of policies for peace and human rights education and improved capacity of policy makers, teachers and other education staff in this area. UNESCO can provide guidelines and content suggestions for the adaptation of curriculum to promote peace and it can use its technical expertise to provide guidance to government on the revision of textbooks and other teaching and learning materials that may be promoting the stereotypes and prejudice that lay at the roots of violence. UNESCO has a long and extensive experience in area.

This requires increased investment and support for peace education programmes and initiatives, internationally, globally and nationally. The *2011 Education for All Global Monitoring Report* highlighted the impact of armed conflict on education and advocated that "Schools should be seen first and foremost as places for imparting the most vital of skills: tolerance, mutual respect and the ability to live peacefully with others." It called for between US\$500 million and US\$1 billion to be channelled to education through the United Nations Peace Building Fund. For other multilateral and bilateral donors, supporting peace and human rights education in countries affected by conflict, which they already support in other ways, makes sense. In humanitarian crisis refugees and internally displaced people must also enjoy their right to education, including the qualitative dimensions, as stated in article 29 of the CRC:

"(b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations; (d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;"

The next few years offer an exciting opportunity for reflection on the successes and challenges of EFA and the shaping of new goals, together with the new initiative on education by the United Nations Secretary General. Peace and human rights education has an important role in reducing prejudice and shaping attitudes and behaviours of tolerance, in creating a culture of peace

and respect for human rights. We must be ambitious and aim for a global prioritization of peace and human rights education if we are to create the conditions to prevent conflict and build peace.

*"[. . .] learning to live together, by developing an understanding of others and their history, traditions and spiritual values and, on this basis, creating a new spirit which, guided by recognition of our growing interdependence and a common analysis of the risks and challenges of the future, would induce people to implement common projects or to manage the inevitable conflicts in an intelligent and peaceful way. Utopia, some might think, but it is a necessary Utopia, indeed a vital one if we are to escape from a dangerous cycle sustained by cynicism or by resignation<sup>21</sup>."*

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<sup>21</sup> J. Delors et al., *Learning: The Treasure Within: Report to UNESCO of the International Commission on Education for the Twenty-first Century* (Paris: UNESCO, 1996).





## **PART THREE**

# EDUCATION FOR LEARNING TO LIVE TOGETHER: THE PATH FORWARD

### 21. Recommendations



## 21. Recommendations

Education for learning to live together is a challenge in the crisis-affected and often low income situations under discussion here. The aim is to help students build skills, values, knowledge, concepts, attitudes and behaviours that will make their lives better as individuals and as citizens at local, national and global level.

The experiences recounted in this book show that it is indeed possible to develop education programmes that address some of these needs. It is critical that the humanitarian and development education community and interested national governments collaborate to move this agenda forward and create a strong community of practice in this area together with long term resourcing for capacity-building, implementation and feedback.

The recommendations below reflect lessons learned from the cases and analyses presented in earlier chapters, and offer suggestions for actions at national and international levels. For convenience they present a **suggested sequence of actions for national governments seeking to strengthen this dimension of curriculum development as well as for external agencies supporting this action**. Some suggestions can be adapted to fit the situation of NGOs and other education providers working with sub-groups of the population.

### Strengthening education for learning to live together at national level

At national level there is a need to build on existing national expertise and to draw upon regional and global good practice. Key actors will be the ministry of education, the education faculty of universities and teacher colleges, UN agencies, NGOs and others. National commitment is critical, and there will often be a need for long term external commitment to build and enhance capacity for design, sustainable implementation and feedback. The duration of national and external commitment is perhaps more important than the actual level of funding.



## 1. Curriculum review and identification of policy options

Actions to consider:

- (a) Review **existing national initiatives and good practice** in the fields of education for citizenship, conflict resolution, peace, human rights, humanitarian norms, pedagogy and psychosocial support; analyse current curricula and textbooks, looking at the local, national, regional and global dimensions, as well as teaching practice and teacher training and support, including the work of NGOs.
- (b) Undertake a **scoping study with key stakeholders examining policy options** in the light of national needs, constraints, and good practice in the light of regional and international experience. Include stakeholder viewpoints on appropriate titles and sub-titles for this area of work.
- (c) Hold a **design workshop to review this study and identify policy options** in collaboration with key national stakeholders and drawing on regional and international experience.

## 2. Adoption of a policy with stakeholder buy-in and sustainable high level support (including from donor agencies where applicable)

Actions to consider:

- (a) **Issue a national policy from a high level of government** for holistic education for responsible citizenship or other appropriate umbrella title, - or a long title such as UNRWA's "education for human rights, conflict resolution and tolerance", with support from actors across the political spectrum, from different ethnic and political groups and from the national ministry of finance. This is critical for sustainability.
- (b) Clarify in this national policy document the ways in which schools will be expected to introduce **new curriculum content, democratic and participatory school management practices** as well as **changes in classroom practice**.
- (c) **Negotiate multi-year technical and financial agreements between the education ministry and key external actors** (e.g. memoranda of understanding) to build capacity and provide support through the period of design, trialling, implementation, feedback and reinforcement of the new programme.
- (d) Ensure that the policy or a follow-up process engages the various **education sub-sectors, actors and functions**, from curriculum specialists and textbook writers, to university education faculty and teacher training

institutions, teacher unions, examination boards, NGOs working in this field, private education associations, and education coordination bodies.

- (e) Ensure that the various **ethnic/linguistic groups and marginalized social groups** are included in policy development and the curriculum writing process, since their viewpoints are often under-represented and their grievances often underlie conflict.
- (f) Ensure that the policy will permit **scaling up with mostly national resources**, except where long-term external support is essential (e.g. for refugee education or countries undergoing chronic conflict and with minimal resources for education).
- (g) Include the use of **multiple communication channels** in the policy, to reinforce the achievement of the education objectives.

### 3. Building an expert team and technical sustainability

Actions to consider:

- (a) **Build a core team** comprising full time ministry of education staff and other specialists in relevant national positions (education ministry, universities, teacher colleges, NGOs, etc.<sup>1</sup> ) to design, initiate, support, evaluate, provide feedback on and adjust the policy reforms.
- (b) **Negotiate multi-year technical agreements** between the education ministry and key external actors, and **secondment of specialists** for limited periods.
- (c) Include this subject area in **education programmes at university level and in teacher training**, with study programmes and workshops to develop staff capacity.
- (d) **Fund rigorous evaluation and research by national specialists and institutions** to provide feedback on programme impact (including students' attitudinal and behavioural development) and suggest ways of increasing the effectiveness and cost-efficiency of the education programmes.
- (f) Support the establishment of **networks and alliances between key stakeholders** (including civil society organizations, NGOs and local education authorities) to mobilize pedagogical, technical and financial resources to institutionalize education for responsible citizenship and peace in the country.

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<sup>1</sup> With inputs from youth, women's and parents' groups, and representatives of marginalized and minority groups.

- (g) Ensure that **international NGO programmes in this field are linked with national counterparts**, with strong sustainability and local ownership strategies, and have mechanisms in place to facilitate the replication/ scalability of their model by national NGOs and/or ministries. Align NGO's supplementary education materials to national curricula to facilitate later uptake nationally.

#### 4. Phased implementation policy with feedback

Actions to consider:

- (a) Develop a **holistic curriculum framework** covering the themes, skills and values relating to conflict resolution, responsible citizenship, human rights, humanitarian norms and related themes, and a **matrix of competencies** appropriate to each age-group. (Refine this on a continuing basis, drawing on feedback and evaluation findings.)
- (b) Develop approaches and materials for **explicit study of these themes as a stand-alone subject or in one carrier subject**; and allocate at least one school period a week for this work.
- (c) Collect **true stories and other materials from local settings**, including success stories and local heroes, to include in these materials. **Involve marginalized groups as well as other stakeholders** in materials development and review.
- (d) Include **reinforcement material** on skills, values and concepts for learning to live together in all school subjects during textbook revision.
- (e) **Trial** materials and approaches in pilot schools and extend the network of these schools to serve as **models for training teachers** in this work.
- (f) Introduce **intensive programmes** in teacher training institutions, in-service training, interested schools, schools with special NGO support and so on.
- (g) Phase introduction of new programmes to **match with phasing of ongoing teacher training**, training of mentors and development of support materials.
- (h) Prioritise **monitoring and formative evaluation** to give feedback on the impact of the education on students and teachers and their views on how to have greater relevance and impact.
- (i) Build and reinforce this learning through **multiple channels**, such as radio, non-formal education, civil society and community education and mobilization.

## Good practice for education programmes for learning to live together: key points

- *Nationally acceptable and motivational title and sub-titles;*
- *Embedded in policy with wide stakeholder buy-in;*
- *Long term and sustainable;*
- *Scalable with maintenance of quality;*
- *Holistic, including the various sub-topics in a systematic way;*
- *Covering the local, national and global dimensions;*
- *Reinforced in each year of schooling and preferably in the wider society;*
- *Supported by pre-service and continuing in-service training of teachers;*
- *With feedback from monitoring and evaluation processes;*
- *Based on collaborative arrangements that ensure expertise over the longer term;*
- *With provision for periodic review and renewal.*

## Implications for donor agencies

Donor agencies essentially provide support for education ministries and sometimes for NGO work. They may therefore usefully take note of the suggestions above regarding national policy development and implementation.

Key actions to consider include:

- (a) At national level, support the **development, adoption and implementation of a policy** for education for responsible citizenship and other learning together themes, with wide stakeholder buy-in.
- (b) At national level, **formalize agreements with a group of key actors** –the education ministry, UN agencies, specialized NGOs and so on, on a **multi-year basis** to support capacity development and phased introduction of effective programmes. (Commit limited funds over more years.)
- (c) Support the development of reading skills in low income countries through provision of **supplementary reading materials that specifically model or promote conflict resolution, responsible citizenship, non-discrimination, humanitarian action and associated skills and values.**
- (d) Support **international collaboration, framework development and comparative research** to develop a stronger and more holistic curriculum approach to citizenship and peacebuilding in difficult situations, such as

in crisis-affected countries and low income countries, including issues of the balance between and content of the local, national and global dimensions and the content of the latter.

- (e) Make a **policy commitment to include education for conflict resolution and other learning to live together themes as part of current initiatives** to promote conflict-sensitive educational response to crisis and education for peacebuilding, and in education assistance programmes generally, as a component of quality education.

## Appendix 1. Example of holistic curriculum objectives for use in curriculum evaluation or planning in the area of education for “learning to live together”<sup>1</sup>

	COVERAGE OF OBJECTIVES			
	Strong	Some	Little	Negative e.g. bias, aggression
<p><b>Basic life competencies</b></p> <p><i>Interpersonal</i></p> <ul style="list-style-type: none"> <li>• Accepting existence of differences, multifaceted personal identity</li> <li>• Empathy</li> <li>• Lessening bias and prejudice</li> <li>• Inclusion, non-discrimination, fairness, justice</li> <li>• Respect for others and for their needs</li> <li>• Good interpersonal communication</li> <li>• Cooperation and teamwork (including in heterogenous groups)</li> <li>• Assertive communication/refusal skills</li> <li>• Negotiation/mediation/conflict resolution</li> <li>• Advocacy oriented to helping others, peacebuilding, citizenship, human rights</li> </ul>				
<p><i>Intrapersonal</i></p> <ul style="list-style-type: none"> <li>• Emotional awareness</li> <li>• Emotional self-management, eg of anger, grief, stress</li> <li>• Increasing personal confidence and self-esteem/self-respect</li> </ul>				

<sup>1</sup> This matrix, from GTZ, Learning to Live Together: Building Skills, Values and Attitudes for the Twenty-first Century (Eschborn: GTZ, 2008), pp. 64-68, was developed as the outcome of a consultative process conducted jointly by UNESCO International Bureau of Education and GTZ.

<p><i>Cognitive</i></p> <ul style="list-style-type: none"> <li>• Analysing and solving problems (problems involving people)</li> <li>• Strengthening skills for decision-making (decisions involving own life, and other people)</li> <li>• Developing 'critical thinking' skills (esp. in relation to societal problems and their solution).</li> </ul>				
<p><b><i>Subject themes with associated development of attitudes/values supporting active citizenship and/or social cohesion/ peacebuilding, human rights</i></b></p> <p><i>Personal development</i></p> <ul style="list-style-type: none"> <li>• Social and emotional development</li> <li>• Healthy relationships (including refusal skills for unsafe sex and substance abuse),</li> <li>• Safety</li> </ul> <p><i>Conflict resolution, cooperative problem-solving</i></p> <ul style="list-style-type: none"> <li>• Schemas for negotiation, win-win problem-solving, mediation</li> </ul> <p><i>Unity in diversity</i></p> <ul style="list-style-type: none"> <li>• Respect for all human beings</li> <li>• Tolerance/appreciation of diversity/ preventing inter-group hostilities</li> <li>• Gender sensitivity</li> <li>• Respect for persons with disability</li> </ul>				
<p><i>Human rights and responsibilities</i></p> <ul style="list-style-type: none"> <li>• Human needs</li> <li>• Human rights and responsibilities</li> <li>• Rights of children, women</li> <li>• Rights of marginalized groups</li> <li>• Humanitarian law (laws of war)</li> </ul>				

<p><i>Civic roles</i></p> <ul style="list-style-type: none"> <li>• Participation</li> <li>• Democratic processes</li> <li>• Rule of law</li> <li>• Civil society</li> <li>• Good governance</li> <li>• Conflict prevention/building peace after conflict (where relevant)</li> </ul> <p><i>Care of the natural environment</i></p> <p><i>Other themes, as appropriate</i></p> <p><i>Overarching (spatial): local, national and global dimensions of citizenship and peacebuilding</i></p> <ul style="list-style-type: none"> <li>• Local</li> <li>• (National – if not covered above)</li> <li>• International</li> </ul>				
<p><b><i>Associated teaching-learning processes</i></b> <i>(suggested in curriculum/ textbook/guide –or observed during field evaluation)</i></p> <p><i>Open class discussion</i> (facilitated for development of students' comprehension, skill development and commitment) following a stimulus activity</p> <p><i>Active/participative/experiential stimulus activities:</i></p> <ul style="list-style-type: none"> <li>• Physical activity to stimulate active learning,</li> <li>• games, music, dance, artwork etc</li> <li>• Instructional games focused on life competency development and/or subject matter</li> <li>• Brainstorming</li> <li>• Pair work</li> <li>• Group work</li> <li>• Role plays, skits, dramas</li> <li>• Community service</li> </ul>				

- Advocacy activities.....
- Affirmation and inclusion of all students
- Use of constructive (not violent or humiliating) discipline

*Approach (especially in textbooks)*

- The use of culturally relevant examples
- Representative coverage in text and illustrations of gender, ethnic groups, majority and minority culture members
- Avoidance of stereotyping in language and illustrations
- Presence of national issues of concern
- Avoidance of jargon or polemical language
- Sensitivity to the material conditions of the classroom.

